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GANDHI AND AMBEDKAR IDIOLOGY ON THE UNTOUCHABLE WOMEN



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Abstract: *Dalit women are frequently referred to as the “oppressed of the oppressed”. Dalits are known as “untouchables”, are often limited from equal and meaningful political participation due to the persistence of discriminatory practices and their weak economic, social and political position in the caste hierarchy. This paper deals with the views of Gandhi and Ambedkar on untouchable women as an oppressed group in the caste hierarchy. This paper discussed the obstacles faced by the untouchable women, mahatma Gandhi contribution to the emancipation of the Dalit women and government contribution.*

Keywords: *Gandhi, Ambedkar, Untouchable Women, Empowerment of Dalit Women*

Introduction

Dalit women are particularly vulnerable and marginalized as they suffer from multiple discrimination as women, as poor and as *Dalits*. While some governments have enacted constitutional safeguards and affirmative action to promote equal access and opportunities, e.g., reservation policies in public sector employment, implementation of such laws and programs remains weak and insufficient. Recent legal and political reforms in India to ensure the representation of marginalized social groups in decentralized governance, including *Dalits* and specifically *Dalit* women, through constitutionally mandated reservations in Panchayati Raj Institutions bring these issues to the fore. In the patriarchal system, there are lots of struggles for women to win the election. And within the system, *Dalit* women have to struggle more than other women. It is very difficult for them to win the election because nobody believes

that they can carry out *panchayat* works everyone plays politics with them and against them just because they- dominant castes and men- never want *Dalit* women to control the *panchayat* administration... men never accept women's leadership and there is a need for specific attention to this by making proper use of the reservation policy as Babasaheb Ambedkar blessed to us. *Dalit* women have to reap the benefits of this opportunity by actively engaging themselves in creating models of leadership.

Despite various Legislations and Provisions in the Constitution of India through various Articles (Articles 14, 15, 23, 29, 30, 42, 45 etc.) for the equal right of women, Indian women continue to remain oppressed and struggle over everything from survival to resources. While women have made considerable progress in some areas such as education and employment, they continue to be subjected to the influence of the existing patriarchal attitudes in Indian society. The dilemma for Indian women today is that despite the liberal provisions of the constitution and various laws, serious inequality remains. The 73rd and 74th constitution amendments (1993) have served as a breakthrough towards ensuring equal access and increased participation in political power structure for women which laid a strong foundation for their participation in decision making at the grassroots level. The provision of not less than one-third of the total seats for membership as well as the office of the chairperson of each tier of Panchayati Raj Institutions (PRI) to be reserved for women is very significant. In India, women are nearly 50% of the total population but their representation in public life is very low. Women bear the major load of the household work. Her primary role is often viewed by society as a housewife. The plight of women in India ranges from domestic disparity to societal oppression. In most of the areas in India, a strong cultural bias favours sons over daughters. Female children frequently suffer neglect in terms of health care and education. The subordination of women in society acts as a structural constraint of their participation in political activities. This constraint operates more or less for all classes and communities of women. The prevalent culture which is very complicated and often decisions are taken behind the scene may be regarded as another constraint in this regard. Recognizing women's rights and believing their ability is essential for women's empowerment and development. Females should realize their capabilities and potentials which will strengthen their self-image and foster them with confidence to take action in life. A prominent debate in any *Dalit* women's forum is whether they are primarily exploited by caste or gender? "The story of women in India, in general, depicts a continued one of the exploitation and discrimination. Society refuses to recognize their potentialities, hard work and contribution to the welfare of the society and they are called the fair sex and are shown unfair treatment. In ancient times anti-women ideas and acts were glorified (female) in the form of child marriage, forced widowhood and compulsorily burning the wife on the funeral pyre of the husband was all advocated in Hinduism. In cases of individual or communal or national feuds, women are always the first casualties. But a *Dalit* woman, who fortunately had

not fallen prey to the net cunningly woven by Hinduism, was freer and less dependent. She was physically strong and could work hard. But this commendable status of *Dalit* women was slowly eroded by Hinduism.

The freedom that the *Dalit* women were enjoying was mercilessly taken away today, *Dalit* women, who constitute the major working force, are thrice, alienated and oppressed based on their class, caste and gender. Almost all *Dalit* spokesperson (and most are men) recognize women to be the most oppressed of their groups, the *Dalit* among the Dalits and the downtrodden among the downtrodden. Ambedkar, the leader of *Dalits* described the Hindu caste system as a pyramid of eastern pots set on top of one another. Not only are Brahmins and Kshatriyas at the top, but Sudras and the untouchables are also at the bottom like crushed and wasted power. At the very bottom of the caste hierarchy lays the *Dalit* women. Although the *Dalit* poets are mostly men, their sense of the oppression of women comes through powerfully in their poetry. The majority of the *Dalit* poets have tended to see women victims rather than victors. *Dalit* women work under the most exploitative dehumanizing and unhealthy conditions, neither their work nor wages are regularized. The majority of *Dalit* women do not even know the smell of education and schools, because of their impoverished situations.

There are about 20 million *Dalits* in India. The situation of *Dalit* women needs special attention. They are one of the largest socially segregated groups anywhere in the world and makeup 2% of the world's total population. *Dalit* women are discriminated against because of the three factors: they are poor, they are women and they are *Dalits*. *Dalit* women constitute 16.3% of the total Indian female population. The traditional taboos are the same for *Dalit* men and *Dalit* women. However, *Dalit* women have to deal with them more often. *Dalit* women are discriminated against not only by people of higher castes but also in their communities.

"There is a meagre improvement in the socio-economic condition of *Dalits* in the past 65 years, which is not enough when compared to non-*Dalits*. Of course, much more need to be done. The urgent need is to have a national sample survey on *Dalits*. Every fourth Indian is *Dalit*, though there is no proper survey to give the correct number of *Dalit* women in India. They are generally scattered in villages and they are not the monogamous group. About 75% of *Dalits* live below the poverty line. The economic backwardness of *Dalits* is mostly due to injustice done to them by the high castes and also due to exploitation. From the time immemorial they worked like slaves, sold as commodities resulting in their social discrimination, economic deprivation and economic backwardness."

Untouchability in Vedas or Manu Smriti

"Untouchability is an institution peculiar to India. Here we may point out that there were two distinct aspects of the thing pollution or temporary pollution caused by an act of contamination and permanent untouchability. Manu has referred to both.

The first of these refer only to certain circumstances in which when once cast member of the Verna's was rendered temporarily normal status after performing purificatory rites like bathing, sprinkling with water, taking off the *Pancagavya*, giving alms to the Brahmin and by various other methods of *Prayascittas* detailed in Manu. But this phase of pollution can attach only temporarily and to a person who normally is pure. A man of the twice-born caste or even a *Sudra* can be rendered impure by touching candela, a menstrual woman, an outcaste, a woman in childhood, a corpse, or one who has touched a corpse and the remedy can instantaneously follow the bath. But this is only temporarily impurity and it is not always that these pollute a man.

The women after her confinement or her menstrual period can become her old self again, a man performing funeral rites can become pure immediately after the *shraddha* is over, but some never become impure, being impure from birth. They always cause others to impure and pollute them with their touch and while these others whom they touch can regain their purity through observance of certain rites, they can never become pure.

They are described with men who were impure like them, who were born and died impure like them. They are untouchables, *Chandalas* and many others like them were and are untouchable (*Asprasya*) and it is this kind of untouchability, peculiar to our society, that concerns ourselves for a moment. The Vedas does not know any kind of untouchability. The stage, however, is set before we reach the age of the *Dharmashastras* and we have already started how *Baudhayana* and Gautama besides numerous *Smritikaras* contain along list of these permanently disabled groups called untouchables. Ambedkar thinks that there was no untouchability in the age of *Dharmasastras* and that even Manu is silent about untouchability. This view, however, cannot be endorsed as the *dharma shastras* refer beyond number to people who can be termed untouchables, who are permanently impure, and segregated to a particular habitat beyond the limits of the village that some of these remain even today in some frightful disability further lends support to this conclusion."

There are two perspectives visible in Manu's discourse on women and its corollary on sex. Firstly, he gives them a position equal to that enjoyed by gods themselves. He goes, even, to the content of proclaiming that gods shower their blessings only open those families where women are worshipped (3.56) on the scale of social respect he accords the highest position to a mother who is thousand times greater than a father (2.145). Secondly, he propagates again and again that women should not be allowed freedom in society. Her life is controlled at every stage of her life by a male relative such as her father in childhood, her husband in youth, and her son/s in old age. Manu has categorically stated that women do not deserve freedom. These two contradictory perspectives in Manu's discourse on women create problems in their proper interpretation to reconstruct the historical reality.

Women Education in Vedic Period

The *Dharmasutras* generally prescribe the norms for post-Vedic Indian society, when the position of women had somewhat a descending graph. It continued in later and medieval India, when a lot of restrictions was imposed on women for different reasons and particularly for the repeated attacks by foreigners. The situation in Vedic India is, however, different and by large a better picture emerges in the texts of that period. At first, we are to confess to her that there is hardly any direct evidence of imparting lessons to the girls. This absence of direct reference and assemblage of some factors prevalent during the age of *Dharmasastra*, e.g. (1) girls' marriage at an early age, (2) Manu famous dictum against women liberty and (3) *Sayana's* bold rejection of girl's right to the Vedic studies made the situation more confusing. But a careful and thorough study of the Vedic passages reveals the fact that the situation was not disappointing. It appears that in very ancient times, the status of women as to their education was much higher than in medieval and modern times in India. Even the orthodox tradition (family books) admits that Reg Vedic collection contains hymns composed by poetesses who were known as *Rsika* or *Brahmavadini*. At least 20 such names of poetesses have been traced in Reg Yeda. They were Romasa (rv1.126.7), Lopamudra (rv1.179.1-6), Apala (8.91.1-7), Kadry (2.6.8), Yasvavara (5.28.3), Ghosa (x.39), Juhu(x,109), Yami (x.10), Sarama (x.108), Ambhrnivak (x.125), Paulomi (x.159), Jarita (x.142), Sraddha- Kamayani (x.151), Urvasi (x.95), Ratri (x.127), Indramatar (x.153), suya (x.85), indrani (x.145), sarparaji (x.189), devajami (x.108), etc. the names of Nodha (Samaveda, Purvarcika 13.1), Sikatanivavari (sv, Uttarcika 1.4), Gaupayana (sv, uttararcika xxii.4), Akrstahasa (svuttarcika xx11.4), Akstahasa, etc. have been recorded in the samaveda as immortal singers. Romasa, the daughter of Brhaspati has been described as *Brahmavadini*. From this long queue of female scholars/savants, we are rightly inferring that they underwent some sort of training under the able guidance of teachers who might have been their fathers, brothers and husbands because parents had a desire for learned daughters also.

Despite this high class of enlightenment and elevation, gradually position of women become worse and worse. As a consequent result of repeated foreign attacks, various types of social deterioration were being noticed. To check this social deterioration and to maintain the purity of their heritage and family traditions, orthodox schools started imposing a series of restrictions on women. As a result, in the *Dharmasutras* (especially in *Manu Smruthi* and *Yajnavalkya Samhita*) women were assigned a position of dependence. Even women of higher class came to be looked upon as equal to *Sudras* so far as Vedic studies and several other matters were concerned.

Gandhi and Ambedkar View on Untouchable Women

From 500 B.C onwards, women not only lost their position had freedom but were also reduced to a state of subservience. They ceased to be considered as a useful member of society as were thought to be incompetent for Vedic studies and for performing

religious duties. During the *Mughal* Rule, their position deteriorated further imparting education to women became an exception rather than a rule. Child marriage became a general practice Sati had its raying effect on Hindu widows. Women became a victim of various other social evils like enforced widowhood etc. 19th century witnessed a radical change and various social and religious reformers pleaded to ameliorate the condition of women.

Gandhi, the implacable for injustice in all walks of life was instrumental for bringing a new dimension in the debate on women's questions. He tried to improve their position not only by preaching for the abolition of the social evils but also by introducing a revolutionary note of treating them on a footing of perfect equality with men. He tried to remove injustice under the pretext of religion, custom and law. He also invites them to participate in the freedom movement which was in turn responsible for resolving many of the shackles women were fettered with. He treated women at an equal footing with men, Gandhi said, "women are the companion of man fitted with equal mental capacities. She has the right to participate in the very important detail in the activities of man and she has an equal right of freedom and liberty with him". Despite his fundamental equality, he opined that both were equal but not identical. They are different in nature and aptitude and have varied interests and functions man is supreme in outward activities of a married couple and he should have a greater knowledge thereof "women", he said, "is essentially the mistress of the house, while man is the breadwinner, the women are the distributor and keeper of bread-she is the caretaker in every sense of the term.

We shall accept equality of rights for women, but I think their education should differ from men as their nature and functions do. In progressive countries, women receive the very highest education but, after it is over, they do not have to perform the same duties as men and in our country, women have never to compete with men for livelihood.

As said by Gandhi We cannot achieve the education of women merely by educating girls. Claimed by the monster of child marriage, thousands of girls disappear from view at the early age of twelve. From girls, they change into housewives at one stroke. As long as this wicked custom continues, the only alternative is that men must learn to act as teachers to women. A great many of our hopes regarding the education of women rest is how men discharge their duty in this respect. Women must cease to be our servants and object of enjoyment as they are at present, and become, instead, our life companions, equal partners in the battle of life, shares in our happiness and unhappiness. All our efforts seem utterly futile as long as this is not accomplished. Some men regard their women as beasts. For this sad state, some of the Sanskrit saying and the following well-known *Doha* of Tulsidas may be held responsible. Tulsidas says at one place in his Ramayana: "the drum, the fool, the *Sudra* and the women- all these are fit objects to beat." I hold *Tulsidasji* in high esteem, but my worship is not blind. Either this couplet is

an interpolation, or, if it is his, he must have written it without thought-as reflecting the prevailing views of the then society. We must fight this impression and eradicate from its very root the custom of regarding women as inferior beings.

As Gandhi said on sex education- should the aim of sex education be the onset of libido or simply to recognize it as an inevitable fact of nature that has to be accepted and submitted to? This, however, still leaves unanswered the question, i.e., whether it is desirable to impart to young pupils knowledge about the use and function of generative organs. It seems to me that it is necessary to impart such knowledge to a certain extent. At present they are often left to pick up such knowledge anyhow with the result that they are misled into abusive practices. We cannot properly control and conquer sexual passion by turning a blind eye to it. I am therefore strongly favouring teaching young boys and girls the significance and right use of their generative organs. And in my way, I have tried to impart this knowledge to young children of both sexes for whose training I was responsible. Today our entire environment-our reading, our thinking, and our social behaviour- is generally calculated to subserve and cater for the sex urge. Breaking through its coils is no easy task. But it is the task worthy of our highest endeavour.

Gandhi considers sexuality as an obstacle to spirituality. A sexual act without the intention of having children is an evil to be avoided by men as well as women. Those who do not want children need not marry at all. Sex urge is a fine and noble thing. There is nothing to be ashamed of in it. But it is meant only for the act of procreation. Any other use of it is a sin against God and humanity. He considers marriage entered into for the satisfaction of the sexual urge as adultery. Sexual pleasure is to be avoided by a married couple. The very purpose of marriage is, for him, the containment and sublimation of sexual passion. In his autobiography, Gandhi remarks that he came to enjoy married life only after he ceased to look at his wife sexually and that true happiness came into their lives only after they took the vow of chastity. Commenting on the introduction of contraceptives, Gandhi remarks that marriage loses its sanctity when its purpose and highest use is conceived to be the satisfaction of the animal pleasure.

To Margaret Sanger who argued that sex expression is a spiritual need, that it is a relationship which makes for oneness and completeness between husband and wife, and that the quality of this expression is important than the result, Gandhi replied, when both want to satisfy animal passion without having to suffer the consequences of their actions, it does not love it is lust. But if love is pure, it will transcend animal passion and will regulate itself. Love is lusting the movement you make it a means for the satisfaction of the animal needs... why not people be taught that it is immoral to have more than 3 or 4 children and that after they have had that number they should sleep separately?... and if social reforms cannot impress this idea upon people, why not a law? If husband and wife have four children, they would have had sufficient animal

enjoyment. Gandhi's constant reference to sex as animal passion, bestial lust, animal appetite, animal enjoyment etc. points to his sexual pessimism and rejection of sex as something which hinders the spiritual development of human beings.

For Gandhi, the real strength of women is the consciousness of their purity and chastity. But he sees to understand purity purely in biological terms. If women find their chastity in danger of being violated, they should prefer to give up their lives rather than their virtue. She could do so, he says, either by choking herself or biting her tongue. Gandhi was not aware of the violence done to women in the name of chastity. For, the association of honour with physical integrity and chastity leaves the victims of sexual violence with no option but to commit suicide. Mass media, particularly commercial films, perpetuate this myth. The horror of rape is aggravated by the disgrace and possible ostracism awaiting the victim.

The custom of husbands regarding their wives as property was severely criticized by Gandhi. Speaking to Ahmedabad textile workers in 1920 he states:

Work is not for children. Nor is it for women to work in factories. They have plenty of work in their own homes. Do not, therefore, send your women out to work, protect their honour, if you have any manliness in you. It is for you to see that no one casts an evil eye on them. Writing in 1940, Gandhi admitted that women in his vision of new society would be part-time workers and their primary function would be to look after their homes.

The role Gandhi assigned to women in fighting untouchability. If you consider *Harijan's* untouchables because they perform sanitary service, what mother has not done such service for their children? During the *Harijan* tour, he exhorted women to root out untouchability from their hearts and serve *Harijan* boys and girls as their children, as children of the same mother in India.

Though Gandhi affirmed the formal equality of men and women he did not pay sufficient attention to the economic, political and cultural preconditions for giving it content. Consequently, his solutions to the problem of women oppression tended to be moralistic and pedagogical. This withstanding Gandhi played a very important role in mobilizing and empowering Indian women at a critical stage in our history.

Any approach to understanding Gandhi on women must include (a) evolution of Gandhi general understanding of the nature of women's oppression in India and his view on the role of women in society; (b) an evaluation of Gandhi's role in bringing a large number of women into the mainstream of the national movement and politics, and the quality of women's participation under the leadership. And (c) the place that women found in his life, the experimental nature of these relationships as embodiments of his attitudes towards women, and his view of an ideal man-women relationship as these views themselves went through an arduous process of change.

The three aspects-social political and personal- are extricable linked because it is only with Gandhi's emergence as a political leader when he confronted the problem of mass mobilization, that he became aware of women not only in terms of their problems but also as a powerful potential force in society, hitherto overlooked and kept suppressed. The image of new women that he wanted to help create was deeply influenced and coloured by the kind of cultural and emotional environment in which he grew up.

There is an ineffaceable blot that Hinduism today carries with it. I have declined that it has been handed down to us from immemorial times. I think that this miserable, wretched, enslaving spirit of unteachableness must have come to us when we were at our lowest ebb. This evil has stuck to us and remains with us. It is, to my mind, a curse that has come to us; and as long as the curse remains with us, so long I think we are bound to consider that every affliction in this sacred land is a proper punishment for the indelible crime that we are committing. that any person should be considered untouchable because of his calling passes my comprehension; and you, the student world, who receive all this modern education, if you become a party to this crime, it was better that you received no education whatsoever.

Position of Women in Indian Society and Gandhi's Perception

"The evil of prostitution was vehemently criticized by Gandhi. He said "of all the evils for which man has made himself responsible, none is degrading, shocking or brutal as his abuse of the better half of humanity, the fairer sex. He protested against prostitution. He remarked, "Prostitute is commonly supposed to apply to women of lewd character. But the men who indulge in vice are just as much, if not more, prostitutes than the women who in many instances have to sell their bodies for the sake of earning a livelihood.

He further deplored the fact that the vast majority of men who visited their pernicious places were married men and therefore committed double sin. They sinned against their wives to whom they had sworn allegiance and also against the sisters whose purity they were bound to guard with much zeal as that of their blood sisters.

He wanted this evil or leprosy to be completely abolished legally and otherwise. He suggested two-pronged attack propaganda amongst men who entice young women to sell themselves for the satisfaction of their lust and amongst who sell their honour for livelihood. Gandhi asked every young man, married and unmarried to contemplate over the sin of prostitution and advised them to do what they could to purify their neighbourhood of this social disease.

He asserted it as an evil that cannot last for a single day if we men of India realize our dignity. Moreover, he warned that man, the law giver, would have to pay a dreadful penalty for the degradation he had imposed upon the so-called weaker sex. Further, he affirmed, when women, freed from man's snares, rises to the full height and rebels

against man's legislation and institutions designed by him, her rebellion, no doubt non-violent, will be nonetheless effective".

Again, owing to women's superior capacity for renunciation and penance, Gandhi considered their involvement vital for the eradication of this evil. He regarded it as a movement of self-purification in which, women were any day more efficient than men. Therefore, he asked women to rise to the occasion and remain at the forefront. If the Hindu heart was to be cured of the taint of untouchability women must do the lion's share of the works, heremarked. He wanted them to root out this evil from their hearts and serve their children. Further, to overcome women's feeling of ignominiousness against untouchability Gandhi pointed out if you consider *Harijans* untouchable because they perform sanitary service, what mother has not performed such service for her children. The repeated appeals of Gandhi to eradicate untouchability made women conscious about this social problem of great magnitude and they ceaselessly worked for its removal.

Atrocities against the Untouchable Women

The present situation is worse than before and atrocities are on the rise. In the voluminous social science research in India, women from lower class/ caste are rarely to be found as the subjects of study, speaking in their voice, coping with their own lives and difficulties. On the whole, the operation of the *Dalit* women in India echoes issues such as state violence, denial of land rights, social and legal discrimination, infringement of civil liabilities, inferior status, dehumanizing living and working conditions, total impoverishment, malnourishment, bad health conditions, the adverse effect of various contraceptive and the newly invented family planning

The most urgent, immediate and obvious issues faced by *Dalit* women are those arising from caste and untouchability. It is also true to say that *Dalits*, including women, have become more conscious of the oppression of the caste system which plagues them from before birth and continues after death. Struggles against caste hierarchy, oppression and atrocities, struggle for self-dignity, rights, justice and the claiming of their roots have become the guiding lights of *Dalit* moments. These are also undoubling the most serious issue faced by *Dalit* women.

It cannot be denied that the *Dalit* issue is one of the most burning issues in our country. In its relationship to the Buraku community in Japan apartheid in South Africa, the blacks and the Native Americans in the United States, in the struggles of all indigenous people, it is also an international issue. In the political arena, too, *Dalits* have become a very potent force. The *Dalit* moment is thus at a phase of trying to consolidate itself as an identity, a community and is also working out its equations with other marginalized sections as a political force. Another position is that Brahmanism is the root cause of all the oppressive and hierarchical orders within Indian society, of both caste and gender. The *Dalit* moment claims that *Dalit* women enjoy more liberty and

freedom when compared to other women, which is a fact. Her role and contribution to the economy of the family, her freedom along with other *Dalit* women and men, the relative freedom and acceptance of man women sexual relations, socio-cultural patterns, and the severe deprivation faced by the community, on the whole, has led to a more balanced and equal relationship between *Dalit* women and men.

“The economic and political vulnerability of *Dalit* women exposes them to multiple levels of violence. Across all states, women spoke of suffering at the hands of their husbands who often reach home drunk, and verbally abuse and beat them.

The constant harassment and violence from non-*Dalits* are also observed across all states. Harassment takes numerous forms: non-*Dalit* frequently use abusive and derogatory language when addressing *Dalit* women. They refer to *Dalit* women as prostitutes or by their caste name; they use disrespectful abuses even when addressing older *Dalit* women. In Kerala, Tamil Nadu and Maharashtra young *Dalit* girls and boys insultingly address elderly *Dalit* women by their caste names. In their place of work or the market, non-*Dalit* supervisors or traders will often make sexual innuendoes and prostitution to *Dalit* women. Sexual harassment also takes the more violent form of physical molestation and rape. *Dalit* women face the paradox of being regarded as polluted and untouchable and yet exploited in the most intimate sphere of social relations. Many *Dalit* women recount the strategies they use to deflect attention from non-*Dalit* men. It includes dressing shabbily and staying dirty to appear unattractive. Women in Kerala and Tamil Nadu report that they adopt a humble demeanour they don't raise their head or their voice; they show respect by maintaining a submissive posture.

