

Chapter 8

Women and Various Dimensions of Child Labour, Position of Women in Rajasthan and Social Consciousness

Girl Education in Rajasthan, Problem of Child Labour and remedies

Women and children are the most important, but sensitive section of any country and society. Their progress decides whether the country is to be called as developed or developing at the economic level. India in the last few decades has been continuously striving for the growth and progress of women and child, thus in the present perspective, it becomes necessary for us to know and understand the various aspects related to the women and child.

To make it easier, simpler for the students to understand and to maintain the continuity with the subject, the issues related to women to be taken up sequentially are Status of women, Position of women in Rajasthan and their social consciousness and girl child education in Rajasthan. Later we will discuss various dimensions of child labour, problems and remedies related to the child labour .

To maintain the perceptibility of the subject, discussion on the following points will be made :

- Comprehensive analysis of status of women.
- Position of women and social consciousness in Rajasthan.
- Girl child education in Rajasthan.
- Various aspects of child labour.
- Problems and remedies of child labour.

In this chapter you will come to know about the status of women and children in India. In reference to children the focal point of this study is the problems of child labour.

- To know about the status of women, we need to know the historical background and after that it will be appropriate and compendious to analyse the present status of women.
- After knowing the status of women in India we will discuss the status of women in

Rajasthan and as a consequence of various constitutional and legal protection provided to them and the awareness towards their rights.

- Knowing well that the education being the tool for creating public awareness, we will talk about the girl child education in Rajasthan.
- We will be discussing about the various dimensions of child labour, their problems and remedies.

Status of Women in India

In order to analyse the status of Indian women, we need to know about its unique splendour, structure and configuration of society during different periods of history. As the society kept changing so was the outlook towards women. During the peak of Indian culture the honour and prestige of women were accepted parallel to that of man. They were considered as the beholder of knowledge and power. If we look back through the pages of the long history of India the first page seen is of “Vedic period”.

Historical Perspective—The culture during the Vedic period indicates an excellent position of women. Women during the Vedic period not only studied Vedic scriptures, but also participated in performing Yagnas and chanting of Mantras. Woman’s life during the Vedic period was far away from malpractices like child marriage and purdha system. During this period women not only had the right to property, but was also at freedom to select life partner or to break the relation with partner.

According to RIG VEDA “woman is home”, or “home is there, where the woman is”. It is written in Atharvveda, “New bride, you are the ruler of the home which you are going, your Father in Law, Mother in Law, Brother in Law and others will treat

you as the queen and are happy under your rule.”

The conduct of religious ceremonies was considered incomplete without a wife. It is described by Jaimini in ‘PurvMimansa’ that in the highest religious ceremonies, participation of men and women was equal.

A post Vedic Period, which is generally considered to be 600 years before Christ to 300 years after the Christ, the social status of women was honourable in every senses, and also of Indian women in the society during the epic (‘Mahakavya’) period. Families during the Mahabharat period were patriarchal, but women being the mother and the brave procreator and the birth giver, her position in the society was considered respectful.

The first sign of change in the status of women was seen during the “Dharma Shastra” period. The influence of Dharma Shastra period was considered to start from the 3rd century and spanned up to the initial half of the 11th century. Status of women changed during this period. ‘पिता रक्षति कौमारे भर्ता रक्षति योवेन। रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातंत्र्ययर्हयि’ that women is not fit to live independently during any phase of her life, she has to be under the control of a father during her childhood. Under the control of her husband during her youth and in old age under the control of her son. It has also mentioned in “Manu Smriti” that the marriage procedure being the holy thread ceremony (upnayan sanskar) for women, to serve her husband is as residing in *gurukul* and the household work is serving Holy fire.

Regarding the status of women during this period E.W. Hoffkins, wrote in his book “Religion of India”, that the husband of a lady inspite of without any virtue or quality is considered as a deity, he being the only focal point of her life and a wife should plan and organise her life by his thoughts. He is the only organiser an almighty for her life. After the *Pauranic period*, *TheBuddha period* has a land mark on Indian history, it becomes necessary to explain in reference to the status of women. During this period Women had right to education. They were socially active. They achieved the highest position in the field of religion. They formed their own group called as “Bhikshuni Sangh”. This Sangh had same directives,

rules and regulation as that for male Bhikshuk. But the Buddha period couldn’t maintain its stability.

The downfall in the status of women during the Dharm Shastra period had become more critical during the medieval period. The medieval period, which is considered to be between 16th century to the middle of the 18th century, it was the period during which women were deprived of all her authorities and rights. The most painful aspect was that all the rights of education for women were totally snatched away. It was decided that to serve is the only aim for their lives. During this period the narrow minded thinking of purity of blood prevailed so strongly that the marriages were held at very young age (4-6 years) thus inflicted the grave damage to the social status of women. In the country where women were considered to be the symbol of strength, modesty and culture, their complete existence was in peril.

The important fact is that during this period of culmination of high status of women, Ramanujacharya started first Bhakti movement, which initiated the rise of social, cultural and religious life of women. Saints’ like Nanak, Meera, Chaitanya, Tulsi, Ramdas and Tukaram represented strongly for allowing women to offer prayer, to worship and for the other religious rituals. This movement paved the way for religious freedom of women. Saints’ inspired women to read and study religious books and to educate themselves.

Status of women during British period

Generally it is believed that during the British period there has been an important role of British rule an effort for improvement of the status of women initiated. But during this period the efforts made by the Indian to reform society did not receive any special and encouraging support from the British government. By this time all types of disqualifications were forced upon Indian women. K M Pannikar wrote about the Economic disqualifications in his book “Hindu Society at Cross Roads” that “...wife became a part of husband’s family and the widows were considered to be equivalent to dead”. Ultimately the social reformers of the country worked against these ineligibilities. In 1928 Raja Ram Mohan

Roy first established Bhramo Samaj and fought against Sati Pratha or Practice of Sati. He stated that ritual of Sati is not mentioned in any of the scriptures. With the help of rulers of local provinces 'Sati pratha' was almost stopped, but till long time it was not declared legally unlawful, ultimately in 1829 it was declared illegal by the law.

IshwarchandVidhyasagar started a movement for the remarriage of widows and has also advocated for women's education. Maharshi Karve also put in his efforts for widow remarriage and women's education. In 1916 he established S.N.D.T. University in Maharashtra. The ruler of Baroda Sayaji Rao Giakwad made efforts to stop child marriages, polygamy (keeping multiple wives) and to give right of education to women.

Malpractice like child marriage was the medium to inflict physical, mental and all round damage to the women. To check this malpractice a law was enacted in 1929, this law decided minimum age for marriage of a girl at 14 years and that of boy as 18 years. In the words of freedom fighter and writer, Sarojani Naidu "All the Indians and particularly Indian women shall remain indebt to Harbilas Sharda because he with lots of courage and hard work did an important work in the field of progressive social reforms"

The efforts of social reformers of the 19th Century to elevate the status of women in Indian history, culminated in a various statutory arrangements. They played an important role in a gradual change in the status of Indian women.

1. Hindu Succession Act (Amendment Bill), 1929
2. Hindu Women's right for property Act, 1937.
3. Hindu Marriage Disabilities removal Act, 1946
4. Special Marriage Act, 1954
5. Hindu Marriage Act, 1955
6. Dowry Prohibition Act, 1961 and Maternity benefit Act
7. Equal Remuneration Act, 1976

Efforts to get an equal status for the Indian women are divided into three sections.

1. Efforts by Mahatma Gandhi during the National Movement.
2. Reform work by Women organisations.

3. Constitutional arrangements

Mahatma Gandhi included the reforms related to the improvement of women in National movement. After the establishment of National Congress, he kept on sending proposals related to the improvement of the conditions for women to British government. He inspired women to participate in National Movement.

