CHAPTER I: INTRODUCTION

1: Women in History
2: Muslim Women and Education
3: Muslims and their Religion
4: Social Stratification
5: Composition of Muslims in India
6: Status, Rights and Equality in Islam
7: Women in India-A Glance
8: Constitutional Privileges
9: Legislative Provisions
10: Women's Movement and Role of Social Reformers
11: Meaning and Definitions of Education
12: Meaning of Higher Education
13: Concept of Higher Education
14: Views of Western Educational Thinkers
15: Aims of Higher Education
16: Objectives of Higher Education
17: Goals of Higher Education
18: Growth of Higher Education
19: Constitutional Provisions of Higher Education in India
20: Theoretical Frameworks
21: Statement of the Problem
22: Review of Literature
CHAPTER I

INTRODUCTION

Many questions have arisen since the dawn of evolution of human being regarding the fairer sex-viz: “Who is a woman? Is she a mother? A wife? A romantic object? A worker? An intellectual? A drone? Is she, as a sex-superior, inferior or equal? Is she man’s conscience, man’s servant or man’s peer?

Various maxims like, “Respect the womb that bore you”(4:1), “Paradise lies at the feet of the mother”(Naik.Z) and “God’s dwell where women are respected” indicate the position allotted to women. (D.H.2003) Even with such an acclaimed position, her existence has often given rise to certain misconceptions. Though she is considered to be a figure of reverence, in reality, she is treated merely as a docile weakling-who has to be under the tutelage of her father, husband and son. The laws of Manu dictate that, a woman should never be independent. Her father has authority over her in childhood, her husband – in her youth and in old age- her son has authority over her. (Dharmashastra, ix, 3) She is looked upon as a sex symbol using her ‘feminine’ charms to disturb the male. She existed for men and always played the second fiddle to them. (Maurya, 1988)

Qur’an confirms that women should be modest and should neither expose themselves to men nor be too much in public places where they will be subject to men’s observation or forced to interact with males not in their immediate families. (Macionis & Benokraitis, 1989:pp, 330)

Various religious practices and personal laws based on them had confined women to an inferior status. She could not lead a free life and lived under the tutelage of her husband or sons. (Maurya, 1988)

Women must acknowledge the superiority of man in certain respects and man that of woman in others. Islam recognizes this sex difference and it is therefore that the Qur’an says:
Men are the protectors and maintainers of women. Because God has given The one more (strength) Then the other, and because They support them From their means”)(pp 141)

Through ages, one can observe the subservient role that she is playing in the family that is still evident. For countless centuries women have been subordinated to men and socially oppressed. She is still being harassed, subjugated and dominated by her male counterparts. “Centuries of tradition accorded to women a subordinate status and designated them as the weaker sex.” (R.K.Tandon, 1998)

Right from the birth of a girl child, she is looked down upon, cursed and even killed. But this cruelty is not entertained in the Qur’an. It has effectively ended this heinous practice of female infanticide. “When the female (infant) buried alive is questioned for what crime she was killed”(Qur’an-81 89). It has also rebuked the unwelcoming attitude by some parents on hearing the news of the birth of a baby girl instead of a baby boy: “When news is brought to one of them of (the birth of) a female (child) his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance and) contempt or bury her in the dust? Ah! What an evil (choice) they decide on! (Qur’an, 16:58 59)

It is believed that girls are born to serve her husbands house and so any investment done on her is considered to a waste and hence considered to be a liability. Women’s place has always been confined to her home, her role is limited to procreation and upbringing of children. This tendency is still prevalent all over the world especially in the traditional Indian society. These prejudices are the result of our socio-cultural heritage and religious traditions. Our treatment of the girl-child is conditioned by the society’s expectations of the woman. (Chatterji: 1990). “The girl-child from the moment
of her birth to her death undergoes one continuous life-long suffering as a child-wife, as a child-mother and very often as a child-widow". (Fuller.M, 1968: pp 157)

Though women in the Islamic world have been segregated and secluded and historically have been considered second-class citizens by vast majority of male community, they have not been totally without power. They have been able to maintain a degree of control over their own lives and over the men with whom they life through many of the religious practices. From sexuality to control of the network of the communications in the family to manipulation of such external agencies as spirits and supernatural beings, women have had at their control a variety of means to exert their will over the men in their families and over their circumstances. (Macionis & Benokraitis, 1989: pp 329)

For the Muslims, the words of the Qur’an are divine and the prescriptions for the roles and rights of females like the other messages of the holy book are seen as part of God’s divinely ordered plan for all humanity. (Ibid pp 331)

Early law books treated women as equivalent to shudras. (Chitnis: 1991) During Vedic times their position was better than during later periods. But it is true that during any historical period, women did not enjoy equal position or status with men. (Firma: 1978). Women were given equal rights with men in all walks of life including education during ancient Indian period. Ladies have been quoted as authors of some of the samhitas of Rigved. But as conditions changed, girls lost the privileges of education, they lost their equality, marriage age went down, they came top be considered as mere possessions and by Manu’s time, they were given a completely dependent status. During middle ages, seclusion further added to the deteriorating status of women and in course of time, they became illiterate. (Pillai: 1990)

Patrick Hughes said, “the condition of women tremendously changed and a vast improvement in the social status of women came due to the teachings of Muhammad. Islam raised the status of women at such a level that she was given a revolutionary right to marry and divorce at her will, to remarry after her husband’s death,
to take part in all social activities and even a right in the property, it gave equal rights to women.

It is not the Islamic ideologies that determine the position of women in the Islamic societies; it is rather the pre-Islamic patriarchal ideologies existing in a particular society, combined with lack of education and ignorance that construct the Muslim women’s position. (Zieba)

The system of equality and acquisition of knowledge was long introduced by the magnificent Prophet of Islam when centuries ago, women had no rights and were abused by ignorant men. Attaining knowledge is that right given to both sects, which enhances motivation, self-determination, good conduct and awakens one’s conscience to the real truth. In this regard, the Holy Prophet has said: “It is incumbent and obligatory upon every Muslim male and female to seek religious knowledge”. (Hadith-Al-Bayhaqi) This shows that no discrimination was made on the basis of sex even during the Prophet’s period. Equal access to education was rendered to both men and women.

According to Syed Ali’s interpretation, what Islam recommended was “observance of privacy” and not seclusion and confinement for women. To prove this, he points out that women members of the Prophet’s family enjoyed remarkable freedom from such restraints as were now enjoined on women; that Fatima the Prophet’s daughter- took party in religious and legal discussions and Ayesha his wife, commanded her own troops at the famous “Battle of the Camel”. She certainly could not have emerged on the spur of the moment (Chattopadhyay, 1983: pp.31). Shaikh Kidwai (1978: pp 42) holds a similar view- “The illiteracy of women is bad, the close seclusion of women is not praise worthy, the subjection of women is unchivalrous, the enfranchisement of women deploreble!

Muslim women were accorded equal status in socio-economic and political spheres. For ex: Khadija the Prophet’s first wife was one of the important merchants of the time, and the Prophet himself was her employee. Aiysha, the Prophet’s other wife was one of his most important advisers and consultants. In the early Islam in history
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women not only participated in various aspects of their society’s public sphere, they also had the right to be elected to political offices. For example, Omar the second khalif appointed a woman to oversee the affairs of the marketplace. Women also participated in wars and fought in the battles. Islam also gives women the right to inheritance. In this context, the Qur’an states in Sura IV, verse 7, “From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large—a determinate share”. However in practice, these rights have been violated and the position of Muslim women has undergone dramatic changes for the worst since early Islamic era. After the death of the Prophet, restrictions on women’s rights increased. The pre-Islamic societies of Arab, Persian Indian and others were patriarchal societies who had their own cultures, customs and belief systems. The rapid expansion of Islam did not leave the new converts enough time to obtain sufficient Islamic education, which led to disagreement between them and the process of Islamization, i.e. Islamic education and acculturation. These factors in conjunction with growing wealth, leisure activities, sensuality combined with the corrupt morality of royal that influenced the upper class, stirred fear in all classes of urban groups for the chastity of their women. The socio-historical causes, which led to the deterioration in the position, status and role of Muslim women, are many; the effect of these causes on the position of women was grave and led to their severe oppression. Her social, economic and political rights were violated. To make it even worse, her face, public presence and voice became Aurah that is the subject of concealment. (Alyamoni, 1985: 48-50)

Islamic education deals mainly with a little instruction in the Qur’an and the traditions so as to be able to recite their prayers properly. Beyond that their training was not academic but domestic. The Islamic tradition continues to play an important role in Muslim women’s education. The Qur’an states that, along with the stipulation that women can inherit only half of what men inherit, that the witness in the court of law of one man is equal to that of two women. This perspective made it difficult for woman to have access to the same kinds of educational opportunities that are available to men. Certain subjects are deemed appropriate for a woman to study, particularly those geared to make her the best and most productive wife, mother and female participant in the family structure. (Macionis & Benokraitis, 1989: pp329)
But today, after a long hibernation, she has been successful in securing a respectable position in the society. She has been able to reach greater heights and crossed the line of demarcation between the sexes. All this was made possible only due to universalization of education. Today the formally educated Muslim women have a first hand knowledge of the religious text. With the result that on one hand they have begun to challenge the validity of the interpolative elements in the religion and on the other hand they have become staunch followers to them in the Qur’an. These women are different from those of the earlier generations in the sense that they have not oriented their lives on the so-called traditional religious behaviour blindly, but have made efforts to use the religious scriptures. (Shibani.R, 1979: pp 5)