In the case of caste-based conflicts, violence often takes the form of targeting *Dalit* women. Teaching a lesson to Dalit men involves violating their property – the body of *Dalit* women”.

Devadasi System: Prostitution in the Name of Religion

In the name of religion, thousands of untouchable female children between six to eight years are forced to be maidens of God (ritualized prostitution in temples).

Once dedicated, the girls are unable to marry and are raped by temple priests and upper-caste men, eventually auctioned secretly into urban brothels for prostitution. It is estimated by NGOs that each year's 5000 to 15000 girls are secretly auctioned to brothels.

The practice of *Devadasi*, in which a girl, usually before reaching the age of puberty, is ceremoniously dedicated or married to a deity or a temple, continues in several Southern states including Andhra Pradesh and Karnataka. Meaning “female servant of god” *Devadasi* usually belongs to the *Dalit* community. In an interview with human rights watch, the head of an active NGO in Karnataka explained that in her state the girl is offered to the Goddess Yellamma in a village ceremony. Earlier it was for priests, but now it is for high-class men. They are used to living in the temples now anyone can

use them including lorry drivers to men. Dreadlocked hair is taken as a sign from the goddess Yellamme that the girl is meant to be *devadasi*. In the festivals, a marriage ceremony takes place between the girl and God. The eldest lady of the *devadasi* community ties the mangal sutra (marriage necklace). In some ceremonies, the girl was paraded almost naked. The girls have been given some money but still works in the fields. She lives separately in the village and is used by all the men, including Dalit men. In 1992 the Karnataka state government passed the Karnataka *Devadasi* (probation of dedication) Act and called for the rehabilitation of *Devadasi* women. Like many laws aimed at protecting women and lower castes, the Act suffers from a lack of enforcement. Moreover, the police themselves have been known to use *Devadasis*. As the Karnataka activist explained, the law works to the disadvantage of women because it criminalizes their actions and not the actions of their patrons. Police will even go far as they demand sex as a bribe: they will threaten to file charges under the act if the women say no. Their perceived status in society, as women who are supposed to serve men sexually, also makes it more difficult for *Devadasis* to approach to police for help: "when a *Devadasi* is raped, it is not considered rape. In reviewing India's third periodic report to the United Nations Human Rights Committee submitted under article 40 of the international convention on civil and political rights (ICCPR) in July 1997. The human rights committee regretted the lack of national legislation to outlaw the practice of *Devadasi*, the regulation of which is left to the states, and add that the practice continues and that not all states have effective legislation against it. The committee emphasized that the practise was incompatible with the ICCPR and recommended that all necessary measures be taken urgently, towards its eradication.

Human Rights for Dalit Women

India is the largest democracy in the world and is a part of most of the major human rights treaties. These treaties provide the same rights for men and women. Because India is also a party to the convention on the elimination of all forms of discrimination against women, the government has an extra obligation to make sure that women can realize their rights. It is generally accepted in international law that government has to do more than just pass legislation to protect human rights. The Government of India must take all measures, including policy and budgetary measures, to make sure that women can fulfil their rights. It also must punish those who engage in caste-based violence and discrimination. The government of India, as a modern Century with a growing economy, has the means to fulfil its obligations.

Millennium Development Goals and Dalit Women

In 2000, 189 countries accepted the millennium declaration and agreed to take the necessary action to attain eight specific goals: the millennium development goals (MDGs) the realization of human rights of *Dalit* women will have a major positive effect on the realization of MDGs. *Dalit* women are extremely poor and makeup 2% of

the world population. In India 60 million children do not attend school; the majority of these children are *Dalit* girls. India's child mortality rate is one of the highest in the world and with its vast population and a rate of 540 maternal deaths per 100,000 live births, India accounts for more than 20% of all global maternal deaths. Greater accessibility of healthcare for women, including *Dalit* women is needed.

United Nations and Women

The long, devastating Second World War saw numerous barriers to women fall as a natural consequence of the war effort. In many countries, men and women worked, fought and suffered together as equals. Many hoped the end of conflict would yield a peacetime world energized by the same spirit, a world in which women could enjoy the same freedoms and status as men. Within the months, the framers of the United Nations Charter, prodded by women's groups and delegates, succeeded in weaving this vision into the fabric of the organizations founding document. Early United Nations survey showed that discrimination against women was prevalent in nearly every region of the world. In most societies, women were not free to do such things as attending the same schools as men, own property or receive equal pay for equal work. Discrimination in political and civil life was particularly widespread. In 1945, only 30 of the original 51 United Nations Member's State allowed women equal voting rights with men or permitted them to hold public offices. Just a handful of women were involved in the founding of the United Nations. Of the 160 signatories of the United Nations charter, a mere four were women.

The commission helped ensure that provisions on women's equality were included in the universal declaration of Human Rights, adopted by the general assembly in 1948, and used the principles of the declaration as to the basis for its work. The early years of united nation support for women forced upon establishing women's legal equality in such areas as political participation, work, education, nationality and marriage.

Hindu Dalits

Many *Dalits* continue to debate whether they are Hindu or non-Hindu. Missionaries have initiated several *Dalit* organizations. In some regions of India and Nepal, many *Dalits* have come under the combined influence of Maoists and missionaries, even attaching and murdering Hindus. Traditionally, Hindu *Dalits* or *Harijans* have been barred from many activities that seemed as central to Vedic religion and Hindu practices of orthodox sects. Among Hindus, each community has followed its variation of Hinduism. The wide variety of practices and beliefs observed in Hinduism makes any clear assessment very difficult.

National Policy for the Empowerment of Women (2001)

There is a wide gap between the goals enunciated in the constitution, legislation, politics, plan, programs and related mechanisms on the one hand and the situational

reality of the status of women in India, on the other. This has been analysed extensively in the report of the committee on the status of women in India "towards equality", 1984 and highlighted in the National perspective action plan for women, 1988-2000, the Shramshakti Report, 1988 and the platform for action, five years after an assessment. Gender disparity manifests itself in various forms, the most obvious being the trend of continuously declining female ratio in the population in the last few decades. Social stereotyping and violence at the domestic and social levels are some of the other manifestations. Discrimination against girl children, adolescent girls and women persist in parts of the country. Consequently, the access of women particularly those belonging to weaker sections including Dalits/Tribals/OBC and minorities, the majority of whom are in rural areas and informal, unorganized sector to education, health and productive resources, among others, is inadequate therefore, they remain largely marginalized, poor and socially excluded. Thus, to improve the condition of those women in national policy for the empowerment of women was crafted in 2001. The goals and objective of this policy are to bring about the advancement, development and empowerment of women, the policy will be widely disseminated to encourage active participation of all stakeholders for achieving its goals.

Panchayati Raj Institutions

The 73rd and 74th Amendments (1993) to the Indian Constitution have served as a breakthrough towards ensuring equal access and increased participation in political power structure for women, the Panchayati Raj Institutions will play a conceal role in the process of enhancing women's participation in public life. The PRIs and the local self-government will be actively involved in the implementation and execution of the national policy for women at the grass-root level.

Dalit women have made a significant contribution to the survival and sustenance of their communities. Women's work both in the domestic sphere and outside has helped society move ahead. Hence, they need to be empowered both in their personal lives and as members of society. United Nations Fund for Population Activities Report entitled the State of World Population in 1992, help that there can be no sustainable development without development of women because it is women who contribute more for the development of children. The empowerment of women has multiple benefits not only for the environment but for humanity as well.

Panchayati Raj Institutions and Reservation

The word Panchayat is a traditional one referring to a council of five elders in the village who mediated conflict and spoke on behalf of all the residents of a village in modern India. Corroding the legacy of Lord Rippon's Resolution of 1882, and the most consistent commitment of the nationalist government, the Panchayat system was being practised in varying forms in 20 States in 1948. However, it was one of the major issues hastily debated in the Constituent Assembly. As a result, the provision for the

setting up of village Panchayats was included in the non-justifiable directive principles of State policy (Part 4, Article 40). There was no pressure on any State to set up such a system or alter any existing system. The Union in those early days took up what was called the Community Development Program with an emphasis on village leadership and community participation. This top-down effort at socio-economic development of villages soon declined in importance and effectiveness, with the gradual dominance of the Union. The Balwant Rai Mehta Committee in the late 1960s came up with the idea of Panchayats as links between local leadership and the government. Later, in another context, the Ashok Mehta Committee in the late 1970s made recommendations for the setting up of local governments. Criticizing the apathy of the political elite and the unhelpful attitude of the bureaucracy, the committee called for substantial devolution of powers to PRIs. These reports had an important impact many years down the line. It is from the Union's experience of development programs that the idea/need for the local government came to be pushed.

The Genesis of the Constitutional Mandate

The women's movement in India has debated the logic of reservation for women in political institutions and government at different points of time for more than 70 years. Women leaders rejected the idea of reservation for women as a retrograde step in 1929. Acceptance of the principle of gender equality in the fundamental rights resolution in 1931 and the constitution of independent India seemed to have settled the issue at that time. In 1939-40 the women's subcommittee of the national planning committee rejected the idea of reservation categorically (report of the subcommittee, 1944) in the early 1970s; the Committee on the Status of Women in India (CSWI) once again debated the reservation issue. It points out that rights guaranteed by the constitution have helped to build an illusion of equality and power which is frequently used as an argument to resist special protection and accelerating measures to enable women to achieve their just and equal position in society. However, the idea of reservations even as transitional measures was rejected by the majority of the members of the CSWI.

Today, not only the women's movement (despite some dissenting voices) but also elected women representatives themselves are demanding reservations. But women's movement in the early 1990s was primarily mobilizing around issues of dowry, rape/sexual harassment and probation. They were not challenging the gender ratios of formal political institutions and certainly not demanding a special entry. Finally, the fact that reservations were applied to Panchayati Raj institutions makes their appearance even more striking. However, this does not eliminate the possibility that women's entry and participation in local government was believed will be conducive for the effectiveness of PRIs. Various study committees had suggested co-option or nomination of women members to facilitate the operation of centrally sponsored women's programs. Reservation of 1/3rd number of seats was probably understood only a step ahead of nomination. Women's entry in large numbers into local government

arose from a mixture of political opportunity and an ethical sensibility that regarded the implication of gender as integral rather than peripheral to the creation of a more just society.

The Panchayati Raj Institution System

A Bill (64th Amendment) for introducing the PRIs system all over India, which talked of 30% reservation for women was introduced in Parliament in May 1989 but defeated on the ground that it was imposing a uniform pattern on the entire country the 73rd and 74th Constitutional Amendments by the States by April 1993. The Amendments envisage a significant structural change by decentralizing power and redressing the gender imbalance in the Institutions of self-governance.

The PRIs system operates on a three-tier level in most states at the village, intermediate and district levels. The state legislatures pass laws to define the powers, authority and responsibilities of the PRIs; these may include preparation of plans for development implementation of government schemes, levy certain taxes, and taking measures for all-round development of the Village Block or District.

The 73rd Amendment of the Constitution of India

This Amendment, dated 24th April 1993, directed all state legislatures to amend their respective Panchayat legislation to conform to the constitutional amendment within a year. The states were expected to complete division on new Panchayats by April 1995. Those who delayed ran the risk of losing central government assistance as announced by the Prime Minister. The features of the act

1. There will be a three-tier system at the Village intermediate and District levels.
2. The Gram Sabha's which will be a body comprising all the adult members registered as voters in the Panchayat area will be the foundation of the Panchayati Raj.
3. Panchayats shall have a uniform five-year term and elections to constitute new bodies shall be completed before expiring of the term. In the event of dissolution, an Election will be compulsorily held within six months.
4. In all Panchayats seats shall be reserved for schedule caste in proportion to their population and one-third of the total number of seats will be reserved for women.
5. 1/3rd of the offices of the chairperson of Panchayats at all levels shall also be reserved for women. Office of the chairperson of the Panchayats shall be reserved in favour of SCs in proportion to their population in the state.

Women Experience in Panchayati Raj System

The 73rd Amendment act has brought almost a million women into politics. Once a part of forceless numbers statistics under 33.3% Reservation women is increasing and emerging as leaders.

There are only a few states that have experience over several electoral cycles with Panchayati Raj. In many states, institutional loopholes and general apathy has led to intermittent elections, affecting overall PRIs structures besides women's participation. West Bengal, Karnataka, Andhra Pradesh, Gujarat and Maharashtra have a well-oiled system, operational even before the amendment. Kerala, Rajasthan, Himachal Pradesh have shown exceptionally good results either due to effective political leadership at the state level or the influence pervasiveness of NGOs.

Socio-Economic Factors perceived as Possibilities

Poverty plays an important role among the rural poor especially among the elected women representatives which leads to the problem of illiteracy, unemployment, large size family, female feticide, and infanticide, child labour, sexual harassment, ill-treatment, caste-based violence. Hence, they are in a position to tackle their problem and the people's problem. This leads to a dual burden to them. This is reduced by the support of male members in their families through gender sensitization and awareness programs. The elected women representatives were getting support from husbands, sons fathers-in-law. In some places, the community and castes also support the women members to tackle gender and caste-related issues such as the abolition of dowry, female infanticide, domestic violence against women, and the abolition of child labour. By seeing the work done by the EWRs, the family member and the villagers started to support them. In many places, they were reelected and performed their functions very effectively.

Obstacles and Challenges

Women are handicapped in a variety of ways in their effective participation in politics. Illiteracy is the burden of reproductive family role; wage-earning, responsibilities on their mobility, dependency on male relatives or village functionaries, the weight of the bureaucracy and problems in learning rules, regulations and procedures and major roadblocks. Women have been given political power but are not yet seen as political entities. In the spare of the family, women are involved in a daily struggle against authority patterns and powerlessness to play their new social-political role.

Negative popular media responses emphasizing women representation as being largely proxy also undermine the possibilities that reservation offers it was to be understood that not just political strategies but the liens of women are controlled by their husbands, in-laws and political parties.

The question of caste over gender also cannot be ignored. Panchayats replicate the rural power structure and deeply embedded patterns of dominance and inequalities. The impact of women is mediated by their class/caste positions. In cases where caste and class overlap, the imperatives of limited freedom of choice are perceivable. Whereas in some cases where caste backwardness and lower class are not interlinked, especially in cases of backward castes (BCs) and OBCs the complexities are

increased. There is an unwillingness to alter the division of labour at home as there is an apprehensive domain that would mean the passing of household chores to men. Thus, the participation of women in politics is controlled and limited by some male members of the family.

Action for Empowering Untouchable Women

The concept of empowerment of women is the product of the post-1975 women's movement. However, despite its frequent use in policy documents and by women activists and women's studies researchers, there is considerable confusion as to its meaning and interpretation, particularly when it is used concerning rural as well as grassroots women or organizations of poor women.

The Oxford English dictionary defines empowerment as: (1) to invest, legally or formally with power, to license, and (2) to bestow power upon, make powerful.

It can be argued that conventional development tended to be top-down and bureaucratic, and in many cases indifferent to the realities of power relations among people. This has led to further isolation and marginalization of those who are at the bottom of the power hierarchy, notably the vast majority of women and other minorities. Since the recognition that women were not fully benefitting from development and with the subsequent emergence of the notion of Women in Development (WID), several projects especially targeting women as beneficiaries have emerged and been implemented since the 1970s. In the 1980s, however, the concept of empowerment emerged in development in parallel with the concept of Gender and Development (GAD) that focuses more on the modification of unequal power relations between men and women.

The empowerment of women is a multi-dimensional concept. The primary aspects of women empowerment are social, economic and political. Social empowerment refers to attitudinal changes at the level of the family, participation in decision making at home, progressive changes in the educational status and increasing participation in various social activities. Economic empowerment refers to greater participation of women in economic activities, control over the earnings of women and freedom to pursue an occupation of own choice. Political empowerment of women refers to equal participation in political, decision making and the exercise of the right to represent at every level of democratic government on equal footing with men.

Observation from a Critical Perspective

1. **Need for the Amendment:** The percentage of women in various levels of political activity has shifted dramatically as a result of the constitution amendment. An inevitable question, which arises, is if this increase could have happened without reservations? There is evidence to suggest that women would not have entered these councils in such large numbers without the constitutional mandate.

2. **Nature of Politics:** It is generally expected that the entry of women will affect the nature of politics. While some cases of a differential approach (co-operational than competitive, less corrupt and trust oriented) were found in scattered places, the general trend has been that of co-option of women into the political process.
3. **Exercise of Authority:** It has been seen that women do show a distinct change in governance priorities and values. While men were more concerned with concrete and cash earning projects, women close to highlight issues basic in nature and related to an overall environment of security.
4. **Effectiveness:** The involvement of women in politics is still handicapped by several factors- social, economic and political. Yet despite odds, women are seen to be taking on new roles positively, showing that they are willing learners.

Nature of Social Relations

Not many aspects of social relations are changed by women's political participation. Their entry into the public domain has given them rights to influence the development process, but they have had to negotiate their positions carefully to include their other role of caste, class and family relations. However, there is a significant rise in their social as well as socio-political awareness and soon they will be questioning the inequalities and injustice imposed on them.

Conclusion

There are large gaps worldwide between the political participation of men and women. In the Asia Pacific, however, these gaps are among the largest in the world. The Pacific sub-region alone has four of the six countries in the world with no women legislators at all. Achieving equality for women is not only a laudable goal and a human right; it is also good economics, helps deepen democracy and enables genuine long-term stability. Barriers to women in political participation include inadequate financial resources, illiteracy and limited access to education, the double burden of family and work responsibilities, ideologies or cultural patterns opposing women participation in public life and unsupportive attitudes on the part of the media. Women may face difficulties securing the support of other women. Women also face cultural constraints to public contact between women and men or other limits on their mobility.

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**STATUS OF TRIBAL WOMEN EDUCATION IN
TELANGANA STATE : A SOCIOLOGICAL STUDY**

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Introduction

India is the second populous country in the world with 8.2% of the ST population. Most of the ST people are poor, illiterate and inhibited in inaccessible forests and hilly areas. They lag in all spheres of life in comparison with other sections of the population. Out of the total ST population, ST women add up to almost half. Like all other communities, the development of the status of ST communities also to a large extent depends on the upliftment of the status of ST women

The Government of India has launched several schemes for the promotion of education and welfare among the tribes in general and different new initiatives for the women section in particular. Despite these efforts, the rate of literacy has not improved. In the case of the primitive tribes, it is very poor and among women, it is very low. Literacy is the key for the socio-economic development of any section or region, and this is the reason that the ST community all over India has been subjected to various forms of deprivation such as alienation from land and other resources. Especially, the ST women though they are away from the mainstream of national life, they are not kept away from the impact of socio-economic changes affecting society in general.

Importance of Women Education

Education forms an important component in the overall development of individuals, enabling them to greater awareness, better comprehension of their social,

political and cultural environment and also facilitating the improvement of their socio-economic conditions. The importance of education in the process of economic, political and social change has been widely recognized and well documented all over the world. Education is now considered one of the crucial inputs to human capital formation.

The status of women in a society is a significant reflection of the level of social justice in that society. Women's status is often described in terms of their level of income, employment, education, health and fertility as well as their roles within the family, the community and society.

In India, women are discriminated against due to several historical, religious and other reasons. A girl child is suppressed from the moment she is born in terms of personal development. She is made to undergo the feelings of being inferior and feeble. She is denied the prospects for personal expression.

Education is a powerful agent of social change today. It unlocks the door to modernization. It also paves a sure road to economic modernization and progress. The framers of the Constitution took note of the fact that certain communities in the country were suffering from extreme social, educational and economic backwardness arising out of the age-old practice of untouchability and certain others on account of this primitive agricultural practices, lack of infrastructure facilities and geographical isolation, and who need special consideration for safeguarding their interests and for their accelerated socio-economic development.

Status of Women Education in India

Women's education got a fillip after the country got independence in 1947 and the government had taken up various measures to provide education to all Indian women. As a result, women's literacy rate has grown over the three decades and the growth of female literacy has been higher than that of the male literacy rate. The constitution of India guarantees the Right to Equality to all Indian women without discrimination. While in 1961 only 15.3% of Indian women were literate, by the end of 2011 65.46% of females were literate.

Research Methodology

The Constitution of India provides as directive principles of state policy that the state should promote with special care the educational and economic interests of the STs and should protect them from social injustice and all forms of exploitation. Thus, the government is making efforts on various counts for accelerating literacy among STs. Efforts are made to enrol more and more children of STs, including the ST language for curriculum, provision of special allowances and other facilities of teachers working in ST areas, free supply of educational materials, clothing, mid-day meals, etc.

Investment has been made to strengthen the educational programs and thus make them accessible to the STs. Elaborate programs of scholarships, reservation of

seats in schools and colleges along with various other ancillary facilities are in operation. The Central and State Governments have provided to the students belonging to STs with many facilities, incentives including freeship, scholarships, reservations of seats in educational institutions and Government departments and establishment of separate hostels, ashram schools, etc. It can be easily inferred that an adequate spread of literacy among STs is likely to enable them to compete with the other sections of the society on equal footing in the long run. Provisions of educational facilities within the habitations are considered as an important factor positively contributing to the increase in the level of education among the tribes. The broad objectives of these programs have been to develop these traditional communities in the direction of modernity to enable them to secure for themselves an equitable and rightful place in the national system.

Tribal women owed her relatively low status because of her economic contribution to the family, which was in turn mainly dependent on the abundance of resources. However, the infiltration of plainsmen has brought downward changes in the status of ST women. Due to land alienation and control of minerals and other resources by outsiders, they lost the foundation of their status. On the one hand, she lost access to the land and forests that provided her with economic opportunities on the other hand she could not get even unskilled jobs because of illiteracy.

Secondly, as they got exposed to the wider world and to the communities considered to be less developed and so-called civilized, they started imbibing or aping the values of the 'upper class's communities to be accepted by them which has resulted in the deterioration of the status of ST women in all spheres of life.

With the state initiatives and with the efforts from various social service agencies and, of course, with their involvement, things are relatively changing over time. With the increase in the literacy rate and level of education, the importance of educated women's role and status in the ST society has completely changed during the past few decades. It is no longer a question of what women are capable of doing physically and mentally. Marriage and work for educated women are of great social interest and importance in present-day societies. The changes in the institution of family and marriage have been set in motion by educated women. The pattern of social relationships within the family is changing. These changes in turn contribute to the changes in social structure. The emergence of educated women is an indication of the significant socio-economic changes taking place in the ST society. The views and opinions of the educated employed women may reflect significant changes in their role perception. Women's roles and status have been changing due to the educational opportunities provided to them. How far their educational attainment influences their status is the issue, which is the key research question of this study.

Need for the Study

The earlier studies reveals that there is a fairly long tradition of study and research of the ST of India embodied in a very wide range of disciplines including

ethnology, anthropology, sociology, economics, history, geography, demography and others. Mostly the social researchers had tried to focus upon the socio-economic problems and other government plans for the upliftment and betterment of ST communities in different parts of India.

It is observed that studies are scarce, which aim at studying the impact of education on various aspects of lives of STs in general and ST women in particular. Systematic researches are necessary to understand the impact of education among the STs and make suggestions, which will accelerate the extension of education in the ST communities. Therefore, intensive studies of the individual ST groups are necessary to gain a clear and comprehensive understanding of the problems and prospects of ST education.

Keeping in view the above facts, the study has been attempted in 8 villages of 8 Tahsils of 4 districts which are highly concentrated Mulugu, Mahabubabad, Jangaon and Warangal Rural with tribal population districts in Telangana State to generate a database on this issue for utilization by planners, policy-makers, scientists, extension functionaries and other governmental and non-governmental organizations in the formulation of plans and chalking out sound and appropriate research, teaching and extension programs. The belief is that by putting the findings of this study into a wider spectrum, the field study gives a larger view to understanding the direction of impact of education on ST women in particular and the ST society as a whole.

Objectives of the Study

In the light of the above discussion, the objectives of the study may be stated as follows:

1. To study the Status of Tribal Women Education.
2. To study the Programs of the Government for the upliftment of tribal women education.
3. To examine the socio-economic and educational status of tribal women in the study area.
4. To trace out the problems or issues of tribal women in accessing education.
5. To examine the impact of education on tribal women.
6. To provide suitable suggestions for the upliftment of the tribal women's education.

Hypothesis

1. There is a significant association between attitude towards education of tribal children and socio-economic characteristics of households.

