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M.S.W.E.-2
Women and Child Development

Chapter Wise Reference Book
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Based on

I.G.N.O.U.
& Various Central, State & Other Open Universities

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Content

WOMEN AND CHILD DEVELOPMENT

S.No.	Chapterwise Reference Book	Page

BLOCK-1 : STATUS OF WOMEN IN INDIA

BLOCK-2 : WOMEN AND DEVELOPMENT INITIATIVES

BLOCK-3 : STATUS OF CHILDREN IN INDIA

BLOCK-4 : CARE AND SAFEGUARDS OF CHILDREN

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QUESTION PAPER

June – 2023

(Solved)

WOMEN AND CHILD DEVELOPMENT   M.S.W.E.-2

Time: 3 Hours]   **[Maximum Marks: 100**

Note: *(i)* Attempt **any five** questions. *(ii)* **All** questions carry **equal** marks.

Q. 1. Discuss in brief the constitutional safeguards and the legislative measures for women's development.

Ans. Ref.: See Chapter-6, Page No. 58, Q. No. 1.

Or

What do you understand by Millennium Development Goals ? Discuss the progress made so far in achieving the goals.

Ans. Ref.: See Chapter-5, Page No. 48, Q. No. 4.

Q. 2. Discuss the programmes that ensure child rights in India.

Ans. Ref.: See Chapter-13, Page No. 138, Q. No. 4.

Or

Delineate various strategies involved in effective parenting.

Ans. Ref.: See Chapter-14, Page No. 145, 'Strategies Towards Effective Parenting'.

Q. 3. Answer the following questions:

(a) **Discuss the status of women in unorganized sector.**

Ans. Ref.: See Chapter-4, Page No. 35, 'Women in the Unorganized Sector' and Page No. 36, 'Issues Women in the Unorganized Sector Confront'.

(b) **Describe the important provisions of CEDAW.**

Ans. Ref.: See Chapter-5, Page No. 46, Q. No. 2.

(c) **Who is a street child ? What are the factors responsible for children living on the street?**

Ans. Ref.: See Chapter-10, Page No. 102, 'Street Children', 'Defintion of Street Children' and 'Factors Responsible for Children Living on the Street'.

(d) **Why is socialisation important for adolescents?**

Ans. Ref.: See Chapter-11, Page No. 120, Q. No. 6.

Q. 4. Answer the following questions:

(a) **Discuss the concept of 'status' and 'role' with reference to women.**

Ans. Ref.: See Chapter-2, Page No. 17, Q. No. 1.

(b) **What are the objectives of gender budgeting?**

Ans. Ref.: See Chapter-7, Page No. 68, 'Gender Budgeting'.

(c) **Why do adolescents give into peer pressure?**

Ans. Ref.: See Chapter-11, Page No. 116, 'Why do Adolescents Give into Peer Pressure'?

(d) **Explain the concept of 'family life cycle' and various challenges in each life stage.**

Ans. Ref.: See Chapter-14, Page No. 143, 'The Family Cycle'.

(e) **Highlight the problems faced by rag pickers.**

Ans. Ref.: See Chapter-10, Page No. 103, 'Issues Related to Rag Pickers'.

(f) **State the relationship between Gender and Development.**

Ans. Ref.: See Chapter-7, Page No. 69, Q. No. 1.

Q. 5. Write short notes on the following:

(a) **Globalization**

Ans. Globalization can be defined as "a complex, economic, political, cultural and geographical process in which the mobility of capital, organizations, ideas, discourses and people has taken a global or transactional form transnational corporations are using the profit

motive to guide their factories towards developing nations in search of "cheap" female labor. Globalization is the process of growing, developing and expanding the business, services and technologies throughout the world. Globalization enthusiasts argue, will translate into higher rates of economic growth and improvements in people's standard of living. Globalization is increasing substantially and is creating new opportunities for especially developing countries, which are now able to attract foreign investors and foreign capital.

***(b)* Women Empowerment**

Ans. Ref.: See Chapter-3, Page No. 27, 'Feminism' and 'Empowerment of Women'.

***(c)* Reproductive and Child Health Programme**

Ans. Ref.: See Chapter-6, Page No. 61, 'Reproductive and Child Health Programme (RCH)'.