Women organisations also put in tireless efforts to change the social status of Indian women. Though the Bang Mahila Samaj and Women Theosophical Society were trying to establish modern ideal for women, however their working area was restricted to local level. At National level 'Bharat MahilaParishad' (which was started in 1904 to fight for liberation of women) "Bharat Stree Mahamandal" established in 1910, Mahila Bhartiya Sangh organised by Annie Besant in 1917. Bhartiya Mahila Rashtriya Parishad started by lady Aberdon and Lady Tata in 1927 and "All India Women Conference" established in 1929 by Margret Cousins and others. The aim of all these organisations was to eradicate malpractices like – Pardha pratha (Parda system), Child marriage. To amend Hindu Acts and to raise issues like equal rights and opportunities for women.

Women in Post-Independence Period

After independence change could be seen in the condition of women. Though in the modern period new powers of social change has influenced the social position of women, however, it would be unfair to say that there had been positive radical change in their position. After independence special provisions were incorporated in the constitution to give women equitable position. The condition of women has changed considerably during the last decades, this change has occurred specially in some of the areas which were dominated by men, women has crossed the barrier, which were raised and has acted as the limiting boundary for them.

To assess the status of Indian women since Independence till present times we need to know their influence in social, economic and political spheres.

The analysis of the status of women in India

during last decades astonishes the social scientists reason being on one hand is that, women has started going out of their home to work, they look to be aware of their rights and legal protection, they have been expressing their views time and again from various platforms, yet they are suffering because of the double mind-set of society.

Since last two decades, there had been directly or indirectly continuous pressure on them to contribute financially towards economic strengthening of home and family, to earn money, to involve themselves in some work which generates money on the other hand the expectation remains from them that they will fulfil the domestic responsibilities as well, this has been a general belief right across the young generation to middle aged people. The research by “Children Movement for Civic Awareness (CMCA)” speaks that most of the youth of the country (57 percent) believe that the women should primarily take care of family and kids, but this thought accepts this and along with this they emphasised that women should move out of their homes for work because of this dual thinking, women of the country are becoming victims of depression.

The simplest and easiest way to determine the status of women in any society is by her capacity to take decisions. This capacity can only be developed when women are self-dependent, but this self-dependency has arisen as the biggest challenge. General consensus is that women have become more self-dependent during the last decades, but the various researches negates this fact. According to the study conducted by the World Bank, women share as a work force has registered sharp fall. This fall or drop was upto 12-14 percent between the years 2004-05 to 2010-11. The reason being that for the women involved in work other than agriculture has been no safe opportunity and prospects of employment for them near their homes. Nobody was able to give reasons for this decline, but it is evident that there has been a lack of sensitivity towards women at workplaces in India. The self-dependency of women is not only an initiative to strengthen family economically, but it is also the most important factor to maintain her self-confidence, there has been a

section of Indian male dominant Society, which is not only strongly opposed to this freedom and to maintain a false ego of their supremacy they do not hesitate to go to any extent, they know well that the women do not generally resist the physical, mental and vocal atrocities committed against them, as in Indian society the value of so called honour and prestige is more than the life.

From common to elite section of Indian society any of the problems of women are not dealt with sensitively. Only three percent of institutions pay attention towards the safety security of women in their offices. The surprising fact is to note that most of the working women in Mumbai, have no knowledge regarding a law against the Sexual Harassment at the work place. It has come to know from the research conducted by a private agency named “Comply karo” that 86% of institutions do not know about the Sexual Harassment of women at work place (**Prevention, Prohibition and Redressal Act-2013**) of central government.

The involvement of Indian women in the politics of the country speaks about their actual status. If we talk about Indian politics than when the first Loksabha was convened after independence in 1951 it had 22 women members and in 2014 parliamentary elections 66 women won and have reached parliament. The report of the Inter Parliamentary Union (IPU) informs that the presence of very less number of women public representatives in Indian parliament or Vidhan Sabha is an indication of discriminating political mentality.

It is true that women have got their rights, but they are not free to use them. Various researches tell us that women are stopped to use their right to enter politics in India. Efforts are being made to stop them through physical violence or by the threat of violence.

Since independence, many constitutional measures and schemes had been implemented to improve the status of women. In seventh five year plan, a concept of 27 beneficiaries oriented schemes started by the ministry of women and child development. Where in eighth plan (1992-97), it emphasised to ensure the free flow of funds for the correction of gender scenario and general

development areas for the women. In Ninth five year plan Female component schemes were adopted as major work policy and in Tenth five year plan, to end gender discrimination and to convert this commitment into budgetary commitment by emphasising towards “Gender Budgeting”. In the vision document of Eleventh five year plan a commitment to remove the disparity and sexual discrimination was made. The aim of twelfth five year plan is also to end sexual discrimination.

Indian women have been on endless (Journey) travel since the Vedic civilization till date passing through various stages lot has changed during this journey but the patience, tolerance, fighting spirit and vitality of women remained unchanged. Probably these are the reasons that despite of various obstacles women are establishing their own identity and this is their victory.

Position of Women in Rajasthan

Rajasthan had been associated with a special type of socio-political system that is feudalism. It was feudal society, developed on certain specific basis. Therefore the analysis of women of Rajasthan cannot be done keeping it away from the feudalistic environment which relates to the regional social structure.

To know about the status of women in Rajasthan three facts in view of the oretical and conceptual analysis. First fact being related to the unequal and the low status of women within the social structure. Second fact is related to the worldwide movement that wants to change the status of women through the process of empowerment and the third fact relates to the 73rd and 74th amendment of Indian constitution, which for the first time in the history has given Indian women specially schedule caste and schedule tribe women reservation in Panchayati Raj System.

Analysis of Women in Rajasthan in Historical perspective—Before analysing position of women in Rajasthan it is essential for us to understand the social structure and social life of Rajasthan. Basically the social structure of the country since the Vedic period has maintained its

existence on the basis of these arrangements which mainly include Varna Vyavastha, Joint family system, Varnashram, Sanskar. The basic structure of social and family life of the country was the basis of social and family structure of the state, many proofs in this regard are found by the approach of the Medieval period.

As we have learned from the study of status of women in India that during Vedic period the status of women was honourable by all the perspectives. During the long period of *Dharmasutra*, *Smruti* and *Mahakavya*, *Puraankal* (Puraan period) many social changes took place that has slowly brought the status of women down. She was unable to search her existence passing through various stages untill the 18th century.

In reference to Rajasthan, the medieval period was the time when on the one side feudalistic structure become stronger and the other side Muslim attacks took place and these two factors directly or indirectly had made the position of women more painful.

Family is a central unit of social structure. Social scientists and historians believed that in the past Rajasthan probably had matriarchal family structure. The information obtained from the remnants of Aahar and Kalibanga civilisations is behind this fact, but by the passage of time and with the start of the agricultural age patriarchal system took up its shape in the society. As in the whole of the country the patriarchal system has reduced the importance of women in Rajasthan.

Various researches inform that in the initial years of patriarchal system, though the birth of girl child was not an occasion of happiness and celebration yet she was not neglected after her birth. Slowly the birth of girl child was considered as bad luck and it was found that many a times the girl child was exterminated immediately after the birth in Rajasthan.

Since the Vedic period class system has its importance in our social structure and by the passage of time the distorted form of this class system became the caste system. The ample amount of proof regarding this fact is found in old literature and

literary documents of that time. In state the stratification of the caste system in hierarchical order is clearly visible. This system of social stratification in the state has influenced the status of women. The most powerful and influential ruler of the State in the Rajasthan state and their descendants or the descendants of other Rajput class holding jagirs or land ownership (provinces) This morality in this feudal system eyed women and land in same stature. During this feudal system, multiple marriages were on climax. The four walls of the house were decided to be the boundaries of the life of women. To stand for freedom, equality, rights was unimaginable for the women of the state.

