

1: The Vital But Undervalued Role of Women in Ancient Chinese Culture

China has a rich educational history dating back more than three thousand years, but women did not become part of the mainstream education system until the last sixty years. The Confucian ideology, which has been deeply rooted throughout Chinese history, confined females to an oppressed social.

Check new design of our homepage! They were often humbled and humiliated before men. They were not allowed to attain literacy. They lived their life according to the Confucian principles, which put them at a lower standing than men. Historyplex Staff Last Updated: Jul 28, Role of Women in Ancient China The women in ancient Chinese culture lived according to the rules set by Confucius in his analects. According to Confucius, women were not equal to men and were not worthy enough to gain literacy and education. For almost two thousand years, the life of the Chinese woman was unbearable. During the years of growing up, a Chinese woman was expected to listen to her father and other male members in the family. Although this mostly happened in the poorer classes, daughters were often sold, and would most likely end up in brothels. Women in ancient Chinese culture were often humiliated. If a baby girl was born, there were some strange customs that were practiced. On the third day after her birth, a daughter would be placed under a cot and given a piece of broken pottery to play with, and her birth was announced by giving an offering to her ancestors. Placing the baby child under the cot denoted that she is weak and she should humble herself before men. The broken pottery meant she must be laborious, while giving an offering to the ancestors denoted that one of her primary duties is to worship her elders. After marriage, an ancient Chinese woman would have to be subservient to her husband and was not allowed to raise her voice. It is said that men were allowed to have more than one wife. However, if the husband of a young Chinese woman died, she was not allowed to remarry. The penalty for breaking this rule was usually the death penalty. The main purpose of women in ancient China was to bear sons. However, this does not mean that women had no respect, as their role as daughters, wives, and mothers were important, and it was expected that a woman should be properly honored by her children. While few women from noble or rich families got the chance to become literate, those from poorer classes had absolutely no chance. The only training they ever got was to cook, clean, and work to nourish their children. Women could learn to sew, or weave, and their products were sold to gain extra income for the family. It was also common for the wives of farmers to help the men out in the field. Many of the girls were forced to enter the sex trade. On rare occasions, a few lucky girls could become courtesans due to their talents. Such courtesans would learn to become singers, poets, dancers, and companions for men of higher social standing. Such men would sometimes take these women as their concubines or as a wife. Foot Binding It is commonly thought that this practice began in the 9th century during the reign of the Tang dynasty, and it continued all across the country till it was eventually banned in This practice began due to the fact that small feet were considered to be a sign of great beauty, and women with bound legs were more likely to get a husband of higher standing. Such women were rarely expected to work, and were primarily a status symbol for their husbands. Famous Women in the Ancient Chinese Culture Although the situation for women in China seemed bleak, a few women rose above the standards of society and made huge names for themselves. Here we will look at a few of these famous women who lived in ancient China. Empress Wu - Remember, the women in ancient Chinese culture had no right to express their thoughts and feelings. Empress Wu challenged the rules of Confucius when she became the Empress to rule China. During her reign, she elevated the position of women. The court scholars were asked to write biographies of famous women of China and rest of the world. She established matriarchal rule in the country. According to her, an ideal ruler is one who rules his empire like a mother who dotes on her children. Chinese Buddhism attained its glory under the reign of Empress Wu. She replaced Daoism with Buddhism. Many gifted scholars from around the world were invited to China. Many Buddhists temples and cave sculptures were built during her period of rule. She died at the age of eighty, due to natural causes. Xi Shi - This legendary beauty of ancient China was the daughter of a tea merchant. She became popular because she was responsible for the fall of the kingdom of Wu. The king was forced to serve the prince for couple of years, before he was released from bondage. On returning, he asked his

