E-Book Women Education in India

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E-Book Women Education in India

Women

Education

in India

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Women Education in India

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Introduction

The Indian government has expressed a strong commitment towards education for all, however, India still has one of the lowest female literacy rates in Asia. In 1991, less than 40 percent of the 330 million women aged 7 and over were literate, which means today there are over 200 million illiterate women in India. This low level of literacy not only has a negative impact on women's lives but also on their families' lives and on their country's economic development. Numerous studies show that illiterate women have high levels of fertility and mortality, poor nutritional status, low earning potential, and little autonomy within the household. A woman's lack of education also has a negative impact on the health and wellbeing of her children. For instance, a recent survey in India found that infant mortality was inversely related to mother's educational level. Additionally, the lack of an educated population can be an impediment to the country's economic development. Women education is an essential need to change their status in the society. Educated women can play a very important role in the society for socio-economic development. Education eliminates inequalities and disparities as the means of recovering their status within and out of their families. It is the key factor for women empowerment, prosperity, development and welfare. Education provides more strength to women. Such strength comes from the process of empowerment and empowerment will come from the education. Education plays a significant role in women empowerment inequality and vulnerability of women in the society in India. This book portrays the women education in India.

Chapter one "An Insight into the Skill Development of Women from Ancient to Modern Era" traces of women's roles as teachers are visible in the scriptures of India. The Rig Veda and Upanishads mention multiple female sages and seers, indicating that women had equal status and rights in the early Vedic era. They were called as Acharyas, one who teaches. This paper highlights the transformation of how women have been able to educate themselves by breaking down barriers from being restricted to the confines of the family to occupying some of the top positions at business

and in society. This transition could have been possible through the schemes and opportunities that the country and states have provided for women over the period of pre independence and post independence.

Chapter two "Socio-Cultural Changes in Modern India" shows Socio-cultural changes are the alterations witnessed in the behavior, beliefs, and practices of society. Since the genesis of the living, things have never remained static rather they have continuously evolved. There have been lots of shifts ranging from the thought process, the way of living, to technology and its impact on our lives. Socio-cultural changes are measured in various dimensions such as politics, economics, corporates, and society. The political history of our country has contoured in a very significant manner. From the crippling rules of the colonial era to participative democracy, our country has traveled a long way. With the government's attention and focus on sensitive issues through multiple campaigns like Swatch Bharat, Skill India, Make in India, etc., things are taking a better shape, still, there are miles to go before our country could be considered as 'Ideal India'.

Chapter three "Democratic System in India" portrays the Story of Indian Democracy, Social Change and Development in India. This chapter will discuss the panchayati raj system as an example of a major initiative towards decentralized and grassroots democracy. Both the procedures as well as the values that form Indian democracy have developed over the long years of India's anti-colonial struggle. In the last sixty years, since independence, the success of Indian democracy has been seen as a remarkable feat for a country with such great diversity as well as inequality. This chapter cannot possibly provide a comprehensive account of its rich and complex past and present. In this chapter we, therefore, try and provide only a synoptic view of democracy in India. We first look at the Indian Constitution, the bedrock of Indian democracy. We focus on its key values; briefly look at the making of the Constitution, drawing upon some snippets of the debates representing different views. Second we look at the grass root level of functioning democracy, namely the Panchayat Raj system.

Chapter four "Women's Empowerment" defined as assisting women's sense of value, their ability to make their own decisions and their rights to influence societal change for themselves and others. It's purposefully connected with basic natural rights for Women, which leads to a more joyful and prosperous world. Women's Empowerment is a valuable resource women's rights have evolved as a crucial global gesture that has continued to break a new ground in recent years. International Women's Empowerment Day. For example, generates a lot of energy. Despite significant progress, women and girls continue to endure prejudice and brutality in many aspects of their lives.

Chapter five "The Women and Higher Educational Institutions in India: A Challenges Ahead" concentrates on the detailed analysis of the different determining factors in education and its linkages to higher education in general and women in particular. Here, it is concluded that women's participation in various fields in India is still relevant in all aspects of human life. As a sociological-drawbacks, it is not only manifested in social discrimination but also the higher educational attainment.

Chapter six "Sociocultural Change" discusses the study on the people around the globe and their cultural backgrounds from a sociocultural viewpoint. The impact of sociocultural changes on society is huge. "Changes are the only thing that never changes". Because we must realize that whatever changes occur in our society are unavoidable. Civil rights, women's rights and cultural standards have all resulted in sociocultural shifts. Humans molded and caused these modifications as a result of their own desire to view the world.

Chapter seven "A Study on Quantitative Research on Women Empowerment Thirst" is to explore the Quantitative research on women empowerment. Results showed that the factors contributing to women empowerment were household, personal and rational empowerment. From the above findings I would suggest that quality education should be imparted to the students by all the teachers on a regular basis and more number of female teachers should be appointed. Getting all the women managers to senior executive and board level can partly be achieved by

women taking more responsibility or ownership for their own career development. This study analyses the implications in terms of quantitative research on women empowerment.

Chapter eight "Analysis of Support and Assistance via "Beti Bachao Beti Padhao Scheme" (Save the Daughter, Educate the Daughter) for Women Empowerment in J&K UT" create awareness about the importance of females in society. Its goal is to create public awareness about the significance of avoiding female foeticide in order to preserve girls' lives. People should rejoice their daughter's birth and teach her with the same zeal that they do their boy. This plan was an essential necessity of the time, as progress is impossible without rescuing and empowering women in the country. Women account for almost half of the country's population, making them half of the country's power. As a result, they require equal rights, facilities, and chances in order to progress and contribute to development. The major focus of this article is on female safety, protection, and better education in the future without putting too much of a burden on parents, as well as raising awareness and improving the effectiveness of assistance systems for girls.

Chapter nine "Women's Education: Challenges in 21ST Century" discusses status of women in society can be uplift by providing primary and secondary level education. The both government of center and states have been contributing in empowerment of women by launching several schemes. Unfortunately, a vast number of women are still lagging behind and serving their life only in house hold work. It assumes that women are technology challenged and not upgraded who can handle science, technology and academic burden. Therefore, they should provide easy access of education and not professional courses. The other cause of women's inferiority is, most of the women complete their education through government aided school and for that they cannot speak fluent English which is coming their way to achieve success. Apart from these, there are list of challenges that women face in pursuing their education which might be figure out in further discussion.

Contents

1. An Insight into the Skill Development of Women from Ancient to Modern Era

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Abstract

Jawaharlal Nehru had once said- "Educate a man and you educate one person. Educate a woman and you educate the whole family." Women were always at the forefront as far as education was concerned in India. We can clearly envision the role that women played especially in knowledge sharing. The traces of women's roles as teachers are visible in the scriptures of India. The Rig Veda and Upanishads mention multiple female sages and seers, indicating that women had equal status and rights in the early Vedic era. They were called as Acharyas, one who teaches. This paper highlights the transformation of how women have been able to educate themselves by breaking down barriers from being restricted to the confines of the family to occupying some of the top positions at business and in society. This transition could have been possible through the schemes and opportunities that the country and states have provided for women over the period of pre independence and post independence.
Keywords: Women's Education, Transformation, Empowerment, Opportunities and Possibilities

Women's helplessness cannot be transformed in the economic field as long as they remain underdeveloped and economically dependent on males.
Women will only be able to achieve economic empowerment and independence if they are properly educated and employed. Paid work has

traditionally been the most important factor in women's advancement. Every working woman is entitled to equal pay, safe working conditions, and advancement chances. As a result, both men and women should be able to split work and family duties. Discrimination-free living is essential. It's not just the right thing to do, but it's also good for families, communities, our economy, and our country.

Under the topic "Education and Women Empowerment in India," M.Suguna (2011) The information was gathered from both primary and secondary sources. While analysing the data, it was discovered that only education can empower women by allowing them to get a greater grasp of the constitution and government schemes, which can be beneficial to their well-being and reduce gender inequality. Education is a powerful tool for bringing about social change. Women's educational achievements can have a big impact on ensuring a civilised society and developed nation. Education is vital for everyone, but it is more crucial for women. Gender inequality still exists in India, according to the author, and much more has to be done in the subject of women's education. Suguna emphasises the value of education in empowering women. As India has grown into a major business hub for the rest of the globe, it is predicted to become a superpower by 2020. It is only four years away. This can only happen if women in our country are educated and empowered.

Dr. Yogesh Sharma (2012) stated in his paper titled "Rural Women Empowerment in India" that women make up half of the population, but they are not employed in well-paying jobs, with the majority of the better-paying employment going to men, and they also have fewer rights to spend their money. Women, as previously said, have equal position in society, yet their participation in decision-making is consistently undervalued.

Women empowerment and economic development are closely interrelated in one direction, according to Esther duflo (2012), who wrote a paper titled "Women Empowerment and Economic Development." Economic development alone can play a major role in reducing gender inequalities; on the other hand, empowering women can lead to economic development. While growth will lead to women's empowerment, women's

empowerment will lead to changes in decision-making that will have a direct impact on development. However, the author also stated that there is a strong link between economic development and empowerment, which is critical to ensuring considerable growth in all aspects of women's empowerment, including decision-making ability.

In their work "Gender Empowerment through Women's Higher Education: Opportunities and Possibilities," Ghazal Noreen and Humala Khalid (2012) address the death rate of women and girls, as well as various social evils, habits, values, and tradition. Women's education, it was also said, plays an essential part in gender equality, as well as assisting women in getting work.

Women Empowerment in India: Issues, Challenges, and Direction" by Soumitro Chakrayarty, Anant Kumar, and Amarnath Jha (2013). The study's goal is to critically evaluate the efforts made to empower women, with a focus on Self Help Groups (SHGs). It also seeks to comprehend the acceleration of the empowerment drive while paying close regard to the local level region specific issues that affect a growing country like India.

Ajeet Jaiswal (2014) focuses on a critical reality check of globalization's influence on Indian women in his article "An Anthropological Vision on the Impact of Globalization on Indian Rural Women: The Study Based on Secondary Data." Globalization in India is rapidly opening up the Indian economy, but without the necessary economic and social transformation to offer the much-needed safety net for women, who continue to face multiple issues and work in low-paying and menial professions.

The relevance of women empowerment through various social initiatives was highlighted by Divya Singhal (2014) in her article "Women Empowerment through Social Initiatives: An Indian Story." The study's goal was to better comprehend the concept of social initiatives, their various forms, and their impact on society. The author suggested that a social initiative is a strategic plan to alter the life of underprivileged people living in our society. All stakeholders must be more involved in these social

initiatives. The study also aims to map various sorts of social activities and emphasise the process of women empowerment that these initiatives facilitate. The research looks at the existing literature on social activities and how they affect women's empowerment. It also highlights examples of long-term social activities promoting women's empowerment in India.

National Skill Development Corporation (NSDC)

India is a developing economy that faces obstacles such as significant population growth, unemployment, and unplanned rural-urban movement, all of which contribute to increased poverty and socioeconomic issues. According to data, India would face a 5.2 million skilled worker shortage in the next several years. By 2022, the Indian Planning Commission estimates that 500 million trained workers will be needed; however, the current capacity of the skill development programme is 3.1 million people. The NSDC is attempting to solve this talent shortfall through its skill development initiative.

The Ministry of Finance established the National Skill Development Corporation (NSDC) under section 25 of the Indian Companies Act. It is a non-profit organisation founded through a Public-Private Partnership with the purpose of fostering skill development through well-equipped and quality-oriented vocational training institutes. The NSDC helps in a variety of ways, including granting cash to certified training institutes that meet certain criteria. To enable the skill ecosystem, NSDC provides support systems directly or indirectly through partnerships, such as giving training to trainers, assuring quality assurance, and so on. The NSDC also promotes Sector Skills Councils (SSCs), which represent various economic sectors.
To fulfil its aim of closing the skills gap, the NSDC has set a number of goals. As stated previously:
1. The program's goal is to provide opportunities for everyone to learn new skills throughout their lives. Especially for women, kids, and underprivileged people.
2. Encourage all stakeholders to take ownership of skill development efforts.

3. To develop a high-quality skilled workforce/entrepreneur that is responsive to current and future labour market demands.
4. To develop flexible delivery mechanisms that can adapt to the needs of a wide range of stakeholders.
5. Ensure good cooperation between various ministries, the federal government and states, as well as public and private suppliers.

The major goal of the NSDC is to elevate the skill levels of the workforce to international norms. To do this, the NSDC primarily focuses on giving assistance by partnering with commercial sector and non-profit skill development projects. A large emphasis is being placed on assisting the underprivileged sections of society, including backward areas, to rise out of poverty. In sectors where market mechanisms are absent or ineffective, NSDC acts as a "market maker" by providing gap funding.

Status of women in India: Ancient and Modern Era:

Women require education and training programmes that allow them to increase their incomes and attain their goals. It's critical to ensure that women, particularly low-wage workers, can improve their abilities to obtain better employment that pay enough to support their families.

However, before we can begin to analyse the empowerment issue, we must first comprehend the necessity for empowerment, particularly in developing countries like India, and to do so, we must evaluate the reality, facts, and data surrounding women's dismal situation in both ancient and modern India.

In Ancient India: According to the cultural history of India, women in India theoretically had the status of devi (goddess), as described in many religious texts of Hindus, India's majority community.

Though women had the theoretical importance that these texts outline for the wife, who was referred to as ardhangini (better-half), in practise they were treated as second-class citizens. She was treated as if she were a piece of moveable property with no rights. In all spheres of life,

including family, community, religion, and politics, it was widely perceived and believed that women had a lower status in terms of power and influence than men. Until recently, it was believed that she was protected by her parents until she married, that she was looked after by her husband during their married life, and that after her husband died, she was forced to spend the rest of her life under the roof of her children without any will or desire or rights in the family. Medieval society was deeply rooted in tradition. Within the country as a whole, women played little or no role. Within towns, society would have effectively dictated what jobs a woman could do, and in a mediaeval village, a woman's role would have been to support her husband. A woman, whether in a town or a village, would have had many responsibilities in addition to her daily work.

The condition of women deteriorated further as the country was invaded by Muslims. Several markers of low status of women, particularly Hindu women, were present during the Muslim period. Polygamy was a common practise among these invaders, thus they would take any woman they wanted and keep her in their "harems." To protect them, Native Indian men forced their women to wear the 'Purdah,' (a veil) which covers the entire body and prevents eye contact with strangers. Child marriage became a rule to protect the girls' chastity and honor. Hindu girls were frequently married before they reached the age of nine or 10. This made it evident that Hindu girls were being discriminated against. During the Muslim period, polygamy and the purdah' system were prevalent. The purdah' system was used to confine women, and their movements outside the home were monitored. As a result, the purdah system had an impact on their schooling. It also made women reliant on men for jobs outside the home. The collapse of social institutions, the upheaval of traditional political structures, and economic depression all occurred in India.

All these had effect on the social life, especially among women. Women were not allowed to walk freely on their own and which resulted to the further erosion of their status in society. Because of these conventions relating to women, society's thinking shifted, and girls came to be seen as a source of pain and a burden. As a result, women found themselves in a vicious spiral.

Female Education: Since the dawn of civilization, women in India have had varying degrees of status. Despite the fact that women make up half of the population, masculine values have caused women to suffer greatly. They were denied access to the same opportunities and status as males. Women in ancient and mediaeval India had a variety of obligations, including looking after her husband and children's comforts, serving elders, showing compassion to guests and servants, and so on. Even though the ordinary woman had little education, she was well-versed in morals, religious ceremonies, and rituals, making her a perfect lady in every way. However, from 500 B.C., women's status began to deteriorate.

The Islamic conquest hampered women's access to formal education by limiting their independence and rights. There was a significant shift, and women's education in India was severely restricted. Women in India were also given access to religious education through reform groups such as Jainism, although they were still subjected to confinement and limitations. With the introduction of the Purdah system, women's education in mediaeval India deteriorated even more. Different religions' norms and conventions, such as Hinduism, Islam, and Christianity, exacerbated women's plight.

Women's literacy was considered a dishonour at the time. Female children never received formal schooling since it never occurred to their parents. A superstitious conviction held in the majority of the Hindu families that a girl taught to read and write will quickly become a widow after marriage. It cannot be denied that the picture of formal education for women was the most disappointing, and women received virtually no formal learning at all, with the exception of the limited domestic training offered to upper and higher class ladies. Many politicians have taken steps to ensure that women in India have access to education. In the early centuries of the Christian era, India embraced the structured form of women's education.

Women's Status in Modern India: The status of Indian women has changed dramatically over the millennia. The history of women in India has

been dramatic, from a terrible deterioration in their status and life from ancient to mediaeval periods to the upliftment and support of equal rights by numerous reformers. In Indian society, women used to be relegated to the roles of kitchen keepers and housekeepers. Women gradually became more educated, even highly educated, to the point where some of them entered the social and political arenas to rub shoulders with the men.

In the modern time, women are given freedom & right such as freedom of expression & equality as well as the right to be educated. They take advantage of the 'ladies first' facility in a variety of fields. However, issues including dowry, family violence, sex selective abortion, and female infanticide continue to exist. To address these difficulties, stricter procedures must be implemented. Women's empowerment is critical to our country's development. A man and a woman are like two cart wheels. When they both pull in the same direction and with similar strength, the cart may go quickly and safely. As a result, no developing country or society can afford to overlook women's contributions if they are to progress.

