

## **Chapter: Seven**

### **Conclusion**

One of the major changes which occurred during this century is the acceptance-the importance-given to education of woman. This becomes more important when we are concern with urban slum woman education. It is true that education brings economic self dependency which empowers women and other major attribute that contribute to women empowerment are social equity and status, improved health, economic and financial stability and political participation. The economic status of women is now accepted as an indicator of a society's stage of development.

The recent rapid urban population growth and relative lack of attention to urban poverty has possibility exacerbated multi-dimensional deprivation, including deprivation of education in urban areas. Education for All is still an uncompleted task, since approximately 17 percent of children aged 5 to 14 are still out of the school, and 36 percent of the total population of India were illiterate in 2005 (GOI, 2006).The overall picture of woman education in India implies that educational opportunities and attainment for the urban deprived are much lower than for the affluent of the population.

Discrimination against women is incompatible with human dignity, the welfare of the family and of society. Since attitudes

are culturally linked, their manifestation differs regionally. But, one common thread is the lack of awareness of the consequences of these attitudes on the most vulnerable section of the society, i.e., the women and the girl child. This lack can be removed only by filling the knowledge gap by the information they need, to make an informed choice. Slums in general are regarded as places with unsanitary living conditions as the basic amenities available in the slum are deplorable. Unemployment, low status of women, poverty, indebtedness etc., are some features of slum.

The total number of poor and undernourished individuals living in urban areas has increased since 1980s. Likewise in Lucknow, capital of Uttar Pradesh ,the number of poor (BPL)has nearly doubled over ten years .Since secondary data focusing on slum household is limited and small sample size and ad hoc attempts have been made by individuals based on small samples. In the existing literature on urban slums much has been said about the life of slum dwellers of big cities but little had been focused on woman education. Against this backdrop, the present study has attempted to explore the present situation of urban slum woman education, the slum woman's of Lucknow urban area.

The objective of the present study is:

1. To understand the state of education of women from historical perspective.

2. To study the familial and structural constrains in getting the education.
3. To find out the causes of non-enrolment and drop-out among the slum girl children.
4. To analyze the role of education in empowering the urban slum women.
5. To study various organizations involved in campaign (empowering urban slum women through education).
6. To analyze the betterment taking place in various aspects of urban slum women's life.

This study was carried out in Lucknow district in Uttar Pradesh, where three slums settlement Puraniya, Faizzulahganj and Hanuman setu constitutes the three sample slums of the present study .A total of 300 respondents from 300 household from the entire three slum (100 household from each slum) have been covered in this study. The standardized sociological techniques of case studies, observation interview, schedule, sampling was followed during the field work. A total number of 300 interview schedules were administered and thirty case studies were taken for depth and intensive study.

While investigating the reasons about those girls in urban slums who never attended school in all the three sample slums, it was found that more than one fourth of the girls were busy in attending domestic chores and so they are far from the school. The second prohibiting factor found

was girl child has to work for wages and salary. This shows that poverty is also the major reason that is why girl child have to bear economic burden of the family, at the age when she should be in school. Third major factor was, 13 percent girls in all the three sample slums were busy in looking young siblings in family. It was found that after a certain age, girl child are expected to work even if their mothers remain present at home. Girls, whose mother go work or on job, have to look after young siblings at home. So the time at which she should be in school, is spent performing domestic duties. 18 percent of the total respondents have no interest towards girls education. 12.6 percent girls were not interested in going school. Here there is interesting co-relation between the above two factors, Illiterate parents focus themselves to manage bread and butter and they engage all the female man power in family with them to earn the money. Girl child also assist them in this concern. Illiteracy of parents disables them to understand the importance of education in general and, girls education in particular, in slums.

Under this family environment girls also lose their interest for going school or college. 6.3 percent of the respondents were of the view that education is not considered useful for them. These are the poor families which focus only to survive anyhow. By rejecting the importance of woman's education and having ideology for never keeping track of their incomes and expenditure, saying earn today and spend today . Why to bother about tomorrow. So all these reasons show that in urban slums women entertain secondary citizenship in family and provide their services to male part as helping hand.