court to summon the most beautiful woman in his kingdom. The king approved the beauty of Xi Shi. She was taught royal etiquette and sent to entice the prince of Wu. The prince was enchanted by her beauty and spent most of his time with her, neglecting his responsibilities. In the meantime, the King of Yue attacked the State of Wu and annexed it to his kingdom. Xi Shi soon disappeared from public life to lead a secluded life. She is one of the women of the ancient Chinese culture, who is remembered even today. Nushu Since education was forbidden to women, they invented various ways to overcome these limitations. Nushu was a secret language that was developed by the women of the Hunan province over a period of many years. The specialty of this written language was that it was very different from the language used by men, and was understood only by the group of women who used it. The knowledge of the language was never shared with men, and was passed through various generations by grandmothers, mothers, aunts etc. It was a great comfort to women who could secretly share their feelings with kindred spirits. While there is no doubt that women were treated badly in ancient China, one cannot ignore the fact that they have made immense contributions to Chinese society, and have helped in shaping China into the powerful nation that it is today.

2: Female education - Wikipedia

The lives of women in China have significantly changed throughout reforms in the late Qing Dynasty, the Republican period, the Chinese Civil War, and rise of the People's Republic of China, which had announced publicly on the commitment toward gender equality.

Chinese marriage Mother carrying two children, Traditional marriage in prerevolutionary China was a contract between families rather than between two individuals. During the time of the Han Dynasty a marriage lacking a dowry or betrothal gift was seen as dishonorable. Only after gifts were exchanged did the real steps continue on, brides were taken to live in the ancestral homes of their husbands. Many families during this time followed the Confucian teachings regarding honoring their elders, these rituals were passed down from father to son and so forth, official family lists were made up that contained names of all the sons and marital wives. Thus, brides who did not produce a son were written out of family lists and forgotten. The law "was intended to cause Family planning is practiced". The bride price custom has transformed into providing gifts for the bride or her family. In , there were almost 40, women registered in Chinese-foreign marriages in mainland China. In comparison, there were less than 12, men registered in these types of marriages in the same year. The New Marriage Law of allowed women in China to be able to divorce for the first time in China, which allowed women to leave husbands who had these extramarital affairs. Today, women who discover their husband has a "second wife" are less tolerant and now have the ability to ask for a divorce. Sudden industrialization in China brought two types of people together: Some rich businessmen start relationships with these women, known as "keeping a second wife" *baoyinai* in Cantonese. Even if the wives do move to China with their husbands, the businessman still find ways to carry on affairs. Some wives go into the situation with the motto "one eye open, with the other eye closed" meaning they understand their husbands are bound to cheat, but want to make sure they practice safe sex and do not bring home children. Other women fear for their financial situations. Unlike previous generations of arranged marriages , the modern polygamy is more often voluntary. There is a derogatory term for women who are not married by the time they are in their late twenties, *sheng nu*. With these pressures to be married, some women who have very few prospects willingly enter into a second marriage. Sometimes, these second wives are promised a good life and home by these men. Oftentimes, these women are poor and uneducated so when they split, they have very little left. Sometimes these women were completely unaware that the man was already married. Policies on divorce[edit] The Marriage Law of empowered women to initiate divorce proceedings. These requests were mediated by party-affiliated organizations, rather than discredited legal systems. Minan, a trial attorney in the Civil Division of the U. Department of Justice and a law professor at the University of San Diego, argue that the Marriage Law of allowed for much flexibility in the refusal of divorce when only one party sought it. During the market-based economic reforms, China re-instituted a formal legal system and implemented provisions for divorce on a more individualized basis. The Chinese Marriage Law was amended in to offer mediation services and compensation to those who subjected to domestic violence. Domestic violence was finally criminalized with the amendment of the Law of Protection of Rights and Interests of Women. Female primary school enrollment suffered more than that of males during the Great Chinese Famine – Although the percentage of illiterate women decreased significantly from 88 percent to 15 percent, it is significantly higher than the percentage of illiterate men for the same age groupings. Health care was tailored to focus on men. Health care policy required all women workers to receive urinalysis and vaginal examinations yearly. The phenomenon of the missing women of Asia is visible in China. The ratio of men to women in China is much higher than would be expected biologically, and gender discrimination has contributed to this imbalance. Sen attributed the deficit in the number of women to sex-selective abortion, female infanticide , and inadequate nutrition for girls, all of which have been encouraged by the One-child policy. However, information on cervical cancer screening is not quite available for women in China.