If we discuss about the rights of women regarding property, we will find that the parameters decided by the religious scripture stands as such in Rajasthan. The main basis of an economic system in Rajasthan was agriculture and women work equally as men in the fields. Women of state were involved not only in agricultural work, but also in rearing of animals, sowing of the fields, spinning, making of clay pots etc.

In the Indian culture presence of Sanskar or sacrament makes a person or material useful for work, meaning that Sanskar, are those customs which make him qualified for the work. Women were deprived of all the rights for performing any sacraments related to knowledge about the development of intellect and the education which enlighten life like; *Vidhyarambh* (Initiation of Education), *Upnayan sanskar* (Thread ceremony), *Vedaadyan* (Study of Vedas), concurrence of vedic mantras for accomplishment. It is clear that the development of individual, progress and intellectual flourishing was related to the man only.

In the absence of systematic, creditable research and data it is a very difficult job to analyse the ancient education system in Rajasthan. Education has been described as the source of infinite knowledge and livelihood in “Madhumalti”. Many provinces of Rajasthan had schools for primary education; they were called UPPASSARA, POSAL, MAKTAB etc. In reference to education it was clear that with the approach of the medieval period the

right of education for women were withdrawn in Rajasthan, because of prevalence of lots of hindrance to the women. There were no separate schools for girls in Rajasthan, although the royal and middle class families called teachers at home for their women folk, but the subjects they studied were music and painting etc. One of the biggest obstacles in women’s education was the malpractice of child marriage. Rajasthan was amongst the states which had very high figures of child marriage as compared to other states.

In medieval period practices like Child marriage, Pardha system, and Girl child foeticide were depriving women of their human rights, but Satipratha was a blotch on humanity. In the name of women chastity, character superiority and to maintain and carry the traditional Indian culture, the complete personality of women was hypnotised so that she herself terminates her life after the death of her husband. The practice of ‘JOHAR’ was declared glorious prideful tradition by the powerful, rich and the nurturer of the male dominant system and by all means women were compelled to leave widowhood and to burn herself along with a funeral pyre of her husband. It is noteworthy that Raja Ram Mohan Roy objected strongly to the system of Sati Pratha and has remarked that there has been no description regarding Sati Pratha or system in the Vedas and in any religious scripture, thus it will be wrong to call that Sati Prathais as per the Religious scriptures.

When we, discuss about the evil practices in relation to women during the medieval period the state’s name is associated with a practice of branding woman as a witch known as the *Dakanpratha*. This practice was considered as superstition, but the fact of this practice has been much more than a well thought and planned design. Researches unveil that most of the time the women declared, a witch (Dakan) was the one who had been living alone as a single or a widower and the other member of her family, relatives or the influential, powerful man had an eye on her property and wants to grab her property. Such vulnerable women were branded and declared *Dakan* or witch through Pujaris, Priests or *Tantriks*, etc. and because of this cruel practice

ultimately the women were harassed to an extent that they die, unfortunately even today we get such news, time and again from the far flung backward areas of the state.

While analysing women of Rajasthan in historical perspective, it becomes mandatory to discuss in reference to Bhakti period. Bhakti movement was born against the malpractices prevalent in the society.

In this tradition of Bhakti movement there had also been many saints in Rajasthan. Some of the main saints were Sant Raidas, Jambhoji, Ramcharan Dadu, Dhanna, but to understand the position of women the most noteworthy name is that of *Meera Bai*. During the medieval period when women were compelled to spend their lives within the boundary wall of their homes, At that time, Meera Bai broke all the social bondage and dedicated herself in god's devotion and wrote poetries praising the lord. In her poetry reference of leaving behind social bondage, shame and to jump or to break the family limitations. Here her behaviour of devotions was based on spiritual equality, and it was a direct challenge to women's subjugation.

Efforts for Social Change

As a result of British rule in India there was a change in traditional feudal social structure. Establishment of English courts has greatly restricted the control and power of Feudal lords.

Arya Samaj has contributed remarkably as an initiator of change in Rajasthan. While they greatly emphasised on education and has started number of schools, which opened new doors for women's education.

Because of an effort of social reformers British government wrote letters to the then rulers, to end *Dayan Pratha* (Witch Practice) thus in 1853 the Udaipur State declared this practice illegal and to be punished by imprisonment to the people involved in such crimes. The then Jaipur, Kota States also declared this practice as illegal.

In 1877 against the malpractices such as polygamy, child marriage, widow marriage prohibition a meeting of 32 main feudal lords

(samants) and state officers was held and was decided to form rules regarding marriage and 'Desh Hiteshi Sabha' was formed. This was the organisation through which the rulers for the first time has taken steps for the welfare of women and has formulated rule related to the marriage.

In 1887 "Rajput Hitkarini Sabha" was formed by Walter and the resolutions and proposals of state representatives were passed. No central organisation could be formed in state, but many self-service institutions were formed Rajasthan Seva Sangh in Ajmer, Marudhar Hitkari Sabha of Marwar. The local State council institutions created public awareness. Only because of the pressure of social reformers the British officers compelled the rulers of Rajasthan to stop an inhuman practice like Sati Pratha, it resulted in the initial objections by the Rulers of Jodhpur and Udaipur but later gradually all the rulers of Rajasthan, the Rulers of Jodhpur, Udaipur and other rulers also joined and agreed. First of all, in 1822 at the Bundi burning of widows (Sati Pratha) was declared illegal, later in Alwar in 1830, in Jaipur in 1844, in Dungarpur Banswara and Pratapgarh in 1846, in Jodhpur and in Kota 1848 and in Udaipur in 1860.

Killing of girl child was also opposed by the State. According to "Khyat" of Bankidas, in 1836 Maharana Rattan Singh organised a summit meeting of all his administrators and made them take an oath that they will not kill their daughters, later on the British government has declared this as a murder and tried to stop the practice of killing Girl Child. Subsequently, in 1834 the then Kota State, after that in 1837 Bikaner, in between 1839 and 1844 Jodhpur, Jaipur and in 1857 the then Udaipur states declared it illegal.

Status of Women in State after Independence

After independence various constitutional arrangements and legal provisions were made keeping in view the equality, safety, security and welfare for women these provisions played an important role in raising the status of women, this doesn't mean that these legal and constitutional

provisions changed the status of women completely but this does make it easier for Indian women to get their rights. After independence, there has been a change in the status of women of Rajasthan. The indicative figures related to education, health, social justice show positive progress, but they are still less than the national level, for an example, according to the sex based data (SRS 2011) the female child death rate 533 per 1000 live birth. General sex ratio, which was 921 females per 1000 males in the year 2001 has improved to 926 in the year 2011. Sexual indiscrimination hurts the dignity of women. It is a bitter truth that right from the inception of an embryo in the mother's womb to every stage in the life of women question of position, safety and protection deepens. It is also true that with the economic development and technical progress thinking of most of the people has not changed.

As in other areas of India the sexual discrimination against women in every field of life is also reflected in Rajasthan even today, child marriages are performed in Rajasthan, there has been gradual improvement with the State efforts. The figures of age at marriage clearly indicate that one in every five women (21.09%) was married at the age lesser than the legal age of 18 years for marriage and this ratio was much higher in rural areas (26 percent) than urban areas (9 percent) Prohibition of child marriage has become the primary responsibility of State government. In addition to strict compliance of statutory rules effort are being made to stop this practice through public awareness in the state. It is not easier to eradicate this malpractice which has ingrained in the roots for the centuries, but with the consistent effort of state government the average age has risen to 19.7 years (According to AHS 2010-11), but still in the rural areas of Rajasthan every fourth girl child gets married at the age lesser than illegal marriageable age.