2. The enrolment of tribal students is significantly associated with the education level of the head of the family, size of the family, the income of the family and size of land ownership.
3. The size of the family, income, landholdings, monthly consumption expenditure, family property and distance to school/college has a significant impact on dropout.

Area of Study

The present study is conducted in 8 villages of 8 tahsils of 4 districts in the State of Telangana. The villages are selected based on Census 2011. The details have given in table 1.

Table 1: Sample Study Area and Sample Size

SI. No	Name of Village	Name of the Tahsil	Name of the District	Percentage of ST Population	Sample
1	Malakpet	Narmetta	Jangaon	76 and above	35
2	Mailaram	Palakurthy	Jangaon	76 and above	35
3	Bhupathipuram	Eturunagaram	Mulug	76 and above	35
4	Bandarugudem	Mangapet	Mulug	76 and above	35
5	Jagannadhapalle	Rayaparthi	Warangal Rural	76 and above	35
6	Bolikonda	Nekkonda	Warangal Rural	76 and above	35
7	Bavurugonda	Kothagudem	Mahabubabad	76 and above	35
8	Neelavancha	Gudur	Mahabubabad	76 and above	35
Total	8	8	4		280

Source: *District Census Handbook: Warangal*

Sampling

A sample, as the name implies, is a smaller representation of a larger whole. For this study, the following sampling procedure was adopted.

Selection of the Districts

The sample of four districts has the maximum population of Tribes. Thus, it is selected for conducting the present study keeping in view that the Government machinery should have operationalized their schemes in this area

Selection of Tehsil

Since the tribe is mainly concentrated in the 8 Tehsils, it was selected for the present study based on the purposive method of selection.

Selection of the Villages

As a result of a pilot study of the area, the investigator decided to select 76% and above of the total number of villages located in the district. The list of villages was obtained from the official websites and Census 2011 of the erstwhile Warangal district. Sample villages were selected from these categories keeping in mind that the village contains a sizeable tribal population and a female literacy rate.

Selection of the respondents

The final stage of sampling was the selection of the respondents from each of the selected villages and compiled a tentative list of tribal households with the help of Tehsildar and Village Sarpanches. Out of these lists, a total sample size of 280 women respondents was selected with the help of a purposive random sampling method. But only one respondent was selected from a household.

Research Tools and Techniques

The studies is an empirical one. For data gathering, I used field study and survey methods. Both primary and secondary data about several aspects of tribal education and socio-economic status were collected.

The data relating to the educational attainments were collected from the census handbooks, records of the Tribal Welfare Department, Education Department, and the Educational Institutions. The social background of the sample Tribes and the government initiatives in the field of education were collected through secondary sources.

Primary data were collected with the help of the structured questionnaire. The questions were structured in simple language both in Telugu and English languages. In the case of illiterate respondents, the questionnaire was used as an Interview Schedule and was filled in personally in the presence of the respondent's family/community member. The general information on the tribal community was gathered through observation and informal discussions with the community members, officials and non-officials in the area. The tabulation and processing of data were got done mechanically.

Methods of Data Analysis

The facts of the above objectives and their Issues are analyzed qualitatively and quantitatively. The facts of the above objectives and the responses of 280 respondents of tribal women have been analyzed with the help of statistical methods giving an interpretation of data.

Limitation of the Study

The sample for the study comprised 280 respondents. This sample is only a very small proportion of the entire students studying in the different educational institutions.

Therefore, the research studies with a much larger sample size would be required to ensure an appropriate generalization of the findings of the study. Due to lack of time constraints the researcher has confined to stick to these particular respondents for conducting the study.

Major Findings

Personal Information

1. More of the (55%) sample tribal women are studied/studying in Government educational institutions.
2. A large number of sample tribal women (39% & 35%) belong to the age group of 18 to 30 and 31 to 40.
3. Around half of the sample, tribal women (60%) belong to rural areas.
4. The majority of the sample tribal women (50% & 36%) belong to Koya and Lamabada Tribes.
5. About 22.5% of sample tribal women are unmarried.
6. Nearly 66% of the sample tribal women are Telugu medium students.
7. Around 61% of sample tribal women are Science Faculty.
8. Around 42% of the sample tribal women use English words.
9. A huge majority (98%) of sample tribal women are physically fit.
10. Around 52% of sample tribal women families belong to joint families and 36% belongs to nuclear families.
11. Around 95% of sample tribal women have male members in their family.
12. Nearly 50% of sample tribal women have up to 4 and 43% have 5 to 8 family members.
13. Regarding boys' and girls' family members, 55% have girls.
14. Around 54% of sample tribal women have 5 to 8 family members.
15. Around 96% of sample tribal women are living in male-headed families.
16. More than 95% of sample tribal women have male working members and 92% have one to three working members.
17. Around 36% of sample tribal women reside in pucca houses and 64% are in semi pucca houses.
18. About 75% of sample tribal women families have their own houses.
19. More than 39% of sample tribal women are housewives and also engaged in farming activities, more than 30% are working in the private sector and 22.5% are pursuing their education.

20. More than half 63% of the sample tribal women fathers are engaged in agriculture activities and very few are employed in government-employed (3%).
21. The majority of 61% of the sample tribal women mothers are involved in agricultural activities and only 0.37% of the mothers are involved as government-employed.
22. Around 36% of sample tribal women husbands are engaging in agricultural activities and only 1.5% are working as government employees.
23. Around 23% of the sample tribal women brothers are engaged in agricultural activities and 23% are working as employees in private organizations, and only 4.5% are working as government employees.
24. Among the sisters of the sample tribal women families, 29% are involved in agricultural activities, 24% are engaging as an employee in a private organization.
25. Around 70% of the sample tribal women families have their agricultural land.
26. About 50.2% of employees owned wetland and 49.7% are dry land.
27. Around 55% of sample tribal women families have small holdings (less than 2.5 acres).
28. Concerning the income of the sample women families, around 69% have up to Rs. 1,00,000 as annual income.

Educational Status

1. About 20% of the sample tribal women are illiterates.
2. Around 25% of the sample tribal women have stopped their education due to various reasons.
3. Around 22.5% of the sample tribal women pursuing moderately and higher education.
4. Around 28% of sample tribal women fathers' education is under-graduate.
5. About 20% of sample tribal women mothers are illiterates.
6. Almost 16% of spouses are undergraduate.
7. About 46% of sample tribal women first brothers have undergraduate.
8. For 33% of sample tribal women, their second brother's education is under-graduate.
9. For 36% of the sample tribal women third brother's education is under-graduate.
10. Around 41% of the sample tribal women first sister's education is under-graduate.

11. For 37% of the sample tribal women second sister's education is under-graduate.
12. For 12% of the sample tribal women third sister's education is under-graduate.
13. Nearly 45% of the sample tribal women have been motivated by their family members and followed by their father (28%).

Educational Status of the Sample Tribal Women who are continuing their Education

1. Out of the total sample, tribal women 52% are studying intermediate, 32% are under-graduation and 16% are post-graduation.
2. Among the intermediate category, it is observed that 23% have opted for science, 40% have opted for science in under-graduation and 40% have opted for science in post-graduation.

Reasons, expectations and plan for opting the Moderate (Intermediate) and Higher Education (Under Graduation and Post-Graduation)

1. A large number of sample tribal women (43%) have chosen higher education for better career prospects followed by 35% opting accidentally joined.
2. A greater majority (62%) parents fulfil their educational needs of the sample tribal women followed by husbands (27%)
3. Around 27% of the sample tribal women are supporting their spouses.
4. More than 94% of the sample tribal women supported by the scholarship.
5. The overall sample tribal women have opted for increasing the status, and to get employment, 65% opted for name & fame, 55% have opted to increase knowledge and more than 48% have to bring equality.
6. Around 98% of sample tribal deemed the education will increase the economic empowerment, 87% endeavoured to lead to greater mental ability and improve helping nature (77%), and 80% expecting education will develop the personality.
7. Among the sample tribal women who are continuing their education, 63% of the plan is to get a job.

Staying

1. Out of the total 63 sample tribal women, 48% stayed at their home and 27% at government hostels.

Facing/Faced Problems related Education

1. Out of the total sample, tribal women (155), who are either completed or pursuing their education (intermediate. Under-graduation and Post-Graduation) 71% are faced various problems related the education.

2. More than 28% are faced economic problems, 26% transportation and 20% are teaching problems.

Impact of Education on Sample Tribal Women

1. It has been noticed that among various categories of educational level the awareness about various schemes of government on tribal education is very high among Highly Literate group. Similarly, the Highly Literate group is more in favour of educational programs and felt the need for more infrastructures for the spread of education. The necessity of girls' education was strongly felt among all the groups whereas coeducation was highly supported by the Highly Literate Group followed by Moderately Literates.
2. Among different educational groups, it is seen that a good number of Highly Literate sample tribal women possess a bank account and also reported freedom in spending money earned or possessed by them whereas the number is less among Moderately Literate and Illiterate category. Similarly, the right over sale or purchase of property and insisting on registering property in their name is again more among the Highly Literate group in comparison to Moderately Literates and Illiterates. Though the majority of the sample tribal women from all the three categories responded positively, it was more strongly felt by the sample tribal women among the Highly Literate category that education helps in the economic independence of women, which enhances their status.
3. On the issues of decision-making, in family matters and financial matters, a very smaller number of Illiterate category sample tribal women reported being consulted, whereas the number is considerably high among Moderately Literates and Highly Literates. The viewpoint/decision of a majority of Highly Literate group is reported to be acceptable whereas in the case of Moderately Literate and Illiterate it is comparatively low. The insistence to accept their views/decisions is very high among Highly Literates followed by Moderately Literate and Illiterate sample tribal women. Acceptance or rejection of the decision by the head of the family is based on the educational level of the female member is felt mostly by the Illiterate and Moderately Literate categories. Across all the categories an overwhelming number of sample tribal women opined that the educational level raises the overall status of women.
4. Views of different educational categories show that keeping hygienic conditions at home was preferred by the majority of the sample tribal women from all the categories but more sample tribal women from the Highly Literate category reported maintaining hygienic conditions at home. As for consulting a doctor at the initial stage of illness and accepting immunization for children, a higher number from the Highly Literate category reported so. When asked about whether they use/used any of the family planning measures, none

among the Illiterate group favoured this, however, an overwhelming number among the Highly Literate segment and a good number among the Moderately Literates said yes.

5. In various educational categories, mainly the Illiterate category sample tribal women have reported that they are doing a job under pressing circumstances. However, the majority of the Highly Literate work willingly. As for appreciation for employment is concerned, the Highly Literate group told that their husband or family is appreciative of their working in comparison to Moderately Literate or Illiterate group sample tribal women. About leaving job on the improvement of economic conditions, none among the Highly Literate category was in favour whereas a majority of the sample tribal women from the Illiterate group said yes. The majority of the Highly Literate category and Moderately Literate category do not want to continue in their family occupation.
6. Among educational categories, mainly sample tribal women among the Highly Literate category reported that they do have affiliation with a political party or social organizations engaged in women affairs. Moderately literate and illiterate categories reported less inclination. When it comes to participation in Village Panchayat activities, the Highly Literate category participation is more participative compared to Moderately Literate and Illiterate categories. Freedom to cast their vote is reported by the majority of the sample tribal women from the Highly Literate category and Moderately Literate category. Inclination towards contesting elections themselves was moderate among all the groups. It was reported by the majority of the sample tribal women from all three categories that education helps them in safeguarding their interests - at home, in society and elsewhere.
7. Among various educational categories, Highly Literate and Moderately Literate sample tribal women love to use English words in their day-to-day life more. Among the highly literate category, a good number of sample tribal women have modern household/personal equipment like TV, fridge, mobile phone, camera, etc. which is higher than the other two categories. As for the question of knowing their usage also Highly Literate group know much better than other categories. Western dresses and western food are the likings of the Highly Literate category and a good number of sample tribal women among Moderately Literate also showed interest. However, there is very little interest shown by the Illiterate category. There is a growing tendency among Highly Literate Tribal women for either driving a scooter/car or are interested in learning it followed by Moderately Literate and Illiterate category sample tribal women. The majority of the Highly Literate category use modern cosmetics at home and go to beauty parlours too. It is a little low among the Moderately Literate category whereas the Illiterate group is not in the habit of using such items or going to the beauty parlour.

Suggestions

The study finds that education has not only been working as a tool for sample tribal women to regain their lost ground but simultaneously helping them in moving towards modernity of the mainstream society. The tribal women's increasing interest in education is undoubtedly an encouraging sign, more so, because children and women are being included in the process of education. It is mainly due to the spread of education that the sample tribal women are trying to emancipate themselves from superstitions and orthodoxy. Thus, the present study suggests that keeping in view the positive impact of education in all spheres of life of tribal women, educational programs for tribal women should be strengthened by removing bottlenecks so that this trend continues and flourish.

1. Increase in the proportion of women teachers/lectures.
2. Bank loan facilities for tribal women students.
3. Education policy needs to be revised to facilitate girls/women participation in higher education.
4. Girls/women should be encouraged to enter professional courses because of tough competition and useful if not in government jobs.
5. Government should formulate and implement policies for stopping drop out of girl/women students in secondary schools and colleges.
6. Hostel and residential community schools/colleges for girls/women at the primary, middle, high school and collegiate stages and available scholarships should be given for tribal girl/women students for encouraging the girls/women of tribal communities to school/colleges.
7. Improvement in medical and engineering women college in sample districts.
8. Improvement in transportation facilities for women students and offering of stipends to girls/women residing in hostels.
9. In this tribal area, the school/college schedule must be prepared as per local requirements rather than following a directive from the State. School/college calendars in tribal areas appropriate to local requirements and festivals.
10. Introduce stipends, scholarships and fellowships for girls/women studying in school/higher educational institutions.
11. Launch special education initiatives in this low female literacy tribal pocket. Proper care should be given for the development of women education in such rural areas.
12. Opportunities should be ensured for all the girls/women for accessing school/higher education.
13. Teach tribal girl children in their mother tongue. Prepare textbooks in tribal languages. Give preferences to local and tribal teachers from local Panchayats.

- The arrangement of special training for non-tribal teachers to work in this tribal area, including knowledge of tribal culture and dialect.
14. The establishment of higher educational institutions in rural and tribal areas.
 15. The establishment of more female educational institutions and free education for girls/women.
 16. The government must be provided with an incentive for female education in the backward regions.
 17. The government should provide more working women's hostels in all sample districts.
 18. The main stress should be given to creating awareness and to inbuilt self-reliance among tribal females. Priority must be given to continuous monitoring of the improvement in their status condition.
 19. There is a need to create a good environment and atmosphere for pursuing higher education for women/girls.
 20. There is a need to open professional and technical colleges for women in rural and semi-urban areas.
 21. There is a need to take measures to promote awareness among the tribal community about the importance of education.
 22. There should be an increase in women colleges and special hostels for girls with required facilities in rural and semi-urban areas.
 23. There should be attractive scholarships for both financially poor students and meritorious students to encourage women/girls' students in school/higher education.
 24. Utmost importance should be given to the education of women. Proper care should be given to tribal girls/women to get enrolled in school/colleges. Guardian, teachers, NGO officials and Government will have to take strong steps for empowerment of women in general and tribal women in particular.
 25. Women of these areas should be trained up in different vocational courses like tribal-ornament designing, tribal art such as drawing, sculpture making, handloom and textile, poultry farms, fish farming, dairy farm, etc.
 26. Ensure that their education sector plans include initiatives on women's and girls' education, such as stipends and scholarships, provision of sanitary facilities, and uniform grants
 27. Make school/college curricula gender-sensitive and ensure that teachers are trained and supported to deliver these
 28. Make schools/colleges safe for girls/women, and agree on appropriate sanctions to tackle harassment of girls/women in schools/colleges by teachers/lecturers, fellow pupils and others

29. Invest 3% of their education budgets in literacy provision, with special emphasis on women's literacy programs
30. Ensure that such items are adequately budgeted for, within an overall education budget of 20% of the total.

Conclusion

The tribal community has been giving equal opportunity for women in education and religious activities. Tribal women school/higher education institutions help for socio-economic empowerment of tribal women and education is solving the problems thereby helping tribal women to move upward in their life. Educated women are capable of changing the status of their families. Today every mother understands the importance of education because the majority of the sample tribal women do not have mothers who have pursued higher education. The sample tribal women have claimed that education is the only source through which there will be an upliftment not only in their economic status but also in their socio-economic status. Presently, the mantra for tribal women is 'work is worship and the study shows that they have been actively participating in agriculture, self-employment opportunities, government sector, business, politics and all other fields.

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WOMEN EMPOWERMENT AND GENDER JUSTICE



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Abstract: *The issue of gender justice and women empowerment has been a concern in many nations and many an arena for some centuries. Though there has been formal removal of institutionalized discrimination, yet the mindset and the attitude ingrained in the subconscious have not been erased. Women still face all kinds of indignity and prejudice. The malady sometimes pounces with ungenerous monstrosity giving free play to the inferior endowments of nature in a man thereby making the whole concept ridicule, destabilising the entire edifice. The recent incident in the Capital of the Nation not only exhibits how such treatment is basically anathema to the concept of gender justice but also exposes the barbaric mindset annihilating the values of basic civilization. The days of yore when women were treated as fragile, feeble, dependent and subordinate to men, should be a matter of history. Gender equality and women empowerment are the calls of the day and attempts are to be made to achieve satisfactory results. Everybody should be prepared to fight for the idea and actualize the conceptual vision in practicality.*

Keywords: *Gender Equality, Gender Justice, Constitutional Safeguards*

Introduction

Fighting for the rights of women may be difficult to trace in history but it can be stated with certitude that there were lone and vocal voices at many a time raising battles for the rights of women and claiming equal treatment. Initially, in the West, it was a fight to get the right to vote and the debate was ineffective and, in a way, sterile. In 1792, in England, Mary Wollstonecraft in "A Vindication of the Rights of Women" advanced a spirited plea for claiming equality for, "the Oppressed half the Species". In 1869, "In Subjection of Women," John Stuart Mill stated, "the subordination of one sex

to the other ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other". On 18th March 1869, Susan B. Anthony proclaimed "Join the union girls, and together say, "Equal pay, for Equal Work". The same personality again spoke in July 1871: "Women must not depend upon the protection of man but must be taught to protect themselves".

Emphasizing the role of women, Ralf Waldo Emerson, the famous American Man of Letters, stated "A sufficient measure of civilization is the influence of the good women". Speaking about the democracy in America, Alexa De Tocqueville wrote thus: "If I were asked to what singular prosperity and growing strength of that person (Americans) ought mainly to be attributed. I should reply; to the superiority of their women". One of the greatest Germans has said: The Eternal Feminine draws us upwards".

Lord Denning in his book ***Due Process of Law*** has observed that a woman feels as keenly thinks as clearly, as a man. She in her sphere does work as useful as man does in his. She has as much right to her freedom - to develop her personality to the full as a man. When she marries, she does not become the husband's servant but his equal partner. If his work is more important in the life of the community, her's is more important in the life of the family. Neither can do without the other. Neither is above the other or under the other. They are equals.

At one point, the U.N. Secretary-General, Kofi Annan, has stated "Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance.

Long back Charles Fourier had stated, "The extension of women's rights is the basic principle of all social progress."

Global Treaties on Gender Equality

The Covenant on the Elimination of All Forms of Discrimination Against Women (CEDAW), 1979, is the United Nations' landmark treaty marking the struggle for women's rights. It is regarded as the Bill of Rights for women. It graphically puts what constitutes discrimination against women and spells out tools so that women's rights are not violated and they are conferred the same rights.

The equality principles were reaffirmed in the Second World Conference on Human Rights at Vienna in June 1993 and the Fourth World Conference on Women held in Beijing in 1995. India was a party to this Convention and other Declarations and is committed to actualizing them. In the 1993 Conference, gender-based violence and all categories of sexual harassment and exploitation were condemned. A part of the Resolution reads thus: "*The human rights of women and the girl child are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in political, civil, economic, social and cultural life at the national, regional and international levels and the*

eradication of all forms of discrimination on grounds of sex are priority objectives of the international community... The World Conference on Human Rights urges Governments, institutions, intergovernmental and non-governmental organizations to intensify their efforts for the protection of human rights of women and the girl child."

The Declaration on the Elimination of Violence Against Women (1993) is a comprehensive statement of international standards concerning the protection of women from violence. The Declaration sets out the international norms which States have recognized as being fundamental in the struggle to eliminate all forms of violence against women.

The other relevant International Instruments on Women are : (i) Universal Declaration of Human Rights (1948), (ii) Convention on the Political Rights of Women (1952), (iii) International Covenant on Civil and Political Rights (1966), (iv) International Covenant on Economic, Social and Cultural Rights (1966), (v) Declaration on the Elimination of All Forms of Discrimination against Women (1967), (vi) Declaration on the Protection of Women and Children in Emergency and Armed Conflict (1974), (vii) Inter-American Convention for the Prevention, Punishment and Elimination of Violence against Women (1995), (viii) Universal Declaration on Democracy (1997), and (ix) Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women (1999).

Constitution of India and Gender Justice

The Preamble of the Indian Constitution is "a key to open the mind of the makers of the Constitution which may show the general purpose for which they make the Constitution. It declares the rights and freedoms which the people of India intended to secure for all citizens. The Preamble begins with the words "*We, The People of India.....*" which includes men and women of all castes, religions, etc. It wishes to render "*Equality of status and opportunity*" to every man and woman. The Preamble again assures the "*dignity of individuals*" which includes the dignity of women. Based on the Preamble, several important enactments have been brought into operation, about every walk of life family, succession, guardianship and employment which aim at providing the protecting the status, rights and dignity of women. Our compassionate Constitution, the Fountain Head of all laws, is gender-sensitive.

The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio-economic, education and political disadvantages faced by them. It is apt to refer to certain constitutional provisions which are significant in this regard:

1. **Article 14:** Equality before Law.
2. **Article 15(i):** The State not to discriminate against any citizen on grounds only of religion, race caste, sex, place of birth or any of them.

3. **Article 15(3):** The State to make any special provision in favour of women and children
4. **Article 39(a):** The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood.
5. **Article 39(b):** Equal pay for Equal Work for both Men and Women.
6. **Article 42:** The State to make provision for securing just and humane conditions of work and for maternity relief.
7. **Article 46:** The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation.
8. **Article 51(A)(e):** To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women.
9. **Article 243 D (3):** Not less than one-third (including the number of seats reserved for women belonging to the SCs/STs) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat.
10. **Article 243 D (4):** Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women.
11. **Article 243 T (3):** Not less than one-third (including the number of seats reserved for women belonging to the SCs/STs) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality.
12. **Article 243 T (4):** Reservation of offices of Chairpersons in Municipalities for the SCs/STs and women in such manner as the legislature of a State may by law provide.

Articles 243 D (3), D (4), T (3) and T (4) are meant to empower the woman Politically through reservation.

Some Articles play a major role in the field of women empowerment. Article 15(3) empowers the State to make special provisions for them. The well-being of a woman is an object of public interest and it is to be achieved to preserve the strength and vigour of the race. This provision has enabled the State to make special statutory provisions exclusively for the welfare of women.

Article 39(a), requires the State to direct its policy towards securing that the citizens, men and women equally have the right to an adequate means of livelihood. Under Article 39(d), the State shall direct its policy towards securing equal pay for

equal work for both men and women. This Article draws its support from Articles 14 and 16 and its main objective is the building of a welfare society and an equalitarian social order in the Indian Union. To give effect to this Article, the Parliament has enacted the Equal Remuneration Act, 1976 which provides for payment of equal remuneration to men and women workers and prevents discrimination on the ground of sex. Further, Article 39(e) is aimed at protecting the health and strength of workers, both men and women.

A very important and useful provision for women's welfare and well-being is incorporated under Article 42 of the Constitution. It imposes an obligation upon the State to make provisions for securing just and humane conditions of work and for maternity relief. Some of the legislation which promoted the objectives of this Article are the Workmen's Compensation Act, 1923, the Employees State Insurance Act, 1948, the Minimum Wages Act, 1948, the Maternity Benefit Act, 1961, the Payment of Bonus Act, 1965, and the like.

Constitution of India and its Ideology

Presently to summarize the precedents and observations which have come from the constitutional ideology.