Education is an important factor where an educated woman finds herself equal with men, still she finds herself to be discriminated against in many fields and suppressed by the sanctioned traditional pattern. Although there has been a considerable change in the socio-economic status of women, their condition is not satisfactory. They still continue to suffer at the hands of men and society. Women are denied equal access with men to opportunities for personal growth and social development in education, employment, marriage and family, professional and political life. (Sushila.J, 1986: pp 157) Even in this modern era, she has not got her due. She is looked down upon as a “weaker sex” who is made only to satisfy a male’s sexual urge. She is considered to be a mere puppet in the hands of men. Even today, women by and large, whether literate or illiterate, working or non-working, rich or poor, all suffer at the hands of men and society. Gandhiji on the status of women as “weaker sex” stated that- to call women the weaker section is a libel; it is man’s injustice to women. If by strength is meant brute strength, then indeed is a woman less brute than man. If by strength is meant moral power, then a woman is immeasurably superior to man. Has she not great intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her, man could not be. If non-violence is the law of our being, the future is with women. (Young India, 1930)
In order to enhance women's status, many reformers have taken an initiative in this context. In the late 19th century and early 20th century, Islamic leaders awoke with a start to the reality that Muslims were significantly behind the west and that education is a necessary tool to understand and develop it. They also opined that to compete successfully in the contemporary world, it had to be with the aid of a well-educated and responsible female sector. (Macionis & Benokraitis, 1989: pp 329) They carried on their campaign with the help of literature and speech. A lot of books, newspapers, articles came out stressing that educated women would make more suitable wives and mothers to modern educated male generations. The noted reformer-Hali, made a great literature with the passionate Urdu poem, “Home Be Silence”, calling for a radical change in society’s attitude towards women as a whole. (K.D.Chattopadhyay, 1983: pp33)

Pt. Nehru aptly remarked that, to awaken the society, it is the women who must be awakened. Once she is on the move, the family moves, the village moves and the nation moves. (Rahgir S.P. 2002, pp41). To raise the status of women, our late Prime Minister, Smt. Indira Gandhi in her special message to the “All India Workshop” held at Kasturbagoram in Sept 1984 said that- one of the major objectives of our struggle for freedom was to spread education among women and enable them to participate more meaningfully in every aspect of national effort. But, despite the large expansion in educational facilities from the primary to university level, women’s education still lags behind. Illiteracy is one of our major national problems and especially worrisome is illiteracy among women. Only by educating women can we rise above our backwardness. (Menon L: 1984)

The Government and the NGO’s are playing an important role in elevating the status of women and eliminating gender disparities in socio-economic-political and educational fields. Various laws were passed and commissions/committees were established in both pre-independence and post-independence period. Efforts were also made at the national and international levels after realizing the intensity of the problem. The Stri Bharat Mahamandal was set-up in 1901 by Sarla Devi Chowdharani, Mahila Samaj’s were set-up in Ahmedabad in 1917, the National Council for Women in 1925 and the All India Women’s Conference was founded in 1927, their first endeavour was to
work for females education. (Seth, Mira, 2001:pp43) Among the Muslims, the first reformers who were males emphasized and introduced education for women. (Ibid. pp40) The All India Women's Fund Association was formed in 1929 to look into the needs of women's educational rights.

The National Commission for Women-1992 brought out two important reports- one being, "The Voice of the Voiceless" on the conditions of Muslim women. (Seth, Mira, 2001:pp 73) The recommendations of the United Nations World Conference of International Women's Year-Mexico 1975, The Conference of the Non-Aligned Other Developing countries on the Role of Women in Development-Baghdad 1979 and the Havana Meeting of the High Level Experts of Non-Aligned and other developing countries on the Role of Women in Development 1981, recognized that the promotion of the status of women and their role in development represents one of the crucial strategic questions of the struggle for progress and a more humane life. And that education was one of the high priority areas that needed to be addresses for this. (Verma, J: 1989)

Various committees have been appointed in India to raise the educational conditions of women. The National Committee on Women's Education-1958-59 was set-up by the Government of India to consider the question of women's education. It said that the education of women should be regarded as a major and a social problem in education for a good many years to come and a bold and determined effort should be made to face its difficulties of magnitude in as short as time as possible. (Deshmukh: 1959) The Kothari Commission 1948-459 has rightly asserted that there cannot be an educated people without educated women. If general education had to be limited to men as to women, then an opportunity should be given to women, for then, it would most surely be passed on to the next generation. (Bhatia-1981) As Rahgir opines that, woman is the liaison between generations. (pp 41)

For educational development of women, a vigorous drive for universalization of elementary education, retention of girl child in school, the government took up a reduction in dropout rate and promotion of adult literacy in the five year plans. Some of the special initiates were, review of school text books to remove gender bias, re-
orientation of school teachers to present gender equality and setting up of Women’s Development Centre in Universities and colleges to bring about social awareness on women’s issues.

The National Policy on Education (1986) has for the first time attempted to the issues related to women’s equality. In “Education for Women’s Equality: -the policy states that: 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. (UND: 1989)

Education has played a vital role in shaping girl’s personality. Although woman is showing her talent in all fields of life, she is still being suppressed, because men in the society do not want the “fairer sex” to be on par with them or that they should obey to a woman’s dictates. On this Gandhiji had stated long back that Educating a man is educating an individual, while educating a woman is educating a family-yet we find that women’s education has been neglected due to male ego. (Usha.R, 1987: pp27) Much havoc has been created by the society on the empowerment of women, but nothing has been done till date. It is only in theory that women are given their due, which especially is very much relevant to the minorities, that is the Muslim women.

But, despite the pressures of society and family system, history reveals that women emerged in the forefront and proved their mettle. (Rahgir, 2002:pp 45) Some of the eminent personalities are Smt.Indira Gandhi who became the first woman Prime Minister of India, Vijaya Laxmi Pandit, Sarojini Naidu, Aruna Asaf Ali etc; these women held several high posts and served the country in an efficient manner. (Maurya: 1988) They have left and inedible mark in the pages of the Indian history.

Women’s education is essential for their development, peace, welfare, equality and improving the quality of the work and for increasing awareness of their rights and responsibilities. (Joseph.V.V: 1975) As Neera.D (1968) opines- a literate women is a surer guarantee of the education of the rising generation than a literate man.
Hence, in order to have a developed nation and to improve the socio-cultural and economic status of women, they should be provided equal opportunities in getting education. As according to S.Kidwai’s opinion: Woman is sacred, woman is- as a creation, higher and nobler than man. It is she who makes or mars nations. It is she that can give birth and bring up good or bad people, as she likes. It is only when she guards herself well as a maiden and a wife, and performs her duty as a mother as she should, that the future generation takes a high place in the moral plane of this earth. (pp 40)

Women in History:

The Indian Constitution ensures equality for men and women in every sphere of life and activity. The fundamental rights of the Indian Constitution specifically mentions: The State shall not discriminate against any citizen on grounds only of religion, caste, sex, place of birth or any of them. Women in India have been given equality of opportunity in all matters relating to education, employment and legal status and they can aspire to grace the highest office of the state. However, this is truly not indicative of the existing position of women in general in the country as yet. Though, constitutionally and legally all women have equal access and rights to venture in every walk of life, a vast majority of them are still illiterate and uneducated. This paradoxical situation has to be understood in its historical perspective. Thus, the status of women is divided into three phases: ancient, medieval and modern.

(a): Ancient:

During the ancient period, women enjoyed much freedom and equality with men in the educational and religious fields during the Vedic period. According to A.S. Altekar, in his book Position of Women in Hindu Civilization, women from higher sections were given equal rights in the field of religion and attained distinction in the realm of theological studies and philosophy. Gargi and Maitrayee are the noted scholars of Vedic period. Other icons of this period were Sita, Damayanti, Draupadi and three of the Panchkanyas-Ahilya, Tara and Mandakini who are held in great reverence in the Indian society. Later around 500 B.C, the status of women gradually declined with the smritis and other religious texts giving diktats, which adversely affected women’s
freedom and rights with the rise of Brahminism and conflicting religious and social thoughts, the place of women remained subordinate and unsatisfactory. Buddhism and Jainism however, continued to give a place of honour to women. They were eligible for administration to the religious order in both the religions. Bhikshuni Sanghamitra was one of the main proponents of Buddhism of her time.

(b): Medieval:

The medieval period saw further deterioration in women’s position in society and they were also subjugated in the religious and legal spheres. During this period many scriptures propagated the idea that women does not deserved freedom and independence. Manu said that women should be kept under the authority of her father during her childhood, during adulthood-under her husband and during her old age she should have the authority of her son, that is, women should be under the tutelage of men in all stages of life. Due to the Muslim invasions and the British rule in India, women's position received a further set back. Purdah system, which was not practiced in the Indian society, became prevalent due to uncertain socio-political reasons. The growing incidence of female infanticide, the custom of child marriage and the inhuman practice of sati became a part of the social culture, along with the religious ban on widow remarriage.

Though there were many conflicting views about the status of women in this period, it was in this period that the Indian society witnessed many social reforms. Inspite of many handicaps the medieval period also had its share of great women in the fields of politics, literature, education and religion. Women were equally eminent in the field of administration and statecrafts. Razia Sultana, Empress Noorjahan, Chand Bibi, Maharani Jija Bai, Rani Padmini are some examples of exemplary achievements. The Princesses of the Mughal courts and women from higher social circles were we; educated and pursued many cultural activities. Jahanara Begum and Princess Zebunissa were well-known poetesses and they also influenced the ruling administration. The Bhakti movement brought many women poet saints from different social and economic classes to join Vaishnav and other traditions of devotion and also suf traditions in different parts of India. Akkamahadevi, Mirabai, Rani Janabai etc are well known names in the field of devotion and poetry.
(c): Modern: This period is divided into two distinct phases.

(1) The British Rule i.e., Pre-Independent India and
(2) Post Independent India

The British Rule in the 18th Century brought in some degree of political orderliness without much effect on the social structure, customs and practices. It was during the 19th century that the reform movements undertaken by enlightened thinkers and leaders of Indian society understood the importance of women’s participation that the status of Indian women started changing for the better. Initially all the leaders were men, but gradually women came into the scene and played their role not only in changing history but the society as a whole, through their efforts in different areas of work such as education, politics and freedom movement, women’s movement and social welfare. Mrs. Annie Besant, Sarojini Naidu, Kamaladevi Chattopadhyay, Mrs. Nellie Sengupta etc gave a direction to Indian womanhood towards change and betterment. Indian women actively participated in the freedom movement with different thrusts and ideologies. The founding of the Indian National Congress in 1885 and the non-violence movement by Gandhiji led to their political emancipation as well as there was a bold step in the right direction for social and national reconstruction. Women took equal initiatives and participated in all types of struggle for freedom in different parts of the country. Women’s enthusiasm in participating in the armed revolution helped Subhash Chandra Bose (Netaji) to set up the Rani of Jhansi Regiment of the Indian National Army. Women’s participation in the freedom movement was very vast. Some of them are Kasturba Gandhi, Madam Bhikaji Cama, Sarla Devi, Aruna Asaf Ali, Durga Bai Deshmuikh, Captain Lakshmi and Janaki Davar of INA Jahanara Shahnawaz, Randhabai Subbarayan, etc.

