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**Abstract:**

*This study investigates the intricate relationship between socio-economic status and educational exclusion among women, aiming to shed light on the barriers and challenges that hinder women's access to education in various socio-economic contexts. Through a comprehensive literature review and empirical analysis, the research explores the multifaceted factors contributing to educational exclusion, with a particular emphasis on the impact of socio-economic disparities. The study employs a mixed-methods approach, combining quantitative data analysis and qualitative insights derived from interviews and focus group discussions. Quantitative data is drawn from national surveys and educational databases, allowing for a nuanced examination of the correlation between socio-economic status and educational attainment among women. Findings reveal that women from lower socio-economic backgrounds face heightened barriers to accessing quality education, including financial constraints, limited resources, and cultural norms that prioritize male education. Moreover, the study uncovers the intersectionality of socio-economic status with other factors such as ethnicity, geographical location, and age, further complicating the landscape of educational exclusion. research identifies key policy implications and recommendations to address these challenges, emphasizing the need for targeted interventions, economic empowerment programs, and cultural sensitivity in educational policies.*

**keywords:** *Socio Economic, women*

**Introduction**

Socio-economic status (SES) plays a pivotal role in shaping individuals' opportunities and access to resources, and this influence is particularly pronounced in the realm of education. The intricate interplay between socio-economic factors and educational outcomes is a subject of extensive research and discussion. Among the various dimensions of this complex relationship, the impact of SES on educational exclusion among women has garnered significant attention. Educational exclusion refers to the systematic barriers that prevent individuals, in this case, women, from accessing and benefiting from educational opportunities. While strides have been made globally to promote gender equality in education, disparities persist, and socio-economic factors often perpetuate these inequalities. Socio-economic status encompasses a range of factors, including income, occupation, and educational attainment of individuals and their families. The disparities arising from SES can manifest in different ways, such as limited access to quality education, inadequate learning resources, and constrained opportunities for skill development. These challenges can disproportionately affect women, further exacerbating gender-based educational exclusion. The objective of this study is to explore the intricate links between socio-economic status and educational exclusion among women. By delving into the nuanced dynamics at play, we aim to shed light on the barriers that hinder women's educational progress, contributing to a more comprehensive understanding of the broader challenges related to gender and education. Understanding the socio-economic determinants of educational exclusion among women is crucial for formulating effective policies and interventions. By identifying the

root causes and consequences of these disparities, policymakers, educators, and stakeholders can develop targeted strategies to mitigate the impact of socio-economic factors on women's access to education. Ultimately, this research seeks to contribute to the ongoing efforts to create a more inclusive and equitable educational landscape for women, fostering their empowerment and participation in various spheres of society.

### **Poor Women's Socio-economic Development in India**

A multifaceted perspective on the nature of socioeconomic growth in India was discovered through an investigation of recurring themes within the body of previously published material. There were four prevalent topics that surfaced: patriarchy, labour, education, and actions taken by the government. The fact that these four themes were the most prominent and often discussed issues in the field of socio-economic development of impoverished women in India does not mean that there are no other themes; rather, it simply indicates that these four themes were the leading topics of debate. The construction of societies by individuals, which in turn build individuals, is a cycle. This suggests that a society that is dysfunctional may be successfully changed into a society that is equitable by intentional effort. To put it another way, it is possible to modify it such that it includes equal opportunity for all women in India. The economic progress of women in India is analysed through the lens of this research, which takes into consideration males as equal partners. The patriarchal system In comparison to women in more developed nations, the status of women in India has traditionally been seen to be lower. This is a prevalent opinion of women in India. The contemporary culture of India demonstrates a close connection to the country's long-standing past. An understanding of the contemporary position of Indian women in society may be gained from India's historical history. The Rigveda, an ancient literature that dates back to around 1,500 to 1,000 B.C., provided textual proof of the position of women in Indian society. In addition, discoveries made via archaeological excavations, sculptures, and creative endeavours shed light on the character of the life of Indian women in ancient India. There was a belief in the Vedic society that men and women were formed on an equal footing. There is a connection between the term "Indus Valley" in India and the word "Hindu." The word "Hindu" literally translates to "people of the Indus," which suggests that Hinduism is not just a religion but also a way of life. During the fifth and sixth centuries, it is believed that the religion of Hinduism was first established. There are two primary beliefs held by Hindus: karma and dharma. These beliefs have an impact on the position of many women in India, despite the fact that Hindus worship more than one deity. Karma is the concept that the activities that an individual took in a previous life have an effect on subsequent lifetimes, whereas dharma refers to the practice of laws (Jayawardena). When taken together, these two concepts imply that if a person lives their life in accordance with dharma, their karma will be better in the life that follows. This might be the reason why women who are economically disadvantaged have a propensity to accept their position in life rather than strive for justice. In Vedic culture, men and women were considered to be on equal footing. The Vedas, astrology, geography, veterinary science, and martial arts were among subjects that women sought to learn about. Seven mantras, also known as hymns, were produced by female intellectuals such as Ramsha, who also discussed the development of women's buddhi, which is a form of intelligence. They were able to exercise their freedom of movement, the ability to choose their own spouses, the right to remarry if they became widows, the right to fight in battles, and several other rights. There is evidence that educated women have assets, independence, and skill, as demonstrated by the fact that Mudgalani and other women participated in conflicts. According to the Veda, there are at least twenty successful women described. The Vedic literature do not make any mention of a preference for male infants or any sexual disparities in the