In Indian traditional family mostly all the decisions are taken by the male, especially head male of the family. About taking the decision about the schooling of girl child in all the three slums, it was found that still in fifty percent cases father decides about the schooling of the girl child. 22 percent mothers decides about the schooling of girls in family. 16 percent decision is collective. 14 percent decisions are made by the grandparents. The decisions taken by father and grandparents, in maximum cases are to keep their daughters far away from co-educational schools/college. It is linked to puberty, the importance attached to it as marking a stage in a girl's life when her sexuality had to be protected and she have to be trained to be a woman, a future wife and a mother because 'a women's role in biological reproduction, makes here primarily responsible for maintain the purity of caste and its boundaries and calls for proper control over her sexuality. The increasing participation in decision making about daughter schooling shows that the impact of urbanization, modernization, innovations, spread of modern education, feminist movements role of print and electronic media and the serious role played by several NGO's are responsible for bringing awareness in woman's in general and slums in particular. Though the percentage is low but matter of satisfaction is that changes are taking place.

Parents concern with girl's education is important. Respondents were asked that why parents are least concern with girls education in family. 38 percent of the respondents were of the view that they cannot entertain economic gain from working daughter for long time. The logic

behind this view was that after marriage the authority on the daughter shall be replaced by her laws and husband and then they will enjoy the economic income of their daughter. So according to them, educating girls is not productive investment. Care of boys future is more important because they look after in old age. This is the perspective of one fourth of the total parents. In all the three sample slums such traditional ideology was seen in practice. Such practices creates a parameter on which usefulness of daughter for future is measured. 22.6 percent parents are least concern because daughters after marriage have to go husband's home. 14 percent of the parents are of the view that giving education shall be in-laws responsibility, they want or don't. In Urban slums normally low level of male education is found, a relatively well educated daughter is often considered as a burden. It may be difficult to search groom for her. So they think that it is in-laws responsibility. The above analysis and few case studies show that the education of daughters in urban slums is calculated non-productive for future to parents.

Respondents were asked about the reasons for dropping out of school particularly girl child aged 6-14 years. More than one third of the girls in the sample slums are dropouts due to the requirement for work at domestic chores. Such practice can be seen in all the three sample slums where domestic chore prohibits the girls' education mobility. Girls are expected to look after the household chores and younger siblings from a very early age. However, these contributions remain unnoticed. While substituting the mother at work, the girl acts as mini mother. The second

biggest reason for dropping out from school is poverty. In Hanuman setu slum it was found the major reason was poverty which keeps the girls far away from schooling. The study shows that the educational development of children depends on its economic resources to a great extend. Even though government schools are located in close proximity, family poverty is the obstacle in receiving education by the slum girl child. Though those household which have good income do not have strong gender discrimination against school going girls. 10.3 percent of the parents in the slums are gender bias and so they ignore the girl's education in family. Secondly, the linking of school to feminine roles narrowed the options available to girls in formal schooling. Thus, schools offered subjects that would enable girls to make their homes 'pleasant and cultured'. This reflects the class as well as gender bias of those associated with the formal schooling of the girls. 11.6 percent parent's negative attitude for their daughters schooling is responsible for the drop outs. Those girls who do not find the existing curriculum interesting or not practical and life oriented, such girls feel that the household jobs that they do from a very tender age will help them in earning a livelihood. Distance of school becomes problem and all these reasons destroy the interest in studies. 10 percent of the girls of all the three sample slums were of this view. Case studies also show these facts.

School is a special environment where a certain quality of life and certain type of activity are provided with the aim of securing child's development on desirable lines. While investigating about schooling

quality and teacher's perception and presence of women's in school it was found that 27.3 percent are repulsed due to bad communication skill of school teachers. 19.6 percent girl's have limited interaction with their schoolmates. 18.6 percent girl's are repulsed due to un motivating perception of teachers. 17.3 percent girl's were burdened with heavy course structure. 17 percent girl's in all the three sample slums were not going or repulsed due to bad teacher – taught relation. Analyzing the findings it is clear that Children hailing from educated and professional families have average IQ while those from clerical, some retail business and labor class families have less IQ. Understanding these differences the teacher has to emphatically take care of the children with low IQ in order that the latter may reach the standards of other advanced children. However, in practice this does not happen in municipal's public school where the sample slum girls read. Major complain by the school teachers found was that the girl's from slum families do not come to school, regularly.

Taking case studies of such teachers, teacher's told that remaining absent for long time makes them weaker in studies and so they forget their lessons. Compared to home life, life at school offers little scope for negotiation with the adults in authority. That is why school going girl's reported that they do not like the teachers in school. The most important factor for many school going girl's in slums, at least for some time is, that school is first of all the places where peers are met, friendship is made, and some fun is experienced. The sample girl's in different schools do not have much interaction with the peer groups

coming from families with better socio-economic background. They are hunted by the feeling of inferiority complex and grab up by the feeling of escapism from school.