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2. Socio-Cultural Changes in Modern India

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Abstract

Socio-cultural changes are the alterations witnessed in the behavior, beliefs, and practices of society. Since the genesis of the living, things have never remained static rather they have continuously evolved. There have been lots of shifts ranging from the thought process, the way of living, to technology and its impact on our lives. Socio-cultural changes are measured in various dimensions such as politics, economics, corporates, and society. The political history of our country has contoured in a very significant manner. From the crippling rules of the colonial era to participative democracy, our country has traveled a long way. With the government's attention and focus on sensitive issues through multiple campaigns like Swatch Bharat, Skill India, Make in India, etc., things are taking a better shape, still, there are miles to go before our country could be considered as 'Ideal India'.

Over the past few years, they have come across various socio-cultural changes which are both appreciative and disturbing. While they appreciate that India has evolved through patriarchy and constructed its way towards a more autonomous and diverse nation but at the same time, it is obnoxious to quote that it is still not a safe home to the female population for there are so many growing cases of harassment, trafficking, and molestation which lacks concrete action plans from both government side and society (277% rise in rape cases has been noticed in capital city between 2011-2016). On one side, it is pleasant to observe various policies

and scheme in favor of the rural area but at the same time, it is very disheartening to come across news highlighting (farmers' suicide due to lack of government support (Farmer suicides up 42% between 2015-16). This article discusses the state of sectors, major cultural shifts, food culture of India, major social changes in India and things that need to be changed.

Keywords: Technology skill, Modern India, Psychological needs, Socio-cultural, Digitalized.

Introduction:

In the past years, some cinemas have shaped and touched the lives of billions, taking a step in glorifying women's role in society from sports to the workplace through movies like Dangal, Mary Kom, etc. With changes in the political, economic, and corporate fields, it is the society that is affected the most in both positive and negative ways. No doubt that with the adaptation to modern and western culture there have been changes in societal outlook and mindsets but at the same time there are negative influences too. On one side technology has made our lives much easier and comfortable while on the other side it has snapped us from reality which is evident from the wide use of mobile phones and the internet.

State of Sectors:

The economy has witnessed a major shift from an agrarian economy to the industrial and tertiary sectors. Despite that, they have progressed over the years benefiting from the process of Industrialization but at the same time retaining our traditional handicrafts and textiles and promoting them (e.g. Khadi and Fab India). The corporate sector has shown remarkable improvement over the past few years. The male-female participation ratio has significantly improved in the corporate board. A few years back male section enjoyed major dominance in companies when compared to female participation which was less than 1/3rd of the total participation ratio. However, now the corporate culture promotes more diversity and autonomy. Alongside, the injection of the third gender in the corporate sector is also practiced which is a very positive step towards promoting greater gender diversity and infusion. Recently, TCS and Infosys tweaked privacy norms to recognize the 'third gender'.

Major cultural shifts:

- Use of Non-veg and Alcohol was strictly prohibited and seen as a hush-hush case in most households. Even in marriages, those things were used in separate/isolated/closed areas. And now everything is openly served and consumed by all (almost).

- Marriages used to happen in broad daylight in Punjab and other western parts of our country like they are done in south/east or hilly areas. But gradually these rituals started to be done at night in isolation. Hence these areas, especially Punjabi's started this trend of taking the BARAT and marriage to be done at night, when not many people could witness their happiness and prosperity.

Here I would like to add the concept of DOWRY also. Dowry called *Dahej* in Hindi was never used as a single word. The older ones, if we remember, could recall that people used the term *DAAN-DAHEJ* for all the gifts given to the newlyweds (and not the bride or the bridegroom's family). Later on, people grew greedier and started demanding more and more in dowry, and hence from a blessing, it turned into a curse. And the society grew more self-centered, father more egoistic that the concept of contribution has vanished.

- The girls were given full authority to choose their life partners, we (the parents/family) used to organize *SWAYAMVAR,* where the girl could choose from the eligible men. And obviously, she has to be mature enough to make such a decision. But now, parents' main aim is getting their daughters married and seeing them as a burden to get rid of.

Those were the times when the rulers/powerful would openly kidnap/take away our daughters and we couldn't do anything. So the best way was to get them married ASAP.

- Bali means making someone powerful. Whenever an animal in a village turned out to be extraordinarily strong, he was dedicated to the community. A ceremony was done at the village temple, the animal was marked, and left free to serve the females of its breed. That animal was seen with the utmost respect by the whole village.

And now the meaning of Bali is killing the animal.

Dynamics of food culture in India:

Choice of food in India is changing with the change of era. In the 60s and 70s, there were fewer options available for going out with family for dinner or lunch, but today due to ultra-urbanization, we have countless options to have food anytime we want. Consumption of food has been increased with a growing population and the use of liquor has been tremendously increased in the past 50 years.

Food culture of India:

India is gradually turning into the non-vegetarian paradise of the 21st century. Back in the 60s and 70s, consumption of non-vegetarian food was a little lower than in the present era. The introduction of western food chains in India played a key role in this changing trend. India is more inclined toward fine dining and a comfortable sitting area. In the 1950s, 60s, and 70s, the choice of restaurants was quite limited, but now due to cutthroat competition in the restaurant business, we have more options and choices.

✔ **Home Delivery** - Indians prefer home delivery due to waiting time in restaurants and comfortable enjoyment of food with family. India is looking forward to options like free home delivery, online booking of food, and using phone applications for ordering food.

✔ **Agricultural Production** - India is becoming an industrial economy that is rapidly replacing its agricultural past. More and more people are moving to cities for better job opportunities, which tend to reduce agricultural growth and production. Production of grains has increased during past years but agricultural land is getting empty day by day due to factors like monsoon-based farming and ignorance of government toward farmers.

✔ **Mode of cooking** - We have switched our mode of cooking from Chulha to Oil stove, and then from Gas stove to ignition stove. In today's India, we see Chulha as something rare and Tandoor as something sumptuous.

✔ **Kitchen, Crockery, Utensils, and Kitchen appliances** - We have a mixer, grinder, and juicer now. More and more use of electronic appliances in Indian kitchens is the most dynamic feature of changing Indian kitchens. Microwaves, Refrigerators, and electronic flour mills replaced all manual modes of warming, preserving, and grinding food items.

Major Social changes in India:

- **Internet:** It has changed how people have been living for ages. Though India was late on the www wave, it did catch up (even though most of us have slow-speed internet).
- **Mobile phones:** As computers have become cheaper and cheaper, they have changed communication and made business and emergency services far cheaper and easier to set up.
- **Mentality:** As a result of the Renaissance of communication in the world, the consensus of the Indian diaspora has evolved the most in the last 20 years. We have become more knowledgeable, informed of our rights, opened our minds to new customs and traditions for eg. Female education, cleanliness, Government accountability, better Citizenship, Attitude towards Sports as a career, creative arts, LGBTQ, and 100 other things.
- **Space and Defence:** The strides of ISRO are not unknown, we have reached the moon, mars, and are developing reusable space vehicles intending to send Indian astronauts in space in 2022. The defense sector has developed immensely, we now have capabilities to develop our own LCA Tejas, Tanks, Submarines, guns, and military pieces of equipment. India has more nuclear weapon launching capabilities than it had before and can send ICMB from land, water, underwater, and air. Plus, India is the world's largest importer of arms. This has shown a clear determination of protecting our borders and values as a country. The advancement in missile technology has been astounding, the Agni, dhanus, Prithvi, and Brahma's missiles are stalwarts in the arms race and help maintain the power balance with India's enemies.

- **Transport:** 20 years ago it was a whole another era of transport. With the rapid development of the motor industry and India being a potential customer for global brands, many companies are invested in India in this field. But Public transport is the one that has taken bounds and leaps in the last 20 years. It is much more convenient, safe, luxurious, and cost-efficient. Indian railways have gone through a lot of changes, now we can tweet our problems and get them solved at the earliest. The hygiene standards have risen higher than they had been 20 years ago.
- **Spending capacity:** The salary increase has allowed the middle class and upper-middle-class to earn more and spend more. With the middle class and the upper-middle class being the largest target market in India for most companies, it is not surprising more and more companies are trying to cut a piece out of the spending capacity of Indians for themselves.
- **Indian Education System:** While Indians are becoming smart, the Education system is still the one left by the Britishers. Much more focus needs to be given to skills, talent, and hands-on experience rather than bookish knowledge. We need to make an education system of our own to teach Indians the Indian way of education.
- **Television and Bollywood:** The television industry has hardly changed in the last 20 years other than the camera quality, the Dhoom tana nana remains the same. IT IS ANNOYING to even switch channels and even more disheartening to see people interested in such shows. So much better content can be made by our creative minds. Most Bollywood movies are pure visual violence and are just money-making machines for the creators.
- **Copying:** Indians have lost their identity in trying to copy the west. We hardly appreciate creativity over copied stuff. And they do not mean don't copy the good habits we need to copy their discipline, their attitude towards nationalism and more but here we only copy their music, their shows, their trends with no creativity of our own.

Things that needs to be changed:
1. **Extreme patriarchy:** Any sane person would agree that patriarchy is a big part of Indian culture. The entire foundation of Indian society is based on fixed gender roles, which kept getting worse with time. Women get tortured, harassed, and judged at the hands of patriarchy every single day; but we somehow still live with this. We do not protest and fight enough against this. The elders find the topic of gender equality absurd. Many of us do not understand what absolute gender equality means. For most Indians, allowing a woman to get educated and employed is gender equality. No, gender equality is about treating both genders equally in all aspects of life, with no discrimination at all. In a gender-equal environment, men and women are free to choose and do as they like, without breaking laws. Society doesn't decide for women, but women decide for themselves.

2. **Parent-child relationship:** Parents are supposed to guide and help their children. In India, there are two kinds of parents: one who pampers their kids no matter what blunder they do; the other who are always wanting to control their children. There is a lack of friendship between a parent and child in most cases! Parents want their children to follow certain things in which they believe in, without questioning them. Parents kill their children's ability to logically question and challenge things. Also, children (men) do not move away from their parents even after marriage. This creates many problems. Parents interfere in married lives and many times harass the daughter-in-law. Women also feel it is unfair that only they have to leave their homes. Sons are always pampered and taken the side of my parents even if they hit their wives. The men don't come to know how the world is, how different cultures work, how to stay independent since they do not step out. The list of problems created by this system goes on and on.

3. **Respecting elders, no matter what:** This process hampers change as youngsters are not able to argue and rebel against elders and their sexist, racist, and inhuman ideologies. Youngsters who dare to question and explain to elders that their mentality is wrong are often considered

rebels and socially isolated. Respecting elders should not be mixed with following elders blindly.

4. **Superiority complex:** From childhood, we are taught that east or west, India is the best! This slogan stops us from trying to know & adapt to different cultures. We find anything Islamic or western as wrong. We feel only our culture and beliefs are correct and the best in the world. This bigotry makes people across the world hate us.

5. **False patriotism:** This is a recent problem with Indians. They see that most people who save "I love India" are the first ones to throw litter in their loved India, the first one to drive recklessly harming lives, first one to break all civic rules and endanger the law system and lives of people! Patriotism doesn't mean to boast of how great the nation is or to write "Proud to be Indian" everywhere. It is about keeping India in a good state and protecting its nature and people.

Conclusion:

It was concluded by some major changes in recent days - Many people of their age groups are busy finding new ways to get high. Students are busy on social media, getting likes on their DPS. People of their father's age groups are busy watching dancing monkeys on their phones. Mothers nowadays give their phones to their toddlers, to get some free time. People in their 60's are confused. A barrier of caste and sex is getting removed, everyone can have education and other facilities in most parts of India. What are these changes portrayed? People don't want their parents to interfere, in my days every friend was interviewed and had to go through a screening process. Easy availability of Smartphones and JIO. Quality teachers are not available and many teachers made education a business. So they lost their respect. Finally, Increasing population of surrounding communities. In any society, cultural changes occur due to basic reasons of Psychology, which says that when we stay with some other people for long, we observe and tend to grasp their habits/lifestyle/rituals.

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3. Democratic System in India

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The Story of Indian Democracy, Social Change and Development in India. We are all familiar with the idea that democracy is a government of the people, by the people, and for the people. Democracies fall into two basic categories, direct and representative. In a direct democracy, all citizens, without the intermediary of elected or appointed officials, can participate in making public decisions. Such a system is clearly only practical with relatively small numbers of people – in a community organization or tribal council, for example, the local unit of a trade union, where members can meet in a single room to discuss issues and arrive at decisions by consensus or majority vote. Modern society, with its size and complexity, offers few opportunities for direct democracy. Today, the most common form of democracy, whether for a town of 50,000 or nations of 1 billion, is representative democracy, in which citizens elect officials to make political decisions, formulate laws, and administer programmers for the public good. Ours is a representative democracy. Every citizen has the important right to vote her/his representative. People elect their representatives to all levels from Panchayats, Municipal Boards, State Assemblies and Parliament. There has increasingly been a feeling that democracy ought to involve people more regularly and should not just mean casting a vote every five years. Both the concepts of participatory democracy and decentralized governance have thus become popular. Participatory democracy is a system of democracy in which the members of a group or community participate collectively in the taking of major decisions. This chapter will discuss the panchayati raj system as an example of a major initiative towards decentralized and grassroots democracy. Both the procedures as well as the values that form Indian democracy have developed over the long years of India's anti-colonial struggle. In the last sixty years, since independence, the success of Indian democracy has been seen as a remarkable feat for a country with such great diversity as well as

inequality. This chapter cannot possibly provide a comprehensive account of its rich and complex past and present. In this chapter we, therefore, try and provide only a synoptic view of democracy in India. We first look at the Indian Constitution, the bedrock of Indian democracy. We focus on its key values; briefly look at the making of the Constitution, drawing upon some snippets of the debates representing different views. Second we look at the grass root level of functioning democracy, namely the Panchayat Raj system. In both expositions you will notice that there are photograph of someone voting...from some old ncert book An old lady voting in election 2015-16(21/01/2015) The Story of Indian Democracy 37 different groups of people representing competing interest and often also different political parties. This is an essential part of any functioning democracy. The third part of this chapter seeks to discuss how competing interests function, what the terms interest groups and political parties mean and what their role is in a democratic system such as ours. 3.1 THE INDIAN CONSTITUTION THE CORE VALUES OF INDIAN DEMOCRACY Like so many other features of modern India we need to begin the story about modern Indian democracy from the colonial period. You have just read about the many structural and cultural changes that British colonialism brought about deliberately. Some of the changes that came about happened in an unintended fashion. The British did not intend to introduce them. For instance, they sought to introduce western education to create a western educated Indian middle class that would help the colonial rulers to continue their rule. A western educated section of Indians did emerge. But, instead of aiding British rule, they used western liberal ideas of democracy, social justice and nationalism to challenge colonial rule. This should not, however, suggest that democratic values and democratic institutions are purely western. Our ancient epics, our diverse folk tales from one corner of the country to another are full of dialogues, discussions and contrasting positions. Think of any folk tale, riddles, folk song or any story from any epic that reveals different viewpoints? We just draw from one example from the epic Mahabharata. However, as we saw in chapter 1 and 2 social change in modern India is not just about Indian or western ideas. It is a combination as well as reinterpretation of western and Indian ideas. We saw that in the case of the social reformers. We saw the use of both modern ideas of equality and traditional ideas of justice. Democracy is no

exception. In colonial India the undemocratic and discriminatory administrative practice of British colonialism contrasted sharply with the vision of freedom which western theories of democracy espoused and which the western educated Indians read about. The scale of poverty and The tradition of questioning When, in the Mahabharata, Bhrigu tells Bharadvaja that caste division relates to differences in physical attributes of different human beings, reflected in skin color, Bharadvaja responds not only by pointing to the considerable variations in skin color within every caste ('if different colors indicate different castes, then all castes are mixed castes'), but also by the more profound questions: "We all seem to be affected by desire, anger, fear, sorrow, worry, hunger and 37 BOX 3.1 labor; how do we have caste differences then?" (Sen 2005:10-11) 2015-16(21/01/2015) Social Change and Development in India 38 intensity of social discrimination within India also led to deeper questioning of the meaning of democracy. Is democracy just about political freedom? Or is it also about economic freedom and social justice? Is it also about equal rights to all irrespective of caste, creed, race and gender? And if that is so how can such equality be realized in an unequal society? Society has been aiming to lay a new foundation as was summarized by the French revolution in three words, fraternity, liberty and equality. The French Revolution was welcomed because of this slogan. It failed to produce equality. We welcomed the Russian revolution because it aims to produce equality. But it cannot be too much emphasized that in producing equality, society cannot afford to sacrifice fraternity or liberty. Equality will be of no value without fraternity or liberty. It seems that the three can coexist only if one follows the way of the Buddha… (Ambedkar 1992) EXERCISE FOR BOX 3.2 many of these issues were thought of much before India became free. Even as India fought for its independence from British colonialism a vision of what Indian democracy ought to look like emerged. As far back as in 1928, Motilal Nehru and eight other Congress leaders drafted a constitution for India. In 1931, the resolution at the Karachi session of the Indian National Congress dwelt on how independent India's constitution should look like. The Karachi Resolution reflects a vision of democracy that meant not just formal holding of elections but a substantive reworking of the Indian social structure in order to have a genuine democratic society. The Karachi Resolution clearly spells out the vision of democracy that the