In the educational aspect, it was the Christian Missionaries, who gave some importance to education of women and started separate schools for girls during the period of East India Company rule. With the passing of Lord Macaulay’s “minute” in 1835, English education was imposed in India. Besides establishing schools and strengthening the indigenous schools, they undertook the education of the tribals, women and the handicapped.
In Sir Charles Wood’s dispatch, education of women was emphasized and separate schools were opened for girls. The Hunter Commission also known as The Indian Education Commission 1882, concentrated mainly on the primary education and encouraged women’s education. It remarked that, female education is still in an extremely backward condition and needs to be fostered in every legitimate way.

Mrs. Annie Besant established a central Hindu girls school at Banaras ad in 1916, the first medical college, “Lady Harding College” in Delhi was established for the fair sex in the country. The Women’s University was also established in the same year.

Gradually, with the efforts of social reformers, women’s education started gaining importance and the need to educate women was felt. The post-independence period represents remarkable continuity with the previous period; it brought new conception of the goals of women’s education. It was no longer seen exclusively as an instrument for inculcating values appropriate to women’s role. The Indian leader and Constitution makers accepted men and women in all walks of life.

In the beginning of the present century the percentage of literacy amongst women was only 0.8 for every 100 boys. During 1951 it rose to 8.86% to 39.19% in 1991. The literacy rate in 2001 has increased to 64.84%. (Census, 2001)

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<tr>
<th>Year</th>
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<tr>
<td>1951</td>
<td>8.86</td>
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<td>1991</td>
<td>39.19</td>
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<td>2001</td>
<td>64.84</td>
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Women are now entering in all professions like engineering, architecture, business management and public administration, political and diplomatic representation and all branches of higher education and scientific research. (Tandon, 1998)
After gaining freedom from the British in 1947, a Constitution was drafted after two years in 1949, which gave equal rights and status to all Indian citizens. India has witnessed various reforms and programmes for the upliftment of women of all communities. Women have played a pivotal role in all walks of life since independence. Women have taken bold steps in all nation building activities, which started with education and has now bloomed into women’s involvement in every activities such as education, politics, media, art and culture, service sectors, science and technology etc. (Gol, 2001)

Muslim Women and Education:

The system of equality and acquisition of knowledge was long introduced by the magnificent Prophet of Islam, when centuries ago, women had no rights and were abused by ignorant men. Attaining knowledge is that right given to both sects, who enhance motivation, self-determination, good conduct and awakens one’s conscience to the real truth.

Before the dawn of western education in India, Muslims were considered to be a highly educated community. Most of the Muslims, even from the lower classes, learnt Qur’an, Persian and other religious disciplines in Maktabs and Madrasas. But the Ulemas prohibited them to learn English. Syed Ameer Ali explains that, ‘it is not the sayings of the Prophet, but the bigotry of the early ulemas that tried to keep down the women’. (K.Chattopadhayay, 1983: pp 31)

Women in the early days of Islam, even during the time of the noble successors of Muhammad expounded Muslim law and jurisprudence, nursed men on the battlefields, even let armies against opponents. (S.Kidwai, 1978: pp 135)

Muslim woman, as a woman, as a partner in human society has no disabilities. There is no position, no profession, which has been barred to her. Lady Ayesha, wife of the Prophet was one of the greatest jurist, traditionalist, commentators and genealogists of her day. She also knew medicine and was well versed in Arabic literature and poetry. (Ibid pp 152) There are many examples of women scholars, which show the importance
of education in the early Islamic period. A noted woman saint Rabia-al-Adawiyya who lived in the second century of Hijri (767-815 A.C) has written the popular poem that was translated by the “Literary History of the Arabs”. (Ibid pp 156)

Gradually, female education during the medieval period was confined to princesses and upper class women. Only the rich employed tutors for their daughter’s education. They were taught literature, elementary arithmetic and religious scriptures. Educated women had a respectable position in society and also had great influence at home. Educated ladies like Gul-badan Begum, Salma Sultana, Zebunnissa and Zeenatunnissa distinguished themselves in the literary sphere. (Chopra, 1974: pp 15)

In 1906, Muslim girls school was set-up at Aligarh by Shaikh Mohammad Abdullah. Aligarh and Lahore in the north became the major centers of educational activity among Muslims in the early 20th century. Modern education among the Muslims gained prominence with Sir Syed Ahmed Khan’s efforts. A new breeze began to blow through this tradition-elad society. The “Muslim Educational Conference” which had come into existence, strongly propagated the need for women’s education. But the Purdah system prevalent among the Muslims proved a setback in educating girls. (K.Chanana, 1998: pp 101-102)

The Muslims are reported to have one of the lowest literacy rates in India. The conservatives have estimated it around 10% and the liberals at around 23%. The overall female literacy rate among the Muslims is 36.2% comparatively. The male-female ratio is further staggering at 20:1(R.Pandey, 1997: pp 276-277)

Parental wealth also plays a vital role in educational attainment of the girls. Besides, mother’s education is considered very important in girl’s schooling and not boy’s, which shows gender discrimination. Girls, whose parents believed in gender equality in education, attained very significantly more education than other girls. Parents’ opinion on the importance of girl’s education has a very large impact. The age at marriage variables are highly important in explaining the years of education acquired, though the effect is particularly powerful for females both qualitatively and
quantitatively. Apart from these parental background, wealth and opinions, individual ability, age at marriage and quality of primary school attended are the most important factors, which influence educational attainment of women. Poverty plays a dominant role against girls' education. Money spent on girls' education is not considered to be worth. (UN Vol 39 no 2, 2004) As given in a report (1999), there were no direct economic returns top women's schooling, because women were not involved in occupations where education was rewarded. This attitude further hindered the attainment of education by the Muslim females. (Foster, Rosenzweig & Vashishtha, 2004)

The Muslims still continue to be educationally backward. Unless the super traditionalist Muslim males take the initiative to bring the Muslim woman at par with other Indian woman, she has to be remaining secluded within the four walls of her house. Following the example of Sir Syed Ahmed Khan, they should establish their own institutions of modern education, which will help Muslim females to express themselves. (M.Ashraf, pp 113-114)

Muslims and their Religion:

A Muslim is an individual who accepts Islam as a way of his life, his faith, belief and one who obeys Allah; A Muslim is a Muslim because he is a follower of Islam, a Submitter to the will of God; in order to call an individual a Muslim, it is obligatory for every Muslim to express his faith in the following words: There is no God but Allah and Muhammad is His messenger. A Muslim has to abide by the five tenets of Islam, viz:

- Faith (Shahadah)
- Prayer (Salat)
- Alms (Zakat)
- Fast (Sawm)
- Pilgrimage (Hajj)

Islam-began with the ministry of the Prophet (570-632 A.D). The word of Islam denotes submission, surrender, obedience, and peace. Islam- the religion of truth, is the embodiment of the code of life which God has revealed for the guidance of
mankind. It is a religion without a mythology. The oneness of God, the Prophet hood of Muhammad and the concept of life and death are the basic articles of its faith.

For the proper development of human life, man needs two kinds of things: (a) the resources to maintain life and fulfill the material needs of the individual and society and (b) knowledge of the principles of individual and social behaviour to enable man to fulfill himself and to maintain justice and tranquility in human life. The Lord of the Universe has provided for both of these in full measure. To cater for the material needs of man He has put all nature’s resources at the disposal of man. To provide for his spiritual, social and cultural needs, He raised the Prophets from among men and revealed to them the code of life, which can guide man’s steps to the Right Path. This code of life is known as Islam, the religion preached by all the Prophets of God.

Islam awakens in man the faculty of reason and exhorts him to use his intellect. It enjoins him to see things in the light of reality. In this context the Prophet said: He who leaves his home in search of knowledge walks in the path of God, & To seek knowledge is obligatory for every Muslim. He also favoured of acquiring knowledge by the individuals: Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; he who imparts it to others performs an act of devotion to God.

Thus Islam provides guidance for all aspects of life-individual and social, material and moral, economic and political, cultural and legal, national and international.

**Islamic Calendar and Festivals:**

The Islamic era known as Hijira or Hegira marks the beginning of the Islamic calendar. The flight of the Prophet from the town of Yathrib (Medina) to Mecca in 622 A.D. marked the beginning of the Islamic Era, which is known as Hijira or Hegira. The annual festivals of Islam are based on a lunar calendar of 354 days, which makes the Islamic holy year independent of the Gregorian calendar. Muslim festivals make a complete circuit of the solar year every 33 years. The calendar is based on the moon rather than the sun, a year consisting of 12 months, each counted as the time between the
appearance of a new moon and that of the next. The year lasts for about 354 days, 11
days less than the solar year used in the common calendar. Each day in the Muslim year
falls 11 days earlier relatively each year. (Syed, 1982)

The beginning of the Islamic calendar is with the month of Muharram, the
10th day of which is Ashura, the anniversary of the death of Husain, son of Ali, is of
supreme importance for the Shiite Muslims. Devotees mourn the death of Husain who
gained martyrdom at Karbalä (Iraq). Ramadam, the ninth month in the Islamic calendar
is the obligatory month for every Muslim who has to observe fast, should sustain from
food, drink, and sexual pleasures, give alms to the needy and poor. Bakr Id, or Id al Zuha
(Feast of sacrifice) begins on the 10th day of the Islamic month of Dhul Hajjah. As
prescribed in the Qur’an, Id al Zuha commemorates Ibrahim’s willingness to sacrifice
Ismail according to God’s command.

Public worship for the Muslim consists of going to a mosque (masjid), normally
on Fridays, as well all throughout the week, for congregational prayers led by a local
imam, following the public call to prayer intoned from the top of a minaret (minar) at the
mosque. A sermon in local regional is given with Arabic or Farsi (Persian) quotations,
also announcements of events of interest are done which may include political
commentary. Then follows common prayers that involve responses from the worshippers
who stand, bow and kneel in unison during devotions.