In *Valsamma Paul (1996) 3 SCC 545: 1996 SCC (L&S) 772.*, it has been ruled that human rights for women comprehend gender equality and it is also traceable to the Convention for Elimination of All Forms of Discrimination Against Women. Human rights for women, including girl children, are inalienable, integral and an indivisible part of universal human rights. The full development of personality, fundamental freedoms and equal participation by women in political, social, economic and cultural life are held to be concomitants for national development, social and family stability and growth: cultural, social and economic. All forms of discrimination on grounds of gender are violative of fundamental freedoms and human rights.

Conferment of equal status on women apart from being a constitutional right has been recognized as a human right. In *Bodhisattwa Gautam (1996) 1 SCC 490*, the Court observed that women have the right to be respected and treated as equal citizens. Accentuating on the concept, it proceeded to state thus: *... Their honour and dignity cannot be touched or violated. They also have the right to lead an honourable and peaceful life. Women, in them, have many personalities combined. They are mother, daughter, sister and wife and not playthings for centre spreads in various magazines, periodicals or newspapers nor can they be exploited for obscene purposes. They must have the liberty, the freedom and, of course, independence to live the roles assigned to them by nature so that the society may flourish as they alone have the talents and capacity to shape the destiny and character of men anywhere and in every part of the world."*

In *Kharak Singh (AIR 1963 SC 1295)*, the Court has recognized that a person has complete rights of control over his body organs and his 'person' under Article 21. It can also say to be including the complete right of a woman over her reproductive organs.

In *Chandrima Das (2000) 2 SCC 465*, it was a case of gang-rape of a Bangladeshi national by the employees of the Indian Railway in a room at Yatriniwas at Howrah Station. These employees managed the Yatriniwas, the Government contended that it could not be held liable under the law of torts as the offence was not committed during official duty. However, the Court did not accept this argument and stated that the employees of the Government of India, who are deputed to run the railways and to manage the establishment, including the Railway Stations and Yatriniwas are essential components of the government machinery that carries on the commercial activity. If any such employee commits an act of tort, the Government of India of which they are the employees can, subject to other legal requirements being satisfied be held vicariously liable in damages to the person wronged by those employees. The victim was awarded by the Court with compensation of Rs.10 lakhs for being gang-raped in Yatriniwas of Railways. Since the right is available to non-citizens also, the reach of the right is very wide.

In *Vishakha (AIR 1997 SC 301)*, the Court took a serious note of the increasing menace of sexual harassment at the workplace and elsewhere. Considering the inadequacy of legislation on the point, the Court defined sexual harassment and laid down instruction for the employers and thereafter the Court observed as under: *"Each incident of sexual harassment of woman at workplace results in violation of fundamental rights of "Gender Equality" and the "Right to Life and Liberty"*.

Fundamental Duties towards Women Cherish in the Constitution of India

Article 51-A under Part IV-A of the Constitution of India lays down certain Fundamental Duties upon every citizen of India which were added by the 42nd Amendment of the Constitution of India in 1976. The latter part of Clause (e) of Article 51-A, which relates to men, gives a mandate and imposes a duty on Indian citizens "to renounce practices derogatory to the dignity of women". The duties under Article 51-A are obligatory on citizens, but they should be invoked by the courts while deciding cases and also should be observed by the State while making statutes and executing laws.

Equality

Economic empowerment is a necessary fulcrum of empowerment. The Constitutional Courts in many an authority have emphasized said conception and interpreted the provisions to elevate the status of women and to empower them.

In *Thota Manikayamma (1991) 4 SCC 312* the Court while interpreting Section 14 of the Hindu Succession Act, 1956 converting the women's limited ownership of property into full ownership, has observed as *Article 15(3) relieves from the rigour of Article 15(1) and charges the State to make special provision to accord to women socio-economic equality It would mean that the court would endeavour to give full effect to the legislative and constitutional vision of socio-economic equality to the female citizen by granting full ownership of the property to a Hindu female. As a fact Article 15(3) as a forerunner to common code does animate to make a law to accord socio-economic equality to every female citizen of India irrespective of religion, race, caste or religion.*

When the matter relating to mother as natural guardian was questioned, the Court held that relegation of mother to inferior position to act as a natural guardian is a violation of Articles 14 and 15 and hence, the father cannot claim that he is the only natural guardian. The guardianship right of women has undergone a sea change by this interpretation given by the Court in *Gita Hariharan (AIR 1999 SC 1149)*.

In *Gayatri Devi Pansari (AIR 2000 SC 1531: (2000) 4 SCC 221)* The Court has also upheld an Orissa Government Order reserving a 30% quota for women in the allotment of 24 hours medical stores as part of the self-employment scheme. Thus, the language of Article 15 (3) is in absolute terms and does not appear to restrict in any way the nature or ambit of special provisions which the State may make in favour of women or children.

In this context, it is useful to refer to the decision rendered in the case of *Sellammal (AIR 1977 SC 1265)*, wherein the Court held that the Hindu Marriage Act will override the Uttar Pradesh Zamindari Abolition and Land Reforms Act and also held that exclusive right to male succession may be suspended till female dependent adopt another mode of livelihood.

Many a time question arises concerning the rights of women qua property. Various High Courts have interpreted Section 27 of the Hindu Marriage Act differently. As far as the High Court of Madhya Pradesh is concerned the Court in the case of *Ashok Kumar Chopra (AIR 1996 MP 226)*, held that 'Stridhan' is the property of the wife in her capacity and the husband is merely a trustee of that property and the husband is liable to return that property and value thereof under the substantive law and in equity. The power has been conferred by the Madhya Pradesh High Court on the matrimonial courts in respect of certain properties.

In this regard, it is necessary to refer that Hindu women who were not entitled to the right to property have been given equal share along with male heirs and they have presently been given equal rights.

The concept of equality is the bedrock of gender justice. In the case of *Neera Mathur (AIR 1992 SC 392)*, a female candidate was required to furnish information about her menstrual period, last date of menstruation, pregnancy and miscarriage. When the matter came before the Court, their Lordships held that such declarations were improper. The Court directed that the Corporation would do well to delete such a column in the declaration.

In the case of *Gayatri Devi Pansari ((2000) 4 SCC 221)*, the Court, while setting aside the decision of the High Court, ruled thus: *Otherwise, by the mere fact of any lapse or omission on the part of the ministerial officers to identify a shop, the legitimate claims of a lady applicant could not be allowed to suffer defeating the very purpose and object of reservation itself. The view taken by the High Court has the consequence of overriding and defeating the laudable object and aim of the State Government in formulating and providing welfare measures for the rehabilitation of women by*

making them self-reliant by extending to them employment opportunities. Consequently, we are of the view that the High Court below ought not to have interfered with the selection of appellant for running the 24 hours' medical store in question.

In *Miss C.B. Muthamma, IFS (AIR 1979 SC 1858: (1979) 4 SCC 260)* the constitutional validity of Rule 8(2) of the Indian Foreign Service (Conduct and Discipline) Rules, 1961 and Rule 18(4) of the Indian Foreign Service (Recruitment, Cadre, Seniority and Promotion) Rules, 1961 was challenged before the Court. The impugned provision Rule 8(2) requires a woman member of the service to obtain the permission of the Government in writing before her marriage is solemnized and at any time after the marriage, a woman member of the service may be required to resign from the service, if the Government is satisfied that her family and domestic commitments are likely to come in the way of the due and efficient discharge of her duties as a member of the service. Further, Rule 18(4) also runs in the same prejudicial strain, which provides that no married woman shall be entitled as a right to be appointed to the service. The petitioner complained that under the guise of these rules, she had been harassed and was shown hostile discrimination by the Chairman, UPSC from the joining stage to the stage of promotion. The Court held that these Rules are in defiance of Articles 14, 16 and 21.

In *Maya Devi ((1986) 1 SCR 743)*, the requirement that a married woman should obtain her husband's consent before applying for public employment was held invalid and unconstitutional. The Court observed that such a requirement is an anachronistic obstacle to women's equality.

At this juncture, it is noteworthy that in *Associate Banks Officers Association (AIR 1998 SC 32)*, wherein the Court held that women workers are in no way inferior to their male counterparts, and hence, there should be no discrimination on the ground of sex against women.

In *Yeshaswinee Merchant (2003) 6 SCC 277)*, the Court has held that the twin Articles 15 and 16 prohibit a discriminatory treatment but not preferential or special treatment of women, which is a positive measure in their favour. The Constitution does not prohibit the employer to consider sex while making employment decisions where this is done according to a properly or legally chartered affirmative action plan.

The Court in *Vijay Lakshmi (AIR 2003 SC 3331)*, has observed that Rules 5 and 8 of the Punjab University Calendar, Vol. III providing for the appointment of a lady principal in a women's or a lady teacher therein cannot be held to be violative of either Article 14 or Article 16 of the Constitution, because the classification is reasonable and it has a nexus with the object sought to be achieved. In addition, the State Government is empowered to make such special provisions under Article 15(3) of the Constitution. This power is not restricted in any manner by Article 16.

In *Municipal Corporation of Delhi (AIR 2000 SC 1274)*, the Court held that the benefits under the Maternity Benefits Act, 1961, extend to employees of the Municipal

Corporation who are casual workers or workers employed on a daily wage basis. Upholding the claim of non-regularised female workers for maternity relief, the Court has stated: *Since Article 42 specifically speaks of 'just and human conditions of work' and 'maternity' relief, the validity of an executive or administrative action in denying maternity benefit has to be examined on the anvil of Article 42 which, though not enforceable at law, is nevertheless available for determining the legal efficacy of the action complained of.*

In *Nargesh Meerza (AIR 1981 SC 1829)* the Air India and Indian Airlines Regulations were challenged as violative of Article 14. Regulation 46 provided that an air hostess was to retire from service upon attaining the age of 35 years or on marriage if it took place within four years of her joining service or on first pregnancy, whichever occurred earlier. Regulation 47 empowered the Managing Director, at a time beyond the age of retirement, upto the age of 45 years, if an air hostess was found medically fit. The Court struck down the Regulation providing for the retirement of the air hostess on her first pregnancy, as unconstitutional, void and violative of Article 14. The Court explained that the Regulation did not prohibit marriage after four years of joining service and if an air hostess after having fulfilled the first condition became pregnant, there was no reason why pregnancy should stand in the way of her continuing in service. After utilizing her service for four years, to terminate her service if she became pregnant, the court said, amounted to compelling the poor air hostess, not to have any children. If this amounted to interfering with and diverting the ordinary course of human nature. It was held not only a callous act but an open insult to Indian womanhood. Court also said that it was not only manifestly unreasonable and arbitrary but contained the equality of unfairness and exhibited naked despotism and was, therefore, clearly violative of Article 14.

M/s Mackunnon Mechenize and co. (AIR 1987 SC 1281), - the question involved in the said case was getting equal pay for equal work. In the said context the Court ruled that when lady stenographers and male stenographers were not getting equal remuneration that was discriminatory and any settlement in that regard did not save the situation. The Court also expressed the view that discrimination between male stenographers and lady stenographers was only on the ground of sex and that being not permissible the employer was bound to pay the same remuneration to both of them when they were doing practically the same kind of work.

Political Reservation and Women Empowerment

The Parliament has succeeded in its efforts to provide for reservation of seats for women in elections to the Panchayat and the Municipalities. Reservation of seats for women in Panchayats and Municipalities have been provided in Article 243D and 243T of the Constitution of India. Parts IX and IXA have been added to the Constitution by the 73rd and 74th Amendment Acts with Articles 243, 243A to 243D and Articles 243P to 243ZG. According to Article 243D (3), "not less than one-third, (including the

number of seats reserved for women belonging to the Scheduled Castes and Scheduled Tribes) of the total number of seats to be filled up by direct election in every Panchayat, shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat. Article 243 T (3) of the Constitution provides similar provisions for the reservation of seats for women indirect election in the government. There are also provisions in the State enactment, by the constitutional mandate, to reserve the office of Chairperson and the Presidents in certain Municipal Corporations and Municipalities, Zila Panchayats and Janpad Panchayats for women. It is noteworthy to state here that under the Consumer Protection Act, there is a provision that one of the members shall be a woman and under the Family Court Act, preference is given to women for an appointment. Sometimes a question arises as to what extent equality is to be extended. The people who put this elementary question forget or deliberately do so that all men are born equal, and the division of bifurcation by the society between man and woman is the craftsmanship of male chauvinism. It has to be borne in mind that in the absence of equality of gender, human rights remain in an inaccessible realm. In most the nation's women are ascribed a secondary role. The secondary role has to be metamorphosed into the primary one to bring women to an equal stratum. To achieve so, a different outlook on the law has to be perceived. The perceptual shift is essential, in a way mandatory. For this reason, various provisions have been engrafted in the Constitution to confer some special and equal rights on women.

Presently, it is essential to sit in a time machine and penetrate to the past. *In T. Sudhakar Reddy (1993 Supp. (4) SCC 439)*, the petitioner challenged the validity of Section 31(1)(a) of the Andhra Pradesh Cooperative Societies Rules, 1964. These provisions provide for the nomination of two women members by the Registrar to the Managing Committee of the Cooperative Societies, with a right to vote and to take part in the meetings of the committee. These provisions were upheld in the interest of women's participation in cooperative societies and opined that it will be in the interest of the economic development of the country.

In *P.B. Vijaya Kumar (AIR 1995 SC 1648)*, the legislation made by the State of Andhra Pradesh providing 30% reservation of seats for women in local bodies and educational institutions was held valid by the Court and the power conferred upon the State under Article 15(3) is so wide which would cover the powers to make the special legal provisions for women in respect of employment or education. This exclusive power is an integral part of Article 15(3) and thereby, does not override Article 16 of the Constitution.

In *Rakesh Kumar Gupta (AIR 2005 SC 2540)*, the Court while concurring with the view taken by the High Court of Allahabad in respect of reservation of 50% passed in favour of female candidate has opined thus: "*The Division Bench took the view that Article 15(3) of the Constitutional enables the State Government to make special provision for women and children notwithstanding the prohibition contained in Article 15(1). Particularly viewed in the*

background of the fact that a large number of young girls below the age of 10 years were taught in the primary school and recognizing that it would be preferable that such young girls are taught by women, the reservation of 50% of the posts in favour of the female candidates was held to be justified. The classification made was justified and cannot be styled as arbitrary or liable to be hit by Article 14."

In the State of Madhya Pradesh an amendment was brought into force in the Madhya Pradesh Municipal Corporation Act, 1956 and the Madhya Pradesh Municipalities Act, 1962 by enhancing the reservation in favour of women from 30% to 50% in municipal corporations and municipalities. The constitutional validity of the amended provisions was challenged on the backdrop of Articles 14 and 15 of the Constitution of India. In *Ashok Kumar Malpani* 24 the High Court, after adverting to the concept of reservation and the decisions relating to reservation in various fields, upheld the constitutional validity. In that context, the Bench observed: *"The legislation, in our considered opinion, is a real deep inroad into encouraging the participation of women in the decision-making process at the ground level of democracy. Women in India are required to participate more in a democratic setup especially in the ground democratic polity. Not for nothing, it has been said "educate a man and you educate an individual; educate a woman and you educate a family"*.

The colossal complaint made by the learned counsel for the petitioners that if women come into the arena of the decision-making process, it will be anathema to the administrative set-up as the bureaucrats shall take over the administration in view of the inadequacies of women, in our considered opinion, is premature thinking based on a priori notions and beyond the scope of constitutional tolerance. Democracy is a basic feature of our Constitution and it has to develop from the ground reality level. The participation of socially and educationally backward classes and women could nurture and foster democracy in the country. Be it noted, though the issue of gender justice has been gaining ground in many nations and many an area for some centuries and the traditional view of gender injustice has been given quite a quietus and treated as an event of bygone days, yet the malady remains and deserved to be remedied.

It would not be inappropriate to state here that if the dynamics of women reservation are understood in proper perspective, it would be quite clear that the number of women representatives at various layers of democratic setup is quite low.

It would not be inapposite to state that women have entered into the Indian Panchayat Raj Institutions by the Constitutional Amendment but their active participation in the decision-making process in actuality remains at the abysmal level. It is because their interest in the democratic setup of the election has still not been accentuated for the Simon-pure reason that they have to negotiate and wrestle with the powerful members of the society. The submission of the learned counsel for the petitioners is that women are contesting in the election is of utmost significance and that would irrefragably exposit that they are conscious and there is no justification to marginalise the equality clause. We are of the view that participation in the election and losing the

same can never be equated with the decision-making process. One can only be a party to the decision-making process when one is on the floor of the House as a representative and that is how the recognition of the decision-making process can be conferred on women. As the affidavit filed by the State would show their success in the election process is extremely low, we are disposed to think, the reservation, an act of special affirmation and protective discrimination, is a warrant which has been done by the State Legislature in its wisdom. Therefore, the submission that such reservation is not necessary and does tantamount to reverse reservation does not deserve acceptance.

It cannot be ostracised from the compartment of equality that unless law assists women in an accentuated manner, the basic tenet of the concept of equality would not be achieved and women will be put in the category of non-achievers.

In a democracy where the Rule of Law governs, the democratic polity it can only be advanced in a cultivated society. It is imperative to have the help of women where they are given certain rights. The truth is self-evident and that is how the fathers of the Constitution had perceived it.

The High Court eventually ruled that Article 243T does not put a ceiling by using the terms 'not less than 1/3rd'. It prescribes for the minimum reservation but does not create any kind of impediment on the part of the State Legislature to enhance the percentage of reservation for women and that the stand of the petitioners to the effect that if the reservation of seats for women up to 50% is sustained, it will usher in bad governance as the bureaucratic setup would take up the entire policy-making decision is baseless and is premature.

Women and Issue of Gender Justice

Madhukar Narayan Mardikar (1996) 1 SCC 57 The High Court observed that since Banubi is an unchaste woman it would be extremely unsafe to allow the fortune and career of a Government official to be put in jeopardy upon the uncorroborated version of such a woman who makes no secret of her illicit intimacy with another person. She was honest enough to admit the dark side of her life. Even a woman of easy virtue is entitled to privacy and no one can invade her privacy as and when he likes. So also, it is not open to any person to violate her as and when he wishes. She is entitled to protect her person if there is an attempt to violate it against her wish. She is equally entitled to the protection of the law. Therefore, merely because she is a woman of easy virtue, her evidence cannot be thrown overboard.

In *Ramdev Singh ((2004) 1 SCC 421: 2004 SCC (Cri) 307)*, while emphasising that the Court should deal with cases of sexual offences sternly and severely, it has been observed that sexual violence apart from being a dehumanising act is an unlawful intrusion on the right of privacy and sanctity of a female. It has been further held that rape is a crime against basic human rights.

In *Kundula Bala Subrahmaniam* (1993) 2 SCC 684, the Court gave some indications in dealing with the case of dowry related violence. The Court observed that such cases ought to be dealt with more realistically and criminals should not be allowed to escape on account of procedural technicalities or insignificant lacunae in the evidence and the courts are expected to be sensitive in cases involving crime against women.

In *Stree Atyachar Virodhi Parishad* ((1989) 1 SCC 715), The Court observed, "We are referring to these provisions only to emphasize that it is not enough if the legal order with the sanction above moves forward for the protection of women and preservation of societal values. The criminal justice system must equally respond to the needs and notions of society. The investigating agency must display a live concern. The Court must also display greater sensitivity to criminality and avoid on all courts 'soft justice'."

In *Rupen Deo Bajaj* ((1995) 6 SCC 194), the Court said that the offence under Section 354 IPC should not be treated lightly as it is quite a grave offence. In certain western countries, privacy to person and even privacy to procreation is regarded as very sacrosanct rights and if this offence is studied in that prospect the offence would clearly show that it affects the dignity of women and, therefore, the accused of this offence, when proved, should be appropriately dealt with.

A judge should refrain from giving stigmatic observations on the character of the prosecutrix. It should be kept in mind that a finding recorded in this sphere is to be treated as irresponsible. A woman who is even acquainted with sexual intercourse has every right to refuse to submit herself to sexual intercourse as a woman is not a vulnerable object or prey for being sexually assaulted by anyone. This is the view expressed by their Lordships of the Court in the case of *Ganula Satya Murthy* (AIR 1997 SC 1588). It is appropriate to mention here that in the said case, the Court also observed that it is an irony that while we are celebrating women's rights in all spheres, we show little or no concern for their honour. Their Lordships further observed that the Courts must deal with rape cases with the utmost sensitivity and appreciate the evidence of the totality on the background of the entire case and not in isolation.

A.K. Chopra (AIR 1999 SC 625) The accused-respondent tried to molest a woman employee (Secretary to Chairman of a Delhi based Apparel Export Promotion Council) Miss X, a clerk-cum-typist on 12th August 1988 at Taj Hotel, Delhi. The respondent persuaded Miss X to accompany him while taking dictation from the Chairman so that her typing was not found fault with. While Miss X was waiting in the room, the respondent taking advantage of the isolated place tried to sit too close to her and touched her despite her objections; and tried to molest her physically in the lift while coming to the basement, but she saved herself by pressing emergency button, which made the door lift open. In the appeal of the case Court held that in a case involving a charge of sexual harassment or attempt to sexually molest, the courts are required to examine the broader probabilities of the case and not swayed away by insignificant

discrepancies or narrow technicalities or dictionary meaning of the expression 'molestation' or 'physical assault'... The sexual harassment of a female employee at the place of work is incompatible with the dignity and honour of a female and need to be eliminated and that there can be no compromise with such violation.

In *Jugendra Singh (Jugendra Singh v. the State of Uttar Pradesh, (2012) 6 SCC 297: (2012) 3 SCC (Cri) 129.*) the Court, while commenting on rape and its consequences, observed thus: *Rape or an attempt to rape is a crime not against an individual but a crime which destroys the basic equilibrium of the social atmosphere. The consequential death is more horrendous. It is to be kept in mind that an offence against the body of a woman lowers her dignity and mars her reputation. It is said that one's physical frame is his or her temple. No one has any right to encroachment. An attempt for the momentary pleasure of the accused has caused the death of a child and had a devastating effect on her family and, in the ultimate eventuate, on the collective at large. When a family suffers in such a manner, the society as a whole is compelled to suffer as it creates an incurable dent in the fabric of the social milieu. The cry of the collective has to be answered and respected and that is what exactly the High Court has done by converting the decision of acquittal to that of conviction and imposing the sentence as per law.*

In *Gurnaib Singh*, decided on 10th May 2013, Court has opined that respect of a bride in her matrimonial home glorifies the solemnity and sanctity of marriage, reflects the sensitivity of a civilized society and, eventually, epitomizes her aspirations dreamt of in nuptial bliss. But, how sometimes the brides are treated in many a home by the husband, in-laws and the relatives create a feeling of emotional numbness in the society. It is a matter of great shame and grave concern that brides are burnt or otherwise their life-sparks are extinguished by torture, both physical and mental, because of demand of dowry and insatiable greed and sometimes, sans demand of dowry, because of the cruelty and harassment meted out to the nascent brides treating them with total insensitivity destroying their desire to live and forcing them to commit suicide a brutal self-humiliation of "Life".

The offence of rape is regarded as one of the most heinous crimes. Every person's physical body is a temple in itself. No one has the right to encroach and create turmoil. When there is any kind of invasion or trespass, it offends one's rights. The right of a woman to live in her physical frame with dignity is an optimization of sacrosanctity. An impingement or incursion creates a sense of trauma in the mind of the person. Not only does the body suffer but the mind also goes through such agony and mentation that one may not be in a position to forget throughout her life. She becomes a different person in the eyes of society for no fault of her. That apart the offence of rape is an offence that creates a dent in the social marrow of the collective and a concavity in the morality of the society. A sense of fear looms large and the menace is extremely arduous to cross over. The perversity ushers in a sense of despondency and mass melancholia. While dealing with offences of this nature a judge has to be exceedingly sensitive. A desensitized approach is not appreciated. It is the bounden duty of the judge to show

greater sensitivity. The Judge should show careful attention and greater sensitivity as has been highlighted by the Court in the case of *Mange Ram* (AIR 2000 SC 2798).