rites that are performed. In spite of this, women in India are more likely to be affected by social and religious taboos than males. Because Hinduism is followed by the majority of the population in India, which accounts for 82% of the total population, it has an impact on other religions, causing their traditions and rituals to grow more similar to one another. The statement that "India is a sex-segregated traditional society whose deeply ingrained customs and practices are sanctioned by almost all religions" was made on page 31. There was a critical turning point in history that altered the path that history took to oppress women in India. It was discovered that another document known as the "Manusmriti" (Laws of Manu), which was composed in Sanskrit between the years 1500 B.C. and 200 A.D., had a significant precursor. As the author and lawgiver of holy and social regulations, Manu was a prominent figure. The Manusmriti was regarded in great respect by the Brahmin priests, who were members of the highest caste, and they preached both its twelve chapters and its 2,684 verses to the general populace. The discrimination against women under Chapter IX is evident in a number of different ways. It was the responsibility of the husband to "carefully guard his wife, in order to keep his offspring pure," according to the regulations that were specifically enacted for the husband and the wife. The concept that "a husband must constantly be worshipped as a god by a faithful wife" was an intriguing departure from the Vedic practices of the past. There was a shift away from advocating for equity for women. Women's bodily and psychological liberties were restricted as a result of the widespread prevalence of patriarchy. Each and every facet of a woman's existence was subject to controlled, monitored, and directed behaviour. According to Manu, she is not allowed to have any assets of her own, she must never displease her husband, she must be responsible for the housework and children, she must perform religious duties, she must prepare all of the food, she must provide male children, she must subdue her needs, thoughts, and actions, she must be loyal and obedient, and she must never remarry if she happens to become a widow. For many low-income women, the entirety of their lives, from birth to death, are controlled and governed by others. The age at which women may be married was decreased, remarriage was made illegal, and much more restrictions were placed on the freedoms of women. Those who have argued that men and women "are products of culturized attitudes, legends, beliefs, and values that are socially induced" and that the status of women in Hindu culture can be related to caste and religion are among those who have criticised such a dominant view. Even in the 21st century, the patriarchal attitude of women continues to control and exert a significant amount of influence on Indian culture. As a result of the fact that the vast majority of women in India, which accounts for 74.2 percent of the population, reside in rural regions, they are subjected to numerous incidents of social and cultural prejudice. The research conducted by Vecchio and Roy investigated the social and cultural constraints that women might subvert if they were not subjected to "ridicule or alienation" from their communities. In their response, women stated that they would disrupt the traditions of early marriage, eliminate the constraints of producing males, demand equal labour and equal pay, demand access to non-traditional medicine, refuse to ignore girls, and refuse to tolerate inequity within the family. Fear of reprisal from the community prevents women from speaking out against their oppression, despite the fact that they are aware of their own persecution. Additionally, the lives of poor women are constrained inside their families. It was found that residences in rural and urban areas had similar fundamental features in order to fit different social contexts. As a collectivist society, India is characterised by the fact that individual requirements are overlooked in favour of the welfare of the community. There are several instances in which joint families consisting of many generations reside in the same property until it becomes hard to maintain. The placement of each home within the community is influenced by factors such as caste and class. This text, known as the Manusmriti, was the precursor to patriarchy in India. From a philosophical and pragmatic standpoint, it offers a gender-biased perspective to living in India, which ultimately impacts the lives of a significant number of women in India. One of the consequences of this is that the proportion of

females to males in India has been decreasing. The lowest rate was reported in the census taken in 1991, which was 927 females for every 1000 males. When compared to lower castes and "disadvantaged castes," the female-to-male ratios are greater in the former. In India, twenty-five percent of female children pass away before the age of fifteen for every single child. Discrimination based on gender is responsible for the deaths of at least one-sixth of people. The high rates of "missing women" in India are a direct result of the several factors that contribute to the mortality of young girls in India. These factors include a lack of financial resources, inadequate nourishment, gender prejudice, and tests that result in the termination of female foetuses. New forms of discrimination against women have emerged in the 21st century.