The sentence like health is wealth is meaningless for lucknow urban slums women's. In the struggle for existence, they do not pay much attention to health. It was asked with mothers, school going girls and male part that educated mothers in slums are more aware about health and nutritional status of her child. 56 percent respondents agreed with this view. 27.7 percent of the respondents disagreed and 16.3 were not sure and were unable to answer concerning this. Slum woman in particular needs health education more than anyone else because of the role in the family and society bequeathed to her by nature and tradition women in slum has the responsibility of child-bearing, child rearing, cooking and managing all the other household chores, besides contributing to family income also in many cases. Therefore, she not only needs good health and extra energy for this literal overburdening but an overall health consciousness in her is essential, which she can make use of while fulfilling her responsibilities towards her family. Pity is the condition of the female children between 6 and 9 years of the age who are not given due attention and care because of internalized neglected attitude of the society. But over all male dominant slum society also realize that educated mothers in slums are more aware about health and nutritional status of her child .An integrated approach involving household food security, dietary improvement, and improved infant care

practices, infection control, birth spacing and education shall empower more, he slums woman.

While investigating the reasons about girls in urban slums who never attended school it was found that one third of the respondents never attend school because of busy in domestic chores. This was the one of the biggest reason for not going to school. The second major reason disclosed was the girl child has to work for wage /salary. Though one interesting fact was found that only 2 percent school going girls were engaged in paid work in the last 365 days. This implies that the majority of never attended girl child neither works nor attends school. The third reason found was parents not interested to send school. Mostly parents were of the view that the girls are important helping hand regarding domestic chores.13 percent parents do not send because of girl child has to look after young siblings.12.6 percent girls are not interested in going school. There are few parents who consider education not useful for their daughters. Here reason behind this was patriarchy never wants to make women aware about their rights. If woman will gain formal education they will become conscious about what is best for them. Secondly their participation in decision making will increase and that create trouble for the dominant males of the family. In urban slums woman are found only as assisting person .Their own separate identity is never supported by the males. Several case studies also show this fact.

While trying to know about the decision making regarding schooling of girls in family, I came to know that still patriarchy plays key role in decision making .Near about half the respondents realized that

decision is taken by the father.<sup>14</sup> parents grandparents also decides about their granddaughter schooling. The interesting fact found was those families where decision is taken by grandparents, the dropout rate of the girl child is very low and regularity to school is maintained.<sup>16</sup> percent decision was collectively taken. Here important point is that in collective decision the dominancy of males is found. Remarkable fact found was 22 percent mother takes decision about their daughter schooling. Here we can see that gender ideology underlies the societal perception of the goals of woman education and secondly girls in family are socialize in such manner that gender based division of roles determine whether she will be in school or far away from it. The increasing participation of woman in decision making is due to the urban environment ,modernization, feminist movements ,print and electronic media disclosing national and international happening concerning women's and innovative programmes with role of various NGOs. These all are creating awareness in women for betterment of their status. Analyzing case studies the above facts are disclosed.

Further, emphasis was to know why parents are least concern with girl's education in family. More than one third, 38 percent of the respondents told that parents cannot entertain economic gain from working daughter. This means that according to such parents educating women of the family is like an investment where probable profit is calculated before investing.<sup>26</sup> percent parents are of the view that care of boy's future is more important because they will look after in old age. Here again the secondary citizenship of women's in family is reflected.

Such established patriarchal ideology makes boys more credible instead of girl concerning future care perspective. 22.6 percent parents are least concern because daughters have to go husband home one day. This shows that the social role of women's as housewives and mothers are primary, that of men's as husband and fathers was secondary and of earners was primary. Majority of respondents, 14 percent are of opinion that educating girls shall be in laws responsibility, they want or don't. The reason found behind this perception was those parents who consider girl's education important may not always translate that interest into practical efforts to send their daughters to school. Secondly, urban slums are such community where normally low level of male education is found. A relatively well educated daughter is often considered as burden, it may be difficult to search groom of similar level. In many cases it happens that if girl have got some education before marriage, in-laws never support to carry it further. Under such situation the newly married brides ignores the probable confrontation concerning her education.

