In this chapter, an attempt has been made to provide a brief review of the research studies that have already been done in the areas related to the impact of education on modernisation especially relating to women.
Modernisation is the current term used for the process of social change whereby less developed societies acquire characteristics common to more developed societies. The process is activated by international, inter-societal, communication (Daniel Lerner). In its literal sense, the word "modern" refers to

Modernisation affects all facets of society including economic, political, and social systems. In the economic sphere, modernisation takes the form of industrialization. The first modern society was the outcome of the Industrial Revolution in England during the 18th and early 19th centuries. In the political sphere, while democratic, constitutional regimes were formerly thought to be characteristic of modern society it is now apparent that many types of political systems are compatible with modernisation so long as they allow reasonably stable economic and social development. In the social sphere also, various forms of organizations are compatible with a modern society so long as they permit the necessary changes in personality, norms, social relations, and institutions. These three spheres, the economic, political and social have to be kept distinctly in mind, because they change at different rates and in different sequences under different historical conditions.

Becoming modern and the individual personality

Modernisation is the current term used for the process of social change whereby less developed societies acquire characteristics common to more developed societies. The process is activated by international, inter-societal, communication (Daniel Lerner). In its literal sense, the word "modern" refers to
The concept of individual modernity grows out of a widely accepted and useful social psychological perspective on human behaviour.

Modernisation at the societal level is a broader process of societal modernisation, with 'modern' being a state that is thought to parallel at the individual level of system references, the broader process of societal modernisation at the societal level. Indeed, modern society functions efficiently without a developed system of mass communication. "The model of modernization," he claimed, "exhibits certain components and sequences whose relevance is global." Everywhere, literacy has tended to increase media exposure; increasing media exposure has "gone with" wider economic participation.

Daniel Lerner in his study of modernisation in the Middle East treated the individuals' relation to the mass media as one of the key elements in his scheme for classifying people as traditional, transitional or modern. Indeed, Lerner held that no modern society functions efficiently without a developed system of mass communication. "The model of modernization," he claimed, "exhibits certain components and sequences whose relevance is global." Everywhere, literacy has tended to increase media exposure; increasing media exposure has "gone with" wider economic participation.

Becoming modern and the individual psycho-social modernity are concepts referring to a process and state that thought to parallel at the individual level of system references, the broader process of societal modernisation at the societal level. The concept of individual modernity grows out of a widely accepted and useful social psychological perspective on human behaviour.
It inquires into the socializing impact of social structures and processes upon individual beliefs, attitudes, personality and behaviour.

According to S.N. Eisenstandt (1969), "Historical modernisation," is the process of change towards those types of social, economic and political systems that have developed in Western Europe and North America from the 17th century to 19th century and have spread to other European countries in the 19th and 20th centuries to the South America, Asian and African continents.
Lerner (1962) is a leading protagonist of the concept of westernization. According to him, “modernisation includes a disquiture positivist spirit, touching public institutions as well as private aspirations.” In the context of modern India, Srinivas stated that modernization is marked by enhanced “media exposure” which is associated with wider economic participation (voting) and increased social mobility.10

Through a model shown by Yogendra Singh(1973), “that society changes from tradition to modernity and thereby little tradition gradually changes to great tradition.” 11

In the sociological literature, there is much talk of the break-down of the “traditional” social structure and the emergence of a new society which may relatively regarded as more “modern”. Naturally, the terms “tradition” and modernity are representing two stages of socio-economic development. There is a continuity between “tradition” and “modernisation” and therefore to understand modernisation we must understand the meaning of “tradition” also. The social structure of traditional societies will be simple, homogeneous, static, close and dominated by customs and traditions.
The process of modernisation is most commonly approached in terms of "economic development." According to Rostow, modernisation starts with "take off" which is the point of "break" from "tradition." He suggests that this tradition, or take off point, occurs within a fairly limited period, a generation of less and that it is likely to result from the development of particular economic sector.

According to Dube, "modernisation involves the emergence of a new behavioural system with certain distinctive characteristics" such a system implies a considerable value change. Unless the traditional values undergo a radical modification an innovative ethos and entrepreneurial ethic cannot be created, value change is necessary also for institutional rearrangement considered essential for modernisation.