nationalist movement in India had. It articulates the values that were further given full expression in the Indian Constitution. You will notice how the Preamble of the Indian Constitution seeks to ensure not just political justice but also social and economic justice. You will likewise notice that equality is not just about equal political rights but also of status and opportunity. BOX 3.2 Read the text above and discusses how diverse intellectual ideas from the west and from India were being used to interrogate and construct new models of democracy. Can you think of other reformers and nationalists who were trying to do the same? 2015-16(21/01/2015) The Story of Indian Democracy 39 Appendix No. 6 What Swaraj will Include Karachi Congress Resolution, 1931 Swaraj as conceived by the Congress should include real economic freedom of the masses. The Congress declares that no constitution will be acceptable to it unless it provides or enables the Swaraj Government to provide for: 1. Freedom of expression, association and meeting. 2. Freedom of religion. 3. Protection of all cultures and languages. 4. All citizens shall be equal before the law. 5. No disability in employment or trade or profession on account of religion, caste or sex. 6. Equal rights and duties for all in regard to public wells, schools, etc. 7. All to have right to bear arms in accordance with regulations. 8. No person to be deprived of property or liberty except in accordance with law. 9. Religious neutrality of State. 10. Adult Suffrage. 11. Free compulsory primary education. 12. No titles to be conferred. 13. Capital punishment to be abolished. 14. Freedom of movement for every citizen of India and right to settle and acquire property in any part thereof, and equal protection of law. 15. Proper standard of life for industrial workers and suitable machinery for settlement of disputes between employers and workers and protection against old age, sickness, etc. 16. All labor to be free from conditions of serfdom. 17. Special protection of women workers. 18. Children not to be employed in mines and factories. 19. Rights of peasants and workers to form unions. 20. Reform of system of land revenue and tenure and rent, exempting rent and revenue for uneconomical holdings and reduction of dues payable for smaller holdings. 21. Inheritance tax on graduated scale. 22. Reduction of military expenditure by at least half. 23. No servant of State ordinarily to be paid above Rs 500 per month. 24. Abolition of Salt tax. 25. Protection of indigenous cloth against competition of foreign cloth. 26. Total prohibition

of intoxicating drinks and drugs. 27. Currency and exchange in national interest. 28. Nationalization of key industries and services, railways, etc. 29. Relief of agricultural indebtedness and control of usury. 30. Military training for citizens. Karachi resolution condensed to be printed on membership forms. BOX 3.3 2015-16(21/01/2015) Social Change and Development in India 40 BOX 3.4 Democracy works at many levels. In this chapter we began with the vision of the Indian Constitution for this is the bedrock upon which democracy rests in India. Significantly, the Constitution emerged from intense and open discussions within the Constituent Assembly. Thus, its vision or ideological content as well as the process or procedure by which it was formed was democratic. The next section briefly looks at some of the debates. CONSTITUENT ASSEMBLY DEBATES: A HISTORY In 1939, Gandhi wrote an article in the 'Harijan' called 'The Only Way' in which he said "… the Constituent Assembly alone can produce a constitution indigenous to the country and truly and fully representing the will of the people" one based on "unadulterated adult franchise for both men and women". The popular demand in 1939 for a Constituent Assembly was, after several ups and downs conceded by Imperialist Britain in 1945. In July 1946, the elections were held. In August 1946, The Indian National Congress' Expert Committee moved a resolution in the Constituent Assembly. This contained the declaration that India shall be a Republic where the declared social, economic and political justice will be guaranteed to all the people of India. On matters of social justice, there were lively debates on whether government functions should be prescribed and the state should be bound down to them. Issues debated ranged from right to employment, to social security, land reforms to property rights, to the organization of panchayats. Here are some snippets from the debates: PREAMBLE WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a ' [SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC] and to secure to all its citizen: JUSTICE, social, economic and political; LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and opportunity; And to promote among them all FRATERNITY assuring the dignity of the individual and the {unity and integrity of the Nation}' IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBYADOPT, ENACT

AND GIVE TO OURSELVES THIS CONSTITUTION. EXERCISE FOR BOXES 3.3 AND 3.4 Read both the Karachi Resolution and the Preamble carefully. Identify the key ideas that exist in it. Sarvepalli Radhakrishnan addressing the Constituent Assembly 2015-16(21/01/2015) The Story of Indian Democracy 41 EXERCISE FOR BOX 3.5 Read the above snippets of the debates carefully. Discuss how different concerns were being expressed and debated. How relevant are these issues today? Snippets from the debates ÿ K.T. Shah said that the right to useful employment could and should be made real by a categoric obligation on the part of the state to provide useful work to every citizen who was able and qualified. ÿ B. Das spoke against classifying the functions of the government as justiciable and non justiciable, "I think it is the primary duty of Government to remove hunger and render social justice to every citizen and to secure social security……..". The teeming millions do not find any hope that the Union Constitution…. will ensure them freedom from hunger, will secure them social justice, will ensure them a minimum standard of living and a minimum standard of public health" ÿ Ambedkar's answer was as follows: " The Draft Constitution as framed only provides a machinery for the government of the country. It is not a contrivance to install any particular party in power as has been done in some countries. Who should be in power is left to be determined by the people, as it must be, if the system is to satisfy the tests of democracy. But whoever captures power will not be free to do what he likes with it. In the exercise of it, he will have to respect these Instruments of Instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a court of law. But he will certainly have to answer for them before the electorate at election time. What great value these directive principles possess will be realised better when the forces of right contrive to capture power." ÿ On land reform Nehru said, that the social forces were such that law could not stand in the way of reform, an interesting reflection on the dynamics between the two. "If law and Parliaments do not fit themselves into the changing picture, they cannot control the situation". ÿ On the protection of the tribal people and their interests, leaders like Jaipal Singh were assured by Nehru in the following words during the Constituent Assembly debates: "It is our intention and our fixed desire to help them as possible; in as efficient a way as possible to protect

them from possibly their rapacious neighbours occasionally and to make them advance" ÿ Even as the Constituent Assembly adopted the title Directive Principles of State Policy to the rights that courts could not enforce, additional principles were added with unanimous acceptance. These included K. Santhanam's clause that the state shall organize village panchayats and endow them with the powers and authority to be effective units of local self government. ÿ T. A. Ramalingam Chettiar added the clause for promotion of cottage industries on co-operative lines in rural areas. Veteran parliamentarian Thakurdas Bhargava added that the state should organize agriculture and animal husbandry on modern lines. BOX 3.5 2015-16(21/01/2015) Social Change and Development in India 42 COMPETING INTERESTS: THE CONSTITUTION AND SOCIAL CHANGE India exists at so many levels. The multi-religious and multicultural composition of the population with distinct streams of tribal culture is one aspect of the plurality. Many divides classify the Indian people. The impact that culture, religion, and caste have on the urban–rural divide, rich-poor divide and the literate-illiterate divide is varied. Deeply stratified by caste and poverty, there are groupings and sub-groupings among the rural poor. The urban working class comprises a very wide range. Then, there is the well-organized domestic business class as also the professional and commercial class. The urban professional class is highly vocal. Competing interests operate on the Indian social scene and clamor for control of the State's resources. However, there are some basic objectives laid down in the Constitution and which are generally agreed in the Indian political world as being obviously just. These would be empowerment of the poor and marginalized, poverty alleviation, ending of caste and positive steps to treat all groups equally. Competing interests do not always reflect a clear class divides. Take the issue of the close down of a factory because it emits toxic waste and affects the health of those around. This is a matter of life, which the Constitution protects. The flipside is that the closure will render people jobless. Livelihood again, is a matter of life that the Constitution protects. It is interesting that at the time of drawing up the Constitution, the Constituent Assembly was fully aware of this complexity and plurality but was intent on securing social justice as a guarantee. 2015-16(21/01/2015) The Story of Indian Democracy 43 2015-16(21/01/2015) Social Change and Development in India 44

CONSTITUTIONAL NORMS AND SOCIAL JUSTICE: INTERPRETATION TO AID SOCIAL JUSTICE It is useful to understand that there is a difference between law and justice. The essence of law is its force. Law is law because it carries the means to coerce or force obedience. The power of the state is behind it. The essence of justice is fairness. Any system of laws functions through a hierarchy of authorities. The basic norm from which all other rules and authorities flow is called the Constitution. It is the document that constitutes a nation's tenets. The Indian Constitution is India's basic norm. All other laws are made as per the procedures the Constitution prescribes. These laws are made and implemented by the authorities specified by the Constitution. A hierarchy of courts (which too are authorities created by the Constitution) interpret the laws when there is a dispute. The Supreme Court is the highest court and the ultimate interpreter of the Constitution. The Supreme Court has enhanced the substance of Fundamental Rights in the Constitution in many important ways. The Box below illustrates a few instances. The Constitution is not just a ready reference of do's and don'ts for social justice. It has the potential for the meaning of social justice to be extended. Social movements have also aided the Courts and authorities to interpret the contents of rights and principles in keeping with the contemporary understanding on social justice. Law and Courts are sites where competing views are debated. The Constitution remains a means to channelize and civilize political power towards social welfare. You will realise that the Constitution has the capacity to help people because it is based on basic norms of social justice. For instance, the Directive Principle on village panchayats was moved as an amendment in the Constituent Assembly by K. Santhanam. After forty odd years it became a Constitutional imperative after the 73rd Amendment in 1992. You shall be dealing with this in the next section. ÿ A Fundamental Right includes all that is incidental to it. The terse words of Article 21 recognising the right to life and liberty have been interpreted as including all that goes into a life of quality, including livelihood, health, shelter, education and dignity. In various pronouncements different attributes of 'life' have been expanded and 'life' has been explained to mean more than mere animal existence. These interpretations have been used to provide relief to prisoners subjected to torture and deprivation, release and rehabilitation of bonded labourers,

against environmentally degrading activities, to provide primary health care and primary education. In 1993 the Supreme Court held that Right to Information is part of and incidental to the Right to Expression under Article 19(1) (a). ÿ Reading Directive Principles into the content of Fundamental Rights. The Supreme Court read the Directive Principle of "equal pay for equal work" into the Fundamental Right to Equality under Article 14 and has provided relief to many plantation and agricultural labourers and to others. BOX 3.6 2015-16(21/01/2015) The Story of Indian Democracy 45 3.2 THE PANCHAYATI RAJ AND THE CHALLENGES OF RURAL SOCIAL TRANSFORMATION IDEALS OF PANCHAYATI RAJ Panchayati Raj translates literally to 'Governance by five individuals'. The idea is to ensure at the village or grass root level a functioning and vibrant democracy. While the idea of grassroot democracy is not an alien import to our country, in a society where there are sharp inequalities democratic participation is hindered on grounds of gender, caste and class. Furthermore, as you shall see in the newspaper reports later in the chapter, traditionally there have been caste panchayats in villages. But they have usually represented dominant groups. Further more, they often held conservative views and often have, and continue to take decisions that go against both democratic norms and procedures. When the constitution was being drafted panchayats did not find a mention in it. At this juncture, a number of members expressed their sorrow, anger and disappointment over this issue. At the same time, drawing on his own rural experience Dr. Ambedkar argued that local elites and upper castes were so well entrenched in society that local selfgovernment only meant a continuing exploitation of the downtrodden masses of Indian society. The upper castes would no doubt silence this segment of the population further. The concept of local government was dear to Gandhiji too. He envisaged each village as a self-sufficient unit conducting its own affairs and saw gram-swarajya to be an ideal model to be continued after independence. It was, however

only in 1992 that grassroots democracy or decentralized governance was ushered in by the 73rd.

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4. Women's Empowerment

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"To all the little girls who are watching never doubt that you are valuable and powerful and deserving of every change and opportunity in the world to pursue and achieve you own dream"
-**Hillay Clinton**

Abstract

Women empowerment become popular in the nineteenth and twentieth centuries Women's Empowerment is divided into three categories. The first method is concerned with the suffrage movement. Voting rights in political elections. The second approach, from the 1960s through the 1980s, deals with legal and unofficial inequities. The third method, which emerged in the 1990s and continues. Now, is derived from the second wave's future. Women's Empowerment is defined as assisting women's sense of value, their ability to make their own decisions and their rights to influence societal change for themselves and others. It's purposefully connected with basic natural rights for Women, which leads to a more joyful and prosperous world. Women's Empowerment is a valuable resource women's rights have evolved as a crucial global gesture that has continued to break a new ground in recent years. International Women's Empowerment Day. For example, generates a lot of energy. Despite significant progress, women and girls continue to endure prejudice and brutality in many aspects of their lives.
Keywords: Self-reliance Dignity of women Women's education Acquiring knowledge Equal opportunity

Self-Reliance

"Self-reliance is the only read to true freedom and being one's own person is the ultimate reward"

-Patricia Sampson

Women now have more power and independence than ever before. Thy are nevertheless , nonetheless at a disadvantage in virtual elements of life when compared to men. In the political, social and business spheres. Women are denied equal access to education, healthcare, capital and decision making authority. Women's economic power has a positive impact on "National wealth and well being". Fertility rates have been demonstrated to be inversely connected to national income growth and women who control their own money tend to have fewer children, Even when they earn less than men. Women are more able and willing to ebenal their male counter parts. As a result a women educational degree influence her decision making process when it comes to contraception marriage age, fertility, child mortality, modern sector work and earnings.

Women's empowerment is a new term in the gender literature lexicon. The term can be interpreted in two ways: General and specific, In a broad sense, it refer to empowering women to become self-sufficient by giving them access to art of the freedoms and possibilities.

Women's empowerment, In the context, refers to increasing women's place in society's power structure. Women's empowerment simply means that women have the ability to manage their daily lives in social political and economic terms, a power that allows them to move from the margins to the center stage.

The position and status of women is any society is a barometer of that country's civilization. Women must be treated as equal partners in the development process. Women in India have always been marginalized. Despite making up an equal share of the population and work force they have not been actively participating in the main streams of development.

Women are primarily responsible for their families survival, but they are often over looked and devalved, being pushed to the bottom of the heap. The majority of women do not start their own business. Individual entrepreneur's innovation has led to the industrialization of numerous nations throughout history.

Dignity of Women

"Human rights are Women's rights and
Women's rights are human rights once and for all"

- **Hillary Clinton**

Women's Personal jewels are dignity and decency. Anyone who tries to snare and undress her modesty is deemed a sinner and: the law clearly states that they will be punished.

Every women has the right to a dignified life free of compulsion, violence, & prejudice. Women dignity and modesty are well respected by the law. Sexual harassment, assault with the purpose to disrobe her or insult her modesty voyeurism stalking and other crimes against. Women are all covered by the law.

In the event that the Women is suspected of a crime and arrested she is treated with civility. Her arrest and search should be conducted by a women police officer with strict regard for decency and her medical examinations should be performed by a Women medical officer or under the.

Women's Education

"We realize the importance
of our voices only when we
are silenced"

- Malala Yousafzai

Women's education is currently the most contentious issue and the Indian government has demonstrated a strong commitment is equal education for all. Learn more about Indian women's education.

Women have an important part in the development of a country and every country is known for the power of women's empowerment. Women's education is important because it helps them appreciate their individuality and avoid exploitation. Due to the national encouragement of women's education, India has seen women achievers in every field. This has helped them improve their knowledge making them strongers and more confident. This article examines the fundamentals of women's education in India.

Women's education differs significantly from that of men, in the early stages. Women have already altered gender norms and dispelled certain deeply held erroneous assumptions from the public thinking. However, women have begun to work toward reaching goals and becoming self sufficient in order to influence any scenario in their favor.

For a long time, women's education has been a hot topic of debate all across the world. We frequently hear people say that education is the most important tool for governing and achieving anything. It is one of those tools that no thief can take.

Acquiring Knowledge

"The positive of knowledge is never ending. The day you stop seekingknowledge is the day you stop growing."
                                                    - **Brandon Travis Ciaccio**

Knowledge acquisition is the process of acquiring and storing new knowledge is memory, and its success is frequently measured by how well the information can be remembered later.

The process of storing and retrieving information is strongly reliant

on the information's representation and arrangement.

Declarative and procedural knowledge are two types of knowledge.

Declarative knowledge is the ability to remember concepts, facts or episodes whereas procedural knowledge is the ability to completed a variety of activities.

Declarative knowledge may start off as procedural knowledge, but with experience, it becomes proceduralized.

Because knowledge is organized semantically, learning is enhanced when the learner concentrates on the meaning of the new content.

How the mind organizes and represents information is inextricably linked to knowledge acquisition.

Consider the underlying qualities of human knowledge as well as the final use of the required information to improve leave.

Because the most significant aspect of knowledge is that it is organized semantically learning methods should facilitate the study of new material in a meaningful way.

Learners should also create as many link as possible to the knowledge, further more, learning approaches must be tailored to the desired objective.

Learning to recognize facts will do little help on an essay exam, just as using a bus timetable to find a bus stop position is ineffective.

Equal Opportunity

"All of us do not have equal talent.
But all of us have equal Opportunity to Develop our talent"

- **APJ Abdul Kalam**

Equal opportunity means that everyone in a company should be treated fairly and have an equal chance to apply for and be selected for position, receive equal compensation for equal work, and have an equal chance to be trained and promoted.

In the united kingdom, there have been a slew of legislation animated at preventing workplace discrimination. The anti-discrimination legislation the exists now is the result of prior generations of workers struggles to defend their rights.

Equal opportunity refers to a person's ability to engage freely to a person's ability to engage freely and equally in sectors of public life such as job education and the acquisition of goods and services.

Discrimination is defined as treating or attempting to treat someone poorly or bullying them because of a legally protected personal feature.