3: Govt. White Papers - www.enganchecubano.com

An overview of women's roles in Chinese society over time. by Patricia Ebrey. In China from very early times, men have been seen as the core of the family.

It is well known that Chinese society emphasizes the importance of the family and the hierarchy within the family. Women generally have had fewer legal rights and career opportunities than men. In the 20th century, women in most nations have won the right to vote and have increased their educational and job opportunities. Arranged marriages left women with virtually no voice in the society. Chinese women did not have rights and privileges. Women in Chinese society occupied a low and degraded status. They were customarily assigned the most despised and least important jobs and positions. The male child was looked upon as a "gift" from the gods, and treated accordingly. As for the female child, she had to endure multiple hardships, like the binding of her feet in order to cripple her from running and other customs. Time Frame Traditional Chinese society has been male-centered. Sons were preferred to daughters, and women were expected to be subordinate to fathers, husbands, and sons. Sketchy but consistent demographic evidence tends to show that female infants and children had higher death rates and less chance of surviving to adulthood than males. In extreme cases, female infants were the victims of infanticide, and daughters were sold, as chattels, to brothels or to wealthy families. Bound feet, which were customary even for peasant women, symbolized the painful constraints of the female role. Throughout the thousands of years of Chinese history, it was common for rich Chinese men to have a wife and various concubines. Women were treated like slaves and prostitutes before the s. Husbands were now not allowed to abusing their wives, have concubines, or use prostitutes. Marriages could no longer be arranged, wives with unbound feet were encouraged, and divorce was made easier to obtain. Both sexes were forced to wear the same gender neutral padded clothing. These changes initially gave females an increasing sense of self-confidence as they were encouraged to join the work force, become a communist official, and pursue educational opportunities. Kinship Roles In ancient China women were mere daughters, sisters, wives, mothers, mothers-in-law and daughters-in-law and they had to be obedient in three situations and possess four virtues. The three aspects of obedience were: The four virtues were: Status In the past, Chinese women in China had a very low social status. Many cruel things were done to women in ancient China that are considered unfathomable in other countries. Women were only considered property and had to obey their brothers and fathers no matter what. Fathers also despised their daughters to the point where instead of being named they were considered daughter number one and daughter number two, etc. Once the woman was married instead of being property to her brother and father, she was now property to her husband and mother in law. Parents in China would customarily arrange marriages for their daughters. Conditions that should be taken into consideration included wealth and social status. Before, 95 percent of marriages in China were arranged. According to statistics, independent marriage of women under 40 years old had reached 80 percent. In families, women enjoy the equal right of economic allocation, the decisive right of household administration, equal guardianship of children, and reproduction right. Education The ancient Chinese did not think it was important to educate women. Women also did not practise ancestor worship as once they married their loyalties would lie with the families of their husbands. Ancestor worship was important to men as they remained loyal to one family. Women were not allowed to take exams and therefore could not enter into government service. Most girls did not go to school. Some girls who had scholars as fathers could learn from them, but female scholars were very rare. In illiteracy among women in China was 90 percent, but by this had dropped to Now, there are women scientific and technological personnel numbering Tasks such as preparing food, cleaning and looking after children were the norm for the majority of women in ancient China. They were expected to have many children and most women felt the pressure to bear a son. It was common for women to take up manual labour in the home. Spinning, weaving and sewing were common occupations. Some peasant women worked in the fields with their husbands. Changes While there is still some persistent discrimination, from the 20th century until present, Chinese women have been treated more equally and fairly. Modern Chinese people regard their women with respect. Chinese women are now entitled to occupational