After independence, two important laws were enacted, they were formed for the safety and protection of women, first being Anti-Dowry Act and the second related to the protection from domestic violence. It has been unfortunate for a State that because of the prevalence of traditional practices and

patriarchal systems, there has been an increase in the matrimonial and other gender related matters. About 46.3 percent of married women have complained now and then regarding the violence by the husband. In Rajasthan the role of married women in their family decisions is only 22.8 per cent and lesser in rural areas. There has been an increase in decision making capacity regarding education, but it is a surprising fact that the 57.8% of highly educated women has not contributed in family decisions (NHFS III, National Health and Family Survey III)

After the analysis of the above conditions the fact becomes clear that with an increase of efforts at family, social and government levels for health and nutrition, welfare of women and girl child, there has been a positive change in the condition of women in the State, though with social and economic development the condition of women in the State has improved but the gender inequality is visible in every field. We need to think about the means through which we can stop all types of discrimination against women and along with this it can make them capable of taking their own decisions. This is also an important fact that the women of the state should have equal rights in the services available and should have power to judicious control over the resources. A comprehensive and coordinated work has to be done by the justice enforcement agencies, citizens, society, government, medical service providers, families and communities to fulfil these objectives.

Social Consciousness

In the beginning of this chapter we have understood well that, what was the condition of Indian women from Vedic period till present times? We did come to know about the struggles they went through and are able to find ways to get rid of every form of social and gender discrimination through constitutional and legal levels. But along with all this, an important question arises that, Do women are really able to utilize their rights? Do they know about the government policies formulated by the central and state governments for their overall development? Do they know that their health, nutrition and safety are the priorities of the nation? The answers to these

questions are not possible in 'Yes' or 'No'. To analyse this subject seriously, we have to look at such type of example, those are related to social consciousness.

Meaning of Social Consciousness—

Generally by the social consciousness, we mean that in any country during any particular time period the dynamic awakening manifested in human society. It originates against negative sentiments like social injustice, exploitation, immorality etc.

In this section of chapter we will be discussing about the social consciousness of women, that's why here the social consciousness is relates to the awareness of rights women has under constitutional arrangements, and the consciousness towards these rights. It means the half of the population of the country is aware of their own rights? A thought towards and around this ideology of the women is their consciousness.

Women and Social Consciousness—Before analysing the social consciousness of women, we need to understand that even today in male dominant patriarchal systems, the constitutional rights for women are being challenged by the men and efforts are being made by the men to not to incorporate them as front runners. In spite of all the half population of the country, women consciousness is developing slowly that it is their duty to get the rights conferred by the constitution as because this is also a success of policy makers of the country.

While discussing the social consciousness in women we will focus upon some of the important points.

Talking about equality for women, political rights acquired by women seem to be all important and decisive; therefore it is appropriate to discuss this point first.

Two important rights conferred to women by the constitution of India are the voting right and eligibility to be member of legislative assembly the demand for voting rights for women was first made in 1917, but in 1918 the South Burro franchise committee has turned down this demand. In 1919 the government has given power to the State governments to implement their own separate law

regarding the voting rights for women. Such types of legislative rules were passed in Rajkot in 1923, in Madras and Uttar Pradesh in 1925, in Bihar and Orrisa in 1929. Thus the initiative to give political rights to the women continued, but in 1993 the reservation for women in the Panchati Raj system proved to be the milestone. Women did get reservation, but presence of women even on the first step of democracy was not easily acceptable to the male authoritarian society. Since the ages, man has treated himself as self-proclaimed ruler of male authoritarian society and has left no stone unturned to keep this under his control. For him this situation becomes very comfortable because in Indian society and especially in rural background women consider herself inferior to her husband in all aspects.

There are many challenges in the path of women Sarpanchs, firstly the lack of knowledge regarding the functioning of Panchayat and because of this they had to accept the directions of her husband or of the powerful persons of the village. But gradually this practice is changing. Educated women are aware of their rights and are trying to change this picture, Mamta the Head (Pradhan) of village Sindhare of district Dehradun (Uttarakhand) is one of them, she complained against her husband of the misappropriation of money by forging her signatures and now she takes all the decisions in Panchayat at her own. In spite of being aware of their rights women like Mamta has to face physical and mental violence.

This is as a result of an excellent work done by women Sarpanchs of various Panchayats of the country, that in mid of year 2008 centre decided that no women Sarpanch can be removed by passing no confidence motion against her before one and half year of her tenure.

It was noticed that many cases have come to light that to keep women Sarpanch away from power nonsense allegation were made against them and were removed from the post. This decision of government reflects the faith in the working capacity and leadership of women.

Not only women holding a seat of power, but also the women using their voting right are aware of an importance of her vote. Various researches

indicate that women voter like to vote for the candidate who is against the social evils, this includes many issues like the ban on liquor, schools for education in far flung rural areas, water facilities etc.

We will be wrong if we say that even today the women are indifferent towards their political rights. Woman has consciousness, but proper guidance is required. It was said in a study conducted by the United Nations and Centre for Social Research on Violence against women that there has been an increase in the percentage of women voters and women candidates but there is a decline of percentage in National Political Institutions. It was found in a study that the women are not allowed to avail the right to participate in politics. Efforts are made to stop them either by physical violence, abuses or by threats of violence in our country.

The role of women in Indian politics is a challenge in itself, because it has not been acceptable in patriarchal system even today. In such conditions if women get more and more opportunity to lead it will gradually change the condition from uncomfortable to comfortable, example of this being the presence of women in Panchayats.

When we talk about the consciousness of women towards their rights then the crux of this talk rests on the fact that, Do women have the capacity to take decisions? The capability to take decisions is an important measure of women empowerment. The development of capacity to take decisions is possible only when there is self-confidence within women. This capacity only develops when the women are self-dependent, but this “self-dependency” has arisen as a biggest challenge for women.

It is more important to know, which are the barriers in the awareness of their economic rights? Than to know how much women know of their economic rights. Constitutionally men and women has same and equal rights thus to an extent that the women have been given equal right in the parental property and along with this law gives an equal right to women as shareholder or a partner when the division of a property is to be done. But inspite of having these many rights daughters are not considered as the Head of a family. In relations to this

Delhi High court in his decision (2016) said that wherever there is an elder daughter in the family, she will be the Head of the family, with this judgement two facts become clear that women are conscious about their rights and they do not hesitate in knocking the courts door to get them, but an another aspect of this is why these rights are not given to them naturally? Why do women have to fight and struggle for them? In fact, this entire context need to be seen from two perspectives, first of all the women who are holding important positions in the country, was this journey easy for them why only these women was it easier for those who are economically self-dependent and secondly why the women's rights are neglected within the family circles? The basis of these two questions lies in the pleasure of power if we consider the power as only the political positions then we are wrong. The comprehensive meaning of power is a right to take all types of decisions at home or outside, this capacity to take decisions was considered to be the monopoly of male for the last hundreds of years.

In Hindu undivided family decision of division or purchase of property is taken by the head of family, infact initiatives have been taken legally to give women, their rights in parental property, but there has been silent resistance in most of the families in our country and the girls that has consciousness regarding this right were given indirect indication that if she ever try to use her financial rights than she has to break all emotional relations with her family. The somewhat similar example was seen when the female makeup artists were not allowed to establish in Bollywood (Mumbai film industry) by the male makeup artists. It is noteworthy that in the beginning of 2015 Supreme Court showed its displeasure regarding this issue, and this has led to an opening of doors for female makeup artists, but to stop them indirectly the membership fee and the conditions were hiked and raised.