A significant aspect of Islam in India is the importance of shrines attached to the
memory of great Sufi saints. Sufism is a mystical path (tariqat) as distinct from the path
of the sharia. Orders of the Sufis became prominent in India during the 13th century
following the ministry of Moinuddin Chishti (1142-1236). His Chishtiyya order became
the most influential Sufi lineage in India. Many Sufis were well known for weaving
music, dance, intoxicants and local folktales into their songs and lectures.

**Traditions and Rituals:**

Muslims view themselves as followers of the same tradition preserved in the
Judaic and Christian scriptures, accept the prophetic roles of Ibrahim (Abraham), Musa
(Moses) and Isa (Jesus) and view Islam as the final statement of revealed truth for the entire world.

Muslims practice a series of life-cycle rituals that differ from those of Hindus, Jains or Buddhists.

The new born has the call to prayer whispered into the right ear, the profession of faith whispered into the left ear, honey or chewed dates is placed in the mouth of the new born and a name is selected. Religious instructions start at the age of four years, beginning with the standard phrase: In the name of God, the Beneficient, the Merciful. Male circumcision takes place between the ages of seven and twelve. Marriage requires a payment by the husband to the wife and the solemnization of a marriage contract in a social gathering. According to Muslim personal law, if a man and woman find it impossible to live together for any kind of reason then there is provision for them to separate. The word ‘talaq’ is uttered thrice with a span of one calendar month each. After ‘talaq’, a woman has to observe ‘Iddat’ before she can remarry. (‘Iddat’ is the probation period of three months and thirteen days during which a woman has to be confined to her house and observe purdah from all men) After death, the family members wash and enshroud the body after which it is buried as prayers from the Qur’an are recited. The mourning period extends up to forty days.

Jurisprudence (The Philosophy of Human Law):

Regulation of the Muslim community rests primarily on rules in the Qur’an, then on authenticated tales of the conduct (sunnah) of the Prophet, then on reasoning and finally on the consensus of opinion.

There are two important schools of philosophy, viz: Sunni and Shia. This split was due to the leadership controversies after the death of Prophet Muhammad in 632 A.D. But over time, many divisive differences in ritual and legal interpretations have evolved in these two major sects of Islam. By the end of 8th century, four main schools of Muslim jurisprudence had emerged in Sunni Islam to interpret the Shariah (Islamic Law), namely:
1. Hanafi School: Propounded by Imam Abu Hanifa
2. Maliki School: Propounded by Imam Malik
3. Shafi’i School: Propounded by Imam Ahmed Ibn Hanbal
4. Hanabali School: Propounded by Imam Ahmed Ibn Hanbal

Most prominent among them is the Hanafi School, which dominated most of India, and the Shafi’i School, which was more prevalent in South-India.

In the Shia Sect, three schools were formed; viz:
1. The Imamiyaiah Shia of Ithna Ashris
2. The Ismailiya Shia of the Khoja and Bohri
3. The Zaydiyah Shia

Social Stratification:

In Islam, all are equal before the almighty Allah, though caste system is not prevalent in Islam; Muslims in India are divided into two categories-Ashrafs and Non-Ashrafs.

1: Ashrafs:

The word ashraf is an Arabic plural noun, those who are sharif (eminent or exalted). They have a superior status derived from their foreign ancestry. The Ashrafs are further divided into four castes.

- **Sayyads**: descendants of the Prophet Muhammad, usually claiming patrilineal descent from his daughter Fatima and her husband Ali. Ex: Hussaini, Kazmi, Rizvi, Hashmi, Abbasi, etc.
- **Shaikh**: descendants of the companions of the Prophet, i.e., also of Arab origin, but also used as a term for sufi religious figures and extended more widely to people who have converted to Islam, perhaps in association with their sufi preceptors. Ex: Farooqui, Siddiqui, Qureshi, etc.
• **Mughal**: which might refer to Chagatay Turks or more broadly to people of Central Asian and even Irani background who were associated with the Timurid dynasty. They are classified as Turani, Irani, Aghan and Hindustani, etc.

• **Pathan**: people descended from Afghan migrants to India. Ex: Afridi, Durrani, Bangash, Rohilla, etc.

2: **Non-Ashrafs:**

The non-ashrafs are alleged to be converts from Hinduism, who are divided into a number of occupational castes. They are also referred as neechi zat (low caste). The non-ashraf castes are related to each other in a hierarchical manner. The superiority or inferiority of caste is determined by the pure or impure nature of the occupation associated with each. Some of them are:

1. Mirasis: Singer
2. Nais: Barber
3. Dhobi: Laundrymen etc.

### Table 1.2

<table>
<thead>
<tr>
<th>State/Union Territory</th>
<th>Percentage of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uttar Pradesh</td>
<td>27.73</td>
</tr>
<tr>
<td>West Bengal</td>
<td>15.21</td>
</tr>
<tr>
<td>Bihar</td>
<td>12.58</td>
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<tr>
<td>Jammu &amp; Kashmir</td>
<td>67.13</td>
</tr>
<tr>
<td>Lancandive Minicoy</td>
<td>94.31</td>
</tr>
<tr>
<td>Andhra, Kerala, Karnataka, Tamil-Nadu</td>
<td>19.6</td>
</tr>
</tbody>
</table>

Muslim community in India is passing through great churning and transition. They constitute 12 percent of the total Indian population. Their demographic spread covers almost every state and union territory. In certain areas, they constitute a
majority like in Laccadive Minicoy 94.31 percent, in Jammu & Kashmir 67.13 percent. Three states in North India viz: Uttar Pradesh 23.73 percent, West Bengal 15.21 percent and Bihar 12.58 percent, Jammu and Kashmir accommodate 67.13 percent of the Muslim population. Four southern states Andhra-Pradesh, Kerala, Karnataka and Tamil-Nadu account for 19.6 percent of the total Muslim population.

Status, Rights and Equality in Islam:

Women in Islam have been given the highest position on earth. Islam has accorded women a position of honour, respect, safety and love that has not yet been matched to this day, let alone being surpassed and excelled. Woman in Islam is a “precious jewel” who is highly protected and covered at all times. (Subrathi, M.L, 2001)

The Holy Prophet said that, if women performed their natural and social duties they would dwell with him in jannah (heaven), (Ibid), which obviously means that the zenith of women’s success is the fulfillment of their duties which are appreciated by Allah. The Holy Prophet also said that the woman who remained within her home to take care of her children will be with me in paradise. (Ibid)

The status of woman in Islam is categorized in different aspects, viz:

1: Idea of Creation
2: Spiritual Status
3: Relation between Man and Woman
4: Women’s Rights concerning Marriage
5: Social Status and Rights
6: Economic Status and Rights
7: Political Rights
8: Legal Rights
9: Educational/Intellectual Status

1: Idea of Creation:

Islam has given equal rights to men and women in every aspects of life. It has given equal rights in the idea of creation of human beings. O mankind! Reverence your
Guardian Lord Who created you from a single Person, Created of like nature, His mate, and from them twain Scattered (like seeds) countless men and women- Fear Allah, through whom ye demand you are mutual (rights) and (reverence) the Wombs (that bore you). For Allah Ever watches over you. (Sura 4 Verse 1)

In Sura 7, Verse 189, the Qur'an states: It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love)...

Sura 42, Verse 11 states: (He is) the Creator of Heaven and the Earth: He has made for you pair from among yourselves...

Sura 49, Verse 13 states: O mankind! We created you from a single (pair) of male and female, and made you into nations and tribe, that you may know each other (not that you despise each other)...

And Sura 16, Verse 72 states: And Allah has made for you mates (and companions) of your own nature...

2: Spiritual Status

Women are granted same spiritual status as men in Islam.

Sura 33, Verse 35 states: For Muslim men and women-For believing men and women, For devoted men and women, For true men and women, For men and women who are patient and constant, For men and women who humble themselves, For men and women who give in charity, For men and women who fast (and deny themselves), For men and women who guard their chastity, and For men and women who engage mush in Allah's praise-For them has Allah prepared forgiveness and great reward. (The Holy Qur'an)

In Sura 16, Verse 97, the Holy Qur'an states: Whoever works righteousness, man or woman, and has Faith, verily, to him will We give new Life, and life that is good, pure and We will bestow on such their reward according to the best of their actions.
In Sura 4, Verse 124, the Qur'an states: If any do deeds of righteousness be they male or female and have faith, they will enter Heaven, and not the least injustice will be done to them.

In the above verses, a woman’s obligations to the Islamic principles and practices are the same as those of a man. Women are not exempted from any of these obligations because of their gender. Only under special circumstances she is exempted to follow the practices laid down in Islam. Each of the five (arkan) pillars of Islam is as important for women as for men, and there is no differentiation in their reward.

3: Relation between Man and Woman:

Allah-says in the Holy Qur’an- And among His signs if this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. Verily in it are signs for those who ponder.

According to this definition, man and woman are not only bounded together by a physical relationship but also by love and mercy. This description comprises mutual care, consideration, respect and affection.

4: Women’s Rights concerning Marriage:

Islam recognizes the equality of men and women in marriage. The Qur’an views the marriage of a man and a woman as sharing of the two halves of society. Apart from human reproduction the objective of marriage is love, mercy, mutual respect, justice, emotional well being and spiritual harmony. On this the Qur’an in Sura 30 Verse 21 states: Among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): Verily in that are signs for those who reflect.

Islamic law forbids the marriage of a woman by force. Although the parents have a major role in deciding a girls’ or boys’ choice of mates, the final decision rests with the girls or the boy.
Islam- by giving women the right to decide whom to marry and have a part in the marriage contract, elevated her status from that of a commodity to an equal partner in the institution of marriage, as in pre-Islamic Arab societies, women were brought and sold as commodities. (Zieba Shoraish-Shamley).

The Qur'an also gave women the right to own her Maher (payment that the husband makes to the wife), which is an important part of the marriage contract. It provides a woman with some kind of economic means in case of divorce and also gives woman the means of controlling the man's power of divorce.

Women are given the same rights of those of men concerning divorce. As family is given prime importance in Islam, both men and women must follow certain procedures for its protection and maintenance.

Although, the Qur'an allows a man to marry upto four women, it has also laid certain conditions, viz: the husband must treat his wives with equality and justice in every aspect, that is, love, maintenance etc. In Verse 129- the Qur'an states that a man is never capable of treating all his wives equally and justly in every aspect of life. Thus in truth, Islam encourages marriage with only one woman.