and educational opportunities. The founding of the New China has liberated women from the unprivileged level to the master of their country, of the society, and of themselves. Gender equality has increased tremendously. Today, Chinese women in China are not considered subordinate to men. They can choose their own husbands, get a divorce and attend college. In , the government stated that the realization of the equality of men and women is a basic national policy to promote social development in China. Employment According to statistics, China had 2. At present, women account for 44 percent of the total number of employees in China, higher than the average world standard of Although many women workers were laid off during the adjustment of the industrial structure and the transformation of the enterprise system recently, the general rate of employment of women is still to increase. Advocacy Of course, it is a long and tedious task to realize the complete equality of the sexes in this country, because China is a country with a long history of feudal backwardness and the people are influenced by many old-fashioned concepts.

4: Inequality in China and the impact on women's rights

Excerpt from The Education of Women in China Of all the remarkable changes which have taken place in China within the last decade, none is more significant than the change of attitude toward the education of women.

In China, women enjoy the same rights and opportunities as men to receive education. The state takes concrete measures and actions to ensure that girls receive nine-year compulsory education and that women have more opportunities to receive secondary and higher education. The state is determined to eliminate illiteracy among young and middle-aged women, promote lifelong education for women and extend their average years of education. The Chinese government makes great efforts to eliminate gender disparities at the stage of compulsory education, and improve the education environment for girls. In , the enrollment of boys and girls was The difference in access to education between boys and girls was reduced from 0. The government has unceasingly increased its input into compulsory education in the countryside, so as to improve the compulsory education environment there and ensure that all girls, like boys, have the chance to receive compulsory education. In , the educational appropriation from the state treasury for compulsory education in rural areas reached In recent years, the state has raised money from many channels for grants to students in primary and middle schools. Under one policy known as "Two Exemptions and One Allowance," the government provides subsidies so that students from families with financial difficulties in rural areas, particularly in central and west China, are exempt from paying textbook fees and other fees, and students attending boarding schools get allowances. Governments at all levels have formulated special policies and taken measures concerning the education of girls in poor areas and areas inhabited by ethnic minorities, work hard to raise the level of compulsory education for girls in rural China. In addition, the state has adopted special policies to ensure that migrant children including girls from rural areas receive compulsory education. For many years, governments at all levels have worked hard to help NGOs in organizing donation activities to pool money to improve the education of girls. The state exerts great efforts to ensure that women have the opportunity to receive secondary and higher education. As a result, the proportion of women in all types of schools at all levels has increased considerably. In , the proportion of girl students in junior and senior middle schools reached The proportion of female postgraduate and doctoral students was In recent years, the Chinese government has introduced the state loan system and established state scholarships for students at institutions of higher learning, providing loans at discounted interest, scholarship and stipends to poor students including girls to help them complete their studies. Meanwhile, the government encourages enterprises, private institutions and individuals to donate to education and to help female students with financial difficulties receive education. In , the proportions of women teachers in junior and senior middle schools were For many years, the Chinese government has paid great attention to eliminating illiteracy among women, curbing emergence of new women illiterates, and preventing women from becoming illiterates again. Its policy priority in this respect is to promote illiteracy-elimination education for women in poor areas and areas inhabited by ethnic minorities. In , the illiteracy rate among women 15 years of age and above in urban areas was 8. The illiteracy rate among young and middle-aged women across the country was 4. The state has made energetic endeavors to develop vocational education, adult education and technical education, the level of lifelong education of women has been raised and the gap between the genders narrowed. According to the fifth national census, conducted in , the average number of years of education of Chinese women was seven - one and a half years more than in - and the gap between the genders had been narrowed by half a year in that decade. In alone, the number of women studying at correspondence and night schools and other higher learning institutions for adults stood at 2. In recent years the state has intensified efforts to train women in vocational skills. By adopting various training methods, the state aims to help women in urban areas enhance their competitive abilities, to help women in rural areas get better harvests and become well-off, and to help migrant workers including women become better qualified for the labor market.