Conclusion

"A woman is the full circle , Within her is
the power to create,Nurture and transform"

- **Hillary Clinton**

The proposal in this research for improving the health status of African women is based on two foundations that women's health is a fulcrum for socioeconomic development in addition to being desirable in and of itself as a basic human right.

That inventions aimed at improving women's health should be multi-

sectoral in order to succeed. As a result the task for policy makers is not just to design implement and support health systems that are more sensitive to women needs but also to ensure that the socioeconomic conditions, that trap women in ignorance, poverty, social empowerment and sickness are altered.

Gender disparity exists in every country on the earth and women make up half of the world's population. Until women are afforded the same possibilities as male, entire societies will be doomed to fall short of their full potential. The most pressing necessity of the hour is a shift in social attitudes toward women.

We understand the gender equality, women's empowerment, full enjoyment of human rights by women, and poverty eradication are critical to economic and social development as well as the attainment of all millennium development goals.

5. The Women and Higher Educational Institutions in India: A Challenges Ahead

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Abstract

Women in Indian society have been the subjects of a long-standing and ongoing debate. Several gender perspectives have been brought to bear upon the issue regarding education, polity and economic etc. Some sociologists have gone beyond a community and looked into status and power relations among men and women. This chapter concentrates on the detailed analysis of the different determining factors in education and its linkages to higher education in general and women in particular. Here, it is concluded that women's participation in various fields in India is still relevant in all aspects of human life. As a sociological-drawbacks, It is not only manifested in social discrimination but also the higher educational attainment.

Keywords: Higher Education, Institution, Women, Sociological-drawbacks

Introduction

The history of Indian economic development of the last half-century witnessed a lot of changes. The status of India has changed from a less developed country to that of a developing one. But in the literature, severe criticism exists concerning the measures taken up by the Government of India, particularly in the social sector. The critics argue that since independence, the performance of India in the social sector has been far from satisfactory, and more could have been achieved if a proper policy measure had been adopted. As far as policy measures are concerned, the actions taken up in the education sector since 1990, like cost-share financing in public universities or encouraging privatisation, have

important implications for the equity aspects of the country's higher education system (Raj and Shanmugam, 2013, p.2).

Higher Education is considered the most valuable investment in human resources, and it yields definite returns in the form of a skilled workforce geared towards development. Higher Education is an indispensable tool for personal and social improvement. Higher Education not only enriches the life of an individual but also enriches the whole nation. A nation cannot have developed only if a few of its elite groups are educated. It is considered to be created if education is imparted to all sections of society. Thus to make higher education inclusive, equity and equality should be promoted, and discrimination and structural inequalities in gender inequalities form should be removed. A gender perspective should be integrated into the education system, and equal opportunities should be provided to both men and women to participate in and benefit from education. The education system should aim at mainstreaming gender and should include women in a meaningful way through improving access to higher education and promoting equity.

The higher educational institution was established with the objectives to have more girl participation that belonging from India. Still, it could not get the proper benefit of studying higher education for various sociological drawbacks. This paper aims to explore that the status of women in higher education in the Indian context.

Historical Background of Higher Educational Institutions of India

Choudhary (2008) discusses the historical root of India's higher education system for social change involved in the country's human resource development. This system started with the Vedic period. In this period, there were two types of educational systems (i.e. the Brahminical and the Buddhist systems of education. The Brahminical education system was regulated by religious values, while the Buddhist form of education was secular. Rigvedic education was concerned with an attempt to preserve contemporary religious.

Texts through oral transmission. The educational institutions of the Rigvedic period (1500 and 1000 B.C) consisted of small domestic schools run by a teacher (Rishi) who admitted pupils for instructions in the literature in its possession. It was also followed by the composition of three more Vedas - Sama, Yajur and Atharva. Women were admitted to full religious rites and educational facilities. The later Vedic period (B.C. 1000-B.C.600) saw continuity and some changes in the educational system. The last Vedic period runs through the Varna System, monopolised by the twice-born castes in general and Brahmans in particular. The teachers were all Brahmins and came from the priestly class. The Post Vedic Early classical Period (600-300B.C.) saw the elaboration of rituals related to education. For instance, the pupil's first introduction to education was made by performing a ceremony called Vidyarambha. But, the twice-born castes were not allowed to receive an education (p.51-52). On the other side, the Buddhist education system was religious as well as secular. The teaching of the Buddha is classified as Vinaya (monolithic discipline), Sutta (group discourse) and Abhidhamma (works of doctrine). Buddhist Education was centred in monasteries and was in the hands of the monks. A Buddhist text includes numerous disciplines or subjects such as the Lokayata system, Astrology, Witchcraft, the four Vedas and Vedangas, Astronomy, interpretation of omens, the philosophical system of Samkhya, Yoga, Nyaya and Vaisheshika, Music, Medicine, Magic, the art of war, poetry, and several arts and crafts as well as Arithmetic. Taxila was the most famous Buddhist seat of higher learning. During the reign of Alexander the Great, the fame of its philosophers had spread as far as Greece. Their caste did not restrict the student's choice of subjects. Arthasastra was a reputed which studied in Taxila. Nalanda, Vikramshila and Vallabhi were perhaps the most important universities of ancient India (p.53-54).

The Mediaeval era in the history of India showed a significant phase of social and Cultural synthesis. The mediaeval State combined various agencies such as Sufism, and Bhakti ideology played a crucial role in the protracted process of integration and coexistence. Madrasah emerged as the important centre of higher education. Mithila was famous for their specialised study in Logic during the Mughal period. In mediaeval India, there were three conduits which were Maktab, Madrasah and Khangah.

While Maktab was a place where elementary education was imparted, higher learning was pursued at a Madrasah (college). Religious Education or theology was discussed at a Khangah, the birthplace of Sufism or spiritualism in Islam (p.55-56). The Mughal rulers (1526-1857) showed a comparatively more significant interest in higher education. Zahiruddin Muhammad Babar (the founder of the Mughal Empire) was a scholar of Arabic, Persian and Turkish, and established a Madrasah in the locality of Azizullah in Jaunpur. Akbar's reign (1556-1605) opened the doors for Hindu students to pursue his education policy based on religious tolerance and to study Sanskrit and Hindu sacred scriptures such as the Upanishads. He also arranged and financed the Persian translation of Indian classics and scriptures. Agra acquired a central position in education in the Mughal Empire by Jahangir (1605- 1627). Gulbadan Begum (sister of Humayun) wrote the Humayun Nama. It seems that there were learned women during this period (p.56-57)

Higher Education in Colonial India shows the current university system in India that the British colonialist influences. The first Europeanised institution of higher learning in the country began with the establishment of a Hindu College in Calcutta in 1817. The present system of higher education in India has the roots in Mountstuart Elphinstone's minute of 1823. He pressed for the establishment of schools for teaching English and the European Sciences. Similarly, Macaulay's minute of 1835 stated the same. The idea of establishing universities in India on the model of the London University (i.e. universities of the affiliating type) was first promoted in Sir Charles Wood's Dispatch of 1854, which has been described as the Magna Carta of English education in India. These recommendations were followed by establishing universities at Calcutta, Bombay and Madras in 1857 following the model of the University of London. Curzon's Government was the first to apply a check to free enterprise in education. In brief, higher education in colonial India did not cover rural scheduled caste or scheduled tribe women (p.57-59).

Higher Education in the post-independence period is based on future innovation and progress. The national leadership had an independent opportunity to tackle the problem of higher education. Nehru was

emphasising the new teaching of the post-independence period must be made relevant to the latest national goals of independent India. These national goals are (a) Democracy, (b) Secularism, (c) Elimination of poverty, (d) creating a socialist society, and (5) creating national integration. The University Grants Commission (1956) came into being and assumed a most crucial role in the coordination and development of universities in India. A number of the recommendations of the Radhakrishnan Commission have been implemented, including the expansion of women's education at all levels. The Kothari Commission was one of the most important for the development of higher education. There have been various commissions and committees appointed by the Government of India from time to time (p.59-61).

Conceptual Framework

Human beings always live in groups because they cannot fulfil many of their needs alone. A social life of some kind is essential for everyone. Social life is based upon the fulfilment of specific duties and responsibilities. Thus, one of the common objectives of development is to train the individual to lead a fruitful social life. Today, the concept of development is fundamentally different from that of 2 or 3 decades ago. Nowadays, the Government focuses on rural development to move upward as a developed society (Sharma and Thapa, 2003, p.341).

Education and life are inseparable and coterminous so that there can be no lifeless education. Instruction begins with birth and continues as long as life lasts. Education is used in a variety of contexts and with different shades of meaning. In its broadest sense, any act or experience that has a formative effect on an individual's mind, character or physical ability can be called educational. Similarly, travelling, reading, conversation, or even living with someone can be an education. However, teaching may also connote a system of institutions organised by society to deliberately transmit its cultural heritage that accumulated knowledge, values and skills from one generation to another. The educational system of society would comprise institutions such as schools, colleges, universities, including teachers,

administrators, curricula and courses, examination and certification procedure, and so on (Ibid, p.335).

The term education comes from the Latin word' educate, which means to bring up. It connects with the verb educere, which means to bring forth. The simple idea of education in western culture is not merely to lead the pupil to acquire knowledge and experience. It also brings them up or develops those habits and attitudes with which they may successfully face the future (Ibid, p.336). Formal arrangements for the education of individuals in our present-day societies are conceived in terms of stages arranged in a hierarchy. Six years of age, our educational ladder comprises the elementary, secondary, higher secondary and higher education stages. Since 1968, when the Parliament approved a National Policy on Education, we have been committed to a symbolically called "10+2+3" structure. It means ten years of high school education, including five years of primary, three years of upper primary and two years of secondary education. The structure of higher education consists of three years of education (after 12 years of school education) leading to a Bachelor's degree in Arts and Science and four years in professional fields like Engineering and Medicine. It is followed by two years of study for a Masters degree and three years at least beyond the Master's degree for a Ph. D degree, which generally takes longer. The new National Policy on Education, 1986, reaffirms the same structure adopted by most Indian States (Statistical Abstract of Odisha, 2012).

Higher Education is defined as the education obtained after completing 12 years of schooling or equivalent and is of the duration of at least nine months (full time) or after completing ten years of education and is of the period of at least three years. The instruction may be of the nature of General, Vocational, Professional or Technical education (All India Survey on Higher Education, 2017-18). In the other sense, Higher Education refers to education in post higher secondary institutions, colleges and universities. In other words, Higher Education is tertiary education leading to the award of an academic degree. Higher Education, also called post-secondary education, third-level or tertiary education, is an

optional final stage of formal learning after completing secondary education.

The gender perspective need because women's educational, economic, environmental and health status are determined. Gender-based barriers are also crucial for accessing equality among men and women. Participation in policies and decision-making helps to promote gender equality in the mainstream. Thus higher education is essential to uplift those women who are downgraded in the patriarchal model of society.

Importance of Higher Education

Higher Education makes a vital contribution to sustainable development through the generation and dissemination of knowledge. The effective management of this domain merits top priority when universities worldwide face critical challenges due to the unprecedented expansion yet drastically reduced higher education resources. The numerous and complex issues facing society demand that social investment in higher education institutions is fully justified in terms of its return to the community. The higher education system in India is massive and structurally diverse, with 4.3 million students in 196 university-level institutions. But women deans and professors are a minority group, and women vice-chancellors and presidents are still a rarity. Improving access to higher education requires the legislative back-up to support changes in cultural attitude. Formal requirements for gender balance in the provision of financial assistance and scholarships have proved effective in increasing the participation of women in higher education. Women Education in India has been a significant preoccupation of both the Government and civil society as educated women can play an essential role in the country's development. One cannot neglect the importance of education regarding women empowerment in India, poised to become a developed country by 2020 (Ghara, 2016, p.58). In this background, the present study attempts to explore the relative picture of the higher education system in India significantly in terms of the condition of women in higher education. We consider higher education as the university, as well as college-level education.

Educational Trends of Women in India

The literacy rate of women, which was 7.9 per cent in 1951, increased to 54.2 per cent in 2001. The corresponding figure for men was 25 per cent in 1951 and 75.9 per cent in 2001. The decade of 1991-2001 has experienced the highest decadal increase in literacy since independence. For the first time, the country has also experienced faster growth in female literacy, which increased by around 15 percentage points (from 39 per cent to 54 per cent) as compared to that of males (64-75 per cent) in this decade. Despite the improvements in literacy, there is a large gap between the literacy levels of men and women. While 75 per cent of the male population is literate, about half of the female population remains illiterate. The gender gap seems to be more among rural people compared to the urban counterpart. However, a significant gender gap of nearly 22% remained at the beginning of the 21st century. According to census estimates, the literacy rate climbed to 73% in 2011; however, the gender gap has narrowed slightly, with women still at literacy levels 16% below men. Literacy rates among youths age 15-24 were higher still, at 81% in 2005-2008, yet a 14% gender gap remained ((GOI 2000; GOI 2011, UNESCO 2011, Cited in White, G., Ruther, M., and Kahn, J., 2016, p.5).

The percentage of women institutes in India is 10.17 in the year 2011-12. It increases to 10.72 in the year 2015-16. In 2015-16, states with the percentage of women institutes below national value were Uttarakhand, Tripura, Orissa, Maharashtra, Madhya Pradesh, Kerala, Karnataka, Jammu & Kashmir, Himachal Pradesh, Goa, Chhattisgarh, Bihar, Assam & Andhra Pradesh. It is maximum in Chandigarh and then Rajasthan. The percentage of women (18-23 years of age) for higher education was 47.74 in 2011-12, which increases to 48.21 in 2015-16. The percentage of women enrolment in India was 44.29 in 2011-12, which increased to 45.91 in 2015-16. In 2015-16, the states having the percentage of women enrolment less than national value were Andhra Pradesh, Bihar, Delhi, Gujarat, Haryana, Madhya Pradesh, Orissa, Rajasthan, Tripura and West Bengal. It is also to be mentioned that out of women, HEIs about 5% are professional (medical, agriculture, Law, technical and veterinary) and about 67% are general Education in India for the year 2015-16 (ibid, p.60-61). Women

education has two aspects which are individual and social. 48.21% of the population in India are women ready to take higher education in 2015-2016. It was 47.74% in 2011-12. It is 50% or above in the states like West Bengal, Tripura, Odissa, Kerala, Chhattisgarh, Assam and Andhra Pradesh. The percentage of women enrolment is 50% or more only in Kerala and Himachal Pradesh. It is the lowest in Gujarat (ibid, p.62).

Thus, in India, 66.22% are in the middle working groups out of 39.15%. It is maximum in Rajasthan. Only 15.64% are in higher positions. It is maximum in Delhi. Higher Category (15.64%) includes Vice-Chancellor, Director, Pro-Vice-Chancellor, Principal, Professor & Equivalent and Associate Professor; Middle Category (66.22%)includes Reader, Lecturer (Selection Grade), Assistant Professor, Lecturer (Senior Scale) and Lecturer; Lower Category (18.09%) has Tutor, Demonstrator, Part-Time Teacher, Ad hoc Teacher, Temporary Teacher, Contract Teacher and Visiting Teacher (ibid, p.64). The increase in literacy level in the 1990s is due to the expansion of primary education. Though the gender gaps in primary education have been considerably narrowed down, discrimination against girls in secondary and higher education remains a significant issue.

Educational Provisions and Programmes In Support of Women Education

India has a long history of organised education, which can be traced to the traditional Gurukul system of education, in which only very few of the elite section had the chance to get education. The current education system in independent India recognised the importance of education and the pivotal role in empowering women. This is reflected in Article 45 of the Directive Principle of State Policy, which states that the State shall provide free and compulsory education to all children under 14 years of age. And the 86th Constitutional Amendment Act of 2002 and the recent Right to Education Act has made elementary education a fundamental right for all children in the age group of 6 to 14 years. The idea of treating women as equals and providing social justice was also reflected in the Constitution, which guaranteed equality to everyone irrespective of caste, sex or religion. Until 1976, education was part of the State Subject, except for Higher

Education, where Central Government had its obligation to coordinate technical and higher education and specified standards. With the enactment of the 42nd Amendment Act to the Constitution of India, Education was placed under the concurrent list. Thus, both the Central and State government can legislate on education matters; however, only the central government legislation would have precedence over the State government.

Though importance was given to the education system, since independence, the gendered context of education was paid the slightest attention. It was only because of the establishment of specific commissions and committees and policy pronouncements that the gender aspect of education received fresh impetus. The critical landmarks that emphasised education based on gender are as follows: The first Committee appointed by Independent India in favour of gender concern was the **National Committee on Women's Education, in 1958,** under the chairmanship of **Smt.Durgabai Deshmukh.** The main conclusion of the Committee was that the education of girls and women had been sadly neglected in the past. Consequently, there was a wide disparity in the education of men and women and boys and girls at all levels and stages of education. Based on the recommendations of the Committee, in 1959, the Government appointed a **National Council for Women's Education** as an advisory body, the main task of which was to suggest government programmes and policies for the growth and expansion of girls' education.

The Kothari Commission on Educational Reforms (1964-1966) was the last commission set upon education. Kothari Commission has emphasised improving the education system, setting up State Boards of Education, levelling institutions for equality, and setting up a statutory School Education Commission. Later, the **Committee on the Status of Women in India (CSWI)** in 1975 examined the constitutional, legal and administrative provisions related to the status of women. The report brought out the dismal scenario of women's education and recommended co-education as a long term policy to promote equality of opportunity.