It has been an unfortunate fact that for their every right women have to approach the courts, but this has been clear that it may be a small section of women of the country but they are socially conscious. It is natural that in coming times the number of such

women will increase, they are going to challenge the male dominant system for their rights.

Indian women fighting for the Political and Economic rights are also aware of their social rights; they have been resisting the malpractices prevalent in society. Even today in many states of the country the child marriages are organised clandestinely, this being the obstacle in the path of all the developments in women's lives, but the women of our country have become intellectually conscious, mentally strong and brave. Purulia, the most backward districts of West Bengal where the women literacy rate is the lowest in the country a 12 year old bidi labour Rekha Kalindi from this place has refused to get married and has shown ways to many other girls which are being married at a very young age, after the courageous step of Rekha, other girls from the poor families of same district Rukhsana Khatoon, Sakina Khatoon, Afsana and Sumeet Mahato refused to marry they all were between 11 to 13 years of age. 12 years old Afsana not only stopped her own marriage, but along with her friends saved almost 40 other girls from child marriage. Similar to Purulia district small girls in Rajnandgaon in Chattisgarh and Karnal in Haryana started a campaign against child marriage. A group named "Ma Baleshwari Kishori Balika" in Rajnandgaon district is going door to door to create public awareness to prevent child marriages.

Apart from child marriage, women are strongly opposed to the practice of defecating in open. It is a well-known fact that the practice of defecation in the open is an attack on the concept of empowerment. It is related to the health as well as to the respect of women and this being the reason that the voices of protest are also raised from the remote areas of the country.

In 2011 Janki Bai, who hails from the backward area of Chattisgarh started construction of toilets in every house of her village and established a model system of cleanliness. She was honoured by the Ministry of Rural Development for her work. In 2012 a woman of village Rattanpur of Madhya Pradesh left her husband's house after two days of her marriage because the house has no toilet. All these examples indicate that Indian women have

become aware and the level of social consciousness in them has increased.

The data by the National Family Survey (IV) verifies this fact. This survey showed that there has been a decline in the cases of marriage of daughters at the age of 18 years or less. Young girls are getting married between the ages of 20 to 24 years, whereas as per the survey of NFHS 2005-2006, 40% of girls were married at the age of 18 years or even less. Accordingly to this survey more than 60% or more daughters are getting married at the age of 24 to 25 years, this has become possible because since last 10 year the literacy rate has increased by 10 percent in Bihar. Similarly the marriage age of the daughters has improved in Haryana. According to the figures of NFHS (IV) the number of girls married before the age of 18 years is now less than 19%.

Having a bank account in her name is a major indicator of their social consciousness. An increase has also been registered in the age group of 15-49 years of women maintaining bank accounts. In the survey (NFHS) 2005-2006 it was 8.2 percent in Bihar which has increased to 26.4 per cent. In relation to empowerment of women Goa with 82.8 percent is ahead of all other states of the country. Tamil Nadu has surprisingly changed positively in this direction, now 77 percent of women hold bank accounts, whereas in NFHS 2005-06 survey their number registered was only 15.9 percent.

The most pleasant results which have come from the fourth NFHS survey is that the women as the owner of a house or land, defeating all the states, Bihar with women holding property being 58.8 percent ahead of all, where in Tripura the percentage is 57.3, this survey also revealed that women's participation in household decisions has increased. According to survey Sikkim in this matter by 95.3 percent is in the first place.

Survey of the NFHS IV shows that in the States where literacy level has increased, there has been an improvement in health, decisive capacity and decrease in malpractices like child marriage, domestic violence. As in Bihar the literacy rate was 37% in 2005-2006 survey, which has now increased to 49.6%. The apparent effect of this was that the

child marriages decreased. The number of women suffering from domestic violence between the age group of 15-49 years reduced down by 12 percent.

We have to accept that without education, women empowerment is not possible, that's why it becomes essential for us to discuss in detail the level of education of girl child in the State.

Girl child education in Rajasthan

Education is the only tool through which women can register her strong, equal and important role in the society. Education is the first and the fundamental means for social and economic empowerment. Radhakrishnan commission has said about the importance of women's education.

“Without a woman being educated, people of society cannot be educated.” If there is a compulsion to impart general education to either male or female, then this opportunity should be given to women only because by doing this it is certain that it will reach to the next generation through her. This statement of Radhakrishnan committee is literally true, that the women who is the axis of family, and she remains illiterate or uneducated. This is unfortunate for any country and Indian women in spite of struggle have always put in own efforts to educate herself. The country had a tradition of learned women like Maitrii, Ghosha, Apala, Gargi and Bharti whereas the doors of education for women were closed during the medieval period. Since then till today women has been struggling to get her historical status.

We have already discussed about the status of women's education, women's literacy during various stages in the first part of the chapter. Now we will know about the position of girl child education in Rajasthan.

Historical background of girl child education in Rajasthan—The decay of girl education in the State during the medieval period was very painful for the sensitive and intellectual people. Because of this, efforts for girl education started in the middle of the nineteenth century. The initial efforts for education before independence had no positive support from the British Government and the reason for it was also apparent. Whatever efforts were put in by the British

Government were to develop a lower class of worker for their administrative arrangements. The aim of that education was not a quest for knowledge, but to develop an army of workers who do have sufficient knowledge of English and can work as subordinates to their British officers.

In the then, Ajmer (Merwada) district in 1861 in Beawar and in 1863 in Ajmer, Vernacular Girl's schools was opened. Basically the Christian religious education was imparted in these schools. The opening and closing of schools because of negligible attendance continued until 1893.

Because of the negative attitude of British government towards the girl education, non-government schools were opened from 1878.

The British had put a ban on such schools in the then, Jodhpur and Alwar states and in some places refused to provide grants. Among all the obstacles, “Shri Savitri Kanya Pathshala” was opened on 4th February, 1914 in Ajmer. Founders of this school were Smt. Rampyari Chandrika and her husband Lalji Shrivastav. This educational institution started with two teachers and 15 students. A first primary school was opened in 1886-87 in the then, Bikaner State before the British administrated Ajmer Merwada region, there were 39 girls studying in 1889-90, 70 girls of Mahajan community were studying here in 1896-97. Hindi and sewing were taught in this school.

King of Jodhpur Raja Kumar Sardar Singh was sensitive towards women's education. He started Huson Girls School in 1866. There were 136 girls student in the year 1913. A school was opened in Bharatpur in 1919 but until 1930 there was not a single girl's school in Jaisalmer.

The position of women's education through schools became clear in the population survey of 1921. In spite of 46,59,493 women population out of these only 18,851 were educated. In the second decade of the 20th century the administrative reports of various States showed that the women education ratio was less than 0.1% percent. With the untiring incessant efforts of Smt Savitri Bhartiya the foundation of Maharani College was laid in Jaipur city in 1944.

Before independence Bherulal Gelda in 1916 established “Rajasthan Mahila Mahavidhyalaya” in the Mewar region. It was a revolutionary step towards the development of women. This school established in 1916 transformed into high school in 1944 by 1954 Bachelor Level education started. A Montessori school was also attached to this institution in 1943 and in 1976 Shri Durgawat Kala Evam Audhyogik Prashikshan Kendra was started.

It is an important landmark in the history of girl education in the State when Hiralal Shahstri established Banasthali Vidhyapeeth in 1935. Teaching started with six girls in rooms constructed of mud and without any basic infrastructure, passing through various phases it attained the status of University in 1983.