***(d)* Self-esteem and adolescents**

Ans. Ref.: See Chapter-11, Page No. 114, 'Self-esteem and Adolescents' and 'What Determines Self-Esteem'?

***(e)* Parent Involvement Training (PIT)**

Ans. Ref.: See Chapter-14, Page No. 146, 'Parent Involvement Training (PIT)'.

***(f)* Children with disabilities**

Ans. Ref.: See Chapter-15, Page No. 158, 'Children with Disabilities'.

***(g)* Systems approach to family**

Ans. Ref.: See Chapter-12, Page No. 147, Q. No. 2.

***(h)* Juvenile homes**

Ans. Ref.: See Chapter-15, Page No. 157, 'Juvenile Homes'.

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WOMEN AND CHILD DEVELOPMENT

BLOCK-1 : STATUS OF WOMEN IN INDIA
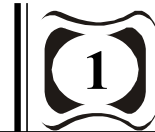
Women Down the Ages

(1)

INTRODUCTION

From the very beginning the women have been equal partners with men in the struggle for survival and advancement of human society. Though they have equaled and significant contribution in making history, women have been conspicuously absent in the annals of history and their position in society did not invoke much interest till the present era.

When it comes to Indian society, its dynamics are varied in kind. Trying to understand how women fit into such a society is undoubtedly difficult. Furthermore, the process is complicated by the scarcity of reliable sources, particularly when it comes to young children. Such conundrums have been discussed by numerous academics in their writings on the role of women in Indian society (Srinivas 1986, Thapar 1975). The study of women's status in Indian society, according to M.N. Srinivas (1986), has numerous elements. Because there are differences between regions, rural and urban areas, classes, and lastly between various religious, ethnic, and caste groups, generalization is very difficult to achieve. This is relevant to research on the status of women in ancient and modern Indian society.

The Indian subcontinent, according to Romila Thapar (1975), has various variances in the cultural context, family structure, class, caste, property rights, and morals that affect the status of women. Andre Beteille (1975), in response to the problems raised by Srinivas and Thapar, claims that a sociological perspective is required to address the variety ingrained in the foundation of Indian society. The position of women should be studied in each of India's numerous structural divisions, such as those between Hindus and Muslims, between different regions and social strata, and so forth.

CHAPTER AT A GLANCE

WOMEN IN HISTORY: AN OVERVIEW

In the majority of countries today, women hold a lower status than men; the few exceptions being the few matrilineal societies. But things weren't always like this. As far as common sense is concerned, it is also not based on biological realities. In historical phases of human civilization, women's standing has deteriorated. The most renowned examination of these phenomena is by Fredrick Engels, who disputes the idea that women's submissive position is predetermined by nature in Origin of the Family, Private Property, and the State. Even more significant than social norms and legal requirements is the influence of the political and economic environment. Men and women were on an equal footing when hunting and gathering food in prehistoric communities. There was nothing to possess or pass down as property. With the advent of agriculture came the original subjection of women, or, in Engel's words, "the world historic defeat of the female sex," where men began domesticating animals, had access to tools, and created surpluses that gave them a sense of ownership. This was the primary reason "mother right" was overthrown and replaced by "father right."

For a study of gender inequality in society, the concept of patriarchy is crucial. There may be some overlap between Indian society and Walby's (1990) theorization of patriarchy in contemporary western societies, particularly Britain. The patriarchal mode of production, patriarchal relations in paid employment, patriarchal relations in the state, masculine aggression, patriarchal relations in sexuality, and patriarchal relations in cultural institutions are the six structures that make up patriarchy. "A system of social structures, and practices in which men rule, oppress, and exploit women," is how she describes patriarchy.

WOMEN IN EARLY INDIA

According to Thapar, women had independence throughout the Krta Yuga, the first four ages (also known as the "golden period") (1975). In a later period reference to this time period, it is stated that "women were as free as males in the country of the uttarakurus, the traditional ancestral home of the "clean." This proves that women's inferior status was not a

widespread phenomenon. The procreative role of children was prioritized even in the earliest promiscuous civilizations, and sexual punishments were minimal. The tribes were unstable as a result of the high infant mortality rate.