The National Policy on Education (NPE), 1986 and its **Programme of Action, 1992,** made a significant contribution to the

education system of our country in general and stressed equality of women in education in particular. Since the National Policy on Education adoption, premier interventions have been made in the education sector.

Condensed Courses of Education of Women: The scheme of Condensed Courses of Education is implemented through the Central Social Welfare Board. The course aims to benefit needy women of tribal, hilly, backward areas and urban slums of the age 15 years Who could not join the mainstream education system or drop out of school? The course provides them with the opportunity for education at different levels primary, middle/high school. The scheme's main objective is to provide women with educational qualifications and relevant skills to make them eligible for identifiable remuneration and work opportunities to facilitate their empowerment.

The problem of the Statements

Gender inequality in education is a persistent problem in Indian society, Especially for girls from rural areas and lower socioeconomic backgrounds. During the past several decades, India has achieved success in moving toward universal school Enrollment and in enacting policies to address educational inequalities such as those is based on gender. However, education gaps still exist (White, Ruther and Kahn, 2016, p.1). Within India, significant regional differences in educational outcomes also exist, with
rural females and those living in urban poverty largely represent those who are Illiterate and those who are not enrolled in school. In addition, research indicates that the influences of socioeconomic background and the availability of educational resources are often interrelated (Nayar, 2002., Duncan and Murnane, 2011., Cited in ibid, p.7)

Review of Literature

Ghara (2016) discusses women participation in higher educational institutions. The involvement in the distribution of institutes and enrolment has been studied for the years 2011-2016. He argues that women Education and empowerment are the indicators of development so

that women education ensures holistic and prolonged action. It includes equitable and increased access to technical and vocational education and training, higher education and research with due attention to quality assurance. He explains the four principal themes: the widespread participation of women in education; the extent of their involvement in higher education management, including impediments to their advancement; the development of strategies to surmount these career limitations; and the particular contribution of women to the management of higher education. Therefore, women participation in higher education is increasing in almost all states. The women enrolment in higher education is also growing. The rate of increase is slow in practically all the states of India.

White et al. (2016) analyse that gender inequality persists in developing reading and mathematics skills for 8-11-year-old children in India. It is found that gender gaps remain for girls with many younger siblings who are faring worse academically than similarly situated boys. In addition, the finding shows that household asset level is associated with girls advancing in reading. Having a positive attitude towards girls' education may be essential to learning outcomes, especially for girls' reading achievement.

David (2015) discusses gender equality as a highly politicised and contested notion in higher educational institutions today that has changed neo-liberalism and its impacts upon women's participation in academic labour markets. He highlights a considerable transformation in women's participation as students, especially undergraduates, in HEIs across the globe. The expansion of universities has gone hand-in-hand with new systems of ranking and changes to academic capitalism. The discourses have changed, but the fundamental relations intensified through business and marketing strategies. This intensification is particularly the case in terms of student and academic life culture, whereby sexualisation has become increasingly marked. There are indeed far more students nowadays, and the majority are women this does not mean.

Raj and Shanmugam (2013) focus on the 'Gender Bias' is a term commonly used to illustrate how far women have remained in seizing the opportunity for improving their level of living. Gender Bias is a process of assessing policies, practices and procedures in an organisation from a gender perspective. The primary purpose of such bias is to (a) profile the representation and participation of women in the organisation. (b) Identify the developmental dimensions that provide opportunities for the advancement of women in an organisation and (c) identify the structural barriers that impede their growth. The Law treats women and men as enjoying equal rights. Focusing on gender issues in the context of the social sector development means empowering women as agents of socioeconomic change. This paper reveals that there is a considerable difference between males and females in taking their higher education. Correct decision-maker the enrollment of women in teaching that to in higher education is significantly less. The paper finds the primary result that the percentage share of female students in P.G. course is increased from 66.66% to 81.63% in the year 2009-10. The enrollment of male and female students for the MBBS degree in the year 2005-06 increased at 55% to 71% in the year 2009-10. Whereas the female students are about 45% declined up to 29% in 2009-10. The enrollment of male and female students for the P.G. course in the year 2005-06 is 60% which declined to 55% in 2009-10. Whereas for the enrollment of female students it is about 40% in the period 2005- 06 which increased up to 45% in the year 2009-10. However, the current picture related to our country shows that the gender gap remains persistent in the literacy rate. Despite the increasing literacy rates of all individuals and of women, the gender gap continues to be inflexibly wide.

Nath (2014) highlights the present picture of higher education in India and women participation in it. He discusses women participation in higher education in India. He mentions the necessity and factors responsible for women's participation in higher education that, in most cases, women are dependent on males both economically and in decision-making. As such, they suffer more. To get relief from this, they go for higher studies.

In some cases, highly educated women are considered equivalent to the "dowry" of a bride. He analyses that the women's participation in higher education amongst schedule caste, schedule tribe (both plain and hill) and the Muslim community is much lower than other communities. It is also a serious matter for our country. Here argues that India should have taken a unique initiative to improve higher education among these communities.

Discussion

A wide range of social, cultural and economic factors inhibit women's access to higher education, which are discussed as follows:

a) Lack of Institutional rules and regulations

The argument here is that the girls are empowered educationally but not so much empowered. They are not free to move here and there at night because they fear the cruel people in the dominant male society. So they are bound in the hostel's room within 6.30 P.M, not permitting them in outside after 6.30 P.M., But the boys can move the night wholly. Still, now, the girls are not safe in higher educational institutions. It is shameless for this type of society. Thus, arise a question here that who is responsible for this? It may be Government or a male-dominated society. In the above discussion, the female members face some problems (such as sexual harassment by teachers and friend groups) in higher educational institutions. Another problem of the female member of society is the lack of decision-making, which is the following paragraph.

b) Lack of decision-making process

In a male-dominated society, the female members cannot decide for different political matters, policymaking, marriage ceremonies, cultural and business activities. The women can fully able to decide on the other activities. Still, they could not allow them to determine the above matter because the male member of our society forcefully dominates our female members in this case. The next problem is that they are weak economically, which is the following points.

c) Economic inequality

Females are not getting a chance to compete among men concerning economic equality. Nearly 70 per cent of women workforces are engaged in the agricultural field and agricultural labourers. Women's working hours are more than men, but they are not strong in the economic area or self-sufficient because the profit goes to the men's hands. The women care for their children, sick and older adults, maintaining social relations; their work in food and health provision, cleaning and waste management secures the viability of societies and generates social capital. This care work represents an interface between social, economic and ecological aspects. In the post-modern era, some formal sectors try to empower the women of rural and urban areas through different training. Another problem is low participation in cultural activities in their surroundings.

d) Lack of cultural participation

Gender differences in educational outcomes are also related to community and Family attitudes regarding the education of girls. These attitudes are embedded in cultural norms and are influenced by marriage and kinship patterns which may lead parents to Invest more emotional and financial resources in educating sons rather than daughters. The centrality of preparing girls for marriage is pronounced in the north of India, where parents have historically held lower aspirations for educating daughters rather than sons (Probe Team 1999, Desai et al. 2010, Cited in ibid, p.12). The female of our conservative society is not allowed to satisfactory participate in cultural activities. These cultural activities are worship ceremonies, folk dance and singing songs etc. The community does not permit women to participate in cultural events fully. If they will be allowed, then the credit goes to the male persons. They are constantly suppressing in this matter. If they can participate in the same, they also face different problems such as sexual harassment.

e) Socially Inequality

The nature of patriarchal society is suppressed to female members in all fields. Here is an example of social inequality among men and women to understand the community. If the girl child is born at home, the face of family members appears unhappy suddenly. The question is here that why

they are painful to listen above the same? Is it not the inequality of our society?

Witch-hunting is the main problem in our conservative rural society. In this case, the widow and single women and men are facing the issues. The Prevention and Protection of Witch-Hunting Bill, 2013 is a recent development, and the drafters of this bill must be lauded for this initiative. But still, now, it is not cured of the rural society.

f) Emotionally Blocks

The primary factor that affects girls' education is the deep mental blocks created in the minds of the adults about girls education. Adults are more sceptical about the efficiency and capacity of girls to participate in the economic workforce as decision-makers and thus restrict them to take up only limited traditional roles and take softer options as their subjects. Girls take up only more peaceful alternatives of the school curriculum like humanities, social sciences, home science, languages, etc. Other options such as mathematics, physics, chemistry, biology and laboratory works are considered the orbit of boys. Women are over-represented in humanities and social science while underrepresented in science, technology and engineering. Thus women are systematically robbed of their self-confidence, and their self-image subsequently paralyses them. Removal of gender disparity will be possible only if such mental blocks are removed from people's minds.

g) Parental Aspirations and Attitudes

Parents' expectations from girls are minuscule when compared to the expectation they have of boys. Parental aspirations regarding the process of education also differ between boys and girls. When the ambition out of a boy is relatively high, aspiration for girls is limited to making them suitable for matrimony. Negative parental attitudes towards the education of their daughters can also be a barrier to girls' education. While parents view the education of their sons as an investment, the education of daughters is just treated as a wastage of money.

h) Gender Bias in Curriculum

There is the portrayal of gender-stereotyped roles of men and women in India's curriculum, despite the repeated measure to avoid it in the textbooks. Men are the main characters in most lessons and are portrayed as strong, intelligent and adventurous. In contrast, women are depicted as weak and helpless and are often described as people involved in household chores. These depictions are substantial barriers to improving women's position in society.

i) Regional Disparities

Kingdon (2011, Cited in Ibid, p.9) also reveal that gender disparities in educational expenditure are more prevalent in rural areas and within certain states. In addition, these authors suggest that an essential factor related to gaps in education expenditure is the higher level of private school enrollment among boys. Within schools, girls may experience a less challenging curriculum than boys, reflecting the traditional expectation that schools should prepare women for a more conventional gendered role of homemaking and motherhood. In addition to this alienating curriculum, girls may have fewer female teachers to serve as role models (especially in rural areas) and may experience gender stereotyping and less attention from their teachers (Basu 1996; Jeffery and Basu 1996; Nayar 2002; Probe Team 1999; Rampal 2002, Cited in Ibid, p.13).

All these social, personal and economic barriers are interrelated, and one reinforces the other. If just literacy and schooling is offered to them, without addressing these barriers, it would only become a mechanical exercise, and their everyday struggle for survival will keep continuing. It requires the very active participation of women in higher education to come out of these barriers.

Conclusion

In the above discussion, the conclusion drawn the status of women of Indian society is very conservative from past to present. All the power vested the male member in our dominant male society. Thus it is necessary to check all these problems. Women's problems can be solved by

participating in decision-making and planning processes and getting a share of the power to make decisions within higher educational institutions and political, economic. Higher Education is a powerful tool for promoting gender equity, which would help reduce poverty, unemployment, and inequality, improving health and nutrition, thereby promoting human development. As a population of particular concern, girls from rural areas appear to have the least time devoted to learning and have the lowest rates of enrolment in higher education.

Given that the quality of learning opportunities available to girls may be fundamentally distinct from boys', gender will serve as a primary factor to be analysed in this study. This paper will also explore the impact of ten sets of factors thought to influence the educational outcomes of boys and girls. The women of today are also facing many problems regarding higher education so far as the policies and practical situation are concerned. The case is more worrying in higher education. Policy and programmes aim to attain excellence, but no pretence is made to promote equity. Emphasis is placed on consolidation and expansion of facilities in the existing institutions.

To sum up, higher education in India is found to be male dominate-biased. As we know, women's participation in higher education of several fields is weak. These factors include institutional rules and regulations, lack of decision-making process, lack of cultural participation, socially inequality, emotionally blocks, parental aspirations and attitudes, poverty, gender bias curriculum, regional disparities. Thus, the scope of networking and cooperation of the Government and the elite group enables a gender-sensitive discourse on sustainability and the adoption of an autonomous position in society. Hence, this paper intends to underline that it is not education that determines one's job; rather, it is the social existence of the people that determines access to education.

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6. Sociocultural Change

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"The world today is experiencing a profound and rapid socio – cultural transformation. But the changes do not occur at a uniform pace, and the discrepancies in the change process have differentiated the various countries and regions of our planet."

- Gustavo Gutierrez.

Abstract

Now a day's human beings are causing a lot of sociocultural changes in our society. The changes on the other hand do not happen in the same way from one country to the next. These changes affect human interactions and relationships transforming culture and society. We should study the people around the globe and their cultural backgrounds from a sociocultural viewpoint. The impact of sociocultural changes on society is huge. "Changes are the only thing that never changes". Because we must realize that whatever changes occur in our society are unavoidable. Civil rights, women's rights and cultural standards have all resulted in sociocultural shifts. Humans molded and caused these modifications as a result of their own desire to view the world.
Keywords: Anthropology**,** Social Changes**,** Feminist Movement**,** Cultural Transformation**,** Current Society

Anthropology

"Anthropology is the most humanistic of the sciences and the most scientific of the humanities".

-Alfred L. Kroeber

Anthropology is the scientific study of humans, focusing on human

behavior, biology, cultures, societies, communities and linguistics in the present and history including previous human species. Waitz described anthropology as "the science of the nature of man". Cultural anthropology investigates cultural meaning including norms and values whereas social anthropology studies patterns of behavior. The main dimensions of cultural and social anthropology are brought together in sociocultural anthropology. The comparative methodologies used in the early nineteenth century gave rise to anthropology and many other modern sciences.

Structuralist and postmodern theories as well as a movement toward the investigation of modern cultures have had a significant influence on sociocultural anthropology. We term anthropologists approach to studying the many distinct elements of the human experience "holism". Anthropologists also study how people behave in social settings. They study how people dress and communicate in various societies. They use these similarities to gain a better understanding of their own society.

Many anthropologists examine economy, health, education, law, and policy in their own communities. They consider what they know about biology, culture, kinds of communication and how humans lived in the past when attempting to comprehend these complex difficulties. Sociocultural anthropologists study how people in different parts of the world live and perceive the world. They want to discover what individuals consider to be significant as well as the norms they have established for how they should interact with one another. People may disagree about how they should speak, dress, eat or treat others even within the same country or society.

Anthropologists want to hear from a wide range of people and perspectives in order to better understand how societies differ and what they have in common. Sociocultural anthropologists frequently discover that living among other peoples and cultures is the greatest way to learn about them. They aspire to comprehend the viewpoints customs and social structures of other groups whose beliefs and lifestyles may differ significantly from their own. The knowledge they gather has the

potential to improve human understanding on a larger scale. Cultural anthropology is the branch of anthropology that studies culture in all of its forms.

Social Changes

> **"No real social change has ever been brought about without a revolution…revolution is but thought carried into action".**
>
> **-Emma Goldman.**

The alteration of mechanisms within the social structure marked by changes in cultural symbols, rules of behavior, social groups or value systems is referred to as social change in sociology. When evolution became the dominant paradigm for understanding biological change in the late nineteenth century thoughts of social development took on an evolutionary tone and while other models have improved modern notions of social change, evolution remains an underlying principle. Contact with other cultures, changes in the ecosystem, technological advancement and population increase and other demographic variables are all potential sources of social change. Ideological, economic and political movements all contribute to social transformation. Any change in social interactions is considered a form of social change in the broadest sense.

Social change when viewed in this light is a constant in any culture. The distinction between processes of change inside the social structure which help to sustain the structure and processes that change the structure is occasionally made. Demographic forms of social change include population growth and increased population density. Population growth can result in a society's territorial expansion, military wars and cultural blending. Increased population density may drive technical innovation which may lead to increased division of labor, social differentiation, commercialization and urbanization as a result.

Population growth happened in Western Europe from the eleventh through the thirteenth centuries as well as in England in the eighteenth century when population increase sparked the industrial revolution. Population expansion on the other side can lead to economic slowdown and poverty as seen in some emerging countries today. The adoption of innovations in a society can result in some social changes. Technological breakthroughs new scientific knowledge, new beliefs or a new leisure trend are examples of these. The example established by higher – status groups which operate as reference groups for others are one reason why larger groups acquire innovations.

Goal-directed large scale social planning may result in societal change. The reasons of social change are numerous and change processes can be classified as short-term trends or long-term developments. There are two types of change. Random or usual elements such as climate, weather or the existence of distinct groups of individuals are one source. Systematic factors are another source of information. Successful development for example requires a stable and adaptable administration, sufficient free and available resources and a diverse social organization.

Feminist Movement

"A feminist is any woman who tells the truth about her life".
                                                              -Virginia Woolf.

The feminist movement refers to a set of social movements and political activities aimed at reforming women's difficulties as a result of gender inequality. Women's liberation, reproductive rights, domestic abuse, maternity leave, equal pay, women's suffrage, sexual assault and sexual violence are some of the problems discussed. Since its origins in the 1800s the movement's aims have evolved and differ between nations and communities. Feminism has gone through four peak points known as **"WAVES"**. Suffrage and political equality, education, right to property, organizational leadership and marital freedoms were all part of the First-wave feminism.

Second-wave feminism aimed to oppose social and cultural injustice even further. Although the first wave of feminism was dominated by middle-class white women, the second wave included women from all walks of life including women of color and women from other developing countries seeking solidarity. Third-wave feminism continued to address financial, social and cultural problems faced by women in business and at home and included fresh demands for women to have more influence in politics and the media. Feminists have had to retain a focus on women's reproductive rights such as the right to abortion as a reaction to political activism. Fourth-wave feminism looks at the interconnected power mechanisms that contribute to the social division of traditionally excluded groups as well as the world around them.