5: Social Status and Rights:

Like women in all religions, socially Islam has given Muslim women four different statuses:

a: As a Daughter
b: As a Wife
c: As a Mother
d: As a sister

A: Woman-As a Daughter:

Female infanticide is prohibited and considered a serious crime of murder in Islam.
Sura Al-Takvir Verses 8 & 9 states: When the female (infant), buried alive, is questioned, for what crime she was killed. (The Holy Qur’an, Ch 81)

Islam forbids all types of infanticide, irrespective of whether the infant is a male or female. Aura Al-Anam Verse 151 states: kill not your children on a plea of want. We provide sustenance for you and for them. Come not near shameful deeds, whether open or secret. Take not life, which Allah has made sacred. (Ibid, Ch 6)

Female infanticide is prevalent in our country for centuries. According to 1901 census of India, there were 972 females for every 1000 males. In 1981- there were 934 females for every 1000 males, in 1991- there were 927 females per 1000 males and according to the latest statistics of 2001, there are 933 females for every 1000 male population. (Census- 2001)

In Islam the girl child is entitled to support, upbringing and good treatment. According to a Hadith, whoever brings up two daughters properly and treats them kindly and justly shall enter paradise.

B: Woman-As a Wife:

Islam does not consider “woman as an instrument of the devil” as considered by the Bible. But rather the Qur’an calls her “Mohsana”- a fortress against Satan, because a good woman by marrying a man helps him keep a straight path in life.

Even if there is lack of affection or is not in good terms with his wife, the husband is expected to treat her justly. Sura Al-Nisa Verse 19 states that: Live with them (wives) on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing. Allah brings about through a great deal of good. (The H.Q Ch 4).

The Holy Prophet said: O Muslims! I command you to behave well with your wives because woman has been created from the left rib of man. If you try to make it straight it will break, and if you allow to let it remain in its original conditions, it will remain crooked. Obey my order and live a good life by treating your wives well!
One Hadith mentions, the best amongst you are those who are kindest to their wives. Yet another Hadith says that: the best charity is that, a man spends his money on his wife and children.

C: Woman-As a Mother:

In Islam, obedience, respect and love for parents is next to the worship of Allah. Sura Al-Isra Verse 23 & 24 states: Thy Lord hath decreed that ye worship none but Him, And that ye be kind to parents. When one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. (17:23). And out of kindness, lower to them the wing of humility, and say: My Lord! Bestow on them Thy Mercy even as they cherished me in childhood. (17:24) (The Holy Qur'an, Ch 17).

Hazrath Abu Huraira® says that, a man asked the Holy Prophet, Who is worthier of my good treatment? The Prophet replied, Your mother (which he repeated thrice), then your father.

In another Hadith, the Prophet says: O people! Listen! Allah Most High Commands you to treat your mother well. Listen again, that Allah Most High ordered you to be good to your mother, and thereafter to your father.

The Holy Prophet also said: Paradise is beneath the feet of your mother.

D: Woman-As a Sister:

Sura Al-Tambah Verse 71 states: The believing men and believing women are protectors, one of other. Here the Arabic word used is “Auliya” which does not mean friend but supporters, helpers or protectors of one another like brothers and sisters unless otherwise stated.
Prophet Muhammad said- women are “Shakaat” of men, which has two meanings: sisters or halves. Therefore women are sisters of men or women are halves of men, that is, society is made of two halves, one half women and the other half men.

6: Economic Status and Rights:

Islam has given women the rights to work, to own property and to have wealth. They can join professional fields like medicine, teaching, civil and judiciary. She can also entitled to equal pay if she does the same job as that of a male. Regarding the right to work, Sura 4 Verse 32 states: And in nowise covet those things in which Allah hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn: But ask Allah of his bounty. For Allah hath full knowledge of all things. (The Holy Qur’an)

Islam gives women the right to inheritance. Neither her father nor her husband can claim any share of inheritance. Sura 4 Verse 7 states: From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large- a determinate share. (Ibid)

Women in Islam have no financial obligations. She is entitled to full support if she opts not to work and the responsibility of maintaining her falls on her father or brother and if she is married, on her husband and son. During marriage, she is entitled to a marital gift (Maher/Dower) from the husband who is entirely hers and she is free to utilize it according to her will. This (Meher) symbolizes love, affection and commitment. Surah Nisa Verse 34 states: Give the women (on marriage) the dower as a free gift. In Islam, it is just the opposite of what the Hindu culture ordains in respect of dowry. Islam requires that the man give dower to the woman according to his economic condition. (The Holy Qur’an, Ch 4)

In case of divorce or widowhood, there are certain financial guarantees for a woman like complete and full support during the waiting period and thereafter she is pregnant, then till childbirth. If she has any children she is entitled to child support.
7: Political Rights:

Both men and women are allowed to participate in public life in the interest of the society. Sura Al-Taubah Verse 71 states: The believing men and women are protectors of one another. (Ibid, Ch 9) Sura Al-Mumtahinah Verse 12 states: Oh! Prophet when believing women comes to take the oath of fealty to thee. ...(Ibid Ch 60).

The women confirmed their allegiance to Prophet Mohammed, which is equivalent to choosing him as the head of the state.

Women also participated in law making. Once Hazrat Umar® was discussing about regulation of Maher in the Mosque, considering restrictions on it (Maher) as some people discouraged young Muslim men from getting married. A lady from the rear-side of the mosque objected giving Qur'anic reference. She said: when Allah has not put restrictions on the Maher then who are you to put restrictions on it. Hazrat Umar® humbly replied that the woman was right and he was wrong. (Naik.Z)

Muslim women also took part in the battlefields. There is a whole chapter in Shahih Bukhari regarding women s’ participation in battlefields. They have helped by providing water and giving first aid to the soldiers. During the Battle of Uhud, a lady by name Nasiba protected the Prophet and received several wounds while doing so. This act was appreciated and praised by the Prophet.

8: Legal Rights:

Men and women are treated equally in Islamic law. The Shariah (Muslim law) protects the life and safety of both men and women.

In Sura Baqarah Verses 178 and 179 the law of equality says that: If any man murders a woman, the “Hadd” punishment of Qisas will be applied to him and he will be put to death as a punishment for his crime. Likewise a woman murderer will also be put to death. (The Holy Qur’an, Ch 2)
Sura Maidah, Verse 38 states: As to the thief, male or female, cut off his or her hand as punishment by way of example from Allah for their crime. (Ibid Ch 5)

Sura Noor Verse 4 states: And those who launch a charge against chaste women and produced not four witness to support the allegation, flog them with eighty stripes and reject their evidence ever after such men are wicked transgressors. (Ibid, Ch 24)

Under Islamic law, if a person accuses a woman and cannot produce four witnesses or after he produces four witnesses if any of them falters, all of them excluding the person who has produced false charge will receive eighty lashes each.

Contrary to the women in west, a woman in Islam after her marriage has an option of either adopting her husband’s surname or continues with her maiden surname.

**H: Educational/Intellectual Status:**

The first guidance given to mankind in the Qur’an was “Iqra” that is to read, recite or proclaim. Sura Iqra and Sura Alaq Verse 1-5 states: Read! Recite! Proclaim! In the name of thy Lord and cherisher who created-created the human-out of a congealed clot of a blood (a leach-like substance). Read and they Lord is Most bountiful. He who taught (use of) Pen-taught man that which he knew not. (The Holy Qur’an, Ch 96)

The first instruction in the Qur’an was, not to pray or fast or to give zakaat, but to read. This instruction was to both male and female. Islam gives much importance to education. The Holy Prophet said: The searching of knowledge is incumbent for every Muslim (male and female). The Prophet said: to seek knowledge even (if it is to be found in a place as distant as) China.

The Qur’an and Hadith of the Prophet both obligate Muslim men and women to acquire knowledge and education. It is a duty of every Muslim concerning knowledge and education, Sura 35 Verse 28 states: Those truly fear Allah, among His servants, who have knowledge. (Ibid)
Prophet's Hadith emphasizes the acquirement of knowledge and education for every Muslim men and women. One Hadith states that: Seeking knowledge is a duty of every Muslim, man or woman. Another Hadith states: Seek knowledge from the cradle to the grave.

In another Hadith it is stated that: The Father, if he educates his daughters well, he will enter Paradise. (The W.B.Report 25) Yet another Hadith states that: A mother is a school. If she is educated, then a whole people are educated. (Ibid 25)

In early Islamic history, there were many women scholars who had very significant roles in the Islamic world. For ex: Hazrath Ayesha® the Prophet's wife who was one of the most famous Muslim scholars was known for her intellect and outstanding memory. Shaykha Nafisa was another authority on Hadith in which Imaam Shaaf’ee sat in her circle. Rabia-al-Adawiyya (Basria)- the famous mystic- was also a woman. (M.L.M.Iqbal, 2001)

There are many other women who are held in the highest respect by the Muslim world.

In the Islamic world, at the beginning of Islam, there were no restrictions towards women to seek knowledge and education. There were many women scholars in the fields of religion, literature, music, education and medicine.

A woman has her right to religious education from her husband so that either her husband should teach her or allow her to go elsewhere to acquire it. The Holy Prophet made it a point of duty to every father and mother to make sure that the daughters were not ignorant of the teachings of Islam.

According to Shahih-al-Bukhari, women at the time of the Prophet had become so keen to acquire more knowledge that they came to the Prophet with a proposal: You are always surrounded by men for imparting knowledge so appoint a day
for us. The Prophet promised and taught them and also sent representatives with messages to enlighten the Muslim-women.

Women, who before the advent of Islam were looked down upon as mere chattels unfit for education, became among the most learned figures of their time and started offering guidance to others in educational matters.

**Conclusion:**

A Muslim woman in Islam is not subject to scorn, nor one with lack of moral rights and social obligations. She is not owned by man, nor subservient to anyone. Instead Islam has increased and enhanced her rights and obligations. She performs all social, economic, moral, political, legal, religious, educational rights and obligations as do her male counterpart. She is rewarded, punished or forgiven by the Almighty, just like the Muslim male. As stated in the Holy Qur'an -women has rights similar to men. The Muslim lady has found a perfect way of life in the religion of Islam. She recognizes and strives to fulfill her obligations laid down in the Holy Qur'an.