According to certain historians, women and men in the early Vedic period were on an equal footing. Women had access to education, played a vital role in rituals and home life (Altekar 1956). According to Mukherji (1988), who bases his argument on the Altekarian paradigm, women and men had equal rights and responsibilities during the Vedic period (before to 1000 BC). Through the upanayana (holy thread) ceremony, both boys and girls were introduced to learning, after which they were able to study the Vedic literature. Hymns written by women scholars were later incorporated into the sacred texts. In addition to engaging in productive labour and agriculture, women also mastered music, dancing, and the fine arts.

The Aryans consolidated Northern India's political power between 1000 BC and 500 BC. They replaced the active role of women by making some of the conquered population into slaves and using them in agriculture and industries. Women still spun and wove in domestic industries. As women's productive roles declined, so did their position in society. This served as the starting point for women's subservient status in the years to come.

The father was replaced as the instructor of Vedic studies by the acharya, who then became a professional in the field. Vedas were no longer thought of as the works of saint-poets but rather as "revealed truth" that needed to be preserved in its original state. To achieve perfection, one had to study them for twelve years. Since women typically got married at ages 17 or 18, this made learning a challenging process for them.

Similar to this, Radha Kumar Mookerji (1958) asserts that the Rig Veda considered women to be on par with males in terms of learning new things, even about the absolute or Brahma. Early Indian society had misconceptions about the status of women due to ignorance of the Shruti and Smriti ancient Sanskrit scriptures. These writings provide rules, regulations, and traditions that show how women are treated in that society.

Many academics have disputed these claims (Chakravarty 2005; Roy 2005). According to Uma Chakravarty (2004), early studies of women in Indian history focused primarily on the "status of women" and how high or low it was, which prompted them to pay attention to marriage regulations, property rights, and rights pertaining to religious rituals. Instead, it's critical to examine the "structural framework of gender relations," which allows us to understand the nature of

women's subordination and the factors that contribute to it, as well as its extent and the shape it takes in early Indian society.

Through endogamy, the caste system protects itself by prohibiting the defiling of women. Varnasamkara, or the mingling of castes, is a cause for concern since it disrupts the ritual order by degrading the blood's quality through women. Castes that pollute the environment as a result of marriages between men from lower castes and women from upper castes will be found guilty and subject to severe punishment. Excommunication, ritual execution, and other severe punishments are still used to deal with hypogamy or pratiloma.

The evidence from the 5000 BC cave paintings at Bhimbetka in Central India shows that there was no strict division of labour between the sexes during the hunting and gathering phase. In the economy, women played an equal role to males. They appear to have hunted throughout the Mesolithic era in addition to obtaining food. However, in tropical regions, harvesting food was a significant source of nutrition. Based on interdependence, hunting-gathering tribes are seen to be among the most egalitarian cultures. When combined with their reproductive roles, women's economic contributions to these communities were strengthened. Because women in these communities were not subject to the authority of males or other women, Neumayer (1983) refers to them as "matristic" cultures. Such communities did not demand that women be under sexual control.

The Rig Veda emphasizes the early Aryans' ideology and provides evidence of their confrontation with non-Aryan tribes. These non-Aryan tribes were despised by the Aryans who saw them as inferior races. Aryans attempted to rule some areas, forcing some of the local men to leave. Other people died. The ladies of these lower castes were sold into slavery. There are more references to *dasis* than *dasas* because women were one of the first groups to be sold into slavery. As a result, there developed stratification between the women of the occupying Aryan group and those of the defeated non-Aryan tribe.

Caste and class divisions developed as a result of the agricultural economy and the second urbanization (800–600 BC). Brahmans gained prominence, and the patrilineal system was formed. Due to the private ownership of property during this post-Vedic era, the tribal economy and polity both saw significant changes. Along with patrilineal succession for monarch, the control over property made the patrilineal system significant.

Hindu philosophy's dual conception of female is prioritized by Indian society. Desai and Krishnaraj

(2004) claim that despite the woman being fertile, kind, and a bringer of riches, she is also viewed as violent and destructive. This duality may be found in the goddesses, where the gentle Laxmi and Saraswati hold equal prominence to the fiery Durga and Kali. These goddesses reflect shakti rather than Sati's image of renunciation. Women embody both nature and power (energy/shakti) (prakriti). According to Thapar (1975), this dualism is a source of hatred and fear: the fear of being polluted by women because they can be unclean at times. The procreative function of bears is the cause of the dread.