It is evident from the above discussion that the concept of modernisation needs to be explored: "To some degree it is possible to see in the research literature on modernisation, the distinctive theoretical stamp of several social-science disciplines whose consequences of the social change they have called as
With regard to the application of the process of modernisation, it refers to the technologically advanced models of modern society unwillingly accompanied by westernization. The concept can be operationalized by observing changes in attitudes and behavioural action tendencies of the individuals. However, the varying viewpoints of scientists from different fields can be summarised as follows:

- Modernisation is considered in terms of one's inner qualities as the growth of rationality, objectivity, broad-mindedness and flexibility in one's behaviour.

- For a sociologist, modernisation is the process of differentiation that characterize modern societies.

- To an economist, modernisation refers to economic development and material advancement.

- With regard to the application of the process of modernisation, it refers to the technologically advanced models of modern society unwillingly accompanied by westernization.
Further, the concept of modernisation seems to have the following characteristics:

1. Change from the old to new.
2. Adjustment for change.
3. Dynamic and outward attitude towards the process of change.
4. Development of abilities to skills in behaviour to meet the process of change.
5. Development of new technological models for economic and material advancement.

In the tribal world, modernisation means to develop the economy of the society up to the subsistence level with certain amount of developed technologies and to modify some cultural aspects suitably adaptable to that new economy. According to Moore, "what is involved in modernisation is a "total" transformation of a traditional or pre-modern society into the types of technology and associated social organisation that characterise the 'advanced' economically prosperous and relatively politically stable nations of the western world." Such transformation of a traditional society into the modernised society requires readjustments according to the needs and requirements of the groups within the society if not the society will suffer disorganisation.
The most distinctive feature of a modern society in contrast with a traditional one, is in its adoption of a science-based technology. It is this which has helped such societies to increase their production. It may be pointed out, however, that science-based technology has other important implications for social and cultural life and involves fundamental social and cultural changes, which are broadly described as modernisation. This modernisation is a process of change from traditional and quasi-traditional order to certain desired types of technology. These changes take place in values, social structure, norms and achievements of the people.

Section B: Studies related to education and modernisation.

In the tribal area, modernisation is placed under the agent of Westernization due to the impact of Christianity and modern education. Modernisation is almost invariably accompanied by westernization; in fact, modernisation has often tended to be treated as synonymous with westernisation. And, on indirect corollary of the same is that Christianity, being very intimately connected with western societies, has often been a cause, and sometimes the effect, of modernisation.
At present in the world, nearly one third of the countries are considered as developed and two-thirds as developing. The developing countries have a traditional type of society. Their traditions are based on some unscientific attitudes, which is impediments in social, political and economic advancement.

The cultural life is also based on superstition, ignorance and orthodoxy. There is a need to transform such societies to technologically and scientifically oriented. This process of transformation is referred to as "modernisation". Mere imitation of the way of life of other societies / countries is not modernisation. A developing country has right to learn from advanced countries in the field of science and technology by making profitable use of natural resources to improve the living condition of the people.

Therefore a country is to modernise itself by maintaining its identity and preserving its cultural heritage. A modernised society adopts new ways of life according to the changing circumstance. Modernisation is a process of changing the outlook of man.

There are some people who consider the western way of life as an indicator of modernisation. They follow blindly the western way of life, language, the dresses and food styles.
We should not confuse that westernisation is modernisation. Of course, it may have an impact on the process of modernisation. Other societies in the east and elsewhere, the modernisation have many implications for education. The capitalist pattern of education aims at developing an affluent society and enables an individual to further his interest. The socialist pattern of education aims at eradicating poverty and removing disparities in every field. It aims at social upliftment and education is meant for all and provide equal opportunity.

Education in a modern society is no longer concerned with the imparting of knowledge but with the awakening of curiosity, creativity, the development of proper interests, attitudes and values along with skills such as independent study and capacity to think and to take independent judicious decisions without which it is not possible to be responsible member of a democratic society. Therefore the process of modernisation is directly related to the progress of education. A right way of modernising a society is to spread education to produce educated, skilled and productive intelligent citizens with adequate competence from all strata of the society whose loyalties and aspirations are rooted in the soil of their nation.
The Education Commission has given the recommendations regarding the impact of modernisation on Educational reconstruction. There has been unprecedented explosion of knowledge during the last few decades. In traditional society, the quantum of knowledge is limited and gradually increases. The main aim of education is preservation, promotion and maintenance of existing culture. In the modern society, quanta of knowledge is very vast and rate of growth changes fast. Hence one of the important aim of education is to keep pace with the fast progress of knowledge. Moreover, knowledge is not received passively but actively which is creative and critical.