Throughout history men and women have played patriarchal roles with justifications invoking the law of nature which has been taken to suggest that women are inferior to males. In her novels **"A Vindication of the Rights of Woman"** and **"A Vindication of the Rights of Men"** published in the year 1792, **Mary Wollstonecraft** addressed the inferior sex. "For like flowers cultivated in too rich a soil strength and usefulness are sacrificed to beauty and the flaunting leaves after pleasing a discriminating sight, fade, neglected on the stem long before the season when they should have come at maturity". The renaissance feminist voices never consolidated into a unified thought or movement. Only during the enlightenment did women begin to demand that the new reformist discourse about liberty, equality and natural rights be applied equally to men and women.

Feminist movements can be described in two ways broadly as collaborative attempts to improve women's conditions or narrowly as movements that embrace a feminist identity. Scholars have sought to deal with the complexity of feminism by classifying it into many types hence the entry goes on to discuss ideas for classifying feminism as 'individualist' and 'relational', 'social' and 'hard-core' or 'equity'. Liberalism, socialism and radicalism are all terms used to describe current movements. Another method focuses on the social identities that are formed and maintained inside movements rather than ideas.

Cultural Transformation

"The world hates change, yet it is the only thing that has brought progress".

-Charles Kettering.

According to cultural transformation theory societies used to follow a "partnership model" of civilization which eventually gave way to today's "dominator model". In her book "The Chalice and the Blade" cultural researcher Riane Eisler developed this thesis for the first time. She claims that civilizations exist on a partnership-domination scale but that we as a species have shifted from our earlier partnership orientation to a more dominance orientation by elevating masculine ideals over feminine ideals. People do not have to live in a world where one gender class rules over the other she says. There is historical evidence that another type of society is possible one in which all people are treated equally.

The social context has evolved as have the way in which people connect with the outside world and communicate with one another. In the modern world modes of mediated communication have superseded previously existing patterns of communication which were direct human relationships. They introduce new behavioral patterns and a better awareness of societal realities. The shift of the conventional family as a key issue of socialization and the translation of spiritual values leads to subsequent societal changes. Many researches are currently being conducted on cultural alterations throughout the globalization period.

Changes in the modern world have an impact on cultural values. Globalization has a wide impact on various aspects of human life and society. Modern societal transformations assign the duty of sociocultural knowledge of the new reality. As far as we know the only way to comprehend the essence of culture is to look at it through the lens of human activity the peoples that live on this planet. First and foremost any person masters the spiritual culture that came before him and so masters his forefather social experience. Simultaneously he enriches the cultural

layer.

Traditional values, ethnic identity, traditional socialization institutions and the translation of past generations experience are all challenged by globalization in the modern world. One of the key issues of modern civilization is the problem of socio-cultural transitions in the context of globalization because the traditional area of spiritual culture at this stage of development is continually changing and necessitating new understanding. In the modern world globalization is the essence of integrative processes that affect all aspects of human life. Integration processes in socio-economic, legal, socio-cultural and other areas have resulted in changes in societies with long-standing traditional values. The process of qualitative changes in culture as a result of socio-cultural transformations that are radically different from previous periods stages of society's historical development and so on. All areas of traditional communities have been influenced by global trends. Traditional society is defined as one in which the community social interactions are governed by established traditions and values. New cultural processes emerge as a result of new needs coming from changes in sociocultural space.

Current Society

> **"In this modern society success is determined by influences not by talent…"**
>
> **-Sonali Nayak.**

Several fundamental shifts are fundamentally altering our daily lives our ways of thinking and experiencing the world and our ways of living together. Improvements in living standards life expectancy, literacy and gender equality are among these fundamental shifts as are changes in domestic and international political institutions as well as the breakdown of natural stability. In almost every facet of social life India has remarkable variation. Indian society is crossed by ethnic, linguistic, regional, economic, religious, class and caste groups as well as vast urban-rural divides and gender divisions. The differences between north and south India are extremely noticeable particularly in family and marriage

systems.

Rapidly occurring changes that affect distinct geographies and socioeconomic classes in disparate ways are adding to the richness of current Indian culture. Despite the difficulties of Indian culture widespread cultural themes contribute to social harmony and order. Modernity must be viewed at least in part in the context of the past. The modern force has always been partially reactive deriving meaning and momentum from comparisons and contrasts with as well as rejections and negations of the past. This statement taken at its broadest level implies that modernization is a process of individualization, differentiation or specialization and separation.

To put it another way the basic unit of modern society is the person rather than the group or community as it was in rural or peasant culture. Second, in a social system with a highly developed and complex division of labor, modern institutions are tasked with performing specific specialized tasks in this they stand in contrast to say the family in peasant society which serves as a unit of production, consumption, socialization and authoritative decision-making all at the same time. Third, rather than assigning rights and privileges to specific groups and individuals or being guided by customs or tradition modern institutions are governed and guided by broad norms and regulations based on scientific techniques and conclusions. These contrasts are not far from full nor are they the only ones that may be drawn. Nonetheless, they demonstrate the concept of modernity's reliance on historical institutions that serve as a foundation for comparison and exclusion.

When most of the people talk about modern vs. traditional society they are referring to a series of contrasts that are not always clearly defined. Modernity is vibrant, forward-thinking and offering incredible plenty, freedom and fulfillment. The other depicts the dark side of modernity the new difficulties that modernity brings with it as a result of its scale and novelty. The advancement of society is mirrored by the emergence of social disorder. Today's society is not the same as it was a decade ago. People change as does the society in which they live.

The issue is that the society in which our grandparents and parents grew up is not the same as the one in which our parents grew up. A social problem is one that impacts a large number of people in a society.

Conclusion

"Life is a journey, not a destination".

-Ralph Waldo Emerson.

Sociocultural change allows people to master their surroundings by allowing them to learn new skills from other communities. New technology obtained from foreign societies aids individuals in improving their welfare in all aspects of life including economic, social and political aspects. Due to the presence of more knowledge in the community social transformation leads to enhanced awareness and comprehension allowing people to make educated decisions based on the situation at hand. Positive social transformation benefits society by bettering human and social conditions. Individuals, families, friends, communities, organizations, local, state and federal governments are all benefitted by these developments.

Education alters one's perspective on social and economic issues as well as one's traditional attitude to them. It helps children to improve their abilities and knowledge. Students are taught the boundaries of acceptable behavior through the use of social control. They apply what they have learned in class to their daily lives and later their careers. As a result social control techniques taught in school may help pupils prepare for the real world.

7. A Study on Quantitative Research on Women Empowerment Thirst

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Abstract

Purpose- The purpose of this research is to explore the Quantitative research on women empowerment.

Design/methodology/approach- A survey was sent to a sample of women of different age groups. Data were analyzed using SPSS (23) a model that relates GSCM drivers/Factors, GSCM approaches and performance in India.

Findings- Results showed that the factors contributing to women empowerment were household, personal and rational empowerment. From the above findings I would suggest that quality education should be imparted to the students by all the teachers on a regular basis and more number of female teachers should be appointed. To create a better environment for career development. Getting all the women managers to senior executive and board level can partly be achieved by women taking more responsibility or ownership for their own career development.

Research Limitations/ Implications- The findings of this study are based on the data collected mainly on the opinions of the experts as such it lacks various important parameters as building a positive image of women in the society and

recognizing their contributions in social, economic and political atmosphere.

Originality/value- This study analyses the implications in terms of quantitative research on women empowerment.

Keywords- Women empowerment, Gender based violence, higher education, stereotypes in the community, entrepreneurial values.

Chapter 1.1-Introduction

In the recent years, women empowerment has been developing and has been successful to empower women and pay attention to them. The promotion of 'women's empowerment' by the mainstream development institutions and organizations reflects the resurgence of the Women in Development approach that characterized liberal feminist attempts to get the development industry to take more notice of women and their opinions. Feminists and gender equalities advocates applaud that there is at least development in women empowerment.

Women play a vital role in development and contribute to the society. They fight for their rights and empower other women. In such cases they use the social media platform to help themselves. This space helps them to express their views and opinions and to reach out to the audience. In today's generation women are strong and aware of the happenings around the world. They are equal and compete to the men in the society. This contributes to the economic development leading to the growth of economic activities as well as growth of individual. Indian society with its patriarchal ideology and intentions considers women subordinate and inferior to men. Indian women are often meant for traditional roles like taking care of the household, feeding the family and raising children. Despite the pressure on them, women overcome the society and come out of the comfort zone to succeed.

Social media through its ever updating apps, innovation and networking is an inevitable source of influence on mass performance. The media at large has been instrumental though not the degree desired and acquired in supporting the movement for women empowerment by focusing on the neglect of the women in society.

On the other hand, social media has adversely impacted each and every individual to outgrow and explore themselves. It has created new ways to interact, communicate, participate and collaborate with different groups in the society. This includes business and entrepreneurship as well. Nevertheless, there have been many startups and innovation owned and controlled by women across the globe.

As women are more interested in famine products, they tend to concentrate on beauty products, health care, fashion industry, craft and art works and nutrition topics related to parenting and guidelines. Social media provides a form of technological assistance and solution to most of the issues and to the lack of voices that many individuals have encountered in the past decades. Many issues which were not brought up on to the stage and the sufferings of the poor economic backgrounds which have been disclosed has now been raised by many activists and organizations which highlight and make it available to a large section on the globe to make people aware so that they can help and support such individuals and bring out the humanity among us.

Education is their right and every girl has to be educated. This stands with them and acts as a means to empower and bring a positive attitudinal change. They don't use their education for themselves but help in the contribution to the family and the economy.

Social media has also created an influence on people on political topics and giving people to have a say in politics. As the political media has become vast and developed, social media has become a hallmark to enhance information.

Chapter 1.2-Empowering Women through Higher Education

Education is regarded as the key factor in overcoming the barriers that women face in the society and the basic tool for empowering women and bringing them into the main stream of development. Education not only provides knowledge and skills to improve health and livelihoods, but it empowers women to take their right decision in place in society and the development process. Education gives status and confidence in decision making to women. Educating women is the key to reducing poverty and illiteracy.

As well as to lead a happier and healthier life, there are many benefits of having an educated mother such as:

1. An educated mother will have high expectations for her children's educational success and progress. This will continuously encourage them to develop high expectations of their own
2. An educated mother will spend more time with her children on their school work and will regularly read to them about it.
3. An educated mother is more likely to have health knowledge ensuring her children receive the proper vaccines for their health and provide healthy meals and nutrition that are nutritionally and physically beneficial.

It has been noted that education as such serves to empower women. This may be on the most basic level through literacy programs and education or on more advance levels through university study and institutions and even Ph.D. Programs. A UNICEF study (1998) on the issue of violence against women in South East Asia concluded that compulsory schooling for all girls would be a long term measure to reduce violence against women by providing them equal qualifications as the basis for getting a job which in turn will enable them to earn their own income and improve their status.

Chapter 1.7-Need for Women Empowerment

In terms of every stage of development and socio-economic status, women have fared worse than men, in all regions and in all strata of the population. Hence the need and development of women empowerment can be looked up on in the following aspects:

1. As Women: A women's access to the ownership of resources is less than that enjoyed by men. And even among those who own property, the control of its use and dispensation vests more often majority with some male member of the family. In most of the cases women cannot, or do not, inherit land they deserve. This means not only that they cannot earn through cultivation, but also that they do not have collateral with which they could seek credit for income generating activities which the men can.

2. Health: Several studies have recorded a gender asymmetry in the utilization of health services during illness which compares fewer women than men seek and receive treatment. Attendance and admission figures at hospitals are significantly lower for women than for men; for every three men who avail hospital facilities there is only one woman who does so for the same. In terms of food intake, women suffer greater deprivation intra familiarly (women eat last as part of the culture of self- effacement and services to other- and if there is insufficient food the men and children get fed first and the women do without it.). A very systematic sex bias is also reflected in higher nutritional value or caloric deficiency among girl's vis-a-vis boys. And because of gender bias in the allocation of food, malnutrition is a significant factor in many of the female death under 24 years of age that takes place due to complications of pregnancy and childbirth of these women.

3. Education: Out of the 960 million illiterate persons in the world, 640 million, or 2/3rds are women. In every age group, literacy figures are lower for female as compared to male. In India out of 428 million illiterates, women account for around 275 million (64.25%), with male and female literacy rates being 63.8 and 39.4 per cent respectively (1991 Census figures). In 2001 the literacy rate of women has increased to 54.16, which is still lower than the male literacy rate.

Chapter 1.8-The Dimensions of Women Empowerment

All the conceptualizations of empowerment emphasize five main unique dimensions; individual or personal, economic, social/cultural, societal and political. Most of them see the empowerment process as addressing a combination of these dimensions and affecting different domains: household, community, national and international level. These views of empowerment are grounded within different concepts of power, the root concept within which empowerment is located, leading to different mechanisms for social change and transformation for a better cause.

Chapter 1.9-Scope of Women Empowerment

Women empowerment begins at the first step of creating awareness about their rights and capabilities they are capable for. We need to reach out to them and convince them that it is absolutely normal and good to have a voice and that they should open up about their issues be it periods, multiple pregnancies, career choices, their opinions or just gender suppression in households which goes unrealized but is the greatest silent killer. We also at the same time need to teach our men the necessity of understanding women and nurturing their emotions towards women. We need to build and create an environment where both men and women are equal and not above or below each other. This will empower strong youth with sound minds which would help the growth of the nation and the world.

Are various schemes and Acts that are being put forth by the Government for the welfare and development of women in India. Along with such policies dedicated to women it is also necessary for every individual be it men and women to work for the development and empowerment of women as a whole.

Chapter1.10-Objectives of Women Empowerment
Primary objectives:
- ➢ To explore the various factors considered in accelerating women empowerment

Secondary objectives:
- ➢ To determine and understand the dimensions and parameters of women empowerment.
- ➢ To synthesize the women empowerment as a change agent to enhance the quality of life and contribute for the growth of an economy.
- ➢ To identify the level of awareness among the women about the availability of various services for their empowerment.

Chapter 1.11 - Flowchart of Women Empowerment

Women empowerment		1. Rational empowerment
		2. Household empowerment
		3. Personal empowerment
		    • Attitude
		    • Self confidence
		    • Behavior
		    • Rights
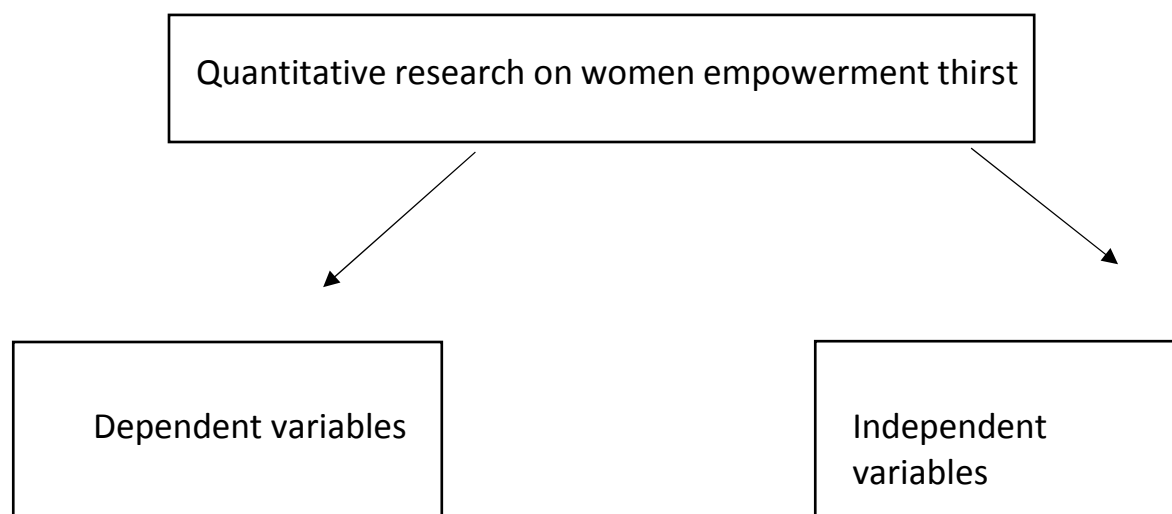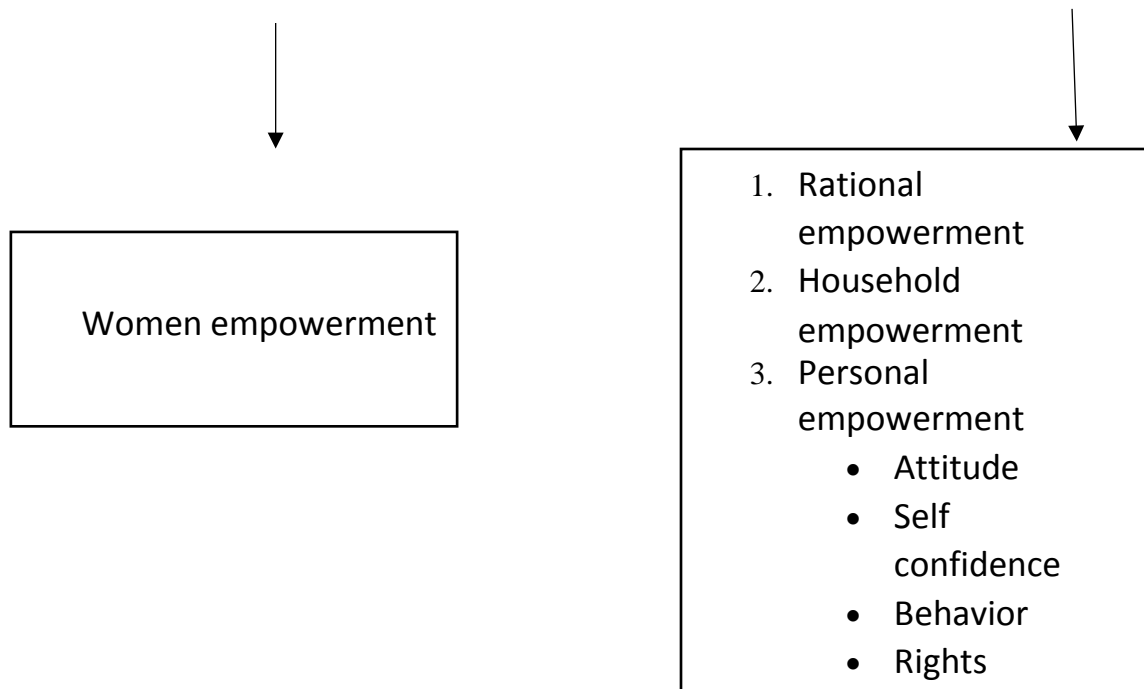
Research Methodology: It involves few specific techniques that are adopted in research process to collect, assemble and evaluate data. It defines those tools that are used to gather and collect relevant information in a specific research study. Surveys, questionnaires and interviews are the most common tools of research.