But equality does not mean identicality. Though in Islam, women are over all equal, but not identical in each and every aspect. Allah has made man physically stronger than woman. So men are at an advantage as compared to women and it is their duty to tackle the problems fixed. If required, and in some circumstances, the women too can lend her help. Women in some aspects have a degree of advantage and the related responsibilities and in some aspects men have a degree of advantage and the related responsibilities, while in other aspects, both are equal. But many Muslim societies have not given the rights to women because of wrong interpretation of the Holy Book and Sunnah (Conduct).

If the Muslim societies had analyzed and understood the Qur'an and the Sunnah, they would have realized that women's rights are modern and not outdated as pre-conceived by them.
The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio-economic, educational and political disadvantages faced by them. Fundamental Rights, among others, ensures equality before the law, equal protection of law, prohibits discrimination against any citizen on grounds of religion, race, caste, sex or place of birth, and guarantees equality of opportunity to all citizens in matters relating to employment. Articles 14, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the constitution are of specific importance in this regard.

CONSTITUTIONAL PRIVILEGES:

- Article 14: Equality before law for women
- Article 15(i): The State not to discriminate against any citizen on grounds of religion, race, caste, sex, place of birth or any of them
- Article 15(3): The State to make any special provision in favour of women and children
- Article 16: Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state
  - Article 39(a): The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood
  - Article 39(d): equal pay for equal work for both men and women
  - Article 39 A: To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice and are not denied to any citizen by reason of economic or other disabilities
- Article 42: The State to make provision for securing just and humane conditions of work and for maternity relief
- Article 46: The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them for social injustice and all forms of exploitation
- Article 47: The State to raise the level of nutrition and the standard of living of its people and the improvement of public health
• Article 51(A) (e): To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women

• Article 243 D (3): Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat

• Article 243 D (4): Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women

• Article 243 T (3): Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality

• Article 243 T (4): Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide.

LEGISLATIVE PROVISIONS:

Legal Rights:

To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services especially to working-women.

Although women may be victims of any of the crimes such as murder, robbery, cheating etc, the crimes, which are directed specifically against women, are characterized as ‘Crime Against Women’. These are broadly classified under two categories.

1: The Crimes Identified Under the Indian Penal Code (IPC):

• Rape (Sec.376 IPC)
• Kidnapping & Abduction for different purposes (Sec.368-373)
• Homicide for Dowry, Dowry deaths or their attempts (Sec.302/304-B IPC)
• Torture, both mental and physical (Sec.498-A IPC)
• Molestation (Sec.354 IPC)
• Sexual Harassment (Sec.509 IPC)
• Importation of girls (up to 21 years of age)

2: The Crimes Identified Under the Special Laws (SLL):

Although all laws are not gender specific, the provisions of law affecting women significantly have been reviewed periodically and amendments carried out to keep pace with the emerging requirements. Some acts which have special provisions to safeguard women and their interests are:

• The Employees State Insurance Act, 1948
• The Plantation Labour Act, 1951
• The Family Courts Act, 1954
• The Special Marriage Act, 1954
• The Hindu Marriage Act, 1955
• The Hindu Succession Act, 1986
• Immoral Traffic (Prevention) Act, 1956
• The Maternity Benefit Act, 1961 (amended in 1995)
• Dowry Prohibition Act, 1961
• The Medical Termination of Pregnancy Act, 1971
• The Contract Labour (Regulation and Abolition) Act, 1976
• The Equal Remuneration Act, 1976
• The Child Marriage Restraint (Amendment) Act, 1979
• The Criminal Law (Amendment) Act, 1983
• The Factories (Amendment) Act, 1986
• Indecent Representation of Women (Prohibition) Act, 1986
• Commission of Sati (Prevention) Act, 1987
The above mentioned are the important legislations which brought upward trend in the status of women in India. Today women are enjoying their status because of these legislations. She is protected in every way of life. Thanks to the legislations, women in India are gaining better status, recognition and respect.

3: Special Initiatives for Women:

a: National Commission for Women

In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.

b: Reservation for Women in Local Self-Government:

The 72nd and 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.


The Plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

d: National Policy for the Empowerment of Women, 2001

The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a "National Policy for the Empowerment of Women" in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.

Women's Movement and Role of Social Reformers:

The women's movement has its root in the pre-independence era in the social reform independence movements of the late eighteenth and early nineteenth century. Reformers such as Raja Ram Mohan Roy, Jyotiba Phule and Savithri Bai Phule played a pivotal role in addressing the issues such as sati, child marriage, widow remarriage, and
women's education. In 1920, the All India Women's Conference was set up, which was involved in the struggle for independence and addressed issues of women's education and the right to vote. Having been closely linked to the nationalist movement, the women's movement also stagnated in the period after independence. A sense of complacency set in as women's organizations were closely linked to political parties, particularly the Congress Party which came into power after gaining independence.

Only in the mid-seventies was there a renewed interest in issues related to women's status. The document Towards Equality brought out in 1974 by the Committee on the Status of Women revealed that contrary to expectations women's position has not changed significantly since independence. Once again various movements raised concerned voices regarding the position and rights of women in Indian society.

The contemporary women's movement is a wide and varied field consisting of organizations and forums of different types, and functions through creating different networks. Towards the end of the 1970s and the beginning of 1980s various women's groups and organizations were set up in several cities across the country. The eighties began with the first National Conference of the Women's Movement; this period was a time of great energy and ferment within women's movement and brought into the public domain many issues, which had hitherto not been seen as political issues.

The nineties was all dedicated towards women's issues. The imposition of Structural Adjustment Programmes under the regime of the IMF and the integration of India into the global economy resulted in an upheaval of the economy. These had repercussions on people's lives in many ways. This process has continued into the new century and we are facing the impact of this in all sectors agriculture, industry, healthy, education etc. The conjunction of these forces with patriarchy worked to further oppress women and other marginalized groups. This opposition has gained in momentum and has itself been globalised. Different World Conferences of the United Nations strengthened internationalization of the issues rights. The Conference on Human Rights held in Vienna in 1992 was a significant landmark for the recognition of women's rights as
human rights. In 1995 the World Conference on Women in Beijing further strengthened women's networking around the world.

The leadership of the Muslim community has pursued various directions in the evolution of Indian Islam during the 20th century. The conservative wing rested its interest on the education system provided by the innumerable religious training institutes (madrasa) throughout the country, which have tended to stress the study of the Qur'an and Islamic texts in Arabic and Persian, with little focus on modern managerial and technical skills. Several national movements have merged from Muslim community. The Jamaati Islami (Islamic Party), founded in 1941, advocates the establishment of an overtly Islamic government through peaceful, democratic and non-missionary activities. The Tablighi Jamaat (Outreach Society) became active after the 1940s as a movement, primarily among the ulama, stressing personal renewal, prayer, a missionary and cooperative spirit, and attention to orthodoxy. A powerful secularizing drive led to the founding of Aligarh Muslim University in 1875 with its modern curriculum and other major Muslim universities. This educational drive has remained the most dominant force in guiding the Muslim community. (Source: Jagori)

There have been various attempts at social and legal reform aimed at improving Muslim women's lives in the subcontinent during the twentieth century. These attempts generally have been related to two broader, intertwined movements: the social reform movement in British India and the growing Muslim nationalist movement. Muslim reformers in the nineteenth century struggled to introduce female education, to ease some of the restrictions on women's activities, to limit polygamy, and to ensure women's rights under Islamic law. Sir Syed Ahmad Khan convened the Mohammedan Educational Conference in the 1870s to promote modern education for Muslims, and he founded the Mohammedan Anglo-Oriental College. Among the predominantly male participants were many of the earliest proponents of education and improved social status for women. They advocated cooking and sewing classes conducted in a religious framework to advance women's knowledge and skills and to reinforce Islamic values. But progress in women's literacy was slow; by 1921 only four out of every thousand Muslim females were literate. Promoting the education of women was a first step in
moving beyond the constraints imposed by purdah. The nationalist struggle helped fray the threads in that socially imposed curtain. Simultaneously, women’s roles were questioned and their empowerment was linked to the larger issues of nationalism and independence. In 1937 the Muslim Personal Law restored rights (such as inheritance and property) that had been lost by women under the Anglicization of certain civil laws. As independence neared, it appeared that the state would give priority to empowering women. Mohammad Ali Jinnah, in his speech in 1944 said: No nation can rise to the height of glory unless your women are side by side with you; we are victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live. (Jone Lewis, 2001)

The missionaries and reformists to develop modern educational system in both pre and post independent India established many schools and colleges. Calcutta has played a pioneering role in the development of modern educational system in India. Some of the educational institutions established and the pioneers who worked for the development of education are:

Sir William Jones who established the Asiatic Society in 1784 for promoting oriental studies. Raja Ram Mohan Roy, David Hare, Ishwarchandra Vidyasagar, Sir William Carey played a leading role in setting up modern education system in Calcutta. The Fort William College was established in 1800, in 1817-The Hindu College was set-up, which was renamed as the Presidency College in 1855.

Sir William Carey established the Serampore College near Calcutta in 1819, which became India’s first modern university in 1827 when a Royal Charter as a Danish University incorporated it. The Sanskrit College was established in 1828; John Bethune established La Martiniere School in 1836, a school for Indian girls in 1850 when women’s education was frowned upon in the society.

The oldest medical school of Asia, The Calcutta Medical College was set up in 1835, the University of Calcutta was established in 1857 modeled on the lines of the
University of London, which is one among the largest Universities of India and offers widest number of disciplines of study.

In 1856 technical and engineering education came with the establishment of a civil engineering college, which was called as the Bengal Engineering College in 1921. St. Xavier’s College, which is one of the prestigious colleges, was established in 1860.

With the partition of Bengal in 1906, the National Council of Education-Bengal was set up which later became the Jadavpur University in 1955. The Bethune College for girls was set up in 1879. The nation’s first Homeopathic College was established in 1880. The first women graduates from Calcutta University were Kadambini Ganguly and Chandramukhi Basu in 1883.

Even after independence, Calcutta continued to be in the forefront of the educational scene. The Government Art College was established in 1951, the Vishwa Bharati University was established in 1962. The country’s first management institute-The Indian Institute of Social Welfare and Business Management (IISWBM) was set up in 1953.

