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PSYCHOLOGICAL STUDY OF WOMEN EDUCATION AND SOCIAL REFORMATION

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ABSTRACT

There are two distinct groups of progressive movements aimed at emancipation of Indian women. Both groups recognized the restrictive and coercive nature of the social customs and institutions. One group opposed these customs and institutions as they contradicted the democratic principles of liberty and freedom. This group was called the Reformers. The other group demanded the democratization of social relations and removal of harmful practices on the basis of revival of the Vedic society in modern India, which according to them, was democratic. This group came to be known as the Revivalists. The social reformers believed in the principle of individual liberty, freedom, and equality of all human beings irrespective of sex, colour, race, caste, or religion. They attacked a number of traditional, authoritarian, and hierarchical social institutions and launched social reform movements to liberate the Indian women from their shackles. Though many of the reformers were mainly men, the reform movement aimed at improving the status of Indian women. But apart from the social aspects, psychological analysis for this issue is also equivalent important.

KEY WORDS: Psychology, Women, Reformation, Society, Development

INTRODUCTION

Raja Ram Mohan Roy was one of the greatest social reformers of India. He was concerned about a number of evil customs planning the Indian society. These included “Saha Marana” or Sati, female infanticide, polygamy, infant marriages, Purdah, absence of education among women, and the Devdasi system. Raja Ram Mohan Roy led a crusade against the evil and inhuman practice of Sati, in which a widow was forced to immolate herself on the funeral pyre of her deceased husband. Sati was in practice in many parts of India. It was accepted and condoned on the grounds that it would secure “Moksha” for widows. It was also felt that a woman could be led astray if she continued to live after the death of her husband. This feeling was disproved by Raja, who felt that a woman could be led astray even during her husband’s lifetime. In fact, after the death of her husband, a woman is under the protection of her family, so she can be watched over with greater vigilance. Raja strongly refuted the contention that Sati was a free, voluntary act of the widow, and called it a monstrous lie. Raja’s arguments and anti-Sati activities led Lord William Bentinck to legislate for the prohibition of Sati, which resulted in the passing of the Prohibition of Sati Act in 1829.

Ishwar Chandra Vidyasagar was another great social reformer who sought to improve the condition of widows by legalizing widow remarriages. Since he felt that his own life should set an example for others to follow, he took a pledge that he would allow his daughters to study, and married all his daughters after they were 16 years of age. He also pledged that if

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any of his daughters were widowed and they wanted to get remarried, he would allow them to do so. He was also against the prevalent custom of polygamy. Justice Mahadev Govind Ranade was instrumental in laying down the foundation of an all Indian organization to carry on the struggle for social reform—the Indian National Social Conference. This organization was the first national institution to carry on collectively, in an organized way, and on a national scale the social reform movement. He took up the problems of widow remarriages and was an active member of a society, which worked for widow remarriages. In fact, the Shankaracharya had excommunicated him for attending the first widow remarriage in 1869. Ranade worked toward educating women. He and his wife started a school for girls in 1884. Maharishi Karve showed great concern for the plight of widows and the problem of widow remarriages. He revived the Widow Remarriage Association and started the Hindu Widow's Home Karve also made efforts to improve the education levels of girls as well as widows. He created the Kane Women's University. His efforts in the movement to liberate the Indian women are of great significance, and the extensive and successful work brought about a change in the attitudes of people towards widows. In order to set an example for others, he married a widow after the death of his first wife. As a result of the social reform movement, a number of institutions and organizations were established. The institutions started by the reformers covered the whole country with their activities.

SOCIAL ASPECTS

Let us have an overview upon the social aspects of then India and its development stage for the reformation. As the education spread widely in the society, gradually the reformations in the society started as a fresh wind and thus the traditional wrong rituals were about to change. Some key transformers of the society who actively participated at this transformation are presented herewith:

The institutions established during this period are as follows:

The Gujarat Vernacular Society:

This social institute was established in 1848. The aim of this institute was to decrease the large-scale illiteracy and superstitious beliefs that was a feature of the Gujarati society. It was associated with all social reform activities concerning women in Gujarat. The society worked for the cause of women through education. It started a number of co-educational schools. It published literature on women's issues in the vernacular press. It tried to organize elocution competitions and provide a platform for women to talk about their issues and problems.

The Deccan Education Society:

This society was formed in 1884. The society started girls' schools and encouraged education of women in Maharashtra.

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The Ramakrishna Mission:

The Ramakrishna Mission was established in 1897. It set up homes for widows and schools for girls. It also gave refuge to invalid and destitute women, ante- and post-natal care for women, and provided education for women to become midwives.