In the words of Commission that a new approach to the objectives and methods of education, curriculum development and training of teachers is required for imparting right type of education in a modern society. As a result of this education will help in bringing attitudinal changes in the people, developing right kind of values and self-sufficiency in the people leading the society towards right kind of modernisation.

The Kothari Commission therefore opines that "Modernisation aims at creating an economy of self-sufficiency which offer to every individual a way of life with variety of free choices."
On modernisation and educational progress, the Education Commission states, "the progress of modernisation is directly related to the pace of educational development and one way to modernise quickly is to spread education, produce educated and skilled citizens and train an adequate and competent intelligentsia to meet the new challenges of national reconstruction. The composition of intelligentsia must be changed. It should consist of wise persons both men and women drawn from all sections of the society. There need to be changes in the skills and fields of specialisation particularly from white collar professions. To change this, emphasis has to be given to vocational and need-based education particularly for the women."

Modernisation is a process of bringing change not necessarily as an isolation from our traditions. A modern society is based on the foundation of the past, needs of the present and vision of the future society. Modernisation of Indian society is based on moral, spiritual values and self-discipline.

The Kothari Commission therefore opines that "Modernisation aims at creating an economy of self-sufficiency which offer to every individual a way of life with variety of free choices."
Knowledge and power of the people multiplies as a result of modernisation. It is therefore necessary to strengthen the sense of social responsibility and power of appreciation of the spiritual and moral values along with other human values. Therefore attempts have been made to inculcate desired values at all stages of education by introducing value oriented education with an emphasis to maintain a balance between spiritual and material value of life while modernising themselves a society.

2.4 Section C: Studies related to development of women's education.

Women have been primarily associated with the home and hearth while men with the 'World of Work'. This compartmentalisation between home and work led to a gender differentiation of such an order that even in contemporary situation, men and women are treated at different footings, particularly in developing countries. India being no exception, in a context of development, be it culturally, socially, politically, economically and psychologically, women have been unwarily restrained to a great extent in their quest for selfhood and autonomy.
In a situation characterized by traditionality of gender discrimination and social stratification, women have occupied and continue to occupy the place subordinate to men. Despite decades of planning, constitutional commitments, laws and legislation being passed, and different programmes introduced to ameliorate the condition of women, they are still considered as a deprived lot since the gains of development have not been shared proportionately. This deprivation is so deeply rooted in Indian social ethos that the question of women's development has always been a "marginal" one. This marginality has affected the entire planning endeavour.

However, there is a perceptive change in the outlook regarding women's development in view of increased participation of women in work force. Even the governmental programmes for women show, an upward mobility, from welfare to development. This truly does not cover women of every sect. Irrespective of the awareness being created regarding the need to improve the condition of women folk, the situation seems to be bad. Though women are rising high in some areas of education as well as occupation, their social condition remains a matter of concern. Women continue to be the victims of social humiliation of divorce, rape and other social evils.
Within the framework of democratic thought, women had a chance to grow and develop herself as equal partner with man, Dr. Gosal (1992) remarked that equal opportunities must be given to men and women for balanced growth and development. Dr. Ram Prakash (1992) in “Women in History” traced the role and status of women from early times to the contemporary period and said that women had a key role to play and should not endorse consumerism and corruption. The woman must choose her role carefully in order to stop “degeneration of society.”

During the British rule in India there were two major movements, which greatly affected the position of women. These were the Social Reform Movement and the Nationalist Freedom Movement. The social reformers of those days who were influenced by the liberal attitudes and values of the Western thoughts advocated and made attempts to bring improvements in the status of women by stressing gender equality. Another very powerful force, which helped to change the attitudes towards women, was the Nationalist Movement. The Nationalist Movement awakened Indian women and they actively participated by organising themselves into groups and willingly joined processions, opposed the foreign rule, face police firings and even to the extent to go to prison (Sanjay Ketan Jena, 1993).
The New Education Policy (1986) envisages "a positive interventionist role for education in the empowerment of women." Which is a landmark in the approach to women's education. It has attempted for the first time to address itself to the basic issues of women's equality. In the section titled "Education for women's Equality", the policy states: "Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in favour of women. The National Education System will play a positive interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, training and orientation of teachers, decision makers and administrators."