The famous Indian Institute of Technology was set up at Kharagpur, which is the oldest among the six national IITs today. The prestigious Indian Institute of Management was set up in 1961 at Joka, which was the first national institute for post-graduate studies and research in management sciences, established with the help of the Alfred P. Sloan School of Management and the Ford Foundation.

Sir William Jones (1746-1794) a British Lawyer and Orientalist in his famous Third Discourse of 1786, proposed that Sanskrit, Greek and Latin were derived from an earlier common source. He founded the famous Asiatic Society in Calcutta for promoting oriental studies in 1784.

Sir William Carey (1761-1834) is well known for his contribution to education and development of local languages. He established the Serampore Mission in
1800, Asia’s first modern university in Serampore in 1827 and the Agri-Horticultural Society in 1823.

Raja Ram Mohan Roy (1774-1833) one of India’s greatest social reformers was instrumental in laying the foundation of modern education in India. He also banned the practice of sati and was the founder of the Brahmo Samaj.

Ishwarchandra Vidyasagar (1820-1891) was one of the greatest social reformers of Bengal. He was in the forefront of introducing modern education for women in Bengal. He helped John Bethune establish the Hindu female school in 1849-50. He fought for widow-remarriage and was against the practices of child marriage and polygamy. He was also a noted litterateur. His “Barna Parichay” is a popular Bengali primer.

Rabindranath Tagore (1861-1941) who was the first Asian to win the Nobel Prize in literature in 1913, contributed in various fields. He was an eminent educationist and his ideas have greatly influenced the Indian education system. He founded the Vishwa Bharati at Shantiniketan, which is the only Central University in West Bengal.

Sir Ashutosh Mukherjee (1864-1924) known as the Bengal Tiger was a leading educationist of his times. He helped give the University of Calcutta a strong foundation and an impetus of growth. (Source: Bengal web)

Sir Syed Ahmad Khan (1817-1898) was one of the architects of modern India. He was named in English as “Mohammedan Social Reformer.” He instituted ‘Scientific Society’ in 1864 to create a scientific temperament among the Muslims and to make western knowledge available to Indians in their own language. He got translated many scientific word from English into Urdu. The ‘Aligarh Institute Gazette’, an organ of the Scientific Society was started in March 1866 and succeeded in agitating the minds in the traditional Muslim society. Another journal ‘Tehzibul Akhlaq’ succeeded in infusing a new desire amongst Muslims for acquiring modern knowledge. It also gave a new direction to Muslim social and political thought. It advocated the stance that
Muslims should avoid getting involved in political issues until they achieved parity with the Hindu community in the field of education and therefore established the Mohammedan Anglo-Oriental College at Aligarh. The aim of Sir Syed was not merely restricted to establishing a college at Aligarh but at spreading a network of Muslim managed educational institutions throughout the length and breadth of the country for which he instituted All India Mohammedan Educational Conference. The Aligarh Movement motivated Muslims to help open a number of educational institutions. (Source: med beats)

Dr. Zakir Hussain was among those chosen few students and teachers, who had the honour of sowing the seeds of this new educational institution founded on 29th October 1920, at Aligarh. In the field of higher education, there were two institutes of the Jamia, which functioned under the guidance of Dr. Zakir Hussain. The Jamia Millia Islamia College was established at Aligarh and the Teachers College in 1938.

Dr. Zakir Hussain was President of the Hindustani Talimi Sangh a Teachers College. Teachers and students of this college together carried out the social work. He established a department called Halqui-Hamdardan-I-Jamia (Organization of Jamia sympathizers). In his view, education was a social function, and as such the society must take part in it, and regard the educational institution as its own and therefore the society should realize its responsibility for the growth and development of the institution. (Salamatullah & Qadri, 1999)

Among the most noted of the post 1857 generation of Muslim reformist was the famous Islamic scholar associated with the Deoband Madrasas, Maulana Ashraf Ali Thanvi (1864-1943).

The Deoband Madrasa was established in 1867, in which Maulana Thanvi’s major contribution was his immensely popular and voluminous text, the Bahishti Zewar ("Heavenly Ornaments") published in 1905. He began his text with the oft-quoted saying of the Prophet (pbuh), “It is a duty incumbent on every Muslim man and every Muslim woman to acquire knowledge”. Explaining the rationale of this book, he wrote, “I have
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for many years watched the ruination of the women of Hindustan and was heartsick because of it. I struggled to find a cure, worried because that ruin was not limited to religion but had spread to everyday matters as well. It went beyond the women to their children and in many respects even had its effects on their husbands. The cause of this ruination is nothing other than women’s ignorance of religion. This lack corrupts their beliefs, their deeds, and their dealings with other people, their character and the whole manner of their social life. I have for some time, therefore realized that in order to manage women it is absolutely necessary to teach them the religious sciences”.

The Bahishti Zewar contains rules governing proper household management, biographies of great Muslim women that women could take as role models, a tutorial on the alphabet, a review of numbers, weights and measures, a guide to the styles of letter writing and an introduction to unani medicine and nutritional information. It stresses the need for Muslim women to acquire reading and writing skills. Thus Maulana Thanvi opened to Muslim women access to the written word, to knowledge of both Islamic scripture as well as the world, that Islam had granted them but which Indian Muslim social custom had effectively debarred from them.

Another social reformist of this period who was particularly concerned with enhancing the status of Indian Muslim women was the noted writer and activist, Sayyed Mumtaz Ali (1860-1935). A product of the Deoband madrasa, Mumtaz Ali later came under the influence of the Aligarh based reformist, Sir Sayyed Ahmad Khan. Deeply concerned to reform Muslim society and to defend Islam from attacks from Christian and Arya Samaj missionaries, that sought to spread awareness in Muslim society of Islamic rights for women. As part of this project, he penned an immensely popular treatise in defence of women’s rights in Islam, “Huquq-un-Niswan” in 1898. In this work, he stresses, that, in Islam both men and women are equal in the eyes of God, and as such, women, too, deserve the light of education and knowledge, for the Qur’an, he says, states that knowledge is incumbent on all believers without exception.

This literary work argues for a broad humanistic education for Muslim women, who will make them better Muslims, better mothers and better wives, while at
the same time making them aware of the world around them. He also opines that Muslim women should be taught Qur’an while understanding it as well as Urdu, mathematics, science, history and geography. He started a newspaper especially for women and girls, “Tehzib-I-Niswan” which was edited by Muslim women themselves. He proposed the setting up of a committee to go through the available Urdu texts, reviews to be published in the newspaper. He also argued to establish a chain of Muslim girls’ schools to be run in the homes of ‘respectable’ families, wherein girls would be able to study while observing the rules of Purdah.

Besides his Huquq-un-Niswan, Mumtaz Ali is also remembered for his pioneering role in Urdu women’s journalism. The Tehzib-I-Niswan went on to inspire the setting up of a number of similar Islamic journals for women and Muslim girls schools.

**Meaning and Definitions of Education:**

Etymologically, the word “Education” has been derived form the Latin word “Educatum” which means, “to draw out”. This means through education the inner potentialities of the pupil is developed.

Educationists trace its root to two other Latin words “Educere” and “Educate” which means development or bringing out and enhancement, improvement and progress respectively, that is: the word “Education” means the art of developing and enhancing the cultivation of various physical, mental and moral powers of the child. Education as such is to be taken as a process, not as a product. (Mohanty, J, 1986)

In Sanskrit, the word “shiksha” is derived from the root word “shiksh” which means learning or teaching. (Ibid)

Some of the definitions given by our ancient Indian educational thinkers are:

- Education is something, which makes one self-reliant and self-less.  
  (Rig-ved)
• Education is that whose end product is salvation. (Upanishad)
• Education means the training which one get from nature. (Panini)
• Education means the training for the country and love for the nation. (Kautilya)
• Education is realization of the self. (Shankara)
• Education is self-realisation and service of the people. (Guru Nanak)
• The Vedic rishis held education as a means of salvation: “Sa Vidya Ya Vimuktaye” was the maxim of the Vedas and the Upanishads.
• Kanad opines that, Education means development of self-contentment.
• Yajnavalkya, an ancient lawgiver says that, Education is a means of character building and practical utility. (Ibid, 137-138)

Some of the modern Indian thinkers who have defined education in the Indian context are as follows:

Education is the manifestation of divine perfections, already existing in man. (Vivekananda). He also opines that, Education is man making which implies character formation and intellectual advancement.

According to him, the aim of all education, all training, should be man-making. We want that education, by which character is formed, strength of mind is increased, the intellect is expounded and by which one can stand on one’s own feet. What we require is-life-building, man-making and character-making society. (Ibid)

Tagore, the first Nobel Laureate from India is of the opinion that: Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of the dust and gives is the wealth, not of things but of inner light, not of power, but of love making this truth its own and giving expression to it.
Sri Aurobindo has said: Acquiring of various kinds of information is only one and not the chief of the means and necessities of education, its central aim is the building of the human mind and spirit, it is the formation or as I should prefer to view it, the evoking of knowledge, character, culture-that at least if no more. (Ibid)

Mahatma Gandhi, the Father of the Nation has pointed out that: Education is the all-round drawing out of the best in child and man—mind and spirit.

Thus, the Indian view of education is essentially spiritual and intellectual in character.

Meaning of Higher Education:

The term Higher Education is coined with two terms that is: Education and Higher.

Definition:

Higher Education is that education beyond the secondary level, especially education at the college or university. (Webster’s Dictionary)

Higher education is education provided by universities and other institutions that award academic degrees, such as community colleges and liberal arts colleges.

