

**Education As Effective Tool For Inclusion Of Excluded
Women: A Conceptual Analysis**

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Abstract

Women constitute half of the total population and are an inherent part of Indian society. It is a pivotal role of any community to point out the measures that are essential for achieving equality among its members concerning social, cultural, religious, economic and political aspects. Hence education performed as a useful tool for the inclusion of excluded women in all sectors of life that brings wellbeing and prosperity in society. The present paper illustrates the education and its active role in providing the remedy for excluded women to become members of mainstream society based on secondary sources of data collection.

Keywords: Indian Society, Excluded Women, Wellbeing, Prosperity

Introduction

The concepts of social exclusion and inclusion have a prominent place long back in the tradition of sociology and other social sciences. But have begun to gain more popularity recently, which is mainly in the domain of public policy framework. In society, people need the chance to participate entirely in the life of their community if they are to prosper and understand their potential. But certain groups are systematically excluded because they are discriminated based on their caste, creed, color, gender, age, and place of birth, the residence of living, disability, or other social identities. The thoughts of exclusion and inclusion started to get noticeable in policy analysis and practice during the 1990s, particularly in the works of European and International Organizations. Programs organized by institutions such as the International Labour Organization, the UN, the European Commission and the Tony Blair

government social exclusion unit in the UK, built their ideas and thoughts around such concepts(MacPherson , Porter, Davies, Aldo Mascareno & Fabiola Carvajal). Social inclusion and exclusion are two terms that are developing in policy discussions, particularly in developing countries, including India. They are not part of a parallel, even though inclusion ought to comprehend with regards to exclusion. According to (Thorat and Newman) in the Indian context, exclusion spins around socio-cultural organizations that are excluded based on the identity of groups such as caste, race, religions, and gender.

The objective of the Study:

The main aim of the present paper is to understand the role played by education in providing the way for the inclusion of excluded women.

Methodology

The present paper based on secondary sources of data collection such as books, journals, census reports and online websites.

Literature Review

Amandeep Kaur, (2016), "Social Exclusion and Inclusion: Women in Rural Area of India," discuss the social exclusion as a barrier in the path of development mainly because of stereotype mentality that boys and girls are not equal in all aspects of life. This paper focuses on the role of laws enacted by the Government of India and the importance of self-help groups and Non-governmental organizations concerning safeguarding the fundamental rights of women in rural India.

Yasmeen Jahan (2016), "Intersectionality of Marginalization and Inequality: A Case Study of Muslims in India," depicts the harsh reality of Muslims in India that is issues of marginalization and exclusion of Muslims in general and Muslim women in particular. This paper seeks to provide a measure that is an effective inclusive education policy to improve the conditions in India.

Shanuga Cherayi et al., (2014), "Marginalized Muslim Women in Kerala, India: the interplay, between empowerment and social exclusion," made a study through employing probability sampling of 101 Muslim women comes under below poverty line from rural areas. The study found that the social inclusion of women in Muslim society was emphasis through empowerment. Muslim women are moderately better to empower in personal life, participation, and decision making in their everyday lives. But, in terms of access to

fundamental rights, social engagement, integration, and physical accessibility, still, they are facing a substantial amount of social exclusion.

Rashid & Islam, (2011), "Women's Participation in Family Decision Making in Dumki Upazila of Patuakhali District," the study was undertaken to analyze the role of women in the decision-making process within the family in selected villages namely Jatisha, Shreerampur, and Jhatra of Dumki Upazila under Patuakhali District. The study found that women with better educational qualifications have a significant role in family decision-making. The study recommended increasing potential access to women's education to enhance decision making related to the education of children, participation in various sectors of social and economic life that is mainly in the agriculture sector.

Rekha Pande, (2006), "Muslim Women & Girls' Education- A Case Study from Hyderabad," reveals about the attitude of Muslim parents towards the education of their girls and boys. The study found that the percentage of girls in the dropout level is (26.6%), which is lower than the boys (41.15%). But their rate decreases at a higher level due to the number of causes such as early marriages, poverty. Parents preferred the English medium for boys, and girls' religious education and Urdu medium considered most important because they are in the vicinity. The study focuses on the need for modernizing madrasas to equip the qualities of formal education along with religious education for grabbing the benefit of modern education.