Along with the opening of girls’ schools there were noticeable efforts to create awareness regarding girl education in the state before independence. In the year 1935 Daya Shankar Shrotia organised 12 days “Charkha Dwadashi” programme to popularise Gandhi’s philosophy. During this meeting an announcement for the opening of an institution for women’s education was made and as a result of this announcement ‘Mahila Mandal’ was established.

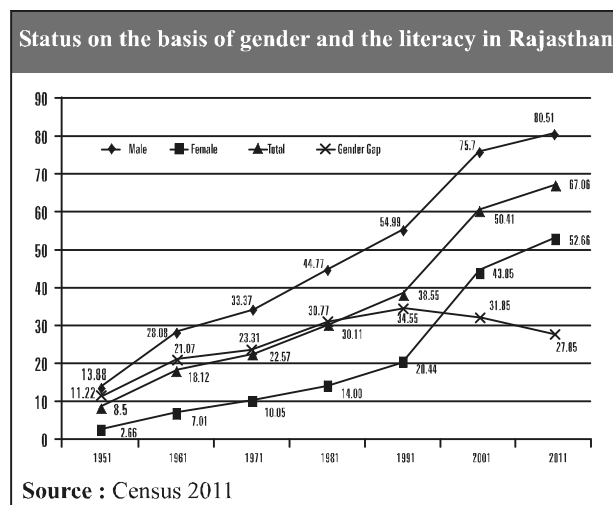
The unprecedented step taken by the Mandal was about starting high schools for women in which teaching and studies were free. In Udaipur during those days classes were conducted in eleven wards, and on 24th February 1941 library and reading room for women were also started.

Position of girl child education in Rajasthan after Independence—After independence the development of child education was the main central priority of the country. In first five year plan 2.29 crore were allocated for the state primary education. it was increased to Rs. 4.88 crore in second plan and Rs. 8.05 crore in third five year plan since then the government has been trying to develop and improve girl child education through various programmes and schemes this resulted in an remarkable increase in the enrolment of girls at the primary level. However, in the year 2010-11 where the girl child enrolment percentage was 45.9 at primary level, the boys were 54.1 percent. Among the age group of 11-14 years

girls in rural areas, leaving school in between or dropped out were 12.55 percent and the boys were 5.50 percent. It reflects the clear picture of gender discrimination.

Surveys indicate that there has been positive results in increase of women teachers, this has increased the enrolment of girls in school as it is between 2003-04 and 2011 there was an increase in ratio from 24.18 percent to 30.15 percent of women teachers, but there is an increase of 64.99 percent in the schools having at least one lady teacher.

To ensure education for all girls is a top most priority of the State government, but the deep rooted discrimination towards the daughters has obstructed its progress. The most unfortunate aspect is that this discrimination starts from their homes and it can be easily seen, among their parents, right from nutrition to the basic requirements parents differentiate between daughters and sons.



Child marriage and physical labour are the obstructive factors in the continuity of education of girls of the State and this being the reason that girls are not benefitted in that ratio from the present schemes and the various programmes run by the state government for girl child education as was expected and this being a worry for the State government that the women literacy rate is only 52.66 percent which is not only less than many States of India but also lesser than the Indian women literacy rate National average 65.54 percent. It will be wrong, if we say the conditions are completely disappointing because efforts achieve success, thus it is believed that in

coming time the government schemes and planning will culminate into positive results.

Government planning for girl child education in Rajasthan

Education is the basic mantra for human development this is an established universal truth known to everybody, since the medieval period and before independence, there has been no multidimensional efforts on the part of government towards the education of girl child because of this the girl child education couldn't progress speedily, accepting this fact the Central and the State governments has together put in many efforts to educate girls.

Some of the important schemes for girls' education implemented by the State government in the last decades for the girl child education are.

1. Special abled scholarship scheme—This scheme started in 1981 for the special abled students studying as a regular student in Government or Government approved educational institute, whose family yearly income is not more than 2 lakh rupees. The special abled students of these families and the special abled general and other backward class students studying in post matric classes gets the facility of fee reimbursement.

2. Gargi Puruskar (Gargi Award) (Junior Scheme)—This scheme started in 1998. Under this scheme the girls child securing highest marks in class VIII exam organised by DIET at Panchayat Samiti and district head quarter on continuing regular studies in class IX and X is awarded a certificate and 1000 Rs. every year.

3. Award for the Empowerment of the physically challenged girls—It started in 2005-06 under this scheme the physically handicapped, deaf, dumb and blind girls studying as a regular student in government school in class IX to XII are provided financial help of Rs. 2000/-.

4. Kasturba Gandhi Balika Awasiya Vidhyalaya (KGBV)—This programme started in the year 2001-06, presently 200 KGBV are running in the state, out of which 186 are in educationally backward blocks and 14 KGBV are functioning in

minority urban areas. In KGBV the girls from the schedule caste, schedule tribe, other backward classes, minorities and BPL families deprived of education are given higher primary level (Class 7, 8) quality education with residential facility free of cost.

5. Scheme of Transport Vouchers for Rural Girls—This scheme was launched in the year 2007-2008. The aim of this scheme was to provide transportation for the girls studying in government secondary and higher secondary schools in rural areas, Transport vouchers are given to them so that girls can use it for coming and going back from home to school. The distance between home and school should have to be more than 5 km and there should be a group of minimum five girls.

6. Encouragement Scheme for the girl students getting 75% or more Marks—This scheme started in 2008-09 under this scheme girls who score 75% or more marks in class XII gets one time Rs. 5000 from state government as encouragement award.

7. Chief Minister Higher Education Scholarship Scheme—This scheme was started in the year 2002 Under this scheme a scholarship for meritorious students belonging to lower income group and who has scored 60% or more marks in XII class of Rajasthan Board of Secondary Education and is not getting any other scholarship are given Rs. 500 per month or maximum Rs. 5000 per year for maximum 5 years.

8. Free cycle distribution scheme for girl student—In government schools, from the academic year 2015-16, all the rural or urban girl students taking admission in class IX will be given a bicycle, the aim of this scheme is to encourage girl education.

State government to encourage girl education is implementing various schemes, but inspite of this it is very essential to eradicate from the roots the feeling of discrimination towards girl child, which is still deep seated because without the progress of girl education we cannot imagine the progress of a country or society.

Different aspects of child labour, problems of child labour and remedies

Child labour is one such problem which is

being faced by the whole world. Children have been accepted as the builders of the future. UNICEF in its report accepts children as an important resource and emphasis that any investment in Human resource or Development of Human Resource should begin with children but this is not happening on the ground reality. Even today large numbers of children are working as labourer to earn livelihood for their families.

Chairmen of United Nations Child Labour commission Homer Folks said defining child labour, “any work done by children that interferes with full physical development and the opportunities for a desirable minimum level of education or to their necessary recreation. (Labour inquiry committee report 1946)

As per United Nation Organisation a Labour below the age of 18 years in child labourer. According to International Labour Organisation a labourer of an age of 16 years or below is a child labourer. As per the American Law a labour of an age of 12 years or below is a child labourer whereas in England and other European countries a labourer of an age of 13 years or lesser is considered child labourer. According to Indian Constitution any child within the age group of 5 to 14 years if work as paid labourer or repay family loans by working as labour is a child labour.

Origin of Child Labour

The origin of child labour was the resultant of a mentality of the capitalistic class to earn more on minimum investment because children are easily available as a labourer on minimum wages, that's why they have been put to work. The child labours were in dismal conditions, they were exploited physically and mentally. For the first time in 1853 this inhuman practice has come to light when the Chartist mission in England has drawn the attention of world to this. It was the time when writers Victor Hugo, Oscar Wilds etc., wrote on this issue and that has awakened the world. They emphasised the seriousness of this issue.

Sociologists have divided the practice of child labour broadly into four principles.