5: Chinese women's life: Traditional Role of Women in China

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Professor of Anthropology at the University of Notre Dame Women Dominate Higher Education -- But Not in China Even if women are represented in equal numbers, if they are relegated to fields that are not as respected or to universities that have lower prestige, all the while having to demonstrate higher levels of accomplishment, this is not balance. It is not equality. It is, pure and simple, discrimination. And the Rise of Women has naturally been attacked here and here and praised here and here. This has become the case worldwide, with the exception of in Africa. Many have observed the "affirmative action" that operates in trying to balance the gender ratio at least somewhat and the efforts to entice even less-qualified men to campus sometimes by establishing male-friendly sports such as football. But things are completely different in China. China has an enormous imbalance in the sex-ratio of its population, because of a long-standing preference for boys that is exacerbated by the birth-limitation policies. Instead of the expected ratio of boys born for every girls the sex ration at birth, SRB , the average Chinese ratio in the census was ; the CIA World Factbook puts it at 1. The problem for any society is "balance. For women, many also fail to marry because they are "left behind. In a society where traditionally essentially all women marry, because they are a minority, up to 6 percent of women were unmarried in But universities are also complicit in an effort to keep women from thriving. This week, though, several young women took matters into their own hands and protested unequal college admissions standards, which are significantly higher than for men. On the gaokao, the college entrance examination that determines both which university or college will be attended as well as which major a student can enroll in, at the University of International Relations, women have to score , but men need only to enter. For science courses at the Chinese University of Political Science and Law, women need a score of while men need only The argument has nothing to do with campus culture, which in China is largely irrelevant, but more with cultural ideas about appropriateness of professions for women and men. Protests are common, though illegal in China. One must applaud the courage of these young women and their supporters in calling attention to what has largely been acquiescence to old models of the proper place of women. Even if women are represented in equal numbers, if they are relegated to fields that are not as respected or to universities that have lower prestige, all the while having to demonstrate higher levels of accomplishment, this is not balance.

6: Women Dominate Higher Education -- But Not in China | HuffPost

China's past is critical to understanding the role of women in China today. In Imperial China, women assumed a relatively subordinate position to men. Women did possess some power; within the family context, for example, they would often assume a role of leadership.

Messenger In , China hosted the Fourth World Conference on Women, which produced the Beijing Platform for Action , a document outlining concrete measures to achieve gender equality worldwide. The United States has since demanded their release. Chinese society is torn by widening inequality. China has one of the greatest economic divides among countries with advanced economies, surpassing the United States. In a society that just over two decades ago was among the most equal, these new social divisions generate tensions and conflict. Social discontent stems from diverse sources, including ethnic tensions, housing and land displacement, pollution, and exploitative employment practices. One well-organized protest could spark a more widespread movement that might pose a threat to the political status quo. While many citizens are concerned about air and food quality, mothers - who shop and prepare food for their children - are particularly disturbed. This is a thinly veiled campaign to encourage women to prioritize the domestic realm over career, while ignoring the role of men in the household. Moreover, a matrix of state laws have made it quite difficult for urban women to maintain claims to the value of housing in the event of divorce, according to Leta Hong Fincher, author of *Leftover Women*. Rural women are also losing access to land rights. Meanwhile, the wage gap between men and women has grown steadily; urban women now earn 69 percent of male wages, largely due to occupational sex segregation. My book, *Markets and Bodies*, follows women as they are channeled into low-wage, low-status consumer service jobs, in which they are required to learn the fragile femininity that justifies their placement in these positions. Retirement age is another source of inequality: The statue in the center of the photo casts a light on how femininity was perceived in Communist China in the late s. In the s it brought women en mass into the labor force, ended the practice of footbinding , and dramatically improved female literacy. In her book *Only Hope* , Vanessa Fong argues that the one-child policy led to greater family investment in daughters, when there were no sons with whom to compete. Backtracks on original commitment to equality China ranks 87th among the countries studied in measures of gender gaps in economic, educational and political participation, as well as health, so its efforts toward parity surpasses many countries in the world. It put the brakes on implementation of its Marriage Law offering couples the right to divorce, when too many wives attempted to leave their husbands. The party maintained men as the formal heads of household and women continued to shoulder a second shift. Not just a return to the past But growing gender inequality in China is not simply a return to past practices and prejudices. Women are being made to bear an unfair burden of growing inequality to placate potentially more powerful and restive groups. It is difficult to say what will happen next. We can also find some hope in the fact that vocal feminists hold positions in major universities and agencies. For example, Li Yinhe, who recently revealed that her partner is transsexual, is a member of the prestigious Chinese Academy of Social Sciences.