An aspect that needs to be stated here is that a woman who has been raped is not an accomplice. She is the victim of a carnal desire. In a case of rape, corroboration need not be searched for by the judge if in the particular circumstances of the case before him he is satisfied that it is safe to rely on the evidence of the prosecutrix. The evidence of the prosecutrix should be appreciated based on the probability and conviction can be based solely on such testimony if her evidence is credible, unimpeachable and inspires confidence. There is no rule of law that her testimony cannot be acted upon without corroboration in material particulars. If the prosecutrix can give a vivid account of how she was subjected to sexual harassment and intercourse the same can be placed reliance upon and the conviction can be recorded. This is the view of the Court in the decisions rendered in the cases of *Gurmeet Singh* ((1996) 2 SCC 384), *N.K*(AIR 2000 SC 1812). and *Padam Lal Pradhan* (2000) 10 SCC 112).

In the case of *Gurmeet Singh* ((1996) 2 SCC 384), the Court observed as *There has been lately, lot of criticism of the treatment of the victims of sexual assault in the court during their cross-examination. The provisions of the Evidence Act regarding the relevancy of facts notwithstanding, some defence counsel adopt the strategy of continual questioning of the prosecutrix as to the details of the rape The victim is required to repeat again and again the details of the rape incident not so much as to bring out the facts on record or to test credibility but to test her story for inconsistencies to attempt to twist the interpretation of events given by her to make them appear inconsistent with her allegations. The court, therefore, should not sit as a silent spectator while the victim of the crime is being cross-examined by the defence. It must effectively control the recording of evidence in the Court while every latitude should be given to the accused to test the veracity of the prosecutrix and the credibility of her version through cross-examination, the court must also ensure that cross-examination, is not made a means of harassment or causing humiliation of the victim of crime. A victim of rape, it must be remembered, has already undergone a traumatic experience and if she is made to repeat again and again, in unfamiliar surroundings, what she had been subjected to, she may be too ashamed and even nervous or confused to speak and her silence or a confused stray sentence may be wrongly interpreted as 'discrepancies and contradiction' in her evidence.*

While dealing with this offence certain more decisions are also to be kept in mind so that they can be applied in the facts of the case. In the case of *M.M. Mardikar* (AIR 1991 SC 207), it has been emphatically laid down that there is no rule of law of prudence requiring corroboration of the victims in a case of rape. Lack of corroboration by medical evidence, non-raising of alarm, no evidence of showing resistance and such other ancillary factors. From these angles, the prosecution is disbelieved or the Court concludes that there is consent. The Court in the case of *Mange Ram* (AIR 2000 SC 2798), has laid down that if the prosecutrix submits her body under fear or terror the same would never amount to consent. In the said case their Lordships also held that the absence of any violence to the body of the victim in all circumstances would not give

rise to an inference of consent. In this context, it is profitable to refer to the observation made in the case of. *N.K. (AIR 2000 SC 1812)*, wherein the Court held that the absence of injuries on the person of the prosecutrix is not necessary to falsify the allegation or be regarded as evidence of consent on the part of the prosecutrix. Their Lordships have further held that it would depend upon the facts and circumstances of each case. In the aforesaid case, the statement of the father of the prosecutrix was treated to be admissible under Section 157 of the Evidence Act as her father's statement corroborating her testimony under section 8 of the said Act as evidence of her conduct. The Court laid stress on the testimony of the father keeping in view the tradition of the society where a father would not come to depose to jeopardise the prospects of the marriage of his daughter.

At this stage, it is apposite to refer to a passage from the decision rendered in the case of *BharwadaBhoginibhaiHirjibhai (AIR 1983 SC 753)*, wherein the Court observed thus: *Corroboration is not the sine qua non for a conviction in a rape case. In the Indian setting, refusal to act on the testimony of a victim of sexual assault in the absence of corroboration, as a rule, is adding insult to injury. Why should the evidence of the girl or the woman who complains of rape or sexual molestation be viewed with the aid of spectacles fitted with lenses tinged with doubt, disbelief or suspicion? To do so is to justify the charge of male chauvinism in a male-dominated society.*

The Court further proceeded to hold as *A girl or a woman in the tradition-bound non-permissive society of India would be extremely reluctant even to admit that any incident which is likely to reflect on her chastity had ever occurred. She would be conscious of the danger of being ostracized by society or being looked down on by society including by her family members, relatives, friends and neighbours. She would face the risk of losing the love and respect of her husband and near relatives and her matrimonial home and happiness being shattered. If she is unmarried, she would apprehend that it would be difficult to secure an alliance with a suitable match from a respectable or acceptable family. In view of these and similar factors, the victims and their relatives are not too keen to bring the culprit to book. And when in the face of these factors the crime is brought to light there is a built-in assurance, that the charge is genuine rather than fabricated.*

A victim of rape suffers from deathless shame. To acquit an accused because of loopholes in the prosecution would be adding insult to injury. In the case of a defective investigation, the court has to be circumspect in evaluating the evidence but it would not be correct in acquitting the accused for the said defect. If the courts pave that path, it would be tantamount to playing into the hands of the investigating officer, if the investigation has been designedly made defective. Another aspect which I intend to highlight is that as per the law laid down by the court and also the provisions in the statute book the trial of a rape case is to be held in camera and it should be the duty of the Court to see that she is not harassed.

In *Gyan Chand (AIR 2001 SC 2075)*, the Court reiterated the principle that minor inconsistencies should not be given weightage. In the said case the Court also emphasised that the Court should shoulder a great responsibility while considering a

rape case and such cases must be considered with the utmost sensitivity. The Court should examine the broader probabilities of the case and not get swayed away by minor contradictions.

Every trial Judge should be vigilant and alert. He should see to it that the trial is properly conducted and the prosecutrix is not unnecessarily harassed. In this context, one may profitably quote a line by Edmund Burke: *A Judge is not placed in the high situation merely as a passive instrument of the parties. He has a duty of his own, independent of them and that duty is to investigate the truth.* In this regard reference to the observation of Lumpkin, J, in the case of *Epps V. State* is seemly: *Counsel seek only for their client's success, but the Judge must watch that justice triumphs.*

When one talks about gender equality one cannot be unobservant concerning the dowry problem which has become an incurable menace to society. One would not be very much incorrect to say that it has corroded the core and kernel of society. Enactments have been made to check the evils of dowry. The definition has been given defining dowry death. Section 113(b) has been inserted in the Evidence Act raising presumption as to dowry death in certain circumstances. All force and energy should be exerted to repress and check the movement of this despot. Sometimes it is felt that despite denunciation from all quarters the malignancy of dowry permeates. It appears to be wholly ubiquitous. While dealing with the offence relating to this sphere the Court has to adopt a realistic yardstick.

In this context, I may refer with profit to the reflection of a woman author who has spoken with quite a speck of sensibility: "Dowry is an intractable disease for women, a bed of arrow for annihilating self-respect, but without the boon of wishful death." In these lines, the agony of the woman is writ large.

Courts and Eve Teasing Cases

In *S. Samuthiram (2013) 1 SCC 598* the Court observed that every citizen in this country has the right to live with dignity and honour which is a fundamental right guaranteed under Article 21 of the Constitution of India. Sexual harassment like the eve-teasing of women amounts to a violation of rights guaranteed under Articles 14 and 15 as well. Eve-teasing today has become a pernicious, hurried and disgusting practice. The consequences of not curbing such a menace are at times disastrous. There are many instances where girls of a young age are being harassed, which sometimes may lead to serious psychological problems and even committing suicide. The necessity of proper legislation to curb eve-teasing is of extreme importance. Thereafter, taking note of the absence of effective uniform law, certain directions were issued to curtail the menace. The said directions include deputing plain-clothed female police officers in the precincts of busstands and stops, railway stations, metro stations, cinema theatres, shopping malls, parks, beaches, public service vehicles, places of worship, etc. to monitor and supervise incidents of eve-teasing. The persons in charge of educational

institutions, places of worship, cinema theatres, railway stations, bus stands have to take steps as they deem fit to prevent eve-teasing, to establish women helpline in various cities and towns and also to control eve-teasing in public service vehicles either by the passengers or the persons in charge of the vehicle.

Female Foeticide and Future Protection

While dealing with violation of Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition on Sex-Selection) Act, 1994, apart from giving a series of directions, emphasis was also made on the practice of female foeticide in *Voluntary Health Association of Punjab (2013 (3) SCALE 195)*. In the said case it has been said that Female foeticide has its roots in social thinking which is fundamentally based on certain erroneous notions, ego-centric traditions, pervert perception of societal norms, and obsession with ideas that are individualistic sans the collective good. All involved in female foeticide deliberately forget to realize that when the foetus of a girl child is destroyed, a woman of the future is crucified. To put it differently, the present generation invites the sufferings on its own and also sows the seeds of suffering for the future generation, as in the ultimate eventuate, the sex ratio gets affected and leads to manifold social problems. I may hasten to add that no awareness campaign can ever be complete unless there is a real focus on the prowess of women and the need for women empowerment.

Further discussing the repercussion of female foeticide, it has been opined that every woman who mothers the child must remember that she is killing her child despite being a mother. That is what abortion would mean in social terms. Abortion of a female child in its conceptual eventuality leads to the killing of a woman. Law prohibits it; scriptures forbid it; philosophy condemns it; ethics deprecate it, morality decries it and social science abhors it.

Reference was made to the scriptural comments and postulates. The Court referred to three Shlokas that have been referred in *Nikku Ram and others ((1995) 6 SCC 219)*, wherein the judgment commenced with the line *Yatra Naryastu Pujyante Ramante Tatra Dewatah*" (where a woman is worshipped, there is the abode of God). The second line is *Yatra Tastuna Pujyante Sarvastatraphalah Kriyah* (All the actions become unproductive in a place, where they are not treated with proper respect and dignity. Two other references were given *Bhartr Bharatr Pitrijnati Swasruswasuradevaraih. Bandhubhisca Striyah Pujyah Bhusnachadanasnaih* (The women are to be respected equally on par with husbands, brothers, fathers, relatives, in-laws and other kith and kin and while respecting, the women gifts like ornaments, garments, etc. should be given as a token of honour). Yet again, the sagacity got reflected as *Atulam Yatra Tattejah Sarvadevasarirajam. Ekastham Tadabhunnari Vyaptalokatrayam Tvisa* ((The incomparable valour (effulgence) born from the physical frames of all the gods, spreading the three worlds by its radiance and combining took the form of a woman).

In *Vishal Jeet v. Union of India (AIR1990 SC 1412)* the Court in Public Interest Litigation, after issuing certain directions, observed thus: *We hope and trust that the directions given by us will go a long way towards eradicating the malady of child prostitution, devadasi system and Jogin tradition and will also at the same time protect and safeguard the interests of the children by preventing the sexual abuse and exploitation.*

Conclusion

It is common knowledge that despite constitutional safeguards, statutory provisions and a plethora of pronouncements to support the cause of equality of women, changes in social attitudes and institutions have not significantly occurred. But there has to be total optimism to achieve the requisite goal. It is necessary to accelerate this process of change by deliberate and planned efforts so that the pernicious social evil of gender inequality is buried deep in its grave. Laws written in black and white are not enough to combat evil. A socially sensitive judge is indeed a better statutory armour in cases of crimes against women than penal statutes. Awakening of the collective consciousness is the need of the day. A problem as multifaceted as women's self-actualization is too important to be left to a single section of society. This responsibility has to be shared by the State, community organizations, legislators who frame the laws and the judiciary which interprets the Constitution and other laws to give a stimulus to the legal reform in the field of gender justice and to usher in the new dawn of freedom, dignity and opportunity for both the sexes equally.

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ADMINISTRATION OF PRIMARY EDUCATION IN TELANGANA STATE – A STUDY OF WARANGAL DISTRICT



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Abstract: *The present study focuses on the administration of primary schools only and takes into account only those primary schools that have a primary section. However, because of different structures of education across the states and union territories in the country, standalone primary schools may have five grades i.e., grades I to V, or only four grades i.e., grades I to IV. In this study size of the school is taken in terms of the total enrolment of the school. The study aimed at investigating the functioning and administration of the primary schools in Telangana State.*

Keywords: *Primary Education, Primary Schools Administration*

Introduction

Primary education is the establishment on which the improvement of each resident and the country overall structure. In the new past, India has gained colossal headway as far as expanding primary education enrolment, maintenance, customary participation rate and growing education to around two-third of the populace. India's further developed schooling framework is frequently referred to as one of the fundamental supporters of the financial advancement of India. Simultaneously, the nature of rudimentary instruction in India had additionally been a significant concern. Free and necessary education to all youngsters up to the age of fourteen is a sacred responsibility in India. The Parliament of India has as of late passed the Right to

Education Act through which schooling has gotten a major right of all offspring of the age bunch 6-14 years. India is yet to accomplish the tricky objective of Universalization of Elementary Education (UEE), which implies 100% enrolment and maintenance of kids with tutoring offices in all habitations.

The education would speed up economic development, that it would work on the degrees of living people and that it would empower present day mentalities. Education is additionally perceived as a fundamental contribution to strengthening the individual and the general advancement of the general public. Practically all underdeveloped countries accept that it is the quick extension of instructive freedoms that hold the essential key for the public turn of events. Despite its significance, schooling keeps on being an ignored region at the arrangement level after numerous long stretches of preparation and guarantees all-out education in India stays to be a far-off dream.

Education is the main component of the development and thriving of a country. India is currently changing itself into a created country by 2020. However, we have 350 million people who need education and a lot more that need to secure work abilities to suit arising current India and the globe. Youngsters who have a place with more vulnerable areas of our general public are undernourished and just a little percentage of them figured out how to finish eight years of agreeable training. There is a need to think particularly for them. Primary education is the establishment on which the improvement of each citizen and the country all in all structure.

The present study focuses on the administration of primary schools only and takes into account only those primary schools that have only a primary section. However, because of different structures of education across the states and union territories in the country, standalone primary schools may have five grades i.e., grades I to V, or only four grades i.e. grades I to IV. In this study size of the school is taken in terms of the total enrolment of the school.

The study aimed at investigating the functioning and administration of the primary schools in Telangana State. For conducting this study one district each from five districts of the Telangana state has been selected. The objectives of the study are:

1. To study the educational policies and programs in India and Telangana with special reference to primary education.
2. To study the administrative system of primary education in Telangana.
3. To evaluate the organizational structure of Primary Education.
4. To analyze the perception of the teachers on the administration of primary education.

The Hypothesis of the Study

The present study formulated the following hypothesis.

1. The administration of primary education properly in Telangana State.

Research Methodology

The study is based on primary and secondary data. The Primary data has collected through a close-ended questionnaire and interviews with teachers. The questionnaire covers the following information:

1. General Information of teachers
2. Socio-Economic Status of the Teacher.
3. Perception of the teachers on the administration of primary educational institutions.
4. Suggestions on the administration of the Primary Education System.

The secondary data was collected from various books, journals, periodicals, newspapers, government documents, official websites, annual reports, research works, and internet sources.

For the collection of the relevant secondary data, the researcher makes use of the various university libraries, state, and central libraries.

Sample Section

The study covered 110 schools, 65 schools which are running by the Educational Department and 45 Private Aided schools. Regarding teachers, 140 Teachers from Educational Department Schools 68 teachers from Private Aided Schools have been chosen as sample teachers.

Criteria for selection of districts

1. High literacy district and a low literacy district
2. Higher Female literacy rate and lower literacy rate

Research Tools

The present research work approached the following research tools.

1. Survey method
2. Random sampling method
3. Simple tabulation and percentage method
4. Interview method
5. Questionnaire

The Scope of the Study

The study focused on only the administrative system of primary education schools which are managing by the Department of Education and Private Aided in five districts namely Mahabubabad, Jangaon, Warangal Rural, Warangal Urban and Jayashankar Bhupalpally of Telangana.

Major Findings of the Study

Profile of the Sample Schools

1. Total 59% of schools are running by the Education Department and the remaining 41% by Private Aided.
2. The majority of teachers are working in Warangal Urban District (63%), followed by Mahabubabad (16%), Jayashankar Bhupalpally (8%), Jangaon (7%) and Warangal Rural (6%).
3. Among the Educational Department managed schools, 51% of teachers are male and the remaining 49% are female, while in Private Aided schools the male and female constituted about 38% and 62%.
4. The majority of the enrolment was found in Warangal Urban (51%), Mhabababad (27%), Jayashankar Bhupalpally (11%), Jangaon (10%) and in Warangal rural is negligible.
5. The majority of the students are found in the Education Department Primary Schools i.e., 63% and 37% in Private Aided Schools.
6. Regarding the gender-wise enrollment of the students, the majority of the Girl's enrollment was found in Warangal Urban District (54%), followed by Mahabubabad (28%), Jangoan (10%), Jayashankar Bhupalpally (8%) and in Warangal Rural is found negligible.
7. Concerning boy's enrolment, the majority of the enrolment is found in Warangal Urban (49%), followed by Mahabubabad (27%), Jayalshanakr Bhupalpally (14%), Jangaon (10%) and in Warangal Rural it is found negligible.
8. Among Educational Department Primary Schools, 50.03% are boys and 49.96% are girls. While in Private Aided Primary Schools, 41.50% of boys and 58.49% are girls.
9. Refer to the school building, the overall schools of governments schools are working in their own building, while the private aided 67% of the school is running in their building and remaining 33% off in the rental building.
10. The data indicates that 14% of schools are running in rental buildings.
11. Concerning the type of building, the majority of the schools are running in Pacca building (91%), followed by Shed and Tiled i.e., 5% and 4%. It is observed that 9% of school buildings are running in Tiled and Shed roofed construction.

12. Regarding Boundary Wall, 60% of schools have the Pacca boundary wall, 10% of Partial boundary walls, and 30% of schools do not have a boundary wall.
13. Nearly 40% of schools are not having safe boundary walls.
14. Refer to the number of rooms, 91% of schools have 1 to 5 rooms and 9% are 5 to 6 rooms. Regarding their condition, 91% of good condition and 9% are in poor condition.
15. The study observed 73% of schools do not have a Head Master room and only 27% have this facility, this situation was found in Private Aided schools (78%).
16. With respect, the electricity facility, 86% of schools have an electricity facility and only 14% of schools are not, and among this category 15% are Education Department Schools and 11% are Private Aided schools are not having the electricity facility due to improper wiring, not paying the electricity bill, and due to the bad situation of school building condition.
17. Refer to the library facility, 69% of schools have a library facility and 31% are not, while among this category, 51% of schools are belonging to the Private Aided schools.
18. Regarding the computer facility, the overall schools do not have this facility. The study found, that 39% of schools are not having a playground facility that is running in urban and semi-urban areas.
19. Concerning the availability of furniture in schools, 33% of schools have furniture such as cupboards, almara, tables, chairs, and cupboards for library books, while in 37% of schools have only one almara, tables and chairs, and in 30% of schools have to some extent.
20. Concerning medical check-up for students, the overall school's pupils are providing free medical check-ups by the local ANM.
21. It is found, regarding drinking water facilities, the overall schools have this facility.
22. Regarding the toilet facility, 85% of schools have this facility and the remaining 15% are not, while among this category 25% of schools belong to the education department.
23. Refer to the approach road and bus pass facility; the overall schools have this facility.
24. Regarding the Kitchen Facility and availability of Rooms, the overall schools are having a kitchen facility to prepare the Mid-Day meals. The majority of the Mid-Day Meal is not preparing in the room (82%), only 18% of Mid-Day Meal preparing in rooms and these rooms are also used as storerooms.
25. Concerning the type of kitchen construction, 88% of the kitchen running in under the thatched roof, followed by Shed (8%) and only 3% in Pacca roofed or construction.

26. The study observed that the majority of the schools do not have proper drainage facilities (64%) and only 36% are having this facility.
27. Refer to the water source for all usages, 77% of schools are depending on hand bore, 15% are a bore and 8% of on open well.
28. It is observed that the overall schools have the BlackBoard, Free Books, Chats and providing the uniform to students. Regarding the audio & video facility, only 59% of schools have this facility, and 77% of schools have photographs regarding various subjects.
29. It is observed that the overall government primary schools and private aided schools having School Management Committees.
30. Only 25% of schools having a headmaster and the remaining 75% is not. The schools are working under the senior-most teacher of the school is designated as the headmaster.
31. The study observed that 85% of schools are located within the habitation and 15% of schools are located within 1 Km of habitations.

Socio-Economic Status of the Teachers

1. The majority of them are aged between 41-50 years (42%), and it is followed by the age group 51-58 years i.e., 41% and 17% of 31 to 40 years.
2. In Education Department Primary School; the majority of the teachers are ranged between 41-50 years (46%), 51-58 years (33%) and 31-40 years (21%).
3. Concerning the Private Aided Schools, the majority of the teachers are ranged between the age group 51-58 years (57%), 34% are ranged between 41-50 years and 9% between 31-40.
4. Nearly 54% of the total teachers belong to the Backward Classes category followed by the Other Castes with 27%. The teachers from the scheduled castes and scheduled tribes are relatively very low comprising 13% and 6% respectively. However, the teachers belong to scheduled castes and scheduled tribe communities constitute nearly 19%.
5. Among the Educational Department, 61% of the teachers belong to Backward Classes, followed by the Other Castes, Scheduled Castes and Scheduled Tribes i.e., 23%, 11% and 5% respectively.
6. Concerning Private Aided schools, 41% of the teachers belong to Other Castes, followed by Backward Classes, Scheduled Castes and Scheduled Tribes i.e., 35%, 15% and 9% respectively.
7. The study observed that the majority of the teachers are undergraduate with Bachelor of Education holders (44%), followed by Post Graduation with BE

- (35%), Under Graduation with Diploma or Certificate (9%), Post-Graduation (6%), Under Graduation (3%), and Higher Secondary Certificate with Diploma or Certificate (2%).
8. Among the Education Department Primary School, the majority of the teachers are Under Graduate with BEd holders (51%), followed by Post Graduation with Bed (35%), Post-Graduation with Med (8%), and Under Graduation with Diploma or Certificate (6%).
 9. While among the Private Aided Schools, the majority of the teachers are Post Graduation with Bed holders (37%), Under Graduation with Bed (28%), Under Graduation with Diploma or Certificate (15%), Under Graduation (9%), HSC with Diploma or Certificate (7%) and only one per cent of teachers qualified HSC with Diploma or Certificate in Education.
 10. The majority of the sample teachers are found as married (97%) and only 3% are found as widowed.
 11. Regarding Educational Department, the majority of the teachers got married (98%) only 2% are widowed. While in Private Aided schools 94% are married and 6% are widowed.
 12. Only 26% of the teachers are from joint families and the remaining 74% of the teachers are from nuclear families. Regarding individual management, among the Education Department, the majority of teachers have a nuclear family (76%) and 24% are joint. While among the Private Aided schools, 71% are nuclear and 29% are joint family.
 13. It is observed that the overall sample teachers are recruited regular basis.
 14. More teachers whose length of service is in between 11 to 20 years constitute 50% of the total teachers, 36% of 21 and above years and only 14% of the teachers are in the group of below 10 years' service.
 15. Among the Education Department, the majority of the teacher's length of service is 11 to 20 years (56%), followed by 21 and above years and below 10 years i.e., 30% and 14% respectively.
 16. Among the Private Aided primary schools, the majority of the teacher's length of service found 21 and above service (48%), 11 to 20 years (37%) and 15% of below 10 years.
 17. About 36% of the total teachers are in the income group of Rs.50001-60000 because they completed more service. There are 50% of the teachers in the income group of Rs.40001-50000 because as they completed less service followed by 14% of the teachers are in the group of Rs. above 36.000, because they completed below 10 years of service.

Perception of Teachers on Administration of Primary Education

1. The study observed that 35% of the teachers accepted TPR 1:30. As many as 23% of the teachers are having a ratio of 1:20 followed by 1:40 with 19%, 1:10 with 14% and 9% of 1:50 ratio.
2. Among the Education Department primary schools, the majority of the teachers revealed that TPR is 1:30 followed by 1:20 (22%), 1:40 (16%), 1:10 (14%) and 11% of 1:50 ratio.
3. While among the private aided schools, the majority of teachers stated that TPR is 1:30 (29%), 27% of 1:20, 25% of 1:40, 13% of 1:10 and 6% of 1:50. It is indicated that out of the total teachers, 35% of teachers have the TPR according to the Right of Education Act 2010 and the remaining 65% are either TPR is very low (37%) or high (28%).
4. Nearly 36% in the Education Department and 40% in Private Aided schools have very low TPR and 27% and 31% is high. It should be checked because if the student's strength is increased beyond a particular level, no teacher can pay attention to the pupils individually.
5. The majority of the teachers (68%) attended in-service training programs in their service. Nearly 32% of the teachers did not attend any type of in-service training program. Among the Educational Department, 71%, while in Private Aided 60% of teachers attended the in-service training programs.
6. It seems the reasons for the not available of the necessary furniture in sample schools.
7. The overall private aided schools, the lack of financial allocation and the management does not interest to provide the necessary furniture.
8. Among the Educational Department schools, overall teachers are stated the government is not showing interest and 84% expressed that the government is not allocating to purchase the necessary furniture for schools.
9. The overall private aided schools are suffering from a lack of financial allocation and the management is not interest to provide the necessary furniture.
10. Among the Educational Department schools, 91% of the sample schools' teachers are stated government is not showing interest and 78%% expressed that the government is not allocating to purchase the necessary furniture for schools.
11. The overall private aided schools suffering regarding lack of financial allocation, lack of space, and lack of infrastructure facility are the major reasons for the non-availability of the library in schools, about 87% of revealed that the management is not interested to install the library in the school.