1. Neo-Conservative Principle—This principle says that the society considers children as material for use and investment and that's why they utilize their labour for their benefits. Scholar's like Huge, H.G. Levis, M.T.Fen, T.Akhtar, D.C. Couldwel etc. were the main supporters of this principle.

2. Principle of Socialisation—Social scientists like G. Rogers, Standing G. Mayor accepted this principle. According to this principle the child labour was incorporated as family activity, agriculture, domestic industry comes within this.

3. Principle of Disintegration of Labour Market—In the undeveloped countries the capitalist production system has divided labour market into two sections. Big farmer and small farmer the division of market on the basis of relation of owner and labour indicates the principle of disintegration of the labour market. This principle was supported by scholars like S.M. Gordan, C.Kate and Edwards.

4. Principle of Marxism—Marx's thought was that the child labour is an important part of the capitalist system. New technologies have increased the demand for unskilled and cheap labourers. Because of unemployment and to earn livelihood, children become part of group of Industrial labourers.

Figures of Child Labourers—The fresh statistics of 2011 in India depict that the 25.33 lakh children between the age group of 5 to 9 years works as a labourer for three to twelve months. According to census 2011 India has 25.96 crores of children in the age group of 5 to 14 years, out of these 1.01 crores are working as child labourer. If we analyse the number of child labourer per state we will find that Uttar Pradesh (21.76 lakh), Bihar (10.88 lakh), Rajasthan (8.48 lakh), Maharashtra (7.28 lakh) and Madhya Pradesh (7 lakh) including 5 major state has 55.41 lakh children involved in child labour. One of the child rights organisation claimed that by the child labour in India black money of 1.20 lakh crores rupees is generated every year. “Capital Corruption : Child Labour in India” a report by Bachpan Bachao movement reported that there are 6 crores child labour in India.

Expansion of Child Labour

The profession of Child Labour can be classified into four classes (a) Agricultural (b) Construction (c) Business (d) Household and personal services.

Most of the offences of child labour are found in unorganised industries and factories where mostly children are working. There are numerous such industries where the children are losing their innocence and childhood :

- Matchstick industries in Shivakashi (Tamilnadu)
- Precious stones polishing industries in Jaipur (Rajasthan)
- Tile industry in Jaggampeth (Andhra Pradesh)
- Fish industries in Kerala
- Handloom industries in Tiruvannatpuram, Virupur, Kanjipuram and Chinalampatti
- Bidi industries—Trishur (Kerela), Thiruchirapalli (Tamil Nadu)
- Carpet industry—Bhadoi, Mirzapur Patti area (UttarPradesh), Rajasthan and Jammu & Kashmir
- Glass Industry—Firozabad (Uttar Pradesh)
- Pottery work, Utensils of China Clay in Khurja (Uttar Pradesh)
- Lock industry—Aligarh (Uttar Pradesh)

Reasons of Child Labour

Numerous laws have been formulated to prevent child labour at national and international levels. Series of conventions and debates are being held to prevent this.

An important question arises. Why India, which has become an example of Economic Reinforcement on the world map is guilty of “Exploitation of Labour” of young children? There are some reasons for which child labour is still prevailing in the country even though there are numerous provisions to stop child labour.

(i) Economic Compulsions—Poverty which is widespread in developing countries is the primary root of this problem. There is a demand of child labourers in the labour market therefore, the parents send their children as a labourer to industries and for agriculture work.

(ii) Big size of Family—Families which comprises of a large number of members it is difficult to run a family with the income of a person, in such situation, the income of children becomes the source of livelihood of the family.

(iii) Cheap Labour—Many researches show that the expenditure incurred by the employer on hiring adult labour in comparison to that he spent lesser amount to get that work done by the child labour. Various studies show that by spending Rs. 20 per day on child labourer, their employers are earning lakhs of rupees. Above all the employers are free from the entire problem faced because of employing adult labour like that of labour unions, agitation and unrest against the exploitation faced.

(iv) Social Structure—In Indian society and especially in rural surrounding marriage takes place at an early age this leads to family responsibility, poverty and needs to earn for livelihood becomes the reasons for child labour.

Effects of Child Labour

Child labour has a direct impact on children's health. Child labour engaged in Matches and Fireworks industries works among toxic and hazardous chemicals such as potassium chlorate, phosphorus and zinc oxide. Private quarries in Meghalaya where children work in deep holes of the size as small as 90cms in diameter. Children engaged in glass industry are forced to work around the kiln at the temperature of 700° Celsius, as a result of working in such a gruesome condition these child labourer, become a patient of T.B., Cancer, Pneumonia respiratory disease, Skin disease, Photophobia and Asthma.

The children involved as child labour are not only at a loss of their health, but along with this their social and mental development also gets damaged. Merrill believed that because of the low income of family, children also has to work, thus they remain uneducated, because of the poverty the desires of these child labourers are not fulfilled, thus they take refuge in crime. All the psychologists and criminologists believe that there has been close relation between child labour and crimes committed by children

Government Policy on the Issue of Child Labour :

Child Labour Committee—For the first time in 1979 the government formed a Gurupadswami committee to study the problems of child labour and ways to overcome them. The committee studied the problems in depth and has suggested some long term recommendation; the committee was of the opinion that as long the poverty persists in the country it won't be easy to eradicate child labour completely. It was also thought that the only option to ban child labour in certain dangerous areas and to monitor and control the conditions and to bring improvement in it. The committee has recommended that to deal with the working children's problems, legal policy point of view is required. On the basis of Gurupadswami committee recommendations in 1986 Child Labour (Prohibition and Regulation) Act was implemented, as per the point of view of committee in 1987 a National Policy on Child Labour was prepared. Child Labour Committee in their report has specially emphasised on this that to solve the problems of the children involved in work it is necessary to adopt a policy of holistic point of view. Committee recommended that in the place of present prevalent law to check and regulate Child Labour a detailed and comprehensive law is to be made and for child to do any work the minimum age should be raised to 15 years.

In September 1990 the Ministry of Labour with the help of UNICEF has started a Child Labour cell in National Labour Institute its aim is to collect information related to Child Labour and to work for their liberation.

Government constitutional policy for eradication of child labour Prevention

- Child Labour Act 1986 : Prohibits the employment of children below 14 years of age in 18 occupations and 65 processing activities.
- A technical advisory committee was constituted to suggest the inclusion of profession/business and processing in the scheduled list.
- A person infringing the provisions and

employing any child will be subjected to imprisonment along with fine, the duration of imprisonment will not be less than 3 months and can be extended upto one year, or a penalty not less than Rs. 10000 which can be increased to Rs. 20000 or imprisonment and a penalty together (Section 14)

Provisions : By the following articles in the Constitution of India attempts have been made by the nation to liberate child labour from the hellish life.

§ Article 23 : Prohibition of trafficking in human beings and forced labour : Through this article trafficking of Human beings and any type of forced labour is prohibited.

§ Article 24 : Prohibition of employment of children in factories : Any child labour below the age of 14 years is not allowed to be employed in any factory or mine.

§ Factory Act 1922 : As per this act anybody below the age of 15 years is considered as a child and the working duration (with half an hour break for rest) is decided to be 6 hours.

§ Factory Act 1948 : Anybody who is 14 years of age can be kept on work and working hours has been amended 4.5 hours and with interval 5 hours.

§ Mine Act 1962 : Under this act a child below the age of 15 years is not allowed to be employed for digging underground or in open mine.

§ Begging Act 1959 : to prevent begging by the children and if found begging can be detained up to three years in beggar's home. Under the provisions of this act a person who solicited or exploited a child to beg for alms, can be sent to prison for a minimum of one year and maximum of three years.

§ Plantation Labour Act 1951 : Under this act the minimum age for employment was considered as 21 years.