Atrocities that have occurred in recent times, such as foetus testing, abortions, and fatalities caused by dowry, not only hinder the odds of survival for women but also undermine their most basic rights to give birth. In order to restore the equitable society that existed in the past, Indian civilization has to look back to its Vedic heritage.

### **Educational Reform in India**

In an effort to eliminate the disparity in educational attainment that exists between boys and girls, several efforts have been undertaken to improve the educational performance of females. An accomplishment by newly independent nations that exemplifies post-war educational development and the significance of education among newly emerging nation states throughout the latter part of the twentieth century, India achieved significant advancements in the improvement of its educational infrastructure. The expansion of education in India is also a reflection of the Education for All programme that is being implemented by the United Nations Educational, Social, and Cultural Organisation (UNESCO), as well as the goal of achieving universal primary education by the year 2015 as part of the Millennium Development Goals programme. Also, the Indian Constitution made efforts to universalize education for those who were under the age of fourteen, the National Policy on Education was made in 1986 in order to increase educational investments for girls and people from lower castes, and the Supreme Court of India held in 1993 that education is a fundamental right of every citizen. Not just the government, but also non-governmental organisations (NGOs) have made efforts in the form of policies to enhance learning, promote gender equality in education, and facilitate universal enrollment. The supply of free educational resources in the form of uniforms and textbooks, a rise in the number of female instructors, and the establishment of local schools, single-sex schools, and unique facilities in non-formal settings for girls and adults who are not enrolled are the goals of these particular programmes.

### **Objectives:**

1. To comprehend the idea of being excluded from social activities
2. Some of the factors that contribute to the low literacy rate among women from India.

### **Methodology:**

In light of the fact that the current paper is centred on the literacy gap that exists between men and women, this essay is founded on both primary and secondary sources of information. Data from the Census are considered primary data, whereas data from books, journals, and research papers are considered secondary data.

### **Social Exclusion**

Social exclusion is a nebulous concept that is used to describe various forms of discriminatory practices. These practices involve certain individuals, groups, or communities being denied access to participate in the economic, political, and social functioning of the society, which ultimately results in their exclusion in comparison to those who enjoy freedom and opportunities to have access and participate in various fields of life. Those who are first recognised as excluded are often seen to be in the minority, whereas those who are subsequently recognised as included are considered to be in the majority. According to Rohi (2018), the criteria for exclusion might include caste, gender, religion, area, class, ethnic origin, or a mix of all of these factors working together. There are two definitions of social exclusion: "the inability of an individual to participate in the basic political, social, economic, and social functioning of society" and "the denial of equal access to opportunities imposed by certain groups in society on others." Both of these definitions are associated with social exclusion. According to this definition, there are three characteristics that constitute exclusion: it has an impact on groups that are culturally defined, it is ingrained in the social ties that exist between these groups, and it leads to deprivation or poor income for those who are excluded. As a result of the hierarchical nature of Indian culture, certain groups are excluded, discriminated against, and denied opportunities on the basis of qualities such as caste, ethnicity, or religious origin. The low caste untouchables, tribal people, women, Adivasis, nomadic tribes, and other groups are included in this category. In every aspect of life, they are not acknowledged.

### **Literacy and Spread of Education**

Literacy and educational attainment are two factors that are essential to the growth of every civilization. The expansion of education, which is now seen as an essential characteristic of modern civilization, coincided with the process of industrialization, urbanisation, communication, and trade. Literacy is a significant factor in the entire development of persons because it enables them to have a greater understanding of their social, cultural, and political environment and to respond effectively to it. Education and literacy levels that are higher contribute to the betterment of economic and social conditions, and they also lead to a greater understanding of the world around them. It serves as a driving force behind the improvement of society. According to the Census completed in 2011, there are a total of 560,687, 797 people in the nation who are literate.