7: Women's Rights in China | All Girls Allowed

Notes. During the author's visit to China in , she became interested in the topic of women and education in China. In this work she discusses the Chinese educational system and how it affects women [see also Gerritsen nos. A and B].

Boys and girls were educated either together or with similar methods and curriculum. The three nuns in front are all holding books, and the middle one appears to be teaching, gesturing to make a point. Medieval education for females was typically tied to a convent. Research has uncovered that several early women educators were in charge of schools for girls: Ita of Ireland - died AD. Founder and teacher of a co-ed school for girls and boys at her monastery of Cell Ide. Several important saints studied under her, including St. Successor to the sister of St. Caesarius and abbess of the convent he founded for her nuns, Caesaria the Younger continued the teaching of over a hundred women at the convent and aided in the copying and preservation of books. Hilda of Whitby - died AD. Founder of the co-ed monastery of Whitby men and women lived in separate houses , she established a center of education in her monastery similar to what was founded by the Frankish nuns. According to the Venerable Bede, "Her prudence was so great, that not only meaner men in their need, but sometimes even kings and princes, sought and received her counsel. Bertilla - died c. Queen Bathild requested her services for the convent she had founded at Chelle. Her pupils founded convents in other parts of western Europe, including Saxony. Leoba - died AD. Boniface requested her presence on his mission to the Germans and while there she founded an influential convent and school. Bede the Venerable reports that noble-women were often sent to these schools for girls even if they did not intend to pursue the religious life, [58] and St. Aldhelm praised their curriculum for including grammar, poetry, and Scriptural study. Herlinda and Renilda also demonstrates that women in these convent schools could be trained in art and music. There is evidence that other nobles had their daughters educated at the Palace Academy as well. In line with this, authors such as Vincent of Beauvais indicate that the daughters of the nobility were widely given to education so that they could live up to their social position to come. Early modern period, humanist attitudes[edit] Konrad Witz depicted Saint Catharine of Alexandria on the right as a crowned scholar holding a book. The patron saint of learning, Catholic hagiography credited Catharine with having won a dispute with fifty of the best pagan philosophers and orators of her time. In early modern Europe, the question of female education had become a commonplace one, in other words a literary topos for discussion. Around Leonardo Bruni wrote *De studies et letteris*, [62] addressed to Baptista di Montefeltro, the daughter of Antonio II da Montefeltro, Duke of Urbino ; it commends the study of Latin, but warns against arithmetic , geometry , astrology and rhetoric. Mary Wollstonecraft , who worked as a teacher, governess, and school-owner, wrote of it in those terms. The Commission of National Education in the Polish-Lithuanian Commonwealth , founded in , considered the first Ministry of Education in history, was a central, autonomous body responsible for nationwide, secular and coeducational training. In the late 19th century, in what was then the Russian province of Poland , in response to the lack of higher training for women, the so-called Flying University was organized, where women were taught covertly by Polish scholars and academics. Much education was channelled through religious establishments. Not all of these educated women only for marriage and motherhood; for example, Quaker views on women had allowed much equality from the foundation of the denomination in the mid century. The abolitionist William Allen and his wife Grizell Hoare set up the Newington Academy for Girls in , teaching an unusually wide range of subjects from languages to sciences. The first state-financed higher education institution for women in Europe, was established by Catherine II of Russia Bosnian Muslim and Christian women learning to read and write in Actual progress in institutional terms, for secular education of women, began in the West in the 19th century, with the founding of colleges offering single-sex education to young women. These appeared in the middle of the century. Once women began to graduate from institutions of higher education, there steadily developed also a stronger academic stream of schooling, and the teacher training of women in larger numbers, principally to provide primary education. Despite the changes in the economy, the position of women in society had not greatly improved and unlike Frances Power Cobbe , Martineau did not support the emerging call for the vote for practical