In all the three slums 56 percent of the total respondents are of the view that educated mothers/girls are aware about health and nutrition. If we see slum wise than 62 percent in Puraniya, 55 percent in Faizzulahganj and 51 percent in Hanuman Setu, respondents expressed the views. 27 percent of the total respondents said No. such responses was maximum 32 percent in Puraniya slum, 31 percent in Faizzulahganj and 20 percent in Hanuman Setu. These were those mothers/daughters who were enrolled but never attended school or were drop outs. 16.3 percent respondents were not sure about the relation and impacts of

education to health. Maximum respondents of this category were also far away from formal education. The analysis shows that proper education to mothers helps understanding the nutritional requirements of their children, the sources of these nutrients, their availability in the vicinity and the easily available substitutes. Here one fact is interesting that more than half of the respondents agree the relation between education and the awareness about health and nutritional status of her child but then also the drop out and never attending school rates are the dark side. Several case studies also indicate the gender biases in health. Gender focused understanding of health problems becomes all the more important because women face specific health problems and their health concerns are often neglected. Maternal education inculcates positive attitudes and skills regarding health care, infant feedings, equal sustenance for male and female off spring, better child-rearing practices, nutritious diet and hygienic practices among other benefits.

While investigating the relation between woman's education and her high marriage expectancy it was found that 54 percent of the respondents agreed saying Yes.46 percent of the respondents denied the relation between. The analysis of various case studies and table shows that consideration in the parent's decision to educate their daughters is the link between education and marital prospects. Though in slums it was seen that those women/girls who are graduates or 10 + 2 have very repudiated position for the other dropout or never attended girls/women. Such girls are considered intelligent and experienced. These few educated girls in slums are well aware about their future prospect. On the

other hand there are many parents who are willing to send their daughters to send school/college, though they are not convinced of the value of the education in career terms. They merely view it as a means of improving the girl's marriage prospects. Further, focusing on the denial of respondents it was found that 61.6 percent wants to educate girls for economic self dependency, 19.5 percent for its usefulness to manage the family after marriage and the rest 18.9 percent for improving the status. This shows that education is not only related with high marriage expectancy but also for improving self status in society, economic self dependency and managing the family after marriage.

Reproduction and sexuality are very closely related to the health issues of women. Researcher emphasized to find out the impact of educated women to control over reproduction or sex routine or reproductive health. 36.6 percent of the total respondents of all the three slums said No control. 34.6 percent said less control and 28.6 percent were of the view that educated women in urban slums have more control on reproduction or sex routine. The impact of education on women was found more in Hanuman Setu, Puraniya and lastly in Faizzulahganj. Though that percentage of such respondents is lesser than one-third of the total, but important fact here is education is empowering the women inside the door. Though change is partial but change in structure can be seen here. Respondents with view less control are also proceeding on the path of awareness concerning number of children and reproductive health. The urban surrounding in which slum woman's spent their maximum time particularly those working slum girl's and their mother who work as maid servant in nearby colonies use to see the impact of

modernization, modern education, impact of communication and technology, feminist movements, role of electronic media which shows several achievements made by women's and the perception of working woman's in surrounding also helps them to do so.

Analyzing the impact of education on the practice of contraceptive methods, near about one-third of the respondents' women do not practice any contraceptive methods. 30.6 percent of the women are of the above view. 32.6 percent prefer/used condoms. Interesting fact here is the practice using condom is found lower in Hanuman Setu slum, though in rest both slums it was near-about similar. 10.6 percent women prefer contraceptive injections. The reason for practicing this method is prefer it as a permanent method for family planning. The role of Asha Bahu's and several NGO's are very important for spreading health education in these slums. 12 percent respondents used pills, 2-3 percent IUCD, 2-6 percent Tubectomy, 9 percent Azal & safe period. Using pills shows firm belief in permanent safety methods. Majority of women in all three sample slums have a belief that if one undergoes operation, she will become weak and thereby unable to perform hard work. As women need to work for the maintenance of the family, they do not prefer to undergo operation and that is why only 2.6 percent shows the poor ratio of such respondents. Those woman's who work as maid servant in nearby colonies use to see the impact of education on the woman's of the family where they work also influence them. They use to ask their landlady about the importance of contraceptives. This also helps them to develop their own perception. Those women who use frequently contraceptive method have some formal education, so are able to understand about pros

& cons regarding reproductive health. Few case studies also verify this fact.

While investigating the relation of woman's/girl child contribution and gender discrimination it was found that 48.5 percent of total respondents agreed of being contributor to household economy women's are discriminated in family. 8.3 percent of the total respondents disagreed. 24 percent respondents were of the view that females are treated as secondary citizen in family. The reason behind it was indirect contribution of the girls to the household are ignored and disregarded as they are considered as mere 'helpers' and not 'workers'. As such works of the girl children are confined within the home arena they remain as invisible workers. The surprising fact is the percentage of girls (64.5) earning money is more than that of the boys in the sample slums. 19.3 percent respondent said that males are of the view that physical capacities of women are lesser than males, so they are unrecognized and unnoticed. Mostly the engagement of sample slum women's is as domestic workers as maid, in nearby developed or developing colonies or rag pickers and garbage collectors. The fact is women in slums contribute directly by taking up different economically remunerative works both inside and outside the home and indirectly by looking after the mundane chores and their by enable their mother to go outside for wage earning. So being busy towards earning for the family the girl's are discriminated by their parents. Sometimes mother's perception about her own daughter is discriminative. This is an important reason that an enrolled girl child after few months becomes never attended or drop out child. Several case studies mention further also shows such facts.