Child Labour (Prohibition and Regulations) Act 1986—The main aim of this act is to prevent children put to work in some of the jobs those who had not completed 14 years of age and to regulate the conditions for working of children in other jobs. There has been provision in this act that no child can

be put to work between 7 P.M. to 8 A.M. Under this act except the family occupation or the work at a recognised school based activities, children are prohibited to work in the following occupations :

- (a) Transportation of goods and post by railways.
- (b) To pick coal pieces from the ashes in the railway premises, cleaning of ash pits.
- (c) Food management agencies in railways.
- (d) Construction related work very near to or at railway stations or on railway lines.
- (e) Dockyards.

It is also prohibited to put children for work in following industry/occupations—Bidi manufacturing, carpet weaving, cement manufacturing and packing in sacks, cloth printing, painting, extracting and cutting of mica, match manufacturing, explosives and firework material, soap material, building industry, colouring of leather and cleaning of woollen.

Child labour (prohibition and control) amendment May 2015—Child labour act (prohibition and control) 1986 was amended on May 2015. After this amendment, children are to be employed only in the risk free family enterprises. They are allowed to work in television serials, films, advertisement, games and sports with a condition that this should be after time duration of the school.

Child Labour : An Analytical Point of view

In spite of numerous constitutional provisions in relation to child labour it is still prevalent in India. This is a matter of concern for this sensitive class of a country. Usually on the question of child labour a finger is raised towards the slow speed of legal Redressal and administrative lethargy, but only having a law cannot solve the problem or will make the future of child secure. During the decade of 1990, America has put a prohibition on import of carpets from Nepal. This resulted in the children employed in carpet manufacturing business become unemployed and was diverted to shady businesses. Same is the case of children employed by the cloth industry in Bangladesh, they started working on the dangerous job at stone quarry and breaking of stones. This is certain, that whenever the efforts to remove children

from their work by ignoring the aspects associated with them, there will be negative results.

The problem of child labour cannot be tackled merely by formulating laws because poverty and the large size of families are two reasons which compel the small kids to unwilling labour. An important fact is that almost all the child labours had consent of their parents more than that they are rather providing financial support to their parents. The fact is that the financial and emotional compulsions are so deep that it is difficult to refuse the earning opportunities. Actually a working policy which is preventive, deterrent, remedial, rehabilitating, curative is required to make a Child labour-free India. A large section of intelligentsia assumes that if child labour is educated then the problem of child labour can be solved, but the truth is beyond this, because only bookish education will not guarantee employment to the children fighting economic problems as the need of today is of employment oriented programmes which along with education can make the child a skilful, in a nutshell which makes their prospective future bright. But this education should continue uninterrupted. It is essential that during this period their parents should be provided with employment, otherwise under the load of economic compulsions they will transfer this responsibility on the shoulder of their children.

To increase awareness regarding child labour community participation, alternative and efficient social economic rehabilitation are required.

Important Point :

In this chapter, we came to know about the status of women and social consciousness in India and Rajasthan and the state of girl child education in Rajasthan; along with this the problems of child labour.

The important points are as under :

- Since the birth of Indian culture, the position and respect of women were considered equal to man.
- During medieval period all the rights of women were denied. Women were deprived of all the rights during the medieval period. The medieval period was the period during which women were deprived of all the rights.

- Social reformers like Raja Ram Mohan Roy, IshwarchandraVidyasagar worked towards the improvement of the status of women.
- During the Medieval period in Rajasthan, malpractices like child marriage, purdah system, and girl child foeticide deprived women of human rights.
- In 1887 Walter formed Rajput Hitkarini Sabha an organisation was formed of the state representatives. A proposal was passed to ban polygamy and to decide the age of marriage.
- With the constant and continuous efforts of State governments, the average age of marriage has gone up to 19.7 years as per the report of ASH 2010-11.
- In 1993 women got reservation in Panchayati Raj system.
- As per NFHS IV data, there has been a fall in the marriages of girls less than 18 years of age. According to this survey, there has been an increase in the number of women maintaining a bank account in the age group 15-49 years.
- Between 2003-04 and 2011 there has been an increase from 24.18 percent to 30.15percent in the number of women teacher. The state women literacy rate is 52.66 percent is not only lesser than other states of India, but also lesser than national women literacy rate which is 65.64 percent.
- As per the data of 2011, 25.33 percent of children between 5-9 years of age work for 2-3 months per year.
- According to Indian Constitution, child labour is, a child between 5-14 years of age who works as paid labour or contributes through work to repay family loans.
- The big size of families, cheap labour and the social structure are the main reasons of child labour.
- In 1986 Child Labour (prohibition and regulation) Act was implemented.
- In May 2015 Child Labour (Prohibition and Regulation) Act was amended.

Questions for Practice

Objective Type Question

1. When was Brahmo Samaj established?
(a) 1828 (b) 1820
(c) 1819 (d) 1825
2. When was Hindu Marriage Act passed?
(a) 1976 (b) 1966
(c) 1937 (d) 1955
3. “Desh Hiteshani Sabha” was established under the chairmanship of
(a) Maharaja Sajjan Singh
(b) Maharana Rattan Singh
(c) Maharana Jai Singh
(d) None of the above
4. In which year “All India Women’s Conference” was established?
(a) 1929 (b) 1920
(c) 1919 (d) 1918
5. In 1866 Huson Girl’s school was started by the—
(a) Maharaja Sajjan Singh
(b) Raja Kumar Sardar Singh
(c) Maharana Jai Singh
(d) Maharana Rattan Singh
6. The profession of child labourer is divided into how many classes.
(a) Five (b) Four
(c) Three (d) Six
7. Human trafficking and forced labour is prohibited by which Article?
(a) Article 24 (b) Article 23
(c) Article 28 (d) None of the above

Very Short Answer Type Questions

1. During which period the status of women was considered equal to man in Indian culture?
2. Write name of K.M. Pannikar’s book.
3. Who established Brahmo Samaj?
4. When was child marriage Act. (Sharda Act) passed?
5. By which amendment of constitution of India women got reservation in Panchayti Raj system?
6. According to the National Family Health

- Survey (IV) women of which State has the largest number of bank accounts in their name?
7. What is the present “women literacy rate” of the State?
 8. When and where “Shree Savitri Kanya Pathshala” was established?
 9. Who established “Rajasthan Mahila Vidhyalaya”?
 10. Children of which age are considered as Child labour according to constitution of India.
 11. In which year child labour (Prohibition and regulation) was implemented?

Short Answer Type Questions

1. In what words the status of women has been discussed in Atharv Veda?
2. Who and when was the First Bhakti Movement Started?
3. Write the name of important women organisations?
4. In tenth five years plan what are main provisions for women?
5. Which states declared burning of widow as illegal in Rajasthan at that time?
6. Which king, where and to whom has administered the oath to not to kill the girls?
7. When was the demand for voting rights to women accepted?

8. When and where the initially two girls’ schools were started in Rajasthan?
9. What is Chief Minister’s Higher Education scholarship?
10. What are the main principles of Child Labour?
11. When and which committee was constituted for the first time for the problems of child labour?
12. What is Factory Act, 1948?

Essay Type Questions

1. Analyse the status of women in India according to the historical point of view?
2. What were the efforts undertaken to improve the status of women in Rajasthan?
3. What do you understand by social consciousness? Do women of India are aware of their political and social rights?
4. What are the schemes for girl education in Rajasthan? Write in detail.
5. Write about the position of girl education in Rajasthan after independence.
6. Discuss the reasons of child labour and its ill effects.

Answers

1. (a)
2. (d)
3. (a)
4. (a)
5. (b)
6. (b)
7. (b)