Sajjad Hassan, "Muslim exclusion in India: A review of literature," primarily focus on a report published by Sachar Committee related to the exclusion of Muslims in India, and tries to find out gaps concerning the literature on the exclusion of Indian Muslims. It emphasis on five significant questions such as why are the outcomes for Muslim so weak across the range of subjects-income, education, employment, access to service?, why are improvement across the board so slow, compared to that of the other traditionally marginalized groups Dalits, Adivasi?, why is not there a more robust response to the exclusion of Muslims, by the state-central and provincial-than there should have been, given the recognition of exclusion of Muslims, what explains the divergence in outcomes, across Northern (UP & Bihar) vs. Southern (Kerala, Karnataka & Tamil Nadu), what explains the difference in results within regions, between comparable states, candidates being (a) Kerala vs. Karnataka (b) Uttar Pradesh vs. Bihar and (c) West Bengal vs. Assam?.

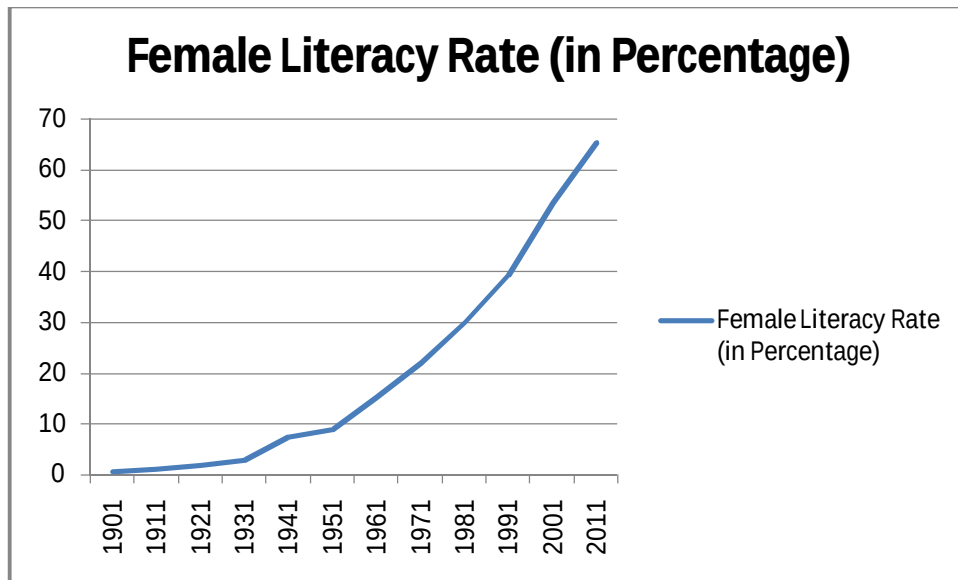
Bahira Trask, "The Role of Families in Combating Discrimination, Violence and Harmful Practices against Women and Girls and in Creating Greater Gender and Empowerment", insists that family should play a pivotal role in understanding, recognizing and promoting gender empowerment and equality as human rights instead of only focusing on improving access to health, occupation, and educational provisions.

Education of Women

The education of women in India assumes a key role in the social and economic advancement of the nation. Educating a woman promotes the quality of her life and her whole family. Educated women can contribute immensely to the improvement of family and society as a whole. Education for women is the best approach to improve the wellbeing, nourishment, and financial status of the family that comprises the micro-unit of a country's economy. Education is a tool for making a differentiation between what is right and wrong that comes in the way of routine and cause for selection of better choices with regards to all aspects of life. A woman being educated critically analyze family wellbeing through making choices about small family norms, think about education, health, and morale of children that leads to the creation of a healthy society.

Data on Women's Education

The following are the graphical representation of the female literacy rate as per census reports in India. It found that there is a gradual increased in female literacy rate in nation as it shown that as per 1901 census there was only 0.6 % female literacy, 1% in census year 1911, 1.8% in census year 1921, 2.9% in census year 1931, 7.3% in census year 1941, 8.86% in census year 1951, 15.35% in census year 1961, 21.97% in census year 1971, 29.76% in census year 1981, 39.29% in census year 1991, 53% in census year 2001 and as per 2011, 65.46% female literates in India.



(Source: Census of India)

Exclusion of Women

Oppression against women may be characterized as any differentiation, exclusion or confinement made initially based on sex which has the impact or reason for weakening or invalidating the recognition, exercise or delight by women regardless of their marital status, also based on equity of men and women, of human rights and key opportunities in the social, political, financial, religious and other field. In India, discrimination exists in both public institutions such as the educational system, the legal system, the health sector, and also in social institutions like the families. Among these discriminations and prohibitions, gender exclusion is a noteworthy issue in contemporary society. Even though women in the present world are accomplishing in all sectors of society, they are not allowed their suitable affirmation in family, working place, and community. They are physically, financially, and rationally excluded by society.