In chapter six investigations is based on convention on rights of girl child in urban slums. The CRC drafted by UNs Commission on Human Rights and adopted on 20<sup>th</sup> November, 1989 is a turning point in the international movement on behalf of children's rights.

CRC is a set of international measures intended to protect and promote the well-being of children in the society. It is essentially a wide ranging human right treaty for all those below the age of eighteen years. The CRC represents concerted international efforts to apply basic human rights to children, who had not necessarily been the beneficiaries of such consideration. The Convention asserts a number of rights for children world-wide, formulates basic principles to be applied and creates a legal obligation to put these rights and principles into practice. Concern for children in difficult circumstances is no longer a matter of humanitarian and charitable concern, but now is a legal responsibility falling on a state as party to the convention. Children are now viewed not as subjects requiring charity or philanthropy but as citizens in spite of their temporary state of immaturity. The CRC represents a set of claims made on behalf of the children to activate the obligations and responsibility of adults in a society.

The Convention articulates five sets of basic rights, namely, civil, political, social, economic and cultural rights. The civil rights under the Convention include the right to name and nationality, protection from torture and maltreatment. The economic rights include the right to benefit from social security, standard of living and protection from exploitation at work. The social rights include the right to have attainable standard of health and access to medical services, special care for handicapped

children, protection from abduction and social exploitation and regulation of adoption. Cultural rights include the child's right to develop fully through education. The Convention has been divided into three parts. Part I (Article 1-41) deals with rights of child, Part II (Article 42-45) deals with implementation of the rights and Part III (Article 46-54) deals with entry into force.

Lastly, respondents were asked that how did they come to know about the benefits and gains by education. One third of the total respondents came to know through doordarshan / satellite channels, second bigger source are NGO's, third is, through print media such as ; newspaper, magazines, hording etc. Data shows that in rural areas of country still a majority of peoples are connected with doordarshan programmes. It was found that agriculture / health and hygiene and child care, social problems, national integration adult education, primary education, family planning and entertainment programmes are the ones most preferred and seen. The aid of Sarva Shiksha Abhiyan comes more than five times a day. Table shows that NGO's also perform a variety of activities concerning women education. NGO in India is solely to offer free education in India for poor children in general and girls in particular. News paper puts power in the hands of reader in a way that other sources of media do not. The news concerning achievement of any girl child inspires and motivates several girls, who read it. If we see the toppers of U.P. Board in Secondary and Senior Secondary result since two decades, eighty per cent state topper crown was on the head of girls. Print and electronic media at the time give proper exposer and several girl children

come to know about it. Radio and street play also play important role concerning the benefits and gains.

Finally, as conclusion we can say that woman is represented as trapped within a social milieu, and subject to tremendous pressures of different kinds. The types of pressure which result in her status of low esteem are basically three. First, patriarchal system, second – gender bias, resulting in a deliberate neglect of the girl child in the family and finally, economic pressure by a total denial of property rights, by unequal wages for similar work or extraction of unpaid labour in the form of home keeping, nurturing children, and food production for the family. The most important problem related to formal education of sample woman's is the rate of wastage and stagnation. This is un-debatable fact slums supplies large number of domestic workers to the well-to-do urbanities. The parents in slums are ready to send their school going girl's for domestic work in nearby MIG and HIG houses.

Here it is clear that no structural change is taking place. Small changes in the structure can be seen. Structure is Ideal. People (patriarchy) do not want to change structure, instead of this they use alternatives, for exp. Women can go on the job but after preparing the morning breakfast and the compulsion for the cooking the food for night stand in the same manner. A woman in slums faces this dual responsibilities everyday and her major part of the energy is wasted in making balance between indoor and outdoor roles. Education of urban slums women's can negate or at least dilute the effects of these pressures. Education is not always instruction, but is the result of human communication. However, access to education alone is insufficient. The

quality of education – what urban slum girls learn and how they learn it, and above all what boys are taught about women's status – determines the impact of education on behavior. Once the women come out of seclusion and reap the benefits of communication they are nearer their goal, i. e., and political, economic and social mobility.

