



A Brief Study on Women Education in Rural Telangana and Andhra Pradesh

Vislavath Radhika

School Assistant (Bioscience)

ZPHS Rangareddy

Telangana

Abstract:

Women who have received an education are in a better position to make major contributions to the development of their families and, consequently, their communities. Women who have received an education tend to have fewer, healthier children and are more likely to nurture their offspring to become educated and contributing members of society, thus contributing to the development of a society that is both more advanced and more stable (UNICEF, 2007). Children who grow up in homes with educated parents have a head start on a wider range of professional opportunities and potential open doors in the future. This is a direct result of the type of teaching that they receive as well as the norms that they construct with the help of their mothers. Regrettably, a relatively small number of children in India have access to this opportunity. When it comes to the education of the family's children, a young girl child receives less priority than a male youngster as compared to the other children in the household. The 2011 Education Rate Enumeration shows that the male proficiency rate is higher than 80%, but the female proficiency rate is just 65.46%, according to the registration in 2011. Despite the fact that orientation segregation is not new to Indian culture, it has been the explanation for the disavowal of education and, as a result, vocation opportunities that are significant to women in India. Since the dawn of recorded history, the status of Indian females has been inextricably linked to the unfolding of subsequent events. During the time before the Vedas, women were given the same rights as men, and they were allowed to participate in labour and receive an education. This article focuses on women education, and their empowerment through education and also on various socio-psychological issues impacting their lives.

Keywords: Women education, empowerment, sustainable, facilities, rural development and socio psychological issues



Introduction

In any case, her status was demoted to that of "property," which necessitated constant protection during the post-Vedic period, when she was subjected to a number of novel assaults. She was continually denied the ability to move out of her family, admission to school, and along these lines, access to business. Her manner of acting was strictly managed by societal commitments, which prevented her from having the ability to just make a decision regarding each insignificant matter that arose in her life. As a result of a lack of education and awareness among women, they are more likely to aimlessly practise conventions and customs and also friendly wrongs such as sati, child connections, forced widowhood, and settlement framework. Because of this, each one of them was able to amass a substantial amount of amicable recognition. An individual can always emerge from the gloom of ignorance and innocence after receiving proper instruction, whether that instruction is fundamental, practical, or computerised. A woman who has an awareness of the relevance of tidiness, good routines, and knowledge about various disciplines is better equipped to support her family and her children in becoming better citizens of the broader public. This study investigates the status and significance of women's education in India by analysing case studies of young women's education in government-run grade schools in the interior towns of Nellore, Chittoor, and Mahabubnagar in the states of Telangana and Andhra Pradesh, as well as the socio-mental outlook of locals towards female education.

Edification can be achieved through education because it works with one's knowledge, skills, and abilities. It enables a person with average understanding to distinguish between good and bad behaviour, and consequently, good and bad practises in the general population, which is helpful for those with average knowledge. In a sense, receiving an education helps a man become more cultured, as well as a person who is thoughtful towards his family and society in general. As a result, education is considered one of the fundamental necessities, alongside food, clothing, and a secure place to live. Because of this, the administrations of a variety of states in a variety of countries, stretching from one end of the earth to the other, have made it mandatory for children to attend primary school. Article 13 of the Education and Women's Rights Convention for the Unified Countries



Education and women

While educating a man is only beneficial to the man himself, educating a woman benefits not only the family but also society as a whole. This is a well-known proverb. It cannot be refuted that children born to educated mothers have a greater appreciation for the values and obligations associated with secondary education as compared to children born to mothers with less formal education. Instructed women should do a better job of taking care of their homes because they are the primary financial and emotional support for their families. Women make up around fifty percent of the world's total population greater appreciation for the values and obligations associated with secondary education as compared to children born to mothers with less formal education. Instructed women should do a better job of taking care of their homes because they are the primary financial and emotional support for their families. Women make up around fifty percent of the world's total population. But the authoritative manliness idea made them endure a tonne of burden as a result of the fact that it stopped them from entering comparable open doors in various regions of the planet. In spite of the greatest efforts of governments and worldwide organisations, education is still inaccessible to some people, particularly women from non-industrial nations like India. Even in countries where school crusades have led to significant increases in enrolment, one of the most significant challenges in achieving orientation homogeneity in education is reaching out to the young women who choose not to participate in formal education.