The programmes for women's education will have to be implemented as a priority so that women attain a comparable level of education. The objectives to be achieved in regard to women's education are:

1. Elimination of illiteracy, universalization of elementary education and minimization of the dropout rate in the age group 6-14 years and stagnation to negligible proportions.
(2) Ensuring opportunities to all women for access to appropriate level, nature and quality of education and also the wherewithal for success comparable with men.

(3) Substantial vocationalization and diversification of secondary education so as to provide a wide scope for employment and economic independence of women.

(4) Making education an effective means for women’s equality.

(5) Providing non-formal and part-time courses to women to enable them to acquire knowledge and skills for their social, cultural and economic advancement.

(6) Impetus to enrol in various professional degree courses so as to increase their number in medicine, teaching, engineering and other fields substantially.

(7) Creating a new system of accountability, particularly in respect of the basic educational services, to the local community, inter alia, by active involvement of women.22

Educational has been perceived as a significant instrument in improving the status of women and efforts were made to improve the access of women to education.
For modernizing India, high hopes have been placed on education as a significant determinant of aspirations, technology, productivity and mobility. In fact, it is a fundamental pre-requisite for participation in the various developmental activities of society. The crucial significance of education for women is dependent upon societal expectations of women's role.

In a country like ours, the obvious inequality of women vis-à-vis men is subdued under the garb of a pervasive inequality between various sections of society. Further, in Indian society, where stratification through caste is a marked feature, where privileges and discrimination get entrenched through custom and usage, acceptance of equality of status and opportunity becomes a significant landmark.

In situations where economic and social inequalities are widespread, the importance of educational equality as a goal, assumes special importance. Education is fundamental pre-requisite to acquire knowledge and skill, which enhance status and acceptance in the society. The declaration of a right is not enough; efforts have to be made to change social attitudes, values and the institutions affecting women’s participation in the larger life of the community.
Women are capable of playing significant role in family, society, and professional spheres. The Indian Constitution provides equal rights and privileges for men and women and to improve the status of women in society. In setting targets concerning women, care is taken in each of the relevant sectors like education, health and rural development. The planning for women is a part of the overall planning in the country. But majority of women are still unable to enjoy the rights and opportunities guaranteed to them. The society has not yet succeeded in framing the required norms to enable them to fulfil the multiple roles that they are expected to play. This necessitates the task of empowering women in the society. It is, therefore, necessary to identify the process through which changes in their status can be brought about. Responsibility of furthering their status lies, to a great extent, with the Universities. For this purpose, the Universities are entrusted, by the UGC, with the task of inclusion of “Extension Approach” with other on-going programme, which are aimed at development of both rural and urban women.

The UGC has considered women’s studies as one of the critical inputs for socio-economic development of the country. For promoting women’s education, women’s study cells have been
Secondly, the problem of illiteracy among women is one of the disturbing factors which come in the way of their socio-economic development. The responsibility of improving female literacy rate lies with the extension education programme. Educated women will bring change not only in their own development but also in the development of whole family and society.

Established in universities. The UGC has suggested the following thrust areas under women's development:

- Awareness programme on social issues like atrocities against women, dowry and sati,
- Programme for transformation of values, and
- Legal literacy programmes and free legal assistance.

Programmes for empowerment of women should be initiated by networking with women's organisations both governmental and NGO's. In order to strengthen this focus, sound training programmes supported by relevant teaching/learning materials need to be organised. Such training/orientation programmes should involve various levels of functionaries working for emancipation of women.
Keeping this in view, the comprehensive approach of integrating functional literacy with other ongoing developmental programmes is being given priority.

Some of the centrally sponsored ongoing programmes for women are- (a) Non-formal Education for women and girls, and (b) Functional Literacy for Adult Women. The former is aimed at strengthening family life in general, and preserving maternal and child health care, in particular. The latter, on the other hand, aims at imparting literacy skills to rural and urban women.

Other significant extension programmes for women’s development, as suggested by the UGC are (a) Continuing Education; (b) Population Education; (c) Planning Forum; (d) Science for the People; (e) Legal Literacy; and (f) environmental Education. Universities are expected to undertake, through Departments / Centres of Continuing and Adult Education and Extension, the above listed programmes. Thrust areas under the scheme of continuing education are development of vocational skills and professional competence among women, formation of self-employment and self-reliance activities and organising need based programmes for women.
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