reasons. A year later she published *The Higher Education of Women*. She and Bodichon founded the first higher educational institution for women, with five students, which became Girton College, Cambridge in , followed by Lady Margaret Hall at Oxford in Bedford had started awarding degrees the previous year. Despite these measurable advances, few could take advantage of them and life for women students was very difficult. As part of the continuing dialogue between British and American feminists, Elizabeth Blackwell , the first woman in the US to graduate in medicine , lectured in Britain with Langham support. Africa[edit] Christian missionaries in the 19th century opened modern educational methods, but they usually focused on boys. Finally new leadership arrived who had a broader vision of uplifting native women so they could promote Christianity and Western gender codes. They were organized by women and had a planned, structured curriculum, which included learning how to do skills such as learning how to "fish, cook, weave, spin cotton, dress hair, and make baskets, musical instruments, pots, and fishing nets. In addition to these skills, girls would often be given reproductive education, such as birth control techniques or child rearing skills. In particular to the Bundu schools, women would be given an intense education in medicinal herbs and home medicinal skills. Despite the colonial and post-colonial ideal that women ought to be educated just to serve decorative or child-bearing maternal roles, these institutions taught women to play central economic, corporate and familial roles in their communities. Hence, as the British colonial government introduced schools to the region, they ignored educating women to fill economic roles in the community. In pre-British colonist state Ghana, when much of the interaction between indigenous people and Europeans was through Dutch traders, mixed race children of traders and indigenous people were removed from their indigenous communities and placed in Dutch educational institutions in Ghana. In colonial Ghana, Methodist missionaries led classes teaching western methods of hygiene and child birth to the indigenous mothers or mothers-to-be. One, there is concern for women being alienated from their indigenous cultures and not receiving the education in values that were typically received through pre-colonial indigenous educational systems. These entail an increase in family health, in higher wage jobs available to women, an improvement in quality standards of childhood development, and a greater inclusion of women in decisions making that can impact a nation in environmental, political, social and economic ways. Gender disparities[edit] One of the primary ways in which there are gender disparities in education in West Africa are in the ratios of male to female participation: In addition, in West Africa women are seen as the primary providers of unpaid care work. In particular in Guinea.

8: Challenges to Women's Rights and Gender Equality in China

China has a huge number of men who fail to find sex or marriage partners, giving rise to all sorts of social ills: kidnapping of rural women into the sex trade, immigration of women from poor.