Changing the status of Indian Women

During the pre-Vedic period in India, women and men enjoyed equal standing alongside one another. After reaching adulthood, young women started attending school and began getting married. In addition, they had the ability to select the individuals who would act as their accomplices. In the Rig Veda Upanishads, there is mention of a number of wise women and seers, most notably Gargi and Maitreyi. The post-Vedic period is considered to be the beginning of the decline in the position of women, which can be clearly seen from the restrictions that were imposed on women's way of life in the "Manu smritis," which reflect restrictions on entry to training as well. After the rise of Muslim kings and rulers, the status of women continued to deteriorate throughout the archaic period. It was during this time that social calamities such as sati, jauhar, the cover structure, and child marriage were practised.



During this time period, women were not permitted to participate in any form of training. Women were relegated to supporting roles in the kitchen and were viewed primarily as child-bearing machines. Throughout the latter half of this time period, child marriage and forced widowhood were the norm rather than the exception. But, during the advanced period, English liberal education and the efforts of social reformists such as Raja Smash Mohan Roy and Ishwar Chandra Vidyasagar were able to diminish the practise of Sati and forced widowhood, which ultimately enabled widows to remarry. The societal changes that occurred in the middle of the 20th century had the potential to pave the way for new legislation that would improve the position of women in society. Yet, women were not encouraged to go out in public settings. Instead, they were encouraged to get an education so that they could do their domestic or orientation tasks in a more effective manner (Chanana, 2001). In today's society, education for young women is seen as a signal of future marital prospects. Because educated young females are more attractive as potential wives, it is essential for young women to continue their education in order to maximise their marital prospects. (Chandana 2000; Gundamedhala 2011) For the vast majority of regular Indian women, receiving a subsequent obvious education remained an unattainable ideal. In addition, the victimisation of women in India is, all things considered, embedded in the culture. In fact, the childhood, actions, and interests of women are socially legitimised in the same way as those of men. In any case, a portion of the development is tracked down ready of ladies ever since autonomy with the public authority drive occasionally.

Shiksha Sahayog Yojana

Students who are eligible for the Janashree Bima Yojana and whose parents or guardians are living at or just above the poverty line may be eligible for financial assistance through this program. At this time, there are 3,20,253 people listed as recipients of benefits under this scheme (through 2006).

Sarva Shiksha Abhiyan

programme that has been rolled out across the entirety of India and is now being carried out. The purpose of this approach is to provide fundamental instruction that is both helpful and significant. By the year 2010, for every child aged 6 to 14, regardless of where they live, The



2001 was the year that the plan for the Sarva Shiksha Abhiyan was submitted. More than 50,000 students are enrolled in 399 different schools located in a variety of locations.

Saakshar Bharat

The primary purpose of Saakshar Bharat, which was launched in 2008, is to further promote and strengthen adult education, in particular the education of women, by increasing the number of available instructional options. In order to carry out this plan, 1.70 million Lok Shiksha Kendras, also known as grown-up instruction habitats, have been established in the panchayats of the areas that are to be included in the plan. Reaching out to Lok Shiksha Kendras in a variety of regions is one way to take advantage of the benefits offered by the Saakshar Bharat Yojna.

Kanya Saaksharta Protsahan Yojna

This program's goals are to reduce the number of students who drop out of school and increase the percentage of students of mixed ancestry who stay in school to complete their degrees. Those young women who gain confirmation at the end of the sixth grade receive 500 rupees; those who get confirmation at the end of the ninth grade receive 1000 rupees; and those who get confirmation at the end of the eleventh grade receive 2000 rupees.