Reseacrh Design: A research design is the set of methods and procedures used in collecting and analyzing measures of the variables specified in the problem research. The Type of Design Chosen for This Study Is Descriptive Research

Descriptive Research. It is a fact-finding approach which is related to the current situation and deals with determining frequency with which something occurs. The main purpose is description of the state of affairs as it exists at present situation. It is used to Describe Characteristics of a Population or Phenomenon Being Studied. The Description Is Used for Frequencies, Averages and Other Statistical Calculations. Often The Best Approach, Prior to Writing Descriptive Research, is to Conduct a Survey Investigation Descriptive research is used to describe characteristics of a

population or any phenomenon being studied. The characteristics used to describe the situation or population are usually with some kind of categorical scheme also known as descriptive categories. Descriptive research is a study that is designed to depict the participants in an accurate way. More simply put in order, descriptive research is all about describing people who take part in the study.

There are three ways a researcher can go with doing a descriptive research project, and they are:

Observational, defined as a method of viewing and recording of the participants

Case study, defined as an in-depth study of an individual or any group of individuals

Survey, defined as a brief interview or discussion with an individual about a specific topic In this project the Survey method is opted.

3.4 Sample

A sample is a subset containing the characteristics of a larger population of the area. Samples are also used in statistical testing when population sizes are too large for the test to include all possible members or observations conducted. A sample should represent the whole population and should not reflect bias toward a specific attribute.

Sample Design

A sample design is a definite plan for obtaining the sample from a given population (Kothari 1988). The sample constitutes a certain portion of the population or universe. Sampling design refers to the technique or the procedure the researcher adopts for selecting some items for the sample from the population or universe. A sample design also helps to decide the number of items to be included in the sample, i.e., the size of the sample.

Sampling Technique: In This Study Convenience Sampling Technique Has Been Adopted.

Convenience sampling: It is a type of non-probability sampling that involves the sample which being drawn from that part of the population that is close to hand. This type of sampling is most useful for pilot testing also.

Sample Size

Size of the sample refers to the number of items which is to be chosen from the universe to form a sample. An optimum sample may be defined as the one that satisfies all the requirements of representativeness, flexibility, efficiency, and reliability:

A sample size of 79 respondents were taken for the study

Target Respondents

The target respondents are the women of different age groups in the society.

Pilot Survey

A pilot study was conducted by pre-testing the questionnaire with 20 respondents

1. Multiple Regression

Null Hypothesis (H04.9)- There is no significance difference among the dimensions of the independent variables as predictors predicting Women empowerment

Alternative Hypothesis (H4.9)- There is a significance difference among the dimensions of independent variables as predictors women empowerment.

H0: There is no significant difference among the dimensions of the study variables in predictorsin explaining women empowerment

H1: There is significant difference among the dimensions of the study variables in predictors inexplaining women empowerment

4.7 Multiple Regression Hypothesis

Null Hypothesis (H04.9)- There is no significance difference among the dimensions of theindependent variables as predictors predicting Women empowerment

Alternative Hypothesis (H4.9)- There is a significance difference among the dimensions of independent variables as predictors women empowerment.

4.7.1 Model Summary

Model Summary										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	0.607	0.369	0.361	0.39994	0.369	45.028	1	77	0.001	1.70

Source: Primary data

a. Predictors: (Constant), PE
b. Dependent Variable: WE

Inference: The above regression table summarizes the model. Where, R represents the multiple correlation coefficient with a range lies between -1 and +1. Since the R value is 0.607,it means women empowerment has a positive relationship with personal, household and rational empowerment.

75

R square represents the coefficient of determination and ranges between0 and 1. Since the R square value is 0.369 that is 70 per cent of the variation in women empowerment percentage is enhanced by personal, household and rational empowerment.

4.7.2 Table Showing Anova

ANOVA						
Model	Sum of Squares	df	Mean Square	F	Sig.	
1 Regression	7.202	1	7.202	45.028	0.001	
Residual	12.317	77	0.160			
Total	19.519	78				

Source: primary data
a. Dependent Variable: WE
b. Predictors: (Constant), PE

Inference:

From the above ANOVA table F value is significant (sig value is less than 0.05) it means Dependent variable women empowerment is not reliable.

4.7.3 Coefficient Table

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.22	0.29		4.17	0.00
PE	0.65	0.09	0.60	6.71	0.00

Source: primary data

a. Dependent Variable: WE

Inference:
The above regression model coefficient table shows the coefficients for Personal empowerment that helps in analyzing women empowerment. A low significance value of less than 0.05 is shown for personal empowerment. Thus the table concludes that the coefficients were statistically significant.

4.7.4 Table Showing Excluded Variables

Excluded Variables						
Model	Beta In	t	Sig.	Partial Correlation	Collinearity Statistics	
					Tolerance	
1 HE	0.12	1.33	0.18	0.15	0.92	
RE	0.14	1.39	0.16	0.15	0.74	
Age (in years)	0.12	1.38	0.17	0.15	0.99	
Qualification	0.04	0.49	0.62	0.05	0.99	

Source: Primary data

Regression Equation:

Y=   ax+b
Y=0.045+1.337x1+0.623x2 ....(1)
Y=0.045+1.337x1

x1 is the base

H0: There is no significant difference among the dimensions of the study variables in predictors in explaining women empowerment

H1: There is significant difference among the dimensions of the study variables in predictors in explaining women empowerment
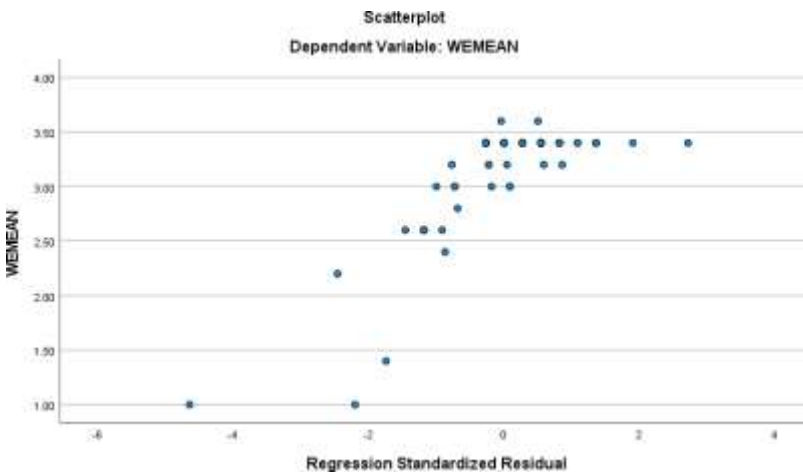
4.7.5 Histogram

Histogram
Dependent Variable: WEMEAN

Mean = -8.15E-15
Std. Dev. = 0.994
N = 79
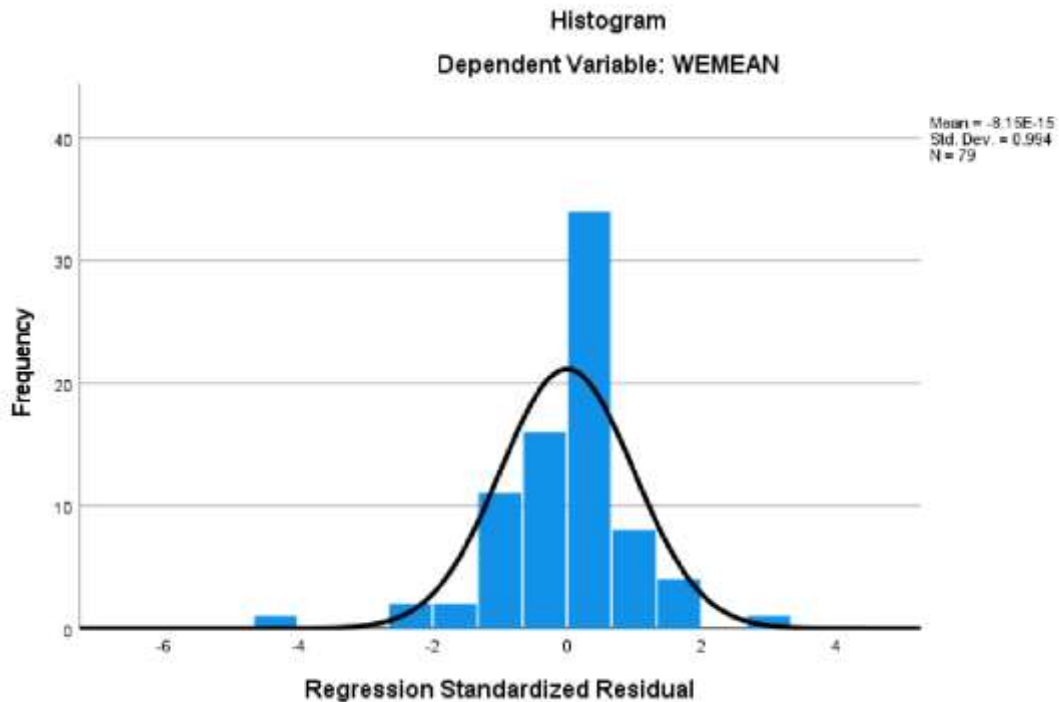
Inference
The chart represents that the mean value is-8.1, standard deviation value is 0.994and the N value is79.

4.7.6 Scatterplot

Scatterplot
Dependent Variable: WEMEAN

Inference:

The above chart shows a scatter-plot for the Reverse Logistics. The X axis displays the regression standardized predicted value, and the X axis displays mean of women empowerment.

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Annexure

Questionnaire

A Quantitative Research on Women Empowerment Thirst

1) Name

      - - - - -

2) Gender
   Female
   Male
   Others

   3) Age (in years)
               20-25
               26-30
               31-36
               37-40

Personal Empowerment:

Self-Esteem

To what extent do you agree or disagree with the following statements?

1 = Strongly disagree 2 = Partly disagree 3 = Partly agree 4 = Strongly
agree

4) I feel that I'm a person of worth, at least on an equal plane with others

5) I feel that I have a number of good qualities

Source: Rosenberg Self-Esteem Scale (Rosenberg, 1965).

6) When dealing with your family, do you focus on good things and problems
        Yes
        No

7) How do you agree with the following rights around you?

To what extent do you agree or disagree with the following statements?

1 = Strongly disagree 2 = Partly disagree 3 = Partly agree 4 = Strongly agree I feel that I have a right to approve all services my family receives

8) Individual capability

To what extent do you agree or disagree with each of these statements? 1 = Disagree 2 = Partly disagree 3 = Partly agree 4 = Strongly agree

1. I am willing to support my sisters or friends morally if they decide to face a family legal action.

2.   If needed, I know how to help my sisters or friends in finding free legal consultation. If needed, I would be willing to file a lawsuit in court.
9) Household empowerment

1. Who makes the decision on the food to be cooked?
Father
Mother
Yourself

10) Who has a final say on child and family health care? Parents
In laws
Partner

11) How do you agree with the following rights around you?

To what extent do you agree or disagree with the following statements?

1 = Strongly disagree 2 = Partly disagree 3 = Partly agree 4 = Strongly agree I advocate change for other women

12) To what extent do you think other women in your community agree with the following statements? 1 = Disagree 2 = Partly disagree 3 = Partly agree 4 = Strongly agree

A man's job is to earn money; a woman's job is to look after home and family

13) Rational Empowerment

To what extent do you agree or disagree with each of these statements? 1 = Disagree 2 = Partly disagree 3 = Partly agree 4 = Strongly agree

I have equal Involvement in household decision making (expenditure decisions)

14) I have equal Involvement in household decision making (Investment decisions)

15) I have Control over household assets

16) I have Ability to have more time for leisure and socializing

17) Dependent variable

Women empowerment

1. How do you agree with role of education in women empowerment To what extent do you agree or disagree with the following statements?

1 = Strongly disagree 2 = Partly disagree 3 = Partly agree 4 = Strongly agree Knowledge and skills

18) Self confidence

19) Importance of health care

20) Shaping the behavior of the younger generation

21) Do you think women empowerment brings a positive change in the society and among genders?

Yes, it brings positive change
No, it does not bring positive change

Source: Aniruddha Mahato,,women education and empowerment in India, research gate, by Pranab Barman on 12 September 2020.

8. Analysis of Support and Assistance via "Beti Bachao Beti Padhao Scheme" (Save the Daughter, Educate the Daughter) for Women Empowerment in J&K UT

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Abstract

Girls are vital to a country's cultural, educational, political, and economic well-being. Our constitution places a great priority on the equality of status and opportunities for girls. In terms of national growth, girls' education should be prioritised. The national education policy (1986) states that "Girls' education should be prioritised not just for reasons of social fairness, but also because it accelerates societal transformation. Beti Padhao, Beti Bachao "is a government social programme launched by Prime Minister Narendra Modi to address gender disparities and discrimination against female children in Indian society. This initiative's goal is to create awareness about the importance of females in society. Its goal is to create public awareness about the significance of avoiding female foeticide in order to preserve girls' lives. People should rejoice their daughter's birth and teach her with the same zeal that they do their boy. This plan was an essential necessity of the time, as progress is impossible without rescuing and empowering women in the country. Women account for almost half of the country's population, making them half of the country's power. As a result, they require equal rights, facilities, and chances in order to progress and contribute to development. The major focus of this article is on female safety, protection, and better education in the future without putting too much of a burden on parents, as well as raising awareness and improving the effectiveness of assistance systems for girls.

Introduction:

Beti Bachao Beti Padhao is an excellent initiative to preserve and educate female children. It is a project operated by the Indian government with the goal of raising awareness and increasing the effectiveness of social services for girls. On January 22, 2015, Prime Minister of India NARENDRA MODI inaugurated the Beti Bachao Beti Padhao programme. This plan is a solid start for the lives of girl children since it incorporates some practical efforts on the part of the Government of India. The country's ever-decreasing child sex ratio has necessitated the implementation of this initiative. Beti Bachao-Beti Padhao is a social awareness campaign that encourages parents to rejoice the birth of a new born girl rather than be disappointed. Families have not rejoiced at the birth of a female child for hundreds of years, not only in rural areas, but also in metropolitan education circles. On top of that, orthodox households used to resort to female feticide or abandoning the girl child, if she was born at all. Due to social and family limitations, the girls were unable to attend school or pursue further education. BBBP is operated by women for women, with a focus on women's empowerment and development. The decreasing proportion of girls in the Child Sex Ratio (CSR) is a key indicator of women's disempowerment. CSR encompasses both pre-birth inequality as manifested by gender favoured sex selection and post-birth discrimination against female children. Social prejudice against girls, as well as the ease of access to and misuse of diagnostic technology, have caused in a significant increase in female child foeticide, lowering the ratio of girls in CSR.

Reasons for Gender Disparity in J&K UT:

There are several variables that contribute to the gender gap in education between males and girls in our state (now UT). To begin, we are all aware that political instability has existed in Jammu and Kashmir for the previous three decades. Nobody knows what will happen in our state in the next hour (now UT). As a result, parents are always hesitant to send their

daughters to school and prefer that they stay at home. Second, owing to ignorance and poverty, most females living in remote rural regions rely on their males for survival and are unaware of their rights and responsibilities. They lack the confidence to make their own judgments. They must rely on their parents' decisions, and owing to stereotype thinking, they are barred from attending school since their parents believe that educating a girl child is a waste of time, money, and energy. Girls in rural regions have lost interest in their education as a result of this stereotypical thinking, and they opt to quit out in elementary or middle school. Though the majority of females are enrolled in schools for education, only a few of them complete secondary or upper secondary school because they are involved in home and agricultural labour before then, or they marry before reaching the college level. Only a small percentage of them progress to the next level of schooling. The number of dropouts in these stages exceeds the number of enrolments in elementary school. Third, there is a shortage of convenient girl schools, female teachers, girl dormitories, and decent infrastructure in Jammu and Kashmir, as well as transportation issues. Most far-flung communities still lack a school that is solely for females, which is a major impediment to girl education because most parents do not like to send their girl children to schools with a co-educational system owing to religious and cultural views. Along with this deterrent, another impediment is the transportation difficulty in J&K UT. In our rural areas, some routes still have only one or two local service trucks that run exclusively in the early morning and late evening hours. This is a significant impediment for all ladies who must travel vast distances to attend their educational institutions. Fourth, some socioeconomic and cultural attitudes and restrictions impede girl education in Jammu and Kashmir. In the UT, families are often large, and owing to poverty and economic difficulties, parents choose to educate male children over female children. There are still a few religious and cultural dogmas among the people of Jammu and Kashmir that make it difficult for women to enter the realm of science and technology. Most females in traditional Muslim families continue to be limited to traditional schooling and are not permitted to explore the realm of science and technology. Aside from these critical issues, there are several more impediments to female education in the UT.