WOMEN IN PRE-COLONIAL INDIA

According to historian K.N. Pannikar (1958), women's status in Indian society declined during pre-colonial times as a result of Mohammed Ghauri's invasion of the country and the establishment of British rule in Bengal. Up until the Mughals, the Gangetic plains' social structure remained anarchic for almost 300 years. Constant invasions had a negative impact on political and social systems, which caused widespread population migration and unstable economic conditions. The standing of women was negatively influenced by such a social environment. The Buddhist nunneries that had been founded for women's education vanished as the "purdah" (veil) became the standard.

Women were isolated by the purdah system, which also hampered their ability to be creative and develop new skills. According to Prof. Mujeeb's book "The Indian Muslims", Muslim women's standing in mediaeval times was as follows:

"Regarding women's rights and obligations, the legislation hasn't undergone any explicit revisions. The woman's marriage was regarded as legally binding and final. While always recognized in theory, Mehr (a sum of money agreed upon at the time of marriage) could not be implemented without applying moral pressure to the guy through family. Divorce wasn't common, unless it was carried out by the guy, and women were banished to the Zannah. The purdah system began to take hold. Purdah was now observed within the household as well as with outsiders (Bhatty 1976: 104-105)".

In the administrative field, some women had a significant impact. Among them are Rudramaba, the Kakateya queen mentioned by Marco Polo, Razia Begum (13th century), Tarabai, the Maratha heroine who led an uprising against Aurangzeb, Mangammal, known for her benevolent rule in the South, and Ahalyabai Holkar, whom Sir John Malcolm praised for her administrative prowess (Panikkar 1958).

For a brief period, Razia presided over the male-dominated court of ferocious Turkish nobility. She was a remarkable queen, but the opposition of the mullahs and others led to her downfall. Sultana Razia was a wonderful monarch, according to historian Siraj, cited by Thapar (1975). She was a benefactor of her realm, an upholder of justice, a defender of her people, and the commander of her forces. She was also wise, just, and generous. She possessed all the traits that a queen should possess, but because she was not born of the proper sex, men deemed all of her virtues to be worthless.

In those days, the Mughal women had a significant influence. Poetry was written by Zebunnisa, Jehanara, and Roshanara, daughters of Aurangzeb and Shah Jahan. Humayun Namah was written by Babur's daughter Gulbadan Begum. Both Mumtaz Mahal, Shah Jahan's wife, and Nurjahan, Jehangir's wife, were knowledgeable with Persian literature. But basing general conclusions about the state of women on a few royal women would be incorrect. Higher class ladies kept to themselves, although women from the agricultural classes did not follow these traditions. There was polygamy everywhere, with the exception of some social groups.

The Bhakti movement improved women's position. The movement started during the Middle Ages, denouncing elaborate ceremonies and the idea that only knowledge, not devotion, could be used to worship God. Regardless of sex or caste, this movement drew individuals closer to God. Sanskrit was not used, which appealed to women who were cut off from sharing men's religious activities and experiences due to their lack of knowledge of the language (CSWI 1974).

WOMEN IN PRE-INDEPENDENT INDIA

Two significant social movements attempted to reform India's uneven treatment of women during the colonial era. The nationalist movement of the 20th century and the social reform movements of the 19th century were those. The social reform movement, according to Desai and Krishnaraj (2004), was "a crucial to the intellectual processes that went into the development of contemporary India."Social reformers focused on sati, the mistreatment of widows, the prohibition on widow remarriage, polygamy, child marriage, and the denial of women's property rights as social ills (Mazumdar 1976). They aimed to raise awareness of the cruel societal practises that had ingrained themselves into the lives of women. They believed that the process of social change would start by granting women access to education and passing social legislation. Several people, including Durgaram,

Lokhitwadi, Sir Syed Ahmad Khan, Mahatma Phule, Ishwar Chandra Vidyasagar, and Raja Ram Mohan Roy, expressed alarm over the persistence of these unfair practices.