Kasturba Gandhi Balika Vidyalaya Yojna

This programme is geared specifically towards young women who are further along in their education. There are 3,500 Kasturba Balika Vidyalayas, and a total of 3,600 female students are enrolled in these schools. Some academic institutions also operate as hotels.

SABLA-Rajiv Gandhi Scheme for Empowerment of Adolescent Girls:

It is aimed to supply provision of nutrition for growing adolescent girls by provision of food grains. The Right to Education Act (RTE) recognises education as one of the most fundamental human rights, and it mandates that all children aged 6 to 14 have access to free and compulsory education.



National Programme for Education of Girls at Elementary Level:

It is with the purpose of reducing the number of students who finished work by showing extraordinary consideration for vulnerable young women. In the towns, gatherings for the females are formed. These get-togethers monitor and follow up on the young lady's enrolment and participation.

Mahila Sangha

As part of this programme, women's groups known as Mahila Sangha were established. It provides a forum in which provincial ladies can gather, discuss topics, seek clarification on certain matters, and make decisions based on accurate information. It is carried out in eleven different states.

Rahstriya Madhyamik Shiksha Abhiyan :

Provision of Infrastructure for girls hostel for secondary education.

Dhanlakshmi Scheme:

Restrictive plan for the movement of money for Young women and children after the first three events prioritizing the following:

- a) at first coming into the world and throughout the process of birth registration.
- b) The advancement of vaccination, in addition to the culmination of vaccination
- c) Admission to and continuance in an educational programme

Aside from the aforementioned programmes, the government also provides support in the form of shelters for women, young ladies' schools, schools, and universities that have been specifically designed to provide easy access to education for women. State legislatures all around the country have passed laws that give women preferential treatment in employment and educational opportunities. Most crucially, the "Right to Training" (RTE), which is quite possibly one of the most recent examples of a core right, ensures that all children aged 6 to 14 have access to formal education.



Conclusion

The societal situation of women in Mulapadava and Ajmareddypalli demonstrated that they are living in a culture-restricted, male-dominated system. This was evidenced by the fact that they were subject to male authority. The focus on following fundamental education, the early marriage of young women, and the dependency of SHG ladies on male accountants for support or their records are a few evident models for this scenario. They are less evolved when compared to Kasireddyguda as an example, and they assist them with acquiring improved expectations for day-to-day conveniences because there is little to no support for women in the town's social improvement activities. which ladies are better educated, their eligible age is somewhat higher, rudimentary town schools are progressed, and which ladies are employed in addition to participate in political development activities of the town. In light of the findings of the research presented above, one plausible conclusion that can be drawn is that the dynamic participation of women in the process of national development is generally critical to the success of national development efforts. Many qualified women, particularly those living in rural areas, may not have access to education or employment possibilities. Their health and their ability to think constructively are both negatively impacted by early marriage and childbearing. Even the most rudimentary practise of mindfulness has the potential to bring about a shift in their mentality.

References

- Afridi (2010), 'Women's empowerment and the goal of parity between the sexes in schooling in India', Population studies, vol 64(2), Taylor & Francis ltd, pp 131- 145
- 'Girls Just want to learn' EPW 2017 8. GOI (2001) National Policy for Empowerment of Women: 2001 New Delhi, Ministry of HRD
- Kumar Prabha and Sefali Roy (2012), Women Empowerment and Global development', M.S. Gupta pp 314-323
- Ministry of HRD (2001) Sarva Siksha Abhiyan Guideline, New Delhi

Websites

www.unicef.org, issue1 sept 2007



www.ijerei.com Women Empowerment: Need for Women Education

www.empowerwomen.org Empowering women through Education

www.childrenprize.org empowering girls through education

www.researchgate.net – <http://aif.org/2014/08> – <http://mospi.nic.in>

[www. UNESCO](http://www.unesco.org), 2012