Beti Bachao Beti Padhao Scheme Description:

Beti Bachao, Beti Padhao (Save the female child, educate the girl child) is a Central Government-sponsored initiative run by the Government of India. The primary objective of this plan is to raise awareness and improve the efficiency of women's welfare services. It also strives to honour the girl child and make education possible for her. The Beti Bachao Beti Padhao initiative aims to halt the fall in female child sex ratios and promote women's empowerment in order to enhance the country's women's status. . To address the issue of decreasing Child Sex Ratio, the Beti Bachao, Beti Padhao (BBBP) Scheme was launched (CSR). This plan is being launched through a nationwide campaign and targeted multi-sectoral action in 100 low-CSR districts across all states and territories. This plan is being implemented as a collaborative initiative of the Ministries of Women and Child Development, Health and Family Welfare, and Human Resource Development.. The objectives of this scheme are as follows:

1.) To prevent gender biased sex selective elimination.
2.) To ensure survival & protection of the girl child.
3.) To ensure education of the girl child.

Eligibility:

All Girl children

What steps we should follow individually:

• Expressing delight at the birth of a female child in the family and community.
• Daughters are our pride, and we should stop treating them as a "burden" and "other's property."
• Challenge men's and boys' gender norms and roles in order to ensure girls' safe admission into school.
• Efforts to establish a safe, violence-free environment for women and girls.
• Encourage women to go out, to get a better education, to advance in their careers, to do business, to openly attend public areas, and so on.

Beneficiaries:

All Girl children.

Age limit for Beti Bachao Beti Padhao Scheme:

All the girls upto 10 years of age are eligible under this scheme. It is necessary to open bank account in their name.

This plan was launched for the following objectives for girls' education and welfare:

1.) To stop the discrimination of the girl child and practice of sex determination test

Today, the female sex ratio is decreasing on an alarming level in Asia. Our country is at the top of this declining ratio. Under the Beti Bachao Beti Padhao scheme, mainly female and male sex ratio has been focused upon and major steps are being taken towards the prevention of gender discrimination.

2.) To ensure the survival and protection of girls

In our country every day you can read the news in the newspapers that a female embryo, an unborn baby girl, was found dead in the dust-bin, wrapped in newspapers or near the railway station, etc. This shows somewhere some sick mindset prevails in our society. The Beti Bachao Beti Padhao plan is a significant step in ending this practise and ensuring the existence and protection of every child.

3. To ensure females' involvement in schooling and other areas

Save the female child and protect her safety in order to strengthen and make India a better place. According to Prime Minister Narendra Modi, every female child in our nation should be educated so that she can learn whatever she wishes.

4.) Mass campaign

The campaign's goal is to guarantee that the female child's birth and upbringing result in her empowerment so that she may become a proud citizen of the country without prejudice. With immediate

effect, the campaign has been launched at the community level in 100 districts, as well as at the national, state, and district levels.

Measures taken to improve Girls education and rights of a girl:

There are several actions that may be implemented in Jammu and Kashmir to promote education and the rights of girls. Raising awareness is critical in supporting females' education. Individuals and groups may educate the public about the significance of sending their female children to school and how it will benefit them in the long term. There are several ways to raise this awareness. Options include, but are not limited to, using media outlets such as television and radio stations, as well as newspapers and magazines, putting stickers in strategic locations, and travelling house to home to educate people on the need of sending their female children to school. The goal would be to reach as many people as possible and provide them with the necessary information to urge them to educate their children. Another critical way through which girls' education may be carried out is through government policy. Government regulations should require parents to take their children to school at a certain age. It should also make elementary and secondary education mandatory for all children, regardless of gender. There is an urgent need to implement programmes and activities that encourage parents to bring their children to school. First and foremost, the government may make elementary and secondary education free of charge. This would eliminate the excuse of being unable to afford to send such children to school. Other forms of incentive might include the providing of school uniforms and literature for the children, as well as the offer of free meals for the children. Scholarship programmes for children might be organised by private establishments, with certain scholarships focused specifically towards females' education in Jammu and Kashmir UT. This would go a long way toward assisting parents who want to send their children to school but do not have the financial means to do so. Government and commercial groups might potentially grant education loans.

Results:

Beti Bachao Beti Padhao is a government social programme launched by Prime Minister Narendra Modi to address gender inequalities and discrimination against girls. The Beti Bachao Beti Padhao campaign has been quite successful in creating public awareness about the significance of females in establishing a balanced society. The Beti Bachao Beti Padhao initiative has yielded excellent outcomes and put a stop to gender discrimination. The initiative has showed promising results in reversing the district's decreasing sex ratio, which has now improved to 972 women per thousand males. It was created to ensure the child's survival, protection, and education. It aims to tackle the problem of declining child sex ratio (CSR) through a large-scale campaign. This plan has been highly effective in increasing the number of girl children and reducing the drop in school enrollment and the number of female feticide cases. There is no difference between a boy and a girl, and both should be treated equally by society and parents. Girls may be found in any field, including athletics, art, science, and education. Programs like this encourage females to fulfil their dreams. It is a highly effective plan that strives to increase the number of girl's children, rescue girl's children, eradicate female feticide, and provide them with adequate protection and education, as well as personal and professional development throughout the country. The Beti Bachao Beti Padhao plan has ushered in a new era in the state. This programme eliminates female infanticide, develops new schemes, and functions in a logical manner to guarantee that every girl child is protected and safe, and that every girl child receives a decent education. In addition to attracting global headlines, programmes under the scheme have begun to bear fruit as the level of consciousness among the masses to work for girls' child upliftment is growing. Even district-level education authorities must guarantee that the advantages of free primary education reach all girls in their region under the BBBP system.

Conclusion:

Beti Bachao Beti Padhao (BBBP) aim is to ensure the safety and protection of women's rights. People should stop discriminating between male and girl children and instead love both sexes equally. The goal of this

programme is to eliminate the gender stigma that favours male children in society while also raising the status of female children via protection and education. This scheme is not a treatment for an illness, but it is a useful plan. It can only be effective if we support it. There is an urgent need to modify people's attitudes (particularly parents' attitudes) about girls so that they, too, have the same opportunities after birth in terms of safety, health care, education, and so on. In this way, a girl's child will be a self-contained entity, rather than a burden on her parents. There's a powerful saying, "When you educate a man, you educate a man, but when you educate a woman, you educate a generation." This is because the benefits of educating girls permeate the whole family and have far-reaching implications in society. The Beit Bachao Beti Padhao (BBBP) movement has effectively begun to promote the well-being of girls. There are still a few people who distinguish between a female and a boy child. But the fact is that a girl's child is no less valuable than a boy's. In truth, girls these days are bringing a lot of honour to their families and the country as a whole in every sector, including athletics, politics, entertainment, the corporate world, wrestling, and so on. People still maintain the old school attitude that females are more of a burden, which is why various people started determining the child's sex before birth and aborting the infant in the womb itself. To make the BBBP mission a success, we must first teach existing girls how to be strong, self-assured, and, most importantly, willing to make their own decisions about their life.

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9. Women's Education: Challenges in 21ST Century

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Abstract

Education is the only mechanism through which one can change his/her life. It is the only skill which cannot be taken back but only enhance. In India, women have been observing as second citizen and weak human being. The status of women in society can be uplift by providing primary and secondary level education. The both government of center and states have been contributing in empowerment of women by launching several schemes. Unfortunately, a vast number of women are still lagging behind and serving their life only in house hold work. It assumes that women are technology challenged and not upgraded who can handle science, technology and academic burden. Therefore, they should provide easy access of education and not professional courses. The other cause of women's inferiority is, most of the women complete their education through government aided school and for that they cannot speak fluent English which is coming their way to achieve success. Apart from these, there are list of challenges that women face in pursuing their education which might be figure out in further discussion.
Keywords: Education, History of Education, Committee's of Women, Higher Education, Challenges.

Education is the key to success of empowerment and development of a group of people and a country. Marry Wollenstrocraft in her book, "A Vindication of the Right of the Women" advocated the women's education in rational perspective. In her view, educated women can educate the whole country.

In our country 48% of the population is women and being representing half of the population their education is at most important

otherwise half of the population would be illiterate and a country in overall. The government of India, after its independence, have been launching several schemes regarding this matter such as Rajiv Gandhi for Empowerment of Adolescent Girl- SABLA, Samgra Shiksha, Mid Day Meal, Infrastructure Development in Minority Institutes(IDMI), Kanyashree Prakalpa, etc. However the success of women in education is still a challenge for our country. The figure out reasons are many but two are dominating, one is patriarchal structure of society and other is the lack of effective implementation of these schemes. The result is 65.54% of the women are literate and 34.54% of the women do not have excess of education and forced to live in a veil of ignorance.

The criteria of being literate in India since 1991 census is that the total percentage of the population of an area at a particular time aged seven years or above who can read and write with understanding are considered literate. The criteria of literacy is in favour of primary education and the fundamental rights of the constitution, article 21(A) deals with the free and compulsory education to the children between the age of 6 to 14 years, is also promoting primary level education to increase the literacy rate of the country. The government of both states and center provide basic amenities of education to women in order to have the availability of primary level education to all such as school bags, school books, note books, school dresses with shoes and mid day meal along with these. The outcome of this strength is that the percentage of the primary level education has jumped up from 54.16% to 64. 6% in 2011. This is the artillery of bridging the gap of gender inequality and pushing more women in educational spectrum.

In general, the purpose of education is not only to enable a person to read and write but to inbuilt the potentialities of taking their own decision in every sphere of life and have voice in matter related to them in society. The level of such confident cannot be bring out only by providing primary level education and for that we need upgraded version of education that is higher level education.

In Martin Luther words, "The function of education is to teach one to think intensively and to think critically intelligence plus character- that is the goal of true education".

History of Women's Education:

In India education has always been a priority. In ancient time, women had access of equal education as men. Indian tradition and culture was not against women education as our education deity is Saraswati Maa. In 1500 BC, the emergence of Aryans were experienced with societal transformation. Society was divided into four varnas- Brahmins, Kshatriyas, Vaishyas and Shudras, that is the stepping stone of untouchability. Women were no longer permitted to attend assemblies and kept in houses. Aryans to justified their changes wrote many books such as Rig Veda, Manusmiriti, Upanishad and many more that were vehemently opposed by Pandit Rama Bai, the real sources of exploitation of women.

In 18th century the rays of hope of betterment of women was seen by Britishers through their contribution in education. How unfortunate is it! The exploiters were the real saviour of women. In 1800, Fort William College was established for translation of books into various languages. Ishwar Chandra Vidya Sagar, Raja Ram Mohan Roy, William Bentick, Rama Bai, played tremendous role for women's empowerment. In 1854, Wood's Dispatch was passed which provided for the properly articulated system of education from primary school to the university in the governorship of Lord Dalhousie. In 1882, there were 2700 schools and colleges for girls with 127,000 students. The number was not adequate but that was a beginning which was later supported by political parties(Indian National Congress, National Socialist party) and Indian government.

Committees of Women's Education:

Women education have been a major issue of development. Providing education to each and every woman was not an easy take. The governments had to established a number of committees and commissions in order to understand the condition of women's education and measurers to solve them as much as possible.

(a)   University Education Commission(1948-1949):

University education commission was appointed in 1948 under the chairmanship of Dr. Radhakrishan. The commission recommended as women should be provided with all facilities and proper atmosphere of general discipline, selection of curriculum consistent with the needs of womanhood, uniformity in the scale of salaries between men and women for equal work.

(b)   National Committee on Women Education(1958-1959):

The national committee on women's education was appointed in 1958-1959 under the chairmanship of Durgabhai Desmukh for making a surveys of the present system of women's education with its problems and suggestions.

(c)   The National Council of Women's Education(1962) :

Under the Chairmanship of Hans Mehta, this committee was created to understand the curriculum between girls and boys.

(d)   The Kothari Commission(1964-1966):

Women's education should be regarded as a major programme and determined effort should be made to face difficulties involved and to close the existing gap between the education of men and women in as short a time as possible, on priority basis funds required for them should be provided, machinery to look out the problems of women's education in both center and state level.

(e)   The National Policy on Education(1986):

The national policy on education was to geared up entire education system to enhance women's status by encouraging educational institutions and further women's development in all sectors; to widen women's access to vocational, technical and professional education at all levels.

(f) Programme of Action(1992):

The Janardhana Reddy committee(JRC), in its report came to conclusion that NPE required amendment and they came up that it is necessary to enhance self- esteem and self- confident of women, building

of positive image of women by recognizing their contribution to the society, policy and the economy.

With the help of these committees, the government came up with effective educational policies which help women to enhance their status, reduce gender bias and open the door for women achieving their goals.

Higher Education:

Higher education is defined as the education after completing the school. Till school, a vast number of women complete their education, problems start in higher education. According to National Commission for Protection of Child Right(NCPCR) is that around 39.4% of adolescent girls in the 15-18 groups are not attending any educational institutional and huge majority almost 65% are either tied up in household activities or tied the knot and forced to beg. The more the level of education increase, the more the number of women decrease. In other data, the percentage of female population age with no education in 20-24 age group is 17.02%, in 25-29 age group is 32.94%, in above 25 age, it is 59.4%. So records, itself reveal the truth. In our society, gender bias has been moulded in society such away that whatever we do, never come out from this. Women still is considered as the piece of decoration that looks good in house. The definition of an woman is slim anatomy, low voice, obedient, beautiful and not revolutionize. Most of the parents do not let their daughter to pursue higher education. For them if she will be more educated, her views to looking society, tradition, culture, custom would be changed and she will be modernized which is not at all infavour of society and family. However, the importance of education is acknowledge globally. The united nation organization and other regional organisations focus on higher education and gender parity as one of their main agenda. Education is a death blow of exploitation. An educated person can not only improved the financial condition of his/her family but can provide pleasure, happiness, success , development in society and state. In this century, no one can deny the importance of education. When Mala Yusuf Zai threatened and shot by Taliban, the whole world supported her and later she is an icon of women's education globally.

The recent government(Modi government), has also contributed in women's education by launching schemes among them are PRENA, AICTE- INAE TRAVELGRAT, Saksham, Pragati scholarship, PMSSS(Prime Minister Special Scholarship Schemes), National Doctoral Fellowship, Smart India Hackathon etc.

Despite these schemes, the number of women in higher education is not satisfactory. Most of the women are still out of the purview of the professional courses. In B.Tech,there are only 39 women per 100 men, hardly any improvement from 38 women in 2012-13. Barring MPhil and PG levels, the gap is also significant in diploma level courses with 70% male enrolment. India aims to attain a GER of 30% by 2020.

Challenges and Issues:

The story of the primary level education and higher level education is far different. The percentage of the women are simultaneously low as much as their level of education increase. Only 59.3% of the women engage with higher education. There are several issues which must be discussed to find out the solution to enhance women's education.

Poverty:

In comparison to lower level, higher level education is costly. Poor parents could not afford the expanse of education and urge their daughter to drop out the education. The governments schemes which specially have come out to support education would not implement effectively and resources do not reach out to needy one. The massive drop out could be stabilize, if government would give focus not only on drafting schemes but also implementing them with equal enthusiasm.

Language:

Language is the medium of interaction and medium of getting education. Article 30 of the constitution talks about establishment of the educational institutional of different medium. However, the higher education supports only English language. The barrier of language is one of the challenge of women to continue education. Most of the government

schools are vernacular in structure and students from government aided schools face difficulties to pursue higher education and left their studies in the mid without flying color.

Low Quality of Government Schools:

The low quality of the government schools is another vital problem of education. According to Annual Status of Education Report(ASEP) 2018, over 80% standard 3 students in the government schools and 70% standard 3 children in rural India still cannot do basic arithmetic such as solving basic divisions. The teachers of the government schools do not take serious to their jobs. Once they appointed, take rest in school time as the risk of losing job is nil and play with the future of the students. The government should take necessary steps by arranging a committee to scrutinizing the work of teachers and rewarding the best teacher award annually to motivate them as human love admiration.

Unemployment:

Educated and employed women can change both the society and state altogether. A nation major duty is to generate employment to its citizen. Unemployment is also leading cause of women's suffering. According to Periodic Labour Force Survey (PLFS) 2017-18, is that 12% of qualified people are without jobs in India. The education main purpose is to make the women financially independent and dignity life. However, the increasing percentage of unemployment hinder the women to achieve success and forced them to engage in house hold work. Hitler rightly observed knowledge is waste without getting opportunity and it is applicable here, education is not fully achieved without money.

Conclusion:

In the largest democracy of the world, equality must be obtained by everyone and equality can only be attained by effective and qualitative education. In the era of globalization, everything can be found at the door, market policies are reachable at home, why not education? We should utilized technology in education sectors so that women would not be out from most of the professional fields especially engineering by saying

women are technology challenged and a vast number of women also could be seen in this field as they are representing others.

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