12. Among the Educational Department schools, lack of financial allocation, lack of space, and lack of infrastructure facility are the major reasons for the non-availability library in schools, nearly 55% of revealed that the management is not interested to install the library in the school.
13. About 98% of private aided teachers are revealed that the lack of pacca construction and 89% of lack of storeroom.
14. Among the Educational Department schools, 97% of school teachers revealed lack of pacca construction is the major problem, it is followed by 77% of lack of storeroom.
15. Only 33% of the teacher has received the training programs at the school at headmaster level and the remaining 67% were not.
16. Among the Educational Department schools 35% and in Private Aided schools 29% of teachers have received the training programs and 65% and 71% were not.
17. Only 34% of the teachers have received the orientation or refresher courses and the remaining 66% were not.
18. Among the Educational Department schools 36% and in Private Aided schools 29% of teachers have received the training programs and 64% and 71% were not.
19. The overall teachers in Educational Department and Private Aided managed schools do not have physical education teachers.
20. Only 16% of teachers revealed that the sports equipment is available in their schools, while 84% were not.
21. Among both category schools, only 17% in education department schools and 15% in private aided schools are available and 83% and 85% were not because of the non-appointment of the physical education teacher in sample schools.
22. Only 28% of teachers are organizing educational excursions yearly and regularly and 72% were not due to lack of financial sources, disapproval of the parents, and lack of management permission did not organize the educational excursion.
23. Only 30% in the educational department and 25% of private aided school teachers are organizing the educational excursion as regularly and 70% and 75% were not.
24. Nearly 52% of teachers revealed that people/parents are interested to send their children to schools and 48% were not.
25. Among both schools, 60% in Education Department and 35% in private aided school teachers expressed that the parents are interest and 40% and 65% were not.

Observation of the Researcher

1. A high absentee rate of the students in primary school.
2. A single teacher cannot complete his syllabus of five classes with five subjects in each class.
3. Based on close interaction with teachers and the students it was observed by the researcher that the often communication and language used by the teachers in the classes proved barrier between the students and the teachers in cases where teachers belonged to other regions or communities with altogether different cultural background.
4. Co-curricular activities have not been given due importance as the teachers of the primary schools particularly of public schools and rural areas consider them as wastage of valuable time. As a result, making learning fun for the students is not done.
5. Community support is at a very low.
6. High pupil-teacher ratio.
7. In many areas, the local body's participation was found to be inadequate which lacked both content and purpose. The schools where the local bodies were active functioned very well. Thus, there was a need to involve local bodies and make them aware of the benefits and positive outcomes of their participation.
8. It has been observed that parents' participation in school education has been insignificant. Parents were not involved in the decision-making process and their views were not given any weightage by the school authorities. The parents-teachers' meetings were not held regularly. Further Parents are not their duty or responsibility to participate in the delivery of primary education. There was no specific provision in the state.
9. It has been one of the findings of the study that there has not been any uniform transfer policy for the teachers as a result it remained the prerogative of the political executive to transfer teachers on a favouritism basis. Some teachers were never transferred throughout their carrier and then a few got transferred now and then.
10. It was observed by the researcher that the majority of the schools were short of teachers as per sanctioned strength. The other factor that made things worst was the ill distribution of teachers among the schools as per their requirement as some schools had more staff while in other schools there was a shortage of teachers. Political considerations and posting favouritism led to this kind of situation. More so transferred teachers were not replaced for a long time rather sometimes were never replaced.

11. Lack of infrastructure and poor quality of facilities in the schools found that the physical infrastructure was woefully inadequate. The basic services like drinking water facilities, toilets, playgrounds, number of rooms and first aid facilities in the schools were not only inadequate but were of low quality as well. Many of the schools were housed in old buildings, which were not in good condition.
12. Most of the primary schools are shelterless.
13. Most of the rural areas have their local dialect. In many schools, the use of the mother tongue as a medium of instruction is not followed strictly. This is particularly so in the case of the students belonging to linguistic minorities. The students belonging to the linguistic minorities have to study in the language of the linguistic majority of the state.
14. Resource materials are never provided in adequate quantity.
15. Single teacher schools do not run properly or regularly, because every teacher has got 22 days of casual leave and special casual leave. If any teacher applies casual leave or special casual leave for his interest, the school has to be closed for the days he goes on leave. Moreover, after the introduction of SSA/RVM, there will be training classes for all teachers monitoring classes to all the teachers at least 30 days a year. If the single teacher attends those monitoring/training classes, he will have to close the school. In such a way, single teacher schools are to be closed at least 60 working days a year. So, the students will lose regular and systematic education.
16. Students mostly sit on mats/tats.
17. Teaching aids are very old. Information and Communication Technology (ICT) is still not used for teaching in primary education which is recognized as very effective for learning.
18. Textbooks for teachers, which contain the methods for teaching for every unit of the curriculum, are not provided in time.
19. The curriculum of primary education hardly matches the surroundings of the students in which they live. As a result, students often suffer from fish-out-of-water syndrome leading to a high drop-out rate.
20. The inspection system for primary education has become only a ritual.
21. The majority of the teachers revealed, in confidence, that the schools were not regularly inspected in the hilly areas because of difficult terrains. Inspectors visited these schools for formality's sake and reports were hardly submitted and if submitted, were not given any consideration by the department and management.

22. The primary education at the district level in the state has been a shared responsibility of the Zonal Education Officer (ZEO) (Education Department). It has been observed that there was a lack of coordination between various agencies taking care of primary education as a result education was not properly handled on the front of planning and execution.
23. The schools with buildings have insufficient accommodation.
24. The teachers of public schools often participate in political activity or other profitable activities rather than concentrating on teaching the pupils.
25. Though the findings of this study have indicated job satisfaction among the teachers yet the teachers lacked the enthusiasm to teach with commitment. The main reason for teachers being satisfied was due to the government job. The sense of job security made them perform in routine without any inspiration.
26. Undoubtedly students joined the school in the initial stages later on as they moved to higher classes the dropout rate increased, making the retention of students in the school a serious problem. Another problem was more threatening which related to enrolling non-attending students for the survival of the institution so to say fake admissions. It was a double-edged problem as it sent the wrong signal to the society that without sending their children to school, they could avail certain benefits on the other hand small number of students in a class discouraged the teachers to teach with interest. This issue needs to be dealt with strategy at the state level to ensure retention of students as well as putting an end to fake admissions.

Suggestions

1. Cultural programs should be encouraged to improve the moral and intellectual abilities of the children. They should be trained to perform prayers daily and celebrate important local and national festivals. The teachers should make their students learn songs, stories, rhymes, dances and mono actions. These cultural programs will improve the powers of expression, communication skills and rational thinking of the children.
2. If the teachers do their duty with proper devotion, then the students get interested to learn the vocational course he selects and the government should also supply the needs or repairs whenever the instruments lost their durability, then the vocational educational system will succeed.
3. Infrastructure facilities for the schools should be provided before the academic year which will improve the reputation of the school among the parents. With the help of different grants provided by SSA, schools may purchase the furniture for the schools. By maintaining the infrastructure facilities well in the school, it will improve the retention of children.

4. It is necessary for the Primary Educational Administration of Education Department and Private Aided that, all the facilities in comparison with the other private institutions will be provided in the sample management schools.
5. It should be checked because if the student's strength is increased beyond a particular level, no teacher can pay attention to the pupils individually.
6. Many school buildings are not having compound walls. The government should provide the compound walls with the teachers with the help of students can plant trees and grow them and it will be useful for their needs and environmental cleanness.
7. Since the majority of the primary schools are not having basic facilities there is a dire need for providing infrastructure facilities in all schools. Despite several efforts, the dropouts continue. This must be checked by implementing the existing programs effectively and by encouraging the parents who lack motivation and capacity to send their children to school regularly. As primary education is the base for higher education and achieving total literacy its performance must be improved. Retention at the primary level is the main concern. The economy should be addressing the problems of disadvantaged groups. Financial allocations for education are to be increased to solve its problems and to improve the performance of primary education. Otherwise, the performance of primary education may not be up to our expectations.
8. Textbooks for primary classes should be prepared in such a way that the activities for the concept should be conducted by the child in the textbook itself. The pedagogy of textbooks should be child-centred and it should make the child an independent learner.
9. The authorities concerned should provide play material for all the primary schools. The physical drill should also be given to all the children both in the morning and evening to promote their physical development.
10. The infrastructure in the school needs to be improved and made more children friendly to attract the students as well as the parents to go in for school education. The inadequacies of infrastructure are evaluated periodically and be supplemented with special state grants.
11. The majority of the teachers attended in-service training programs; they think that these programs are not enough to develop the teaching aptitude. So, all the teachers should be provided in-service training facilities from time to time to enable them to learn modern techniques in teaching.
12. The management should take the necessary steps in providing sufficient teaching staff.
13. The parents have recommended that PTAs be in place in the schools. There is a need to bring awareness among the parents through their orientation to be more active in participating in matters of concern to their child's education.

14. The salaries of the Private Aided Teachers should be paid on par with the permanent teachers not only regularly but also on the first working day of every month.
15. The schools need to be inspected on regular basis to ensure the quality and quantity of primary education in the tribal areas. Further, the inspector needs to visit all the schools in the area, not just some particular schools where the accessibility was easier and submit comprehensive reports to the education dept, for due consideration.
16. The single teacher cannot complete his syllabus of five classes with five subjects in each class. For these reasons, the government has introduced at least two teachers to every primary school irrespective of their strength in their school. The researcher suggested in this regard, there is a need to appoint one more teacher to look after the primary classes instead of two teachers.
17. The syllabus for primary school children, it is quite essential to involve experienced teachers who are quite familiar with the problems and difficulties of their students. The authorities should take appropriate steps to supply the textbooks in time.
18. The teachers in primary schools need to be encouraged and motivated to teach the students with more commitment and dedication. This can be achieved by introducing some incentives both monetary and non-monetary.
19. There is a dire need for coordination among these agencies to give the right direction to education in the state rather it can be recommended that primary education should be the responsibility of one agency/body so that accountability can easily be fixed, presently it is a baby of all.
20. There is a need to establish the Computer Lab in all schools.
21. There is a need to have a uniform policy of transfer for the teachers so that change is ushered in the environment. It is agreed upon by the concerned teachers that frequent transfers of teachers may not be encouraged as too frequent changes might also be not conducive to the education environment.
22. There is a need to provide every school with the required number of teachers and the staff requirement should not be assessed on a one-time basis rather should be assessed periodically.
23. Thus, the appointment of tribal teachers from the same area/region will prove handy and efficient and all problems of communication and cultural gaps will be resolved as they will be aware of the environment and local situation of a particular tribal area. Keeping in mind the openness to the system, the other suggestion that can be forwarded is to sanitize the teachers towards the needs of a particular tribal area they are going to serve. However, it needs

to be taken into consideration that competent teachers are recruited as in many cases the local teachers may take easy on their teaching job.

24. While framing the syllabus for the textbooks of primary school children, it is quite essential to involve the teachers of the primary schools that are quite familiar with the problems and difficulties of their students. The primary school teacher's association should be consulted and their representatives should be associated with the tasks of framing and revising the syllabus.

Conclusion

The administration of primary education/schools has been the biggest challenge for both the Government and Non-Government institutions. A primary school is no longer a place for the acquisition of knowledge for the future, no doubt it is the foundation to higher education. It is a place where the all-around development of the child is taking a shape. To achieve this, the roles of both teachers, community personnel, parents are important. Without the help of each other nothing can take a final form. Therefore, everyone should feel that the administration of primary education/schools is their own, it serves their interests and that it is their responsibility to run it as best as the person can get an idea of monitoring and evaluating the administration of primary education/school, which ultimately promotes universalization of primary education, which ultimately promotes social efficiency for the achievement of the ultimate goal of the nation i.e., quality of primary education.

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**SOCIAL NETWORKING STATUS OF OLD AGED
WOMEN IN INDIA**

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Abstract: *Most of the older women live without a spouse and experience a shift in living arrangements in old age. One in ten women over the age of 50 years live alone and this is even more among widowed women with many of them never having contact with their non-co-residing children. In general, living with family, particularly the son, is the most common living arrangement among older women. What is positive is that about 70% of older women have some role in family decision making. Further, many are active in various activities such as prayer, yoga, household chores, taking care of grandchildren etc. Their social networking outside the home is also reasonable, albeit limited to religious activities, visiting family or chatting with neighbours. The paper focused on the social aspect of elderly lives including living arrangements and family relations, participation in decision making in the family, daily activities, social networking and activities outside the home.*

Keywords: *Old Aged Women, Living Arrangements, Changes in Old Age, Social Networking, Marital Transition and Related Life Changes, Abuse After Sixty*

Introduction

Population ageing is often called a silent revolution, a compelling demographic phenomenon with several implications to socio-economic and cultural aspects, all of which influence the quality of life of older persons in general and more particularly of older women. Globally, the older population 60 years and above is expected to increase from about 810 million in 2012 to over 2 billion by 2050, representing an increase from 11.9% to 22% of the total population during that period. The number of people who turn 60 each year is nearly 58 million. By 2050 for the first time, the population of older

persons will be larger than the number of children below 15 years. Japan is currently the only country with more than 30% population in the age group 60 years and above but by 2050 there will be 64 countries with over 30% older people. Bottom heavy family structures with many grandchildren and at best one set of grandparents is giving way to top-heavy family structures with two or even more sets of grandparents from 2-3 generations but a relatively smaller number of grandchildren.

The old-age dependency ratio could more than double in 70 years in some developing countries whereas in much of the developed world this doubling happened over 150-200 years. This rapid pace of ageing in developing countries is not accompanied by an increase in personal incomes as happened in the developed world. Further, the governments of newly ageing countries are much less prepared to address this significant and rapid shift in age structure and are also somewhat lower in recognising and responding to the significant demographic shift and implications to socio-economic and health issues. Added to this is a general apathy to address this issue, including seeing older persons as burdensome. Ageism (the stereotyping of older people and prejudice against them) and age discrimination (treating someone differently because of their age) continue to exist. When ageism is combined with sexism, older women face a double layer of discrimination. Only in recent years is there a gradual recognition that older persons are involved in (a) the substantial transfer of resources within the family and community; (b) providing instrumental support (shopping, cleaning, home maintenance, child care etc.) and (c) providing emotional support for children (advice and validation). In more recent times, older persons have also been recognised as an important group of consumers and a profitable market for health products. The United Nations has made significant contributions in changing this mindset.

Three key demographic changes contribute to population ageing: declining fertility, lower infant mortality, increasing survival at older ages all of which are indicators of success and development. Many challenges faced by an ageing population are generally related to two common features across almost all countries: (i) ageing of the age, resulting in a large increase of population 80 years and above and (ii) feminisation of ageing as women live longer than men. It is estimated that women constitute 55% of all older persons and a majority of them (58%) live in developing countries. By 2025, nearly three-quarters of the world's older women are expected to reside in what is today known as the developing world. Together the two phenomena (ageing of the aged and feminisation of ageing) will result in large numbers of very old women outliving their spouses. Such late-life transition in marital status affects older women's living arrangements as well as economic and emotional wellbeing, especially when they carry a higher burden of ill health and disability. Women dominate the older person population in terms of numbers, but it is hardly a woman's world for older women as strong gender barriers are likely to have influenced the younger years of their life course and continue even in late age becoming more explicit. The level of

vulnerability among older persons often increases when younger people decide to out-migrate for employment. When caught between modernity and tradition, individuals and families develop ambivalence towards the wisdom and experience of older persons in addressing present-day concerns and problems, and the perceived value of older persons in general and older women, in particular, gets diminished.

As women live longer (than men), they experience a longer period of ill health, poverty, financial insecurity, high levels of dependency and gender-based discriminatory practices. Often gender stereotypes lock women into caregiving to other older family members. Further, widowhood is associated with harmful traditional and cultural practices.

While much of the late-life experiences of women seem to be adverse, there is some evidence that aspects of the ageing process are positive for women. Studies have shown that older women feel a greater sense of fulfilment and self-actualization than during their younger years. As women usually feel powerless towards many things in a typically male-dominated society, they feel less depressed in old age than men who are unused to the powerlessness and loss of control that often accompanies old age. The inherent resilience (ability to adapt well to different life situations) among women is known to help them cope with old age problems better than their male counterparts. Although women generally carry a higher morbidity burden, they are also known to have larger and better family support networks in old age. Older persons often become active co-constructors of their reality and adapt coping measures to minimise the effects of ageing.

Living Arrangements of Older Women are Worrisome

Family, more particularly, the male child, has been a strong institution of support in India over the years. However, increasing job-related migration is likely to weaken the co-residential structure of the family with clear implications for the future living arrangements of older persons. Due to the high cost of housing associated with rapid urbanisation, children are often forced to leave ageing parents behind when they move to urban areas. This is not by itself necessarily bad for parents as they do not get uprooted from where they have lived for many years and can age in place and financial assistance and money transfers from non-co-residing children could supplement older person household incomes. In general, however, weakening social security systems are likely to hurt the quality of life of such older persons. Yet some studies show that technology, transportation and communication systems can to some extent counterbalance the perceived negative effects of solitary living in old age.

As women live longer than men, they live longer without a spouse and consequently experience a shift in their living arrangements in old age from living with a spouse to either living alone or living with adult children, a shift that fewer older men face. About 10% of older women live alone as against 2% of older men. A

significant reason for older women living alone is that their children are away. About 20% of older women have begun living alone after 60 years of age. About a third of all older women living alone are dissatisfied with living alone but perhaps have no better choice, a fact which creates a further worrisome situation. In general, there is a much greater tendency for older women to co-reside with children/grand children (46%) compared to only 12% among older men.

Overall, the survey estimates that about a third of all children co-reside with their parents while the rest live elsewhere. On average there are 2.7 non-co-residing children per older person.

Managing with Changes in Old Age

In both rural and urban areas, a significant majority of older women (and also older men) prefer that children (particularly sons) should support parents in old age. Over 56% of older women perceive that child should support them in old age. About 21% of them (mostly those living alone) felt that the government should support them. There is also a good proportion of older women (23%, particularly in the 60-64 age group) who felt that adults should be independent. Living with a male child is the most common preference across the states with Kerala topping this list with 81%.

In terms of actual and preferred living arrangements, older women show a higher level of resilience and coping ability. For example, 69% of older women who are living alone also prefer to live alone (that is they can cope) while only 35% of older men living alone prefer their current living arrangement.

About 80% of older persons living alone are in contact with their children while about 20% living alone are never contacted by non-co-residing children. Meetings with non-co-residing children are much less in number. Older women in particular face such an emotionally disturbing situation more than older men because they are much less capable than older men of initiating communication with their non-co-residing children due to the inability to handle communication equipment by themselves without assistance from others. Only 45% of older women living independently report receiving some financial assistance from their non-co-residing children. This is yet another cause of increased vulnerability amongst older women.

Does this imply a lower level of "respect and status" for them in the family? Or is it because of their living alone? Is having no role in the family decision making by their own choice because they realised that less involvement leads to healthy detachment and resultant peace? While the BKPAI data are not able to answer these questions, it is clear that lack of involvement in decision making will be perceived as a problem only when they desire to get involved but cannot. This is where some amount of adjustment and coping with changes in social situations would be needed on the part of older persons.

Time Use and Social Networking

The most common activity among older women is spiritual, with 3 out of 4 women saying that they engaged in prayer, yoga or singing bhajans at some time during the day. Cooking, washing and other household chores are the second most popular activity, followed by taking care of grandchildren, visiting relatives and shopping. To a large extent, widowhood does not modify the activity mix significantly among older women, except for a reduction in time spent on more physical activity in older ages after the loss of a spouse. Social networking activities (such as public meetings on community or political affairs, working with the neighbourhood to fix or improve something, participation in religious activities, visiting friends or relatives or routinely spending leisure time with friends) outside the home do not seem to be important in the lives of older women. A very high proportion of even 60-69 women have never participated in most of the activities and even older women have even less participation. However, there are two exceptions to this trend - participation in religious activity and secondly visiting friends and relatives in which nearly 60% of elderly women 60-69 years in rural areas and even older women in urban areas participate. Data also shows that the main reasons for limited participation in social activities outside the home are health and financial problems.

Marital Transition and Related Life Changes

Transition in marital status from being married to becoming a widow or widower is a significant new vulnerability during the ageing process. About 86% of older men are still married while 60% of older women have lost their spouse. Loss of companionship, caregiving and primary source of support increases vulnerability for all elderly. However, the vulnerability is more likely to be psycho-social for men and additionally also financial for older women. Since women traditionally do not own land, housing or other assets such as savings, they become and also feel more dependent. Although men and women who have lost their spouses are older compared to those who are still married, about half of older persons who have lost their spouses are not very old. About 52% of widowed women and 43% of widowed men are in the age group of 60-69 years. A majority of the elderly in each group (married and widowed) live in the rural areas, but a lot more widowed women live in urban areas compared to any other group probably due to migration of children to urban areas, and women moving to the houses of their children after the loss of a spouse. About 70% of widowed women are illiterate, a level higher than that among all other groups. This higher level of illiteracy is likely to be a barrier when accessing health care and social welfare programmes.

Thus, the transition to widowhood raises some issues of vulnerability for men and women. The combination of age and loss of a spouse is associated with poor health, as well as with new economic situations for women wherein they now have to provide for themselves or negotiate financial and care-related support from other relatives. About one in 3 women who have lost their spouse live in a household that has no other relative.

Abuse After Sixty

About 13% of rural older women and 9% of urban older women have reported experiencing some form of abuse after 60 years of age. Verbal abuse is the main form of abuse for women and the least form is physical abuse. The Source of abuse appears to be largely neighbours and sons. Notably, a higher proportion of older women report abuse by daughters-in-law. About a quarter of older women reports health problem resulting from abuse. In any case, it is good to know that nearly 90% of older women have not experienced any abuse.

Conclusion

Experience indicates that older persons often become co-constructors of their reality and collectively adopt different coping measures to mitigate the effects of ageing. Participation in social networks outside the home, meeting friends and sharing experiences are usually common practices of older persons. However, as shown in the report, the social interaction of older women in community activities is very limited, except in some religious activities and visiting family. Following positive results in some Asian countries (China, Thailand), it would be good to set up local level older women clubs with facilities for some entertainment and learning some new skills etc that would help older women in the community spend their time usefully. The Elderly Self-help Groups under the MoRD, Government of India could be used as a platform for setting up such older women clubs for a more organised way of spending their free time.