The national independence movement served as a major catalyst for the shift in attitudes regarding women. It started out as an urban middle class movement. Mahatma Gandhi later played a crucial role in turning it into a broad movement by incorporating the formerly oppressed groups of outcasts, peasants, workers, and women. The participation of women became a crucial element of this initiative. Despite the fact that there were not many women overall, Forbes reports that their participation had a significant impact (2004). A few Bengali ladies wrote to the Viceroy in support of the Illbert Bill. Ten women attended the Indian National Congress' annual convention four years after the organization's founding. As delegates or observers, they participated in these meetings. The division of Bengal occurred in 1905. The fight against this division drew in women. They abstained from purchasing imported products and only used Swadeshi currency. Additionally, some women backed revolutionary movements. They masked their political activities by acting in their customary capacities (Forbes 2004).

Women with the dedication of Ramabai Ranade, Pandita Ramabai, Bhicaji Cama, and Shirin Cursetji encouraged women to pursue new opportunities and vocations. National women's groups were established following World War I. The All-India Women's Conference (AIWC), Women's India Association (WIA), and the National Council of Women in India were these organisations that arose between 1917 and 1927. The All-India Women's Conference (AIWC), which was founded in January 1927, prioritized social reform and women's education. Later, it saw the importance of addressing all issues pertaining to women (Baig 1958). The International Council of Women established the NCWI as its national affiliate (Forbes 2004).

In South India, there was a group called the Women's India Association (WIA) that gave women a place to coordinate actions at the national level. In 1919, it also dispatched a delegation to Montague in search of political changes, under the leadership of Sarojini Naidu. Indian women fought for the right to vote and the opportunity to take part in national politics. The 1919 Montague reform fell short of what Indians had hoped for.

Women cast ballots in the 1926 presidential election. Only a small number of women were able to join the legislatures after the general elections in 1927 since voting rights were only available to taxpayers. There were only a few individuals in it, some of them

ladies (Baig 1958). Pre-Independence also denotes the implementation of legal changes to raise women's place in society, particularly between 1920 and 1940. The Widow Remarriage Act of 1856, the Child Marriage Restraint Act or Sarda Act of 1929, which forbade the marriage of a girl before the age of 14, and the Hindu women's right to property, which recognized women's rights to property in joint family property, were just a few of the laws passed to achieve this goal (Desai and Krishnaraj 2004).

With the arrival of Mahatma Gandhi, the nationalist movement underwent a transformation as he demonstrated the need for national action and the futility of negotiation and discussion (Baig 1958). Gandhi met ladies who were active in women's social reform organisations when he visited India in 1915. After World War I, as demands for independence intensified, the British enacted the Rowlatt Act, which outlawed public demonstration and reduced civil freedoms. Gandhi developed a plan to include women.

On August 8, 1920, a special session of Congress endorsed the Non-Cooperation Movement's programme. Gandhi described the role that women should play. Women established Rashtriya Stree Sangha (RSS), an autonomous political group, and invited its members to participate in district Congress committees. 1000 or more ladies protested the Prince of Wales' visit to India in November 1921. Women also protested foreign-goods businesses and promoted the sale of khaddar. Bi Amma, mother of All-India Khilafat Committee leaders Shaukat Ali and Muhammad Ali, advised women to sign up as volunteers for the Congress and join picket lines in case their husbands were detained. Women from all British India provinces stepped forward in response to Gandhi's invitation to join the movement. Additionally, he recommended that the underrepresented groups of women should spin, boycott imports, and join the fight against British oppressive laws. Gandhi concentrated on reconstruction from 1922 to 1928, when the Non-Cooperation Movement was put on hold.

Gandhi launched the Civil Disobedience Movement in March 1930 when he disobeyed British rules and marched 240 miles between Dandi and Ahmedabad to produce salt. Everywhere he stopped to speak, big crowds of women gathered. In his message to the ladies of the hamlet, he urged them to picket toddy and liquor stores, boycott taxed salt, spin, and wear khadi. The salt ban was officially broken on April 6. The programme of the campaign for women in Bombay was designed and oversaw by the Desh Sevika Sangha (DSS), an offshoot of the Rashtriya Stree Sangha. With sevikas still picketing, Sarojini Naidu was chosen to lead the raid on the Dharsana salt factory.