Education as a means of Inclusion of Women

Social inclusion guarantees that all sections of society have equal opportunities. To these opportunities, human capacities ought to be upgraded, from marginalized and impeded segments that should bring into the mainstream. Therefore, giving access to education, health, and wellbeing, and essential infrastructure becomes a pivotal part of the social upliftment of the marginalized or excluded groups. Social inclusion is a process by which endeavors are made to guarantee equal opportunities for all, irrespective of their background, with the goal

that they can accomplish their full potential throughout everyday life. It is a multi-faceted process for making conditions that empower the total and dynamic interest of every individual in society, including social, financial, political exercises, and participation in the decision-making process. The World Summit for Social Development, held in 1995, set up the idea of social integration to make an inclusive society, “a society for all,” as one of the critical objectives of social development (DESA 2009).

Education as an effective tool of inclusion of excluded women leads to following changes in the status of women in India:

- **Education and Social Inclusion of women**

Inclusion is a process that ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social, political, and cultural life and to enjoy a standard of living that is considered normal in the society in which they live. It ensures that they have greater participation in decision making which affects their lives and access to their fundamental rights’- (European Union). Education provided an opportunity for women to take an interest completely in all parts of life, treated reasonably and with nobility and regard, empowered to gain ground and make a real commitment to society.

- **Education and Economic Inclusion of women**

Inclusion indicates the equity of chance for all individuals from society to take an interest in the monetary existence of their nation as managers, business people, purchasers, and residents. Encouraging inclusion through productive investment in the market economy includes expanding access to circumstances while creating further financial development. Education creates awareness among women towards their economic rights, such as the right to employment, the right to inherit property and make them economic empower. This financial empowerment enables them to perform actively in decision making within and outside the family.

- **Education and Political Inclusion of women**

Universal adult citizenship rights have acquired in society; democratization is, for the most part, a matter of more genuine political inclusion of various sections of society, for which formal political equity can covering proceeded with prohibition or

mistreatment. Women's political inclusion means the ability of women to participate equally with men, at every stage, and in all parts of political life and the necessary leadership process. The acquisition of formal education should be unequivocally associated with political participation for women.

- **Education and Religious Inclusion of women**

Prohibition on religious discrimination between men and women is the foundation for religious inclusion. Women in Indian society may belong to Hinduism, Islam, or any other religions that are liable for discriminated because they are female. They treated as subordinate to men to perform certain religious rituals, customs, and beliefs. Again they have to perform certain special religious rituals that may not abide by men belong to the same religion. This type of religious imposition may lead to violation of human rights and hinders the fullest empowerment of women in society. Acquisition of education among women may result in an analysis of religious discrimination against them and cause for several religious movements in India, for example, entry sacred holy places, equal participation in ethical obligations, etc.

- **Education and Health Inclusion of women**

Health refers to the wellbeing of women, which contrasts with that of men from various perspectives. Women in the family are responsible for taking care of the health of themselves and other family members. An educated woman in any household is more cautious about wellbeing as education creates opportunities for better health. There is a prominent relationship between education, economy, and health. Education is a significant source of better job opportunities for women and thereby causes the creation of better health for society.

- **Education and women's Protest against Harassments**

Violence or inhumaneness against women is an epidemic that fought through education. Violence is defined as any kind of abuse, either verbal or non-verbal, against women within or outside of the family. The majority of women in any society are facing one or other kinds of harassment, such as physical assault, emotional, social, and economic or sexual harassment. Child marriage, female foeticide, differential access to food and health care, female genital mutilation, rape, forced pregnancy trafficking, prostitution and pornography, dowry, etc. are severe abuses

against women in India. Education act as a vehicle to end violence against women and raises awareness among women about gender-based violence and disparities. Education is the best weapon to fight all sorts of atrocities against women.

Conclusion

Women play a vital role in developing a nation and guide it towards advancement. They are essential assets of cheerful humankind required for national improvement, so if we have to see an extraordinary destiny of women in our country, educating them is a must. Women's education is one of the most potent means of changing society's circumstances. Education leads to a reduction in disparities based on gender and results in the inclusion of women in all aspects of life such as social, economic, political, and religious, etc. but lacking behind in achieving it hinder equality in society.

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