

Impact of Social Movement on Women Education



Social Science

KEYWORDS :

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ABSTRACT

The condition of women was very pathetic and miserable during nineteenth century many in human customs towards the Indian women were prevailing in those days ed. Sati-pratha, child marriage ect. The dowry system made the girl child unwelcome in families witch led several times to female infanticide. In human society there is always a struggle between tradition and change. No doubt change is the low of nature. But women are considered to be the real protected to tradition . it change has to be all pervasive, it should start and end with women. Women's struggle for equal political right, however, continued. During the reign of terror, the new government issued laws ordering closure of women's clubs and banning their political activities. Many prominent women were arrested and a number of them executed .

Introduction

Women's movement for voting rights and equal wages continued through the neftl two hundred years in many countries of the world. The fight for the vote was carried out through an international suffrage movement auring the late nineteenth and early twentieth centuries. The example of the political activities of French women during the revolutionary years was kept alive as an inspiring memory. It was finally in 1946 that women in France won the right to vote.

Some of the basic rights set forth in Olympic de Gouges. Declaration

1. Women is born free and remains equal to man in rights.
2. The source of all sovereignty resides in the nation, which is nothing but the union of women and man.
3. Societal attitudes to women which discourage their participation in decision making.
4. Their lower enrolments in higher education.

The absence of a gender dimension in the higher education curriculum.

These problems serve as a barrier to the personal and social empowerment of Women , and as a result they face several problems to leans a make of their identity and to emerge as an effective leader. Though, now at present the tendency of being prejudiced about women has been encouraged. In spite of these hindrances, women have made significant successes. But some facts are still rampant such as.

The results of Study 1 largely supported our hypotheses. First, our indicator of relationship to the social movements was strongly associated with an independent measure of political participation in the movements. Although both of these measures are retrospective, it is comforting that the measure of "relationship" (which is based on checklist reports of only six types of activities) and the measure of "participation" (which is based on ratings of intensity of 18 activities) are strongly associated for both samples and both movements. Moreover, the activists score highest on political participation, with engaged observers scoring between them and nonparticipants. The consistency and precision of this pattern of results lends support to our confidence that these reports are reasonable indicators of overall relationships to the movements. We also found that the three groups of women with different relationships to the social movements were significantly different from each other on measures of the felt impact of both movements for both black and white women. (Of course, we only had two groups for the civil rights movement for black wom-

en.) On these measures, engaged observers' scores were closer to those of activists than to those of nonparticipants, as we would expect. Overall, then, the three groups had distinctive patterns: Activists scored high both on reported political activity in college and on personal meaning and effect of the movement; engaged observers scored moderately on political activity and quite high on felt impact and meaning; and nonparticipants scored low on both political activity and felt impact and meaning. These patterns were broadly true for both movements and for black and white women (though we were not able to separately distinguish black women who were engaged observers of the civil rights movement). Second, relationship to social movements was associated with midlife political activities, attitudes, and self-concept among white women; among black women, associations were weaker. More specifically, relationship to the civil rights movement was not associated with political participation for black women. This may be due in part to the high rate and low variability on relationship to the civil rights movement, as well as to the significantly higher level of political participation by black women, and their greater homogeneity on it (see Cole & Stewart, 1996). In addition, relationship to the women's movement was less associated with midlife political ideology or behavior for black women than for white women, although the linkages 80 Stewart, Settles, and Winter were in the same direction for both groups. Relationship to the civil rights movement was not associated with midlife political self-concept for either white or black women, though there was some association for relationship to the women's movement. Thus, there appeared to be several interesting general associations between relationship to the civil rights movement and relationship to the women's movement, but there were also some suggestions that the two movements might have somewhat different implications. However, in Study 1 we were unable to examine in detail the specific types of effects that the different movements had on the women. Study 2 was conducted to replicate the validation of relationship to social movements, as well as to add a third movement (the Vietnam war protest movement). With this common base established, we could then examine the different types of effects described as a result of four different social movements (civil rights, women's movement, Vietnam war protest, and student protests) in a different sample of women.