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ISSUES AND CHALLENGES OF TRIBES IN INDIA – A STUDY



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Abstract: *Scheduled Tribe is a heterogeneous group scattered in different regions of India. The differences are noticed in language, cultural practices, socioeconomic status and pattern of livelihood. The Scheduled Tribes are confronted with problems like forced migration, exploitation, displacement due to industrialization, debt traps and poverty. Based on the regional classification with diverse socio-cultural issues, the present paper focuses on the profile of the tribal population through an analysis of the socio-economic indicators like literacy, work participation, livelihood, occupational pattern, health, poverty and migration. The impact of industrialization and urbanization on the Scheduled Tribe population residing in different regions has been highlighted. The paper deals with relevant suggestions with implications for policies with a focus on region-specific issues. The paper has also analysed the issues related to literacy, work participation, livelihood, occupational pattern, health, poverty and migration; the impact of industrialization and related consequences among Scheduled Tribes in specific regions. Relevant suggestions and recommendations are included in the concluding section of the paper.*

Keywords: *Tribal Population, Regional Variations, Challenges*

Introduction

As per the Census, 2011 Scheduled Tribes population is 104.2 million, which is 8.6% of the total population of India. Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand, Chhattisgarh, Andhra Pradesh, West Bengal, and Karnataka are the states having a large number of Scheduled Tribes. The overall areas inhabited by the Scheduled Tribes constitute a significant part of the underdeveloped areas of the

country. About 93% of them live in rural areas and are engaged in agriculture and allied activities. The socio-demographic figures reveal the disadvantaged position of the STs compared to another category of the population. According to the NSSO (2010) in its report, the literacy rate among the Scheduled Tribes in India is 63.1%, which is lower than the national literacy rate i.e., 72.8%. The dropout rate among the Scheduled Tribes is 70.5 which is much higher than the dropout rate of all categories i.e., 49.15%. The sex ratio among the Scheduled Tribes is 990 which is relatively better than the general population i.e., 940. The infant mortality rate among the Scheduled Tribe children is 62.1 which is 57 for the other social groups. The child mortality rate among the tribes is 35.8 which is much higher than the other social groups i.e., 18.4%. As per the Xaxa Committee report (2012), the workforce participation rate (WFPR) is 60 among the ST population and that is higher than the total population i.e., 53%. The WFPR indicates that the majority of the STs are engaged in the unorganized sector without any job security.

The demographic figures reveal that the tribal population is the most disadvantaged, exploited and neglected lot in India. Despite certain constitutional provisions, they are backward compared to the general population, even their situation is worse than the Scheduled Castes and Other Backward Classes. The majority of the tribes used to reside in the remote forest areas, remain isolated, untouched by civilization and unaffected by the development processes. This situation has changed to a great extent over the years. As long as the tribes have access to resources generated from the forest, they have no difficulties in satisfying their basic needs. In turn, they have an interest in preserving the forest as it is their life support system. But large-scale industrialization, urbanization and exploitation of natural resources due to deforestation to meet the urban and industrial demands have greatly affected the livelihood pattern. This trend has been responsible for displacing a large number of tribes from their habitations.

The initiation of developmental projects and rapid industrialization has not made much difference in the socio-economic status; rather in some instances, the situation of Scheduled Tribes has become worse. The widespread poverty, illiteracy, malnutrition, absence of safe drinking water, inadequate sanitation facility, poor living conditions, ineffective coverage of maternal, child health and nutritional services has made their condition more vulnerable. The subsequent section has focused on the regional variation of tribes residing in different parts of India.

Tribal Population and Regional Variations

The Scheduled Tribes of India are scattered all over the country depicting the heterogeneous culture and socio-economic status. It is interesting to know the different types of tribes residing in different geographical locations and confronting the different situations. According to the Annual Report of the Ministry of Tribal Affairs (2012-13),

there are about 700 tribes (with overlapping categories in some States/UTs) as per notified Schedule under Article 342 of the Constitution of India. Classifications of the tribes in different regions depict a diverse picture in India.

The total number of tribes, Primitive Vulnerable Tribal Groups and list of major tribes in different states and UTs in India reflect the heterogeneity among them. There are about 75 such groups identified as Primitive Vulnerable Tribal Groups located in 17 States and one UT. Many tribal communities are having a stagnant or declining population with a low level of literacy and poor socio-economic condition. Most of these groups are small in number and generally inhabit remote localities having poor infrastructure and administrative support. Many of them are socioeconomically underprivileged and have not benefited much from developmental projects and other initiatives. The Scheduled Tribes and Primitive Vulnerable Tribal Groups have been divided broadly into seven regions residing in different states and islands.

North Eastern Region

North East India comprises the states like Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. The region is surrounded by foreign territories like Bhutan, Tibet-China, Burma, and Bangladesh on the north-south and the east. The long narrow passage in the west connects the region with West Bengal and the rest of India. It represents a kind of ethnological transition zone between India and the neighbouring countries. This region is the homeland of about 145 tribal communities of which 78 are larger groups; each with a population of more than 5000 persons. They constitute around 12% of the total tribal population of India. In Mizoram, the tribes constitute 94.75% of the total population of the state. According to the Census 2011, the percentages of STs to the total population in the states like Assam, Manipur and Tripura, is 12.4%, 35.1% and 31.8% respectively. The Primitive Vulnerable Tribal Groups in Tripura include Riang and Maram Naga in Manipur. This region depicts extreme heterogeneity in terms of the distribution of tribal populations in different areas including their social structures and culture.

Literacy among the tribes of the north-eastern region is relatively higher compared to other regions. In the ranking of the Scheduled Tribe literacy rate (per 1000 persons among 5 years and above) states like Mizoram, Meghalaya, Nagaland, Sikkim and Manipur occupy 1st, 2nd, 4th, 6th and 8th position respectively. It is interesting to note that the literacy rate of these states is higher than the national literacy rate. Scheduled Tribe of Assam, Tripura and Arunachal Pradesh ranks 9th, 11th and 13th position respectively concerning the literacy rate. The sex ratio in the states like Meghalaya, Mizoram, and Nagaland and Manipur is much higher compared to other regions. Literacy among the tribes of the north-eastern and island regions is relatively higher than tribes in other regions. Scheduled Tribes residing in north-eastern states are more urbanized as compared to other regions. Scheduled Tribes children in the north-

eastern states didn't come under the malnourished category as compared to all Indian levels. These findings support that the Scheduled Tribes in the north-eastern states are in a better position than the tribes residing in the other parts of India.

Exposure to urbanization and educational expansion has changed the economic and socio-cultural systems in the North-eastern states. It is reported that the benefits of state-sponsored development have been concentrated particularly among the educated and urban tribal elites. Under demographic compulsion, rural natives and particularly women confront with challenges like hardship, poverty and unemployment. Despite the high literacy rate in this region; the dropout rate is much higher compared to other regions. States like Meghalaya, Arunachal Pradesh, Tripura, Manipur and Assam exhibit high infant mortality rates among the Scheduled Tribes. The rate of landless households is higher in a state like Mizoram (19.5%), Arunachal Pradesh State (11.2%) and 8.3% in Manipur. Availability of power supply and transport linkages within the region and with the rest of India is still primitive.

Eastern Region

Eastern India comprises West Bengal, Orissa, Bihar and Jharkhand. The diversity of East India is evident from its population, nature and the types of tribes residing in this region. Multinational corporations are attracted to exploit the natural resources and reserves at the cost of tribal livelihood. This is leading to the involuntary displacement of people from their homeland. Development projects in eastern India particularly in the state of Orissa are initiated in the areas with tribal-dominated populations due to rich natural resources. Due to these projects, the tribal lands continue to be passed on to the hands of non-tribals in Orissa and some of the investors in the area of Niyamgiri hills in the Rayagada district. The same trend is witnessed in other districts like Kalahandi, Koraput, Malkangiri, Kandhamal and Balasore district. Tribals are alienated from their land and land alienation is one of the important reasons for poverty and dispossession of tribals in Orissa). Consequently, some other problems exist like deforestation, loss of agricultural land, environmental degradation, and marginalization of the Scheduled Tribes. There is a low pace of development in Jharkhand, at the same time the state has one of the richest mineral reserves in India.

As per the NSSO (2010) survey, the literacy rate among the Scheduled Tribes in this region is found to be lower compared to other regions of the country. In the ranking of the literacy rate of the Scheduled Tribes (per 1000 persons among 5 years and above); West Bengal, Bihar, Jharkhand, and Orissa occupy 19th, 24th, 25th and 27th positions respectively. The major tribes in Orissa are Birhor, Gond, Juang, Khond, Korua, Oraon, Santhal, Tharua, etc. and the tribes like Asur, Birhor, Korwa, Lepcha, Munda, Santhal, are found in West Bengal. The major tribes in Bihar are Banjara, Birhor, Korwa, Munda, Oraon, Santhal, etc. and the tribes like Biga, Banjara, Chero, Chik Baraik, Gond, Ho, Kisan, Kora, Lohra, and Santhal etc. are found in Jharkhand. Santhal is the common and most populated tribe in the eastern region.

It is important to note that the maximum number of tribes i.e., 62 in Orissa and a large number of Primitive Vulnerable Tribal Groups reside in eastern India; with 13 Primitive Vulnerable Tribal Groups in Orissa, 9 in Bihar and Jharkhand and 3 in West Bengal. The Primitive Vulnerable Tribal Groups in Orissa are Chuktia, Bhunjia, Birhor, Bondo, Didayi, Dongria Khond, Juang, Kharia, Kutia Khond, Lanjia Saura, Lodha, Mankirdia, Paudi Bhuyan and Saura. Many Primitive Vulnerable Tribal Groups live entirely on forest resources but have adopted settled agriculture for more than a decade. Shifting cultivation used to be their main economic pursuit but now their livelihood source has been transferred to stable farming and noticed among Chuktia Bhunjia. Some of these Primitive Vulnerable Tribal Groups are losing their identity and even some of them are getting extinguished due to rapid urbanization. Due to industrialization and development projects more land is being acquired to encourage investment by Indian and foreign investors. They are targeting mining land and land with rich natural resources in Jharkhand and Orissa. Tribal displacement is the major issue in this region. The low productivity in agriculture and poor infrastructure are the major reasons for high rates of poverty in Bihar, Orissa and Jharkhand.

Central Region

The central India tribal belt is rich in natural resources. Stretching from Madhya Pradesh, and Chhattisgarh, it is one of the poorest regions of the country. More than 90% of the Scheduled Tribes belong to a rural area and they are directly or indirectly dependent upon agriculture. Though some of them have small land holdings, agricultural practices are quite primitive and productivity is low. According to the NSSO (2010) in the ranking of the literacy rate of Scheduled Tribes (per 1000 persons among 5 years and above) Chhattisgarh and Madhya Pradesh occupies 16th and 23rd position respectively. The major tribes in Chhattisgarh are Gond, Baiga, Korba, Abhuj Maria, Muria, Halba, Bhatra and Dhurva and the tribes like Bhil, Birhor, Damar, Gond, Kharia, Oraon, Parahi, etc. are found in Madhya Pradesh. The Primitive Vulnerable Tribal Groups in Chhattisgarh is Abujmaria, Birhor, Hill Korwa, and Kamar; while Bharia and Sahariya are the Primitive Vulnerable Tribal Groups residing in Madhya Pradesh. Primitive Vulnerable Tribal Groups like Baiga reside in both states.

The Planning Commission Report (2010) stated that the Scheduled Tribes in this region are facing multiple problems due to natural calamity, crop failure, poverty, illness, reduced access to land and lack of employment opportunities leading to debt and migration. Further, the NSSO (2010) survey also revealed that the poverty rate is extremely high among the Scheduled Tribes residing in Madhya Pradesh and Chhattisgarh. The central region also depicts a high rate of infant mortality among STs and the situation is worse among the Primitive Vulnerable Tribal Groups like Birhor, Korwa, Abujmaria, Kamar and Baiga in Chhattisgarh.

Western Region

The states like Gujarat, Rajasthan, Maharashtra, and UTs like Daman & Diu, Dadra & Nagar Haveli represent the Western part of the country. Bhil is a common tribe found in all three major states of Western India. The other tribes found in Gujarat are Dhodia, Gond, Siddi, Bordia, etc. The major tribes in Rajasthan are Damor, Garasia, Meena, Sahariya etc. The common tribes residing in Maharashtra are Bhunjia, Chodhara, Dhodia, Gond, Kharia, Nayaka, Oraon, Pardhi and Rathwa. The Primitive Vulnerable Tribal Groups in Gujarat is Kolgha, Kathodi, Kotwalia, Padhar and Siddi. Primitive Vulnerable Tribal Groups residing in Maharashtra are Katkari/Kathodi, Kolam and Maria Gond. According to the NSSO (2010) survey, the ranking of tribal literacy (per 1000 persons among 5 years and above) Maharashtra is placed in 18th position. Gujarat and Rajasthan occupy the 20th and 26th positions respectively. Daman & Diu indicates a better literacy rate and ranked at 3rd position; Dadra & Nagar Haveli occupies the 17th position.

The tribal handicrafts are specialised skills that are passed on from one generation to another and these handicrafts are the means of livelihood among the artisans in Rajasthan. In some instances, the Scheduled Tribes with such skills migrate for alternative livelihood. This age-old activity may disappear if they are not facilitated to retain their traditional skills. The livelihood of Scheduled Tribes in Maharashtra and Gujarat includes agricultural activities, wage labour, collection of forest products, animal husbandry. There are very few job opportunities for the Scheduled Tribes in the organized sector. As per the NSSO (2010), Maharashtra from the western region depicts a high poverty rate among the Scheduled Tribes. The main problem faced by Scheduled Tribes in Gujarat is migration due to lack of sustained employment and scarcity of water in some tribal regions that affect the agricultural and allied activities.

Northern Region

North India includes states like Himachal Pradesh, Jammu & Kashmir, Uttar Pradesh and Uttarakhand (previously known as Uttaranchal). The tribes found in Uttar Pradesh and Uttaranchal are Bhoti, Buxa, Jaunsari, Tharu, Raji, etc. The major tribes found in Himachal Pradesh are Gaddi, Gujjar, Lahuala, Swangla, etc. and tribes in Jammu & Kashmir are Chhaddangpa, Garra, Gujjar and Gaddi. The Primitive Vulnerable Tribal Groups in Uttar Pradesh and Uttarakhand are common and they are Buksa and Raji. On the ranking of literacy of Scheduled Tribe population (per 1000 persons among 5 years and above) Himachal Pradesh occupies 23rd position; Uttaranchal and Jammu & Kashmir occupy 15th and 30th position respectively. Uttar Pradesh occupies the 28th position in the ranking of the Scheduled Tribe literacy rate. The gross enrolment ratio of Scheduled Tribe students is quite low in Jammu & Kashmir.

Uttar Pradesh & Uttaranchal from the northern region indicate a high poverty rate among Scheduled Tribes. A large number of landless households i.e., 9.1% are found in Himachal Pradesh. Livelihood in north India is based on agriculture. Wood carvings are important handicrafts of Uttarakhand due to the availability of wood as

raw material from nearby forest areas. At present, the high costs of raw materials due to deforestation compel the Scheduled Tribes to migrate for livelihood.

Southern Region

States like Andhra Pradesh (including Telangana), Kerala, Tamil Nadu and Karnataka are included in the Southern region. The main occupations of the tribes in the Southern region are settled agriculture, Podu (shifting) cultivation and collection of Non-Timber Forest Produce. The tribes in Andhra Pradesh (including Telangana) are Bhil, Chenchu, Gond, Kondas, Lambadis, Sugalis etc. The major tribes in Kerala are Adiyam, Kammrar, Kondkappus, Malais, Palliyar, etc. The common tribes residing in Tamil Nadu are Irular, Kammara, Kondakapus, Kota, Mahamalar, Palleyan and Toda. The tribes residing in Karnataka are Bhil, Chenchu, Goud, Kuruba, Kammara, Kolis, Koya, Mayaka, Toda, etc. A higher number of Primitive Vulnerable Tribal Groups resides in southern India; with 12 Pv TGs (Chenchu, Bodo Gadaba, Gutob Gadaba, Dongria Khond, Kutia Khond, Kolam, Konda Reddi, Kondasavara, Bondo Pooja, Khond Porja, Parengi Porja, and Thoti) in Andhra Pradesh (including Telangana), 5 in Kerala, 6 in Tamil Nadu and 2 in Karnataka. Literacy among the Scheduled Tribes of this region is lower than the national level literacy rate of the general and tribal population in India except for Kerala which ranks 7th position in literacy rate of Scheduled Tribes (per 1000 persons among 5 years and above). Tamil Nadu, Karnataka and Andhra Pradesh (including Telangana) occupy 21st, 22nd and 28th positions respectively concerning literacy rate among the Scheduled Tribes. In Andhra Pradesh (including Telangana), the livelihood of Scheduled Tribes is based on the occupations like making toys, baskets, mats, local cosmetics and collection of leaves, honey, medicinal plants etc.

Tribes were displaced at the cost of private gain for mining in the Narayangiri Hills near Lanjigarh; Araku Valley and Jerrela Hills of Visakhapatnam district in Andhra Pradesh (including Telangana). Various factors are responsible for the slow development among the Scheduled Tribes in this region like poor irrigation facilities for agricultural land, displacement and migration and slow pace of resettlement and rehabilitation. The percentage of landless households is higher in Andhra Pradesh (including Telangana) (7.9%) compared to the southern region. The poverty percentage is moderate in the states like Andhra Pradesh (including Telangana) and Karnataka.

Island Area

The Andaman and Nicobar Islands is the largest archipelago in the Bay of Bengal, consisting of 306 islands and 206 rocky outcrops; covering an area of about 8200 sq. kms. Hunting is the main source of food and livelihood for the ST population in the Andaman and Nicobar Islands. They also grow vegetables and run poultry farms for their livelihood. The excellent craftsmanship of the Scheduled Tribes in Lakshadweep has made them popular across the globe. Some of them own land on these islands while others work as labourers. The majority of the Scheduled Tribes in Lakshadweep

follow Islam as a religion. Lakshadweep ranks 5th position, followed by Andaman & Nicobar which occupies 10th position in the literacy rate (per 1000 persons among 5 years and above) among Scheduled Tribes. The ST literacy rate in the island region is comparatively higher compared to other regions. Despite that, the gross enrolment ratio among Scheduled Tribe students in class I-VIII is quite low in the island region. The common tribes residing in Andaman & Nicobar Islands are Jarawa, Nicobarese, Onges, Sentinelese, Shompens and Great Andamanese etc. The tribes residing in Lakshadweep are Amindivi, Koyas, Malmis and Malacheries. The Primitive Vulnerable Tribal Groups in Andaman and Nicobar Islands are Great Andamanese, Jarawa, Onge, Sentinelese and Shom Pen. Primitive Vulnerable Tribal Groups like Andamanese follow a peculiar cultural practice that can prove the capacity of the young boys to hunt and gather by a prescribed norm that can help in negotiating a marriage with the father of the selected partner. There are no Primitive Vulnerable Tribal Groups in the Lakshadweep islands. Unemployment is high among the Scheduled Tribes in this region. Poor infrastructure and inadequate water supply is the main problem and this is due to the topography of the islands.

Challenges

The level of socio-economic development varies considerably between tribal and non-tribal populations, between one region to another region; between one tribe to another tribe; and even among different tribal sub-groups. These disparities and diversities make tribal development more challenging and demanding. In India, 52% of the Scheduled Tribes belong to the category of Below Poverty Line and 54% of them have no access to economic assets such as communication and transport. Issues like literacy, work participation and livelihood, changes in occupation pattern, poverty, displacement, migration and health issues are the major areas of concern among the Scheduled Tribes.

Literacy among the tribes of the northeastern and island regions is relatively higher but despite that high dropout rate and infant mortality rate is also observed in the northeastern region. In the western region; Gujarat and Maharashtra are high on infant mortality among the Scheduled Tribes. Child and infant mortality rates are higher among the Scheduled Tribes in Orissa as compared to other states. Large scale displacements and unsatisfactory compensation and rehabilitation are confronted by the Scheduled Tribes in India. The eastern region is facing large displacement due to industrialization and development projects. The northeastern region still faces the problems like poor infrastructure, inadequate transport connectivity and less power supply.

Dependency on agriculture, natural calamity, crop failure, reduced access to land and lack of employment is the contributing factor for poverty in the states like Madhya Pradesh and Chhattisgarh. The poverty rate is extremely high in states like Madhya Pradesh and Chhattisgarh of the central region and a large part of ST dominated eastern region consisting of states like Bihar, Orissa and Jharkhand. Rates of unemployment

are high in the tribals of the island region. Presently the tribes are caught in a situation where they are losing command over the natural resources, and are unable to cope with the new pattern of work and resources for living. The majority of them are dependent on daily wages or labour work because of landlessness. The percentage of landless households is high in some north-eastern states and Himachal Pradesh from the northern region. There are efforts from different organizations and governments for the development of Scheduled Tribes. However, the initiatives are not enough and tribal issues as discussed require intensified efforts from all segments and stakeholders.

Conclusion

Tribal population depicts heterogeneity at the national, state and even district level having differences in language, cultural practices and pattern of livelihood which influence their socio-economic status. Their problems differ from area to area even within their groups. There are different types of tribes residing in different parts of the country. The tribes in different regions of India are different in terms of their rituals and customs and literacy level; economic conditions and diverse occupational patterns.

Many organizations and governments have made substantial efforts to bring positive changes and resolve the problems faced by the Scheduled Tribes. Because of such initiatives progress has been made but still, a lot needs to be done. A region-specific approach is required to bring positive change among the tribes. For example, the unemployment problems of the island region can be resolved by developing the fisheries and tourism industry at a large scale. There are multiple reasons for the vulnerable status of STs. In some regions (States like Bihar, Jharkhand, Orissa, Rajasthan, Uttar Pradesh and Andhra Pradesh including Telangana) where the literacy level of Scheduled Tribes is low; are not fully aware of the schemes available for them. Such information is not disseminated to them. Their access to benefits is less. The main reason for lesser beneficiaries is the complicated procedure of the sanctioning of the schemes and poor implementation. Awareness generation to avail the existing schemes and programs targeted for the tribal community is very much required. In the states with a low rate of literacy; special camps can be organized to make them aware of the schemes meant for educational development. The strategic planning with a special focus on the problems and issues of the tribes residing in different regions should be implemented; where a particular segment of the population remains to be underprivileged for many decades. To cope with the requirement of the existing labour market one has to be well equipped with basic skills imparted through education and training from the very beginning. Starvation deaths had been reported among tribes and Primitive Vulnerable Tribal Groups in several states including Jharkhand, Madhya Pradesh and Rajasthan. The implementation of the Mahatma Gandhi National Rural Employment Guarantee Act has changed the situation of tribes in Rajasthan to a certain extent but the situation is not changed in other states. According to the needs of the labour market, training programmes may be implemented targeting the migrated, displaced and unemployed Scheduled Tribes, especially in the central and eastern region.

Among the Scheduled Tribes, the practice of traditional agriculture needs to be encouraged. The farmers and artisans should be given financial assistance and capacity building training to sustain their skills and expertise. Access to credit and banking facilities should be made simpler that can benefit the tribes. Access to forest products among forest dwellers should be facilitated in a positive direction. Only improvement of literacy status may not be sufficient. Vocational and professional education using the locally available resources needs to be encouraged. Support mechanisms and collaboration between government, Non-Government Organizations, Community Based Organizations, corporate sectors and Self-Help Groups need to be strengthened.

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HISTORY AND DEVELOPMENT OF MUSEUMS IN INDIA – A STUDY



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Abstract: *The Museums have been the forbearers of the thinking of their respective periods. Etymologically, the term 'museum' is derived from the Greek word 'Museion' which means temple of the Muses the goddesses protecting arts and sciences. The Museion or 'Musaion' which was founded by Ptolemaies I (who died in 283 B.C.) in Alexandria was a centre for learning and scholarship in the world of ancient Greece and an important establishment of Hellenic civilization, housing rich collection. It was a temple of the muses, occupying a large building in the royal quarter of the town, functioning as a centre of research and education. Hence the primary purpose of the museum was religious. It was not so much connected with the objects of material culture. As daughters of Zeus and Mnemosyne, the muses represented collective memory to their elementary heritage. The objects of the material culture were not deemed to be connected with memory at that time and hence they were not so much collected.*

Keywords: *Museums, stupa, Pratima, neo-classicism, excavated sites, Archaeological Survey*

Introduction

During the 9th to 12th centuries of the Middle Ages of European history, the museum stood as the 'House of Relics'. Its main function was the preservation and the saturation of relics of saints who played an important role in the political and cultural life of the day. In other words, the relics of the important saint during the Middle Ages in Europe were the objects of exceptionally intensive sacral activity governing the political and cultural life of the people. Hence the relic was the key to understanding the surrounding world. The Christian Church which relied on the dogmatic religious ideology used these houses of relics for religious purposes and thereby influenced the masses.