### **Factors Responsible for Exclusion of Women**

Traditions that have been passed down through the generations, unemployment, political considerations, and other reasons are some of the things that prohibit women from having access to equal opportunities as their counterparts do. The hypothetical concept of "social exclusion" encompasses a number of issues that contribute to the inability of women to obtain and reach the highest positions in their employment. These reasons include gender stereotyping, conflicts between work and home, social role theory, a lack of mentoring, and the "Old Boys network" (Kelly & Paula, 2013). According to Sharma and Gupta (2000), these patriarchal concepts of ownership over women's bodies, reproductive rights, mobility and amount of autonomy, work, and sexuality are the root causes of discrimination against women. There are more variables that contribute to the exclusion of women:

(a) Poverty: Of the individuals who live below the poverty line in India, thirty percent are women and seventy percent are males. Lack of access to economic resources such as land ownership, inheritance, and

credit, as well as the absence of economic opportunity and autonomy, are the primary factors that contribute to the poverty of women. Insufficient resources are the driving force behind the low level of education that is prevalent among women.

(b) Within the context of social norms, beliefs, and practices, the traditional patriarchal family structure in India restricts the role of women to the home domain and places them in a subservient position. The low level of education that women get is a direct consequence of the supporting role that women play in households and men's function as breadwinners.

(c) Illiteracy: In a household where both the mother and the father are illiterate, the parents do not make an effort to educate their daughters because they are unaware of the significance of education.

(d) Lack of awareness of women: It is common for the majority of women in India to be unaware of their fundamental rights, and they continue to experience many forms of discrimination within their families.

### **Measures for Inclusion of Women**

In order to overcome such obstacles, the government, the women's group itself, and society as a whole are taking a variety of initiatives into consideration. Acts that have been passed by the government to provide quotas to women, the establishment of self-help groups, and the raising of awareness among women about the significance of education and employment are all examples of this. The following are some of the strategies that can assist women in overcoming the condition of being excluded:

1. Education: Education plays a significant part in the process of enhancing an individual's capacity for self-reliance and independence. She is able to participate in the decision-making process because to her education. The government of India has announced the beginning of a number of programmes, including the National Literacy Mission Programme and the Kasturba Gandhi Balika Vidyalaya Initiative.
2. Ensuring equal economic rights to all: A growing number of people are advocating for legislation that would protect fundamental rights such as the freedom to choose one's vocation or employment, equal pay for equal effort, freedom from sexual harassment in the workplace, and other essential rights. The ineffective application of these regulations, on the other hand, leads to discrimination against women.
3. Mentoring and personal development programs: It is important to provide women with mentorship and personal development programmers that will assist them in addressing their personal efficacy in handling the demands of their households and families.
4. Promote Mechanism that gives women a voice in politics and Governance: Within the realm of politics, women ought to be allowed equal representation.
5. Count and Acknowledge Women's work: It is important to share the experiences of women who have achieved success in order to motivate them to study and make their own decisions.
6. The establishment of Self-Help Groups: Self-Help Groups (SHGs) have achieved a great deal of success in empowering women and providing them with emotional and financial assistance through difficult times. (Singh and Narula, 2016).

## Consequences of Low Education

A low level of education has an effect on the expansion of the economy, as the degree of education is a critical factor in the development of any nation. The only time India can be considered developed is when the gender disparity in education is reduced, as education and gender are two wheels on the same cart. Being illiterate is a problem that affects not only women but also their whole families. The effects of being illiterate are felt by the entire family. Due to the fact that they are unable to earn a living, women who are illiterate are perpetually reliant on others. In order for India to achieve its goal of achieving population growth stability through family planning methods, it is imperative that women first acquire the ability to read and write.

## Conclusion

In conclusion, this study makes a significant contribution to our understanding of the intricate relationship that exists between women's socioeconomic condition and their lack of access to educational opportunities. When policymakers, educators, and activists have a better grasp of these dynamics, they are better able to work together to establish inclusive initiatives that promote equitable educational opportunities for women from a variety of socioeconomic backgrounds. Women are subjected to social exclusion and discrimination not just in the present day but also since the beginning of time because of their gender. This is mostly the outcome of the patriarchal character of the family, in which women are expected to take care of the household and men are expected to provide for their families financially. A number of reasons, including demographic, psychological, organisational, and social considerations, are responsible for this exclusion. These issues need to be eliminated in order for women to be regarded on an equal footing with men, and doing so will involve a significant amount of work from each and every member of society.

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