The Arya Samaj:

Though started as a revivalist organization, the Arya Samaj emphasized women's education. Girls received instructions in home science and domestic affairs. Fine arts were also included in the curriculum for girls. It also included instructions in religion and religious ceremonies for women. It provided shelter to distressed women in times of difficulty.

The Hindu Women's Education Institute:

This institute was started in 1896 to meet the demand of women, whether married, unmarried or widowed. By imparting education to young unmarried girls in various fields, it tried to prevent early marriages. It tried to impart skills and education to married women to enable them to carry on domestic life efficiently and economically. It also gave education to widows to make them economically independent.

S.N.D.T. Women's University:

This university was established to meet the needs for higher education for women in such a manner that women's requirements were satisfied. It provided education in the mother tongue. It was established exclusively for the education of women.

The Seva Sadan:

Seva Sadan was started in 1908, with a view to bringing together enlightened women of different communities who desired to work for the upliftment of backward women. Its main activity was to provide social and medical aid to women and children of the poor classes, irrespective of their caste or creed. It also established a home for destitute and distressed women and children. It also provided education to poor women in domestic crafts to enable them to earn a livelihood. The Seva Sadan in Poona was established to educate women in religious, literary, medical, and industrial subjects. It also emphasized on all-round development of a woman's personality. It stressed on economic self-sufficiency of women.

The Indian National Social Conference:

Some of the activities taken up by this organization were—to deal with disabilities of child marriages, sale of young girls, the practice of polygamy, and the issue of widow remarriages. It also took up the problem of access to education for women.

All India Women's Conference:

The primary focus of this organization was women's education as well as social reforms. Its aim was to work actively for the general progress and welfare of women and children. It passed various resolutions in different sessions in order to elevate the status of women. It also dealt with the evils of early marriages, polygamy, and prohibition of divorce.

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It advocated complete equality for women in property matters. It sought to improve working conditions for women. It also agitated against immoral traffic in women and children, and against the inhuman custom of Devadasi.

EDUCATION

Education is estimated utilizing long periods of tutoring. The general research data determines the long periods of tutoring variable from the most significant level of instructive accomplishment. The first inquiry sorts the most elevated level of instructive fulfilment into gatherings like graduate degree, graduate confirmation or authentication, college degree, testament III or IV, secondary school certificate, and beneath. Appropriately, the long periods of tutoring are determined by the standard span to finish each degree of instructive achievement level. For instance, assuming respondents report that their level of instructive fulfilment is a four year certification, their long stretches of tutoring are set as 15, consolidating twelve years of elementary school, optional school, secondary school, and three years of undergrad review. Psychological practices, social associations, and pay are analyzed as expected components to intervene the impacts of instruction on prosperity. For social contact estimation, the accompanying inquiry is posed: "by and large, how frequently do you get together socially with companions and family members not living with you". The responses range from "Consistently" to "Less frequently than once like clockwork". Finally, the logarithm of genuine yearly expendable family pay is utilized to address pay in this paper to make information more symmetric from the right-slanted appropriation of pay.

CONCLUSION

This review looks at the impact of women education on prosperity utilizing the data. In the wake of tending to the social reformation issue of instruction by utilizing the survey methodology, the discoveries propose that education can further develop women's degree of prosperity, including social prosperity, gluttonous prosperity, positive effect, and a decrease in Psychological Distress Scale. Likewise, this relationship is intervened by proactive tasks, diminished smoking, social connections, and higher pay. All things considered, this examination has constraints. This review is based on the secondary data available online and in depth analytical research was not done. Furthermore, this review utilizes the emotional estimation of prosperity and reformation. In this way, a few objective estimations of prosperity could be utilized to investigate different parts of prosperity, which education might influence. To advance a more significant level of prosperity among women later on, a few arrangement suggestions can be considered to (1) urge women to get a more elevated level of instruction and (2) catalyze the positive relationship. In view of the current insights introduced in the presentation segment, policymakers should keep on working with women and little youngsters' education through specific activities or intercessions. For instance, more prominent admittance to schools for female understudies ought to be exceptionally upheld, by bringing issues to light of the significance of youth instruction among guardians and families.

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This arrangement is particularly critical in far off regions, where restricted admittance to education actually exists. For more significant levels of instruction, despite the fact that there is an increment in workforce investment and expanded women levels of education, this can be improved by making more great conditions for women, for example, adaptable working plans, childcare support, and parental leave approaches. Furthermore, orientation pay hole is additionally an issue with Australian women.

Finally, the total intercession of the education, reformation & prosperity relationship by sound practices firmly proposes that holes in conventional education can be moderated by endeavours to increment solid practices, and in these manner interest in general psychological efforts is unequivocally suggested. Besides, successive actual work ought to be embraced or joined into school educational plans to advocate women to have more dynamic lives, in this manner catalyzing the advantages of education on prosperity.

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