Even women of the nobility and the imperial family did not escape the oppression, though life was possibly slightly easier for them than for the large population of poor women. Women were considered inferior to men and from the moment of birth most women were treated as inferiors. Family life Women in ancient China were considered inferior to men. This meant that their whole lives were spent being subservient to the men in their families. Generations of one family often lived in the same house together and older people were greatly respected. A grandmother became important if she outlived her husband as she would then be the oldest member of the household and would be afforded the most respect. He believed that it was not acceptable for a woman to have her own ambitions and that she should have barely any life outside her own home. Marriage Marriages were arranged in ancient China but they were also carefully considered. The parents of the children to be married consulted an astrologer who referred to the birth charts of each child. The astrologer would determine if, by the time and date of their births, the children were compatible. She would be required to obey all the members of his family, particularly his mother. A girl often became the servant of her mother-in-law and was forbidden to disobey her. The birth of a boy was always celebrated more than the birth of a girl. If families were very poor, they would sell their daughters as servants to rich families. If a wife did not give birth to a son, her husband often took other wives. Education and ancestor worship The ancient Chinese did not think it was important to educate women. Women also did not practise ancestor worship as once they married their loyalties would lie with the families of their husbands. Ancestor worship was important to men as they remained loyal to one family. Women were not allowed to take exams and therefore could not enter into government service. Most girls did not go to school. Some girls who had scholars as fathers could learn from them, but female scholars were very rare Foot binding It is thought that foot binding began in around AD during the Tang dynasty and continued until when it was finally banned. There are various legends regarding the origins of foot binding. It is thought that the practice was initially taken up by wealthy families and it became a symbol that a family was wealthy, as girls with bound feet were barely able to walk, let alone work. See image 1 Girls with bound feet were considered very attractive and it became a common practice. It also became common for girls without bound feet to be rejected by suitors. The custom of foot binding gradually spread to all social classes as many poor people saw it as a way of improving their social status. This put great pressure on poor families who needed all members of their family to work. Some peasant families were so poor that the women continued to work in the fields with their bound feet. As they were unable to stand, they had to work on their hands and knees. See image 2 It then became necessary for families to bind the feet of their daughters in order for them to find a husband. It had long been a belief in China that women were inferior to men. The practice of foot binding further reinforced this belief, as women with bound feet were debilitated and weakened and less likely to be disobedient or rebellious. Foot binding began for most girls when they were around six or seven years of age, while the bones of the foot were still young and the arch had not yet fully developed. The process was excruciatingly painful. The toes were broken and bandages were tightly bound around the foot to pull the toes back and restrict their growth. The bandages were changed every few days and the process usually continued for another ten years until the feet had stopped growing and had become small and pointed. In addition to the pain endured by the girls, their feet often became infected, which in some cases proved fatal. In later years, women with bound feet were more likely to fall and fracture their hips. Tasks such as preparing food, cleaning and looking after children were the norm for the majority of women in ancient China. They were expected to have many children and most women felt the pressure to bear a son. It was common for women to take up manual labour in the home. Spinning, weaving and sewing were common occupations. Some peasant women worked in the fields with their husbands. Clothing Clothing was important in ancient China as it became symbolic of status. People from the higher classes wore fine fabrics, whereas poorer people wore cheaper fabrics that were rough to the touch. Most people wore tunics, women

wore long tunics with belts and men wore shorter ones, usually with jackets. Most people, including men, wore their hair long. Many people believed that their hair was a gift from their parents and considered it disrespectful to cut it. Men were rarely seen in public without headwear. Colour was also an indicator of class. Some emperors insisted that a certain colour became the royal colour and could not be worn by anyone other than the emperor. From the Sui dynasty, the royal colour was yellow. A secret language Nushu was a secret language which is thought to have developed in the Jiangyong county of Hunan province in southern China. No one knows its exact age, but it is thought to have developed over hundreds of years. Some experts suggest that it began around AD. Nushu was a secret written language developed by women who were not allowed to be educated. It was different to the language that men learned and used and therefore could only be understood by the small community of women who communicated with it. Knowledge of Nushu was passed down by grandmothers, mothers, aunts and great aunts and was never shared with men. For many women it was comforting to be able to secretly share their feelings with other women.

9: Women in China - Wikipedia

An empirical study on women from the 'one-child' generation and their higher education participation in contemporary China". Surveying nearly 1, undergraduates at universities in the eastern provinces of Anhui and Zhejiang, Liu found that singleton female students did substantially better than those with siblings.

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