History of Museums

Even in Asia, such early social institutions did exist to keep the collective memory of people alive. In India, a *Stupa*, containing the bodily relics of Buddha, was an embodiment of sacredness and spiritual value. The relics of the Buddha were collected and preserved inside the stupa which gave it social status and sanctity. A stupa also acted as a treasure house because it treasured the most precious objects viz, relics of the Buddha. It also acted as the Mirror to reflect the moral and social values of the time. A magnificent structure viz., the stupa was built suiting to valuable contents. Thus, the stupa like a modern museum collected valuable items in the form of relics of the Buddha; it conserved these objects and ultimately passed on the message to its devotees who flocked there from far off regions and lands. The tradition emanating from these provided social norms to govern the socio-religious aspects of the society. Hence a stupa realizing the similar social objectivity was an earlier manifestation contacting back the social reality and providing the traces of theoretical museology in India even as early as in 3rd century B.C.

Ancient and medieval Indian literature is full of such terms as *Alekhyagriha*, '*Vithi*', and '*Citrasala*' etc. which stand for galleries housing paintings, sculptures and terra-cotta. These were however the royal museums where ordinary people had no access. The various Sanskrit plays, viz., *Pratima* by Bhasa and *Naisadhivacarita* of Sriharsa belonging to 12th century A.D. respectively speak of the permanent and mobile exhibition galleries attached to the royal courts. The audio-visual shows and *Pata-Citras* (scroll paintings) were intended basically for public enjoyment and instruction, one of the important functions of the modern museum.

The era of Renaissance, from 14th to 16th century A.D. marked qualitatively a new change in the history of the museum movement. Increased interest in social and natural objects, representing scientific knowledge, was of special interest to the neo-rich class of the changing society. The growing demand for curios (Latin '*Curiositas*' meaning thirst for knowledge) and rarities (Latin '*Raritas*' viz., rare things) gave rise to big collections of authentic objects. The love for a universal collection of art objects and natural curiosities necessitated a new organization. The term 'museum' for a collection was first introduced in the late 15th century. The search for rare cultural and natural objects gained momentum soon after Renaissance. The chambers housing art curiosities and natural objects were a new kind of institutionalized museum phenomenon, which for all its variety was, in essence, a form of a museum. The situation changed in the late 18th century as the classical age crumbled under the pressure of an emerging industrial world which considered a classical antique to be an object as the material source and producer of knowledge. The numerous archaeological discoveries brought out by the archaeologists and historians became irreplaceable testimonials that alone could reveal the secrets of by gone ages.

The interpretation of classical antique objects had provided fresh values to objects of fine arts i.e., architecture, sculpture and paintings which entered the portals of the museum to testify not only its historicity and materially but also the spiritual meaning hidden within itself. This is how the collections started to become institutions and in the time of neo-classicism, a new definition of the concepts of museum developed.

The two notable political events in modern human history viz., the American Declaration of Independence in 1776 and, more particularly the French Revolution's Declaration of Human and Civil Rights of 1789, resulted in a new class-based capitalist system which in turn allowed considerable social reforms and the tremendous advancement in the field of science and culture. This opened up new opportunities for the development of education and culture. This new development further intensified the collection of objects of art and culture and a gradual increase in public access to museum collections.

The first national museum in the world was the British Museum which was created in 1753. The first public museum of America was founded in Charleston, South Carolina in 1773. It was in 1793; France announced the opening of the palace of the Louvre as the Museum of the Republic. This gave momentum to new museum activity, for although Spain had opened the National Museum of Natural Sciences in 1776 and the British Museum had been in existence since 1753, none of these beginnings had made the kind of impact on the public mind as the announcement concerning the Louvre. Starting from France a new trend began to spread through the European continent that made the museum a new public institution in the late 18th and early 19th centuries A.D. Hereafter a large number of private and royal aristocratic, scholarly and society-owned collections were gradually being turned into public museums. The Atlas Museum in Berlin was founded in 1830.

The development of the museum in North America took a slightly different turn. Museum activity was marked by private initiative and committee work. Objects related to ethnography, natural history, art and technology were being widely collected and put to educational use. The Peale's Museum founded after a well-known American musicologist Charles Wilson Peale was established in 1786. The world-famous Smithsonian Institution at Washington was created in 1846. In the mid-1870s the U.S.A. had as many as 200 museums. Among the other noted museums of the world, Victoria and Albert Museum at South Kensington Museum, London was established in 1851. The Metropolitan Museum of Art was founded in New York in 1872. The National Museum of Japan in Tokyo was founded in 1872.

There was tremendous activity in the domain of museum movement throughout the world. In the United States alone the number of museums rose from 600 to 2500 between the two world wars. In Germany, there were 1500 museums in 1930. In the erstwhile U.S.S.R., the period between 1921-1936 had the foundation of more than 540 museums. There were about 1000 museums in Great Britain by the year 1962. By the

end of the third quarter of the present century, the museum as an institution had established itself as a very potential, powerful social agent to deal with the past cultural and natural heritage of mankind and to relate the phenomenon of past with the present tendencies for a better and meaningful future. Concerning the development of the Museum Movement in India, four major factors helped the growth of the museum and the museum movement in India. Firstly, the British Civil Servants in India, who had seen museum movement in their own country, gave an enthusiastic lead. Secondly, whole-hearted support was given by the local rulers and the nobility to foster Indian art and culture. Thirdly the collections of the learned, philanthropic societies were donated to form the nucleus of big museums. Lastly, the emergence of the Archaeological Survey of India strengthened the movement by opening site museums at many excavated sites.

History and Development of Museums in India

The Indian Museum, Calcutta, the first public museum on Indian soil founded in 1814, was an alien model imported from the west. In 1814 the Asiatic Society of Bengal accepted the offer of a Danish Botanist, Dr. Nathaniel Wallich to act as an honorary curator of the Indian Museum, Calcutta, which was started by the above society. This was instantly followed by the Madras Literary Society which expressed its desire to establish a Museum of Economic Geology at Madras in 1828. In 1850 the Surgeon Edward Balfour took charge of the proposed museum which was established in 1851.

The examples set by the above two societies proved a great incentive and many more museums in different parts of the country opened. The Victoria Museum, Karachi (now in Pakistan) in the North-West and the Thiruvananthapuram Museum in South India were established in 1851 and 1857 respectively. By the year 1857, there were twelve museums in the whole of the Indian peninsula. The dawn of the twentieth century was an era of awakening and great reforms. Lord Curzon revived the archaeological Survey of India with a view to surveying and exploring the relics of ancient Indian culture and also for opening the site-museums on important sites. Several site museums in places like Saranath, Pagan, Taxila, Mohenjo-Daro and Harappa (now in Pakistan), Nalanda, were established in the early years of the existence of the department. Later a few more site museums came at Chamba, Jodhpur in 1909, Khajuraho and Gwalior in 1910 and Dacca (now in Bangladesh) in 1931. Dr. J.P. Vogel produced the first Directory of Indian Museums by supplying detailed information relating to each of the museums which were then thirty-nine in number, to the conference of Orient lists at Madras.

In the year 1936, a grant was offered by the Carnegie Corporation, New York to survey the Indian museums. The work was entrusted to Markham, M.P. and H. Har greaves, former Director-General of the Archaeological Survey of India, who visited all the existing museums in the country and brought out the Report on the Museums of India the first standard work of its kind. It includes one hundred and five museums which were taken into consideration for the above report.

The last fifty years have been significant for the growth of museums and the museum's profession in India. There are more than 400 museums in India today. Although the archaeology and art museums are more in number yet, the museums devoted to specific subjects have also been developed to carry out their educational programmes in different fields of human knowledge. The Craft Museum, New Delhi, the Health Museum, Hyderabad and the Textile Museum, Ahmedabad are some of the examples of this type. The history and personalia museums, apart from archaeology museums, are very few and orrecent growth. The Victoria Memorial Calcutta, for the British period, the Ravindranath Tagore Museum, Shantiniketan, the Gandhi Smarak Sangrahalaya, New Delhi, the Fort St. George Museum, Madras and the Nehru Memorial Museum at Tinmurti Bhavan in New Delhi illustrate this type of museums. Owing to the rapid growth of technology and industry in the country the latest types, which have been developed recently, are the museums of pure and applied sciences, technology and industry. The Birla Industrial and Technological Museum, Calcutta, was established in 1959. The Central Museum of the Birla Educational Trust at Pilani lays more emphasis on agriculture. Similarly, the Visveswaraya Industrial and Technological Museum at Bangalore is another example. Similar Science Centers are being developed in Bombay, Patna, Bhopal and other places. A Museum of Man devoted to anthropology is being developed at Bhopal in Madhya Pradesh. A group of museums attached to the Forest College, Dehradun, having separate sections on silviculture, timber, minor forest products and entomology is another noteworthy addition. The Agriculture Museum, Coimbatore contains samples of geological formation, agriculture implements, soils and manure. There are various museums devoted to the Engineering and Medical Sciences as well. The children's museums and Bal Bhavans, although of later origin is of considerable significance.

The National Museum of Natural History at New Delhi is an excellent example of its kind, although still in the formative stage. Several University museums are run under various departments as teaching centres of different disciplines. The museums, like all other social institutions, have changed through time. They have changed in form, function and basic concept. A museum has now changed from a repository of objects to an educational agency. Its policy to collect isolable objects has changed and it now emphasizes integrating an object and its social and natural networks with the visitor's experience. A museum is now no more a privilege for a few but it serves the society as a whole. Over and above this change a museum is today active participation in the socio-cultural life of the community which it stands for. A general definition of the museum on a broad international basis is given in Article of the Statutes of the International Council of Museums 1974. It says that a museum is a non-profit making permanent institution in the service of society and its development, and open to the public which acquires, conserves, researches communicate and exhibits for purposes of study, education and enjoyment, material evidence of man and his environment.

The growing appreciation for culture, cultural tourism, impressive international exhibitions and huge promotional campaigns have provided the extraordinary impetus to museum movement and the worldwide popularity of museums as places for leisure and education. The museums have thus become a social phenomenon wherein the recreational and experiential functions are predominant. There have thus grown several kinds of museums, devoted to every field of knowledge and human experience. The diversified network of the museum, such as the museums of archaeology, history, civilization, natural science, art, architecture, maritime and other scientific disciplines have grown throughout the world.

Besides their typological differences, the museums have assumed diversified roles also. Science Centres and youth museums in the United States, with the least collection centres and most educationally oriented sectors, are probably the fastest growing. The sophistication of interactive technologies allows visitors to engage themselves in personalized dialogue with the environment. The Ottawa based National Museum of Science and Technology is a good example. Similarly, the recently designed Biodome, the first museum garden dedicated to the environment at Montreal, is unique for its naturalistic design and architectural wonder. With the opening of the Centre Georges - Pompidou in Paris in 1977 a new era of the art museum was started. With its interior spaces recognized in 1985, the Centre Georges-Pompidou is the pioneer of the new trends in the field of museum movement.

Conclusion

To sum up there are three basic functions, viz., preservation, research and communication which museums concentrate on the communication aspect. During the 18th and 19th centuries in Europe and North America, the museum was developed to formalize preservation. Yet the American museums grew more education-oriented. Overtime, American museums grew more preservation-aware while European museums became more education-oriented. It was during the 1960s and early 70s that there was a dramatic change in concept and museums in Latin America and Europe grew more community-oriented. The boom in industrial technology and a close partnership between science, technology and entertainment was first realized in late 1960. The best example of this is undoubtedly Florida's Epcot centre which for more than two decades has delighted millions of visitors by celebrating the exploits of modern technology with a touch of magic. The same concept is favoured at the *site Des sciences De L'industrie in Paris*. A lot more such examples can be given to exhibit the variety and versatility in the field of museums and new museum concepts. We may therefore conclude that museum-like all social institutions have changed through time. They have changed in form in functions and concepts. The evolutionary process can be summarized thus from a repository to an educational agency. From an emphasis on isolable objects to one that integrates an object and its social natural network with a visitor's experience. From privilege for a few to service for the many museums. From a passive to an active participant in the socio-cultural configuration in which it finds itself.

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SOCIO-ECONOMIC STATUS AND PROBLEMS OF WOMEN CONSTRUCTION WORKERS IN INDIA: AN OVERVIEW



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Abstract: *The construction industry is the major source of employment for workers in the unorganized sector and it is one of the major contributors to offer the largest employment opportunity next to agriculture. The nature of women's work is highly fragmented in the unorganized sector. The unorganized sector has no clear-cut employer-employee relationships and lacks in most forms of social protection. The construction industry has the largest number of women unorganized workers in India. The construction sector and construction workers are the backbones of our nation's infrastructure development. Both men and women are play important role in the infrastructure development of the country, but the construction industry offer women for unskilled works and remain to be unskilled worker till their working life span. The women construction workers are working in high-risk working conditions and hazardous working environments due to hazards working environment they face many health issues and they also face several issues related to discrimination, no proper fixed employer, low wages, health issue, insecurity in the job, lack of social protection, sexual harassment and injuries at the workplace. The conditions of women workers in the construction sites are very pathetic. The main aim of this present paper is to study the socio-economic status and problems of women construction workers.*

Keywords: *Construction Industry, socio-economic status and health problems.*

Introduction

A very high percentage of India's workforce is estimated to be employed in the unorganized industry. According to the NSS survey (2009-10), out of the total estimated workforce of 457.5 million workers, 148 million are female (roughly 38%). Out of the

total women workforce of 148 million, 142 million or nearly 96% of all female workers are in the unorganized sector. Most of the female workers are engaged in low paid and unskilled works.

Workers in the unorganized sector, unlike their counterparts in the organized sector, have very less or no social security, little negotiating power in terms of choice of work, are often 'unskilled' and work in poor conditions. However, the unorganized sector is extremely complex and there are wide differences in nature of work, employer-employee relation, wage levels, degree of informality, size of enterprise and skill.

The construction industry is a major source of employment worldwide, arguably the second largest after the agriculture sector and generally the primary employment source in urban areas. Building construction (both new build and maintenance) are labor-intensive activities, generating many jobs per unit of investment both on and off the building site.

The construction industry makes a major positive contribution to the economy of all the countries. The output of the industry worldwide is estimated at around \$3,000 billion per annum. The industry creates employment for more than 110 million people worldwide. The provision of large numbers of jobs at relatively low investment cost per job invested is particularly important in developing countries, where the construction industry plays a major role in combating the high levels of unemployment and in absorbing surplus labor from the rural areas.

Construction provides much-needed work opportunities for some of the poorest and most marginalized sections of society in developing countries. Construction output, by value, is heavily concentrated in the developed world. The high-income countries of Europe are responsible for 30% of global output, the United States for 21% and Japan for 20. The figure for India is only 1.7%; for China, despite its huge size and rapid economic growth in recent years, is only 6%. While three-quarters of output is in developed countries, three-quarters of employment is in the developing world. Many construction workers in these countries are informally employed and not counted in official data, so the real number is likely much higher.

Construction workers are the backbone of the economy as they create the infrastructure necessary for industrial growth. In a globalizing economy, it is they who are constructing the new economy. India's three crore construction workers are the builders of modern India. They contribute to the infrastructural development of India by building the roads and highways, the railway tracks and airports and ports, the IT cities, the call centres and mega malls that are creating new forms of wealth today. It is they who are laying the cables for a rapidly expanding country-wide telecommunications network that connect the vast sub-continent and make India one country, to short the distance and supporting the business activities to upgrade the economic development.

While men can move up the ladder of a career in construction, women have no promotion or aspiration. Interests in patriarchy and entrenched gender inequities, rather than any inherent differences in physical capability, have drawn these divisions and made acquiring any construction skills taboo for women in India. While men start work as helpers or coolies on construction sites, and gradually acquire and upgrade their skills on the job, it is unthinkable for a woman to do any other task than the ones she performed on her first day on the job. They join as unskilled workers and retire as unskilled workers. They earn very much less when compared to men. Men move up to be masons and then become a supervisor and many even become contractors. But women are denied promotional opportunities. The male-dominated construction sector does not encourage women to become masons.

Most women construction workers were hired in the rural areas by subcontractors. They were generally hired and paid through their husbands, which meant that their names were not listed in the payroll record of the subcontractors. The traditional, male-dominated social system in India, the nature of women's works as casual labourers and the subcontractors' unwillingness to disclose the number of women workers to avoid the obligation to pay social costs, contributed to their invisibility.

The invisibility of women workers hindered them from improving their working and living conditions. Women workers were forced to work in unsafe and unsanitary environments for long hours. They suffered from many kinds of injuries and accidents at work which often harmed their reproduction capacity. Women workers' wages were lower than male workers' wages. Needless to say, the industry took advantage of this situation. Contractors sometimes threatened that they would not hire women workers if they insisted on receiving equal pay. The inequality was rooted in the lack of skill, as well as the failure to recognize skills, among women workers. The traditional system whereby skills were transferred from father to son prevented women workers from receiving skill training, which was given only to male workers. But even when women workers did possess skills, they did not receive a fair evaluation and contractors would never hire them as skilled workers.

Objectives of the study

1. To study the socio-economic status of the women construction workers
2. To examine the problems of women construction workers
3. To offer suggestions for the betterment of women construction workers.

Methodology of the present study

The present study is purely based on secondary data and was by the review of journals, research articles and books. In-depth data was collected through the secondary source of methods.

Review of literature

Maheswari (2020) studied, "A Study on the Socio-Economic Status of Women Labourers in the Unorganised Sector in Trichirappalli City Corporation". The author stated that most of the women workers are engaged in unorganised sectors. The unorganised sector is one of the best sources of employment for both semi-skilled and unskilled workers. In the unorganised sector, most of the women workers are unskilled workers. Because of their illiteracy, poverty, ignorance and no skills, they are working for fewer wages. The author wants to study socio-economic status, problems of women labours in unorganised sectors and implementation of government policies. The author findings clearly show that most of the women workers age group between 36 – 45 years, most of them are married, illiterates and live in a joint family. The author found that most of the women unorganised workers belong to poor families and they are facing economic problems. The author analysis shows that women workers in the unorganised sector are facing many problems like low wages, gender discrimination, unsatisfied working conditions, health issues, long working hours, heavy workload and various types of harassment. Illiteracy, poverty, fewer skills and ignorance are the main reasons for women workers to continue their jobs under miserable working conditions. Government and the Ministry of Labour and Employment look at protective measures, security at the workplace and the health of women workers in the unorganised sector. It is a need for the government to conduct awareness and skill development programmes for women workers and also government strictly implement the equal remuneration act.

Darling Selvi and Veilatchi (2019) studied, "Problems of Women Construction Workers in Kovilpatti". The author mainly focuses on the problems facing the women construction workers in Kovilpatti. Most of the women workers are present in the construction industry of the unorganised sector. The construction industry plays a vital role in the infrastructure development of any country and it is one of the highly male-dominated industries in the unorganised sector. The author said that women in the construction industry are facing many problems like health issues, insecurity problems, gender discrimination, low wages and work hazards. Through this study, the author found that the main and serious problem of women construction workers is sexual harassment. The author observed that the women construction workers are facing many problems because they do not have any better job opportunities, do not have training programmes to develop their skills and unemployment problem. These are the main reasons for women construction workers to stick to this unsatisfied job. Still, more women workers are interested to work in the construction industry. The women construction workers need support and training to develop their skills, awareness programmes, social security to overcome these problems faced by the women workers. The author finally concluded that women in the construction industry were in miserable condition and the author strongly recommended that, the policies and acts be implemented strictly. Government takes initial steps to make policies on equal treatment for equal work.

Samuel (2019) studied, "Socio-Economic Conditions of Unorganised Women Construction Workers in Tirunelveli City". The author analyses the socio-economic conditions, status and family living conditions of the unorganised women construction workers. The author investigation clearly shows that married women workers are largely employed in the construction industry, most of them are between 41 – 50 years age group, most of them are illiterates or have low educational qualifications. Most of the women construction workers live in rural areas in their own houses. But they do not have proper basic facilities like kitchen, toilets and bedroom facilities. The author observed that majority of the women workers are engaged as unskilled workers in the construction industry. The author finally concluded that women construction workers are facing many problems like economical, health hazards, occupational hazards, poor working conditions and discrimination in remuneration. They are living under very low socio-economic status. The government and construction welfare board implemented many welfare and safety programmes but most of the women workers are not aware of that programme, so they need awareness of those programmes. The government and welfare board come forward and introduce new and fruitful social security schemes for unorganised women construction workers to the upliftment of socio-economic status.

Lavanya (2018) studied, "Sexual Harassment of Women in Unorganised sector – The Concealed Reality". The author stated that the majority of the women workforce is present in the unorganised sector and working as rag pickers, domestic workers, coolies, vendors, construction workers, garment workers etc. The women workers in the unorganised sector are facing many problems like low remuneration, seasonal employment, no job security, low growth opportunity, long working hours, gender discrimination, male domination, health issues, sexual harassment etc. The author finds out that, most of the women unorganised workers are illiterates and unskilled workers. The majority of the women workers face serious sexual harassment at the workplace and the majority of cases are not reported. The author said that National Commission on Women (NCW), International Labour Organisation (ILO), CEDAW, National and International Federation are contributing their efforts to upliftment and security of women unorganised workers. The government also take many measures to reduce the problems of women workers but still, the women workers are facing many problems. The women unorganised workers need awareness of their rights, government amendments and laws. The government take some strict actions against sexual harassment. The author concluded that this is the time the government introduce effective policies and laws for both the organised and unorganised women workers. They need self-awareness, skill and maturity on sexual harassment at the workplace it leads to a decrease the sexual harassment against women workers.

Socio-economic status of the Women Construction Workers

The exploitation of female labourers in the construction sector happens both horizontally and vertically. The main reason for women to enter the construction

sector is the lack of education and the lack of a quality education system in Indian society. Illiteracy is a major problem because they do not get time to educate themselves. And low income of the family is the compelling factor for the women common to choose for seeking jobs in unorganized sectors to increase the family earning to sustain livelihood. Unemployment and temporary work are more common among women. Work-related factors, most women workers do not have any social security or access to health care benefits. It is strongly recommended that mere framing of policies and acts may not serve the purpose. Minimum wages also do not provide for women in this sector, particularly in democratic India.

Problems of Women Construction Workers

In the construction industry, women workers are facing many problems like wage discrimination, gender discrimination, unhygienic working conditions, sexual harassment, physical harassment, lack of job security, lack of safety measures, long working hours, lack of toilet facility and health problems like respiratory problems, skin issues, eye problems, headache, back pain, urinary tract disorders etc.

Findings

1. The majority of the respondents belong to the Hindu Religion.
2. Backward Caste (ST and SC) is the main source of the construction industry.
3. The majority of the women workers in the construction industry are married.
4. The majority of the women construction workers are illiterates.
5. The majority of the women construction workers are not having own house facility
6. The majority of the women construction workers are migrants.
7. The majority of the workers are not having land.
8. Most of them are belongs to nuclear families.
9. The majority of the households had total members are ranging from 2 – 4 members.
10. The majority of the women construction workers are earning above 6000 rupees per month.
11. The majority of the women construction workers are facing headaches, back pain, respiratory problems, skin problems, body pains and urinary tract issues.
12. The majority of the women construction workers are facing gender discrimination, wage discrimination, sexual harassment, workplace discrimination, lack of social security, lack of safety measures, unhygienic working conditions etc problems.

13. The majority of the women construction workers are expending more than their wages.

Suggestions

1. Women workers lack in skill, skill development programs should be provided to them to enhance their skill level.
2. Women workers should be educated and made aware of their rights and legislative provisions.
3. It is very much essential to create awareness among women workers about the institutional support available to them to protect their rights.
4. Any kind of exploitation including sexual harassment of women workers is to be prevented and stringent action needs to be taken against the wrongdoer.
5. Mass media should be used to communicate the social message relating to women equality.
6. Necessary amendments are required to be made in labour laws.
7. There should be proper regulation of unorganized sector industries, which ensure job security, a healthy work environment and at least minimum wages, maternity and child care benefits.
8. To provide minimum needs at the workplace.
9. To avoid accidents at the workplace to provide proper safety measures.

Conclusion

The construction industry is an ongoing industry with the increase in the population there is an increase in the demands of the construction works proportionately in the form of houses, malls offices, apartments etc. The construction industry women workers are facing grave problems such as socio-economic problems, insecurity, wage discrimination, absence of medical and accidental care, lack of continuity etc. this is due to their seasonal intermittent nature of work, low-level irregular patterns of earning and employment, absence of employer-employee relationship and weak administrative structure. It is also clear that self-awareness and education are the magic wands that will fuel the revolution. The government and real estate leaders must try and understand the situation of the women construction workers. The overall analysis of the study reveals that the construction workers are one of the poorest sections of the society, living in poverty. For the better living of construction workers, they should be added to the government sector.

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