Measures for Effects of the Movements

To assess the effects of the movements, we asked respondents an open-ended question about each one: "In what ways have you been affected by the X movement?" The three movements assessed with the previous questions (about personal meaningfulness and felt impact) were ex-

amined here (civil rights, women's movement, anti-Vietnam war protest). In addition, a fourth movement was assessed with the open-ended question (student protests). The responses to each question were coded into eight categories: (1) No Effect or Trivial Effect, (2) Societal Effects, (3) Effect on Worldview, (4) Action Effects, (5) Personal Effects, (6) Emotional Effects, (7) Friends and Family Effects, and (8) Political Identity Effects. For each open-ended question, a code of 0 (absent) or 1 (present) was given for each type of effect; thus, more than one "present" code was possible for each question. Interrater reliability was established by two expert coders (percent agreement = .91). One of the coders completed all of the coding while the second did a random reliability check (percent agreement = .87). Responses were coded as present for No Effect or Trivial Effect if the respondent mentioned explicitly that the movement had no or only a trivial effect (e.g., "at the time they were more of a disturbance than anything else"). Societal Effects were coded as present if the responses included mentions of the movement affecting the individual through its effect on society or culture as a whole (e.g., "only as our whole society was affected"). We coded two kinds of effects on women's political lives. Worldview Effects were coded as present if a mention was made of the movement having an impact on a broad perspective or specific political issue, including references to values and to political ideas and arrangements (e.g., "awareness of rights of everyone to dignity and opportunity," "awareness of racism," "they made me realize that changes in attitudes can occur if enough voices are heard," "made me a liberal democrat"). Action Effects were coded if the response mentioned specific acts performed as a result of the movement ("I got involved in the abortion issue; I worked with a clinic to provide abortions and counseling," "I went out to teach in Africa"). Two kinds of effects indicated changes in the individual's personal life and/or choices. Personal Effects were coded as present if the response mentioned that the movement affected the individual's personal growth or development, including increases in confidence, self-efficacy, or self-determination (e.g., "enabled me to 82 Stewart, Settles, and Winter reach another level of self-confidence that was instrumental in my academic and professional achievements"). Personal effects were also coded as present if responses indicated that the movement affected the respondent's "lifestyle," that is, activities or behaviors at a specific or broad level (e.g., "were part of the ferment which made the whole free-thinking, autonomous style of my life possible, both then and now," "brought black people into my life as peers," "I, personally, felt freer to leave my husband for a more fulfilling sex life"). Emotional Effects were coded if the movement had, or continues to have, an emotional impact on the individual (e.g., "dramatic, involving—still painful to remember"). More indirect or vicarious effects through network members were also recorded. Effects on Friends and Family were coded if the response indicated that the movement had an impact on the participant's friends or family members (e.g., "permanently scarred friend who was in combat"). Finally, global influence on creating a politicized identity was recorded. Political Identity Effects were coded as present if the response combined elements of the personal and political in ways that made them inseparable, or if mentions were made that personal identity was shaped or influenced by the movement (e.g., "I see myself as a socialist feminist," "I have a strong social conscience," "My feelings toward minorities have been a factor in my stance as a teacher"). In order to assess differences in the overall range of kinds of effects, a total score for the number of different kinds of effects was created by counting the number of different types of effects attributed to each movement.

- Approximately sixty six per cent of the world's illiterates are women.
- Only 33% of women compared to men enroll in higher education with even lower figures in science and Technology.
- In developing countries only 50% women are employed as compared to men. It is now accepted world-wide if women's unpaid work is an official factor in production, national GNPS aims to foster a gender in collusive culture though education, including higher education in order to promote sustainable human development and peace. Some rapid change are required to make everyone realized that women's higher education is an investment in human capital because men and women have equal responsibility. Women need tamely support to grow academically so that they may pursue professional courses. They should have the freedom of decision-making. Few women possess the attribute of this right. Education facilitates empowerment which is an integral part of the development process. UNESCO found out some strong barriers against participation of women in decision-making in a study entitled "women in Higher Education management" these barrier are.

Social empowerment for women can be achieved only by making them more aware of the issues that surround them and providing them access to a diverse variety of information to suit their need. Enabling women entrepreneurs to access and use information and communication Technology has as variety of advantages. Using different models of communication technology between places. Every thing can now happen at the click of a button getting raw materials, delivering finished goods and even transacting in money. All these activities help in contributing to the economic development of the country women should trained development of the country women should be trained to understand better, how various ICTS (information and communication technologies) can support different levels of women entrepreneurs and to learn form successful ICT related initiatives currently in place ICTS are triggering entrepreneurial ventures among low-income women and in turn altering their life's path. They are readily, adopting ICTS for business in large part because they recognize that these technologic not only improve efficiency but it also increases social status as well.

1. Quoting Dr. B.R. Ambedkar, let me say that 7 measure the progress of a community by the degree of progress which women have achieved. The astounding accomplishment of your university also reflect upon the individuals that you have been groomed to become. I have absolute confidence that soon you will be wilting your own stories of success. India has a population of 1.25 billion. Thus, we are not facing any shortage of man power. The problem lies in quality and not quantity of man power, virtually every industry from it retail, finance, telecommunication, manufacturing and biotechnology is struggling to find skilled and better develop their acumen to the fullest.

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