Higher education includes both the teaching and the research activities of universities and within the realm of teaching, it includes both the undergraduate level (sometimes referred to as tertiary) and the graduate (or postgraduate) level (sometimes referred to as quaternary education or graduate school). Higher education differs from other forms of post-secondary education such as vocational education. However, most professional education is included within higher education, and many postgraduate qualifications such as law and medicine. (Ibid)

Higher education includes all levels of education above 10+2 and as a result, university education emerges at the peak of higher education. Besides this, institutes
imparting specialized education independent of university structure like IITs, IIMs, Deemed Universities, and Autonomous Business Schools RECSm etc., all come under the umbrella of higher education. The university-controlled higher education is the predominant, which is if late, being described as “traditional higher education” or “general higher education”. (UN 2005)

With the above definitions one can view that higher education is the education imparted at the graduate level and above where one can get accustomed to specialization in the subject of one's own choice. Higher education serves as an agency to promote and develop new knowledge whether it related to physical and technological subjects or to human behavioral subjects. It becomes the initiation of change, it no monger serves as an inert medium, but develops its own dynamic. (M.S.Gore 1982)

The modern societies which heavily depend upon new knowledge and techniques and where more number of occupations is being professionalized, education serves and an important medium in promoting equality in life opportunities. (Ibid)

Higher education is a synonym of university. It indicates that information and knowledge gained by the individuals in a particular discipline/s entitle them for degrees, diplomas or certificates in the respective subjects. But it is not merely acquiring knowledge and information; it is more than this, which may not be restricted within the four walls or in ivory towers. It may be in garden (for Newton), in bathroom (for Archimedes), in kitchen (for James Watt) or in prison (for Nehru) and also in forest (in ancient times in India for saints, sages and their disciples) and also in the homes of creative thinkers (like Saint Tulsidas, Surdas, Tukaram, Gyaneshwar and other enlightened persons) and scientists during the period of Newton. (UN 2004)

According to Bertrand Russell (1950), independent men of learning did most of the intellectual work. In England, especially, until the end of 19th century, hardly any men of first-rate eminence except Newton were connected with universities. Certainly their creations are part and parcel of modern university and college courses.
Russell (1969) observes: Universities exist for two purposes (i) to train men and women for certain professions and (ii) to pursue learning and research without regard to immediate utility.

As foresighted by Choue (1983) in his Oughtopian Model of peace, higher education should be such that which lead to create a society that would be; spiritually beautiful, materially affluent and humanly rewarding.

Higher education is conscientization, intuition, awareness, awakening, imagination, contemplation, intuition, invention, discovery, creation and above all enfoldment of intellectual treasure already present within every human being everywhere. And products of higher education are science, technology, religion, culture, civilization and perpetual development and progressive change in them resulting to non-violence, non-exploitation, non-oppression, and the ultimate outcome of it is co-prosperity, co-happiness and co-peace (UN 2004-05)

Thus, according to Pt.Nehru (1995), A University stands for humanism, for tolerance, for reason, for adventure of ideas and for the search for truth. It stands for the onward march of human race towards ever-higher objectives. If the universities discharge their duties adequately then it is well with the nation and the people.

Higher education is indeed a vital tool for intellectual, cultural and aesthetic development and a means for achieving wider social aspirations. It also plays a very crucial role in bringing the country on par with the development continuum. Here the role of universities should be highlighted. Therefore the changing scenario in economic, political, technological and social environments is increasing and this has left the need to bring about changes and improvement in the system of higher education.

In most developed countries a high proportion of the population (up to 50%) now enter higher education at some time in their lives. Higher education is therefore very important to national economies, both as a significant industry in its own right, and as a source of trained and educated personnel for the rest of the economy; it is often argued
that in a modern economy the quantity and quality of such human capital is the most important factor underlying economic growth. (Webster's Dictionary)

Higher education occupies a strategic position in the field of education. Its benefits can be both economic and non-economic. Improvement in higher education is vital for the country's progress as it contributes to national development through dissemination of specialized knowledge and skills. Also, it is a better and more effective instrument of ensuring equity and social justice.

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In today's Indian context, the scope of higher education is becoming wider. Access to higher education has become easier because of rapid growth of universities and colleges. It produces a large number of trained manpower in science and technology and also humanists and social scientists that are recognized as respected peers by the international community of scholarships.

Today in the period of turbulence and flux, we look to education for solutions. As Charles Darwin has rightly observed that human being is not the strongest species that survives, not the most intelligent, but the ones most responsive to change. It is only proper education that will enable us to relate ourselves to the world of life and lead a meaningful happy life. (Anwar Alam 2004)

Therefore higher education is the prime determinant of political development; it makes citizen better by reducing over-coming delusion and enhancing social and economic order. (Ibid)
The Concept of Higher Education

Definitions of Higher Education:

Education beyond secondary level, especially, education at the college or university level. (American Dictionary, 2003)

Higher Education: Study beyond the level of secondary education. Institutes of higher education include not only colleges and universities but also professional schools in such fields as law, theology, medicine, business, music and art. (Britannica Concise Encyclopedia 2006)

Mohammed Peer in his book—“Higher Education and Employment” (1994) has defined Higher Education as: The concept of Higher Education includes graduate and post-graduate level educational courses in different fields of learning of medicine, engineering, humanities, social sciences, physical, natural and life-sciences.

A number of definitions on higher education are found. After going through various definitions from different sources, I have formulated a working definition of higher education.

Higher Education comprises levels of graduate, postgraduate and doctoral studies both in general and professional courses.

Views of Western Educational thinkers:

According to Plato, Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection, which he is capable of.

Aristotle points out that: Education is the creation of sound mind in a sound body. It develops man’s faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists.
Aims:

As per Burke- What is Education? A parcel of books? Not at all, but intercourse with the world, with men and with affairs.

With this, it can be said that, education deals not only with the books or pens but it is an intercourse with the whole world, with human beings and their day to day activities. It does not merely imply reading of books but it shows that man in his daily interactions educates himself in each and every aspect of his life.

Dr. Joad has listed three purposes of education:

A: to enable a boy or girl to make his or her living.
B: to equip him to play his part as a citizen of democracy.
C: to enable him to develop all the latent powers and faculties of his nature and so enjoy a good life. (Vernon M, 1975)

Education not only enables a boy or girl to earn a living but also equips him/her to play a part as a citizen of democracy. It helps a person to be a responsible citizen of his country.

Education helps him to bring out his latent talents, potentialities and abilities. He can develop his personality and can enjoy his life according to his nature.

Prof. Jeffrey’s implicitly admits all this, he stresses on the prime function of education is the nurture of personal growth and insists on the social function of education which makes of it an instrument for conserving, transmitting and renewing culture. (Ibid)

Education plays a dual role in the life of an individual, first as a person and secondly as a responsible and active member of the society. It helps him to develop both mind and body. Sir Aurobindo has enunciated the development of soul to perfection as the general aim of education: The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use. (J.
Mohanty 139) On the other hand, the Kothari Commission has laid down science, work experience or vocationalisation as the main objectives of education. It says that: The link between education and productivity can be forged through the development of the following programmes, which should receive high priority in the plans of educational reconstruction. Science as a basic component of education and culture, work-experience as an integral part of general education. Vocationalisation of education, especially at the secondary school level to meet the needs of industry, agriculture and trade and, Improvement of scientific and technological education and research at the university stage with special emphasis on agriculture and allied science.

On this basis, the aims of education are again classified into two categories:

1. Individual aims
2. Social aims

Individual aims lay stress on the growth of individuality and freedom of the individual and social aims lay stress on the development of the society and its solidarity. (Ibid, 140)

These are determined on the political ideology and social ideals of the concerned society. For instance: The two Greek city states Athens and Sparta, though their political and social ideals were different, the aim of education in Athens was preparing pupils for good citizenship which implies truth, beauty, honesty and individual dignity, whereas in Sparta, its aim was to train youth as soldiers who would obey, endure and fight for social solidarity and security. The Roman and Greek civilizations aimed at the welfare of the state and individual well-being were emphasized respectively. In democratic England, they developed educational system on local autonomy, democratic spirit and individual freedom. (Ibid, 140)

Thus, it is quiet evident that different countries had different educational aims at different times depending on their asocial or political ideology. There has always been a controversy between the individual and social aims of education. The question arises—Should education fulfills individual needs or social needs? Should education train good
individuals or good citizens? Should social control on individual liberty be emphasized in education? An attempt has been made to answer these questions in the following manner:

**Individual aims:**

In this the individual is considered supreme, his needs, interests, freedom and dignity are emphasized. Each individual has his own ability, talent on which basis he contributes to the social progress in his own unique manner.

Education helps a child and a youth to be good individuals who later becomes responsible citizen. This is possible only through the social institutions such as school, state, family where he develops his personality, Bertrand Russell, argues that one will ultimately be a better citizen if he is first made a good individual. He should be made aware of his potentialities. He also points out that if an individual is not developed properly, he cannot achieve excellence in his life.

**Social aims:**

As man is born in the society, he lives here from cradle to grave. All his needs are satisfied only in the society. It transforms him from being merely an individual to a responsible and civilized citizen. According to Aristotle: Man is a social animal. He cannot live among beasts. A man who does not live in a society is either a god or a beast. It is only in the society that he communicates and exchanges his ideas and views with others, through this he gets knowledge and information and makes himself educated. His life, attitudes, sorrows, suffering, hopes, aspirations interests, happiness are controlled and guided by the society. Therefore the social aim of education lays stress on social cohesion and control over the individual.

Another interpretation of social aim of education is given by a group of educationists like Prof. Bagley and John Dewey in U.S.A. According to them the social aim of education is to bring out the social efficiency in the individual. It should make every individual self-sufficient by utilizing his abilities at the optimum level.
But the degree of social control differs from society to society. As Ross has observed: Thus the aim of life in general and of education in particular is definitely the good of the state, (Mohanty, 86). According to his philosophy, the state should have absolute control over to the lives and destinies of its individuals. Education shapes an individual into a specific pattern. According to Ross: Of all nations in the history, ancient Sparta affords the most perfect example of socialistic state. Everybody was born, not for himself, but for his country, and all had not a wish but for their country. There was no consideration for individual interests instead state gained top priority.

Another interpretation of social aim of education is given by a group of educationist like Prof. Bagley and John Dewey in U.S.A. According to them the social aim of education is to bring out the social efficiency in the individual. It should make every individual self-sufficient by utilizing his abilities at the optimum level.

Accordingly the chief characteristics of the socially efficient individual are:
A: Economic efficiency to pull his own interest in economic life;
B: Negative morality, or the willingness to sacrifice his own desires when their gratification would interfere with the economic efficiency of others;
C: Positive morality or the willingness to sacrifice his own desires when their gratification would not contribute directly or indirectly, to social progress i.e., all the activities must be weighed against these criteria of social welfare and progress. (Ibid)

Education should cultivate moral values like co-operation, we-feeling and self-sacrifice for the good of the society. The individual desires should be sacrificed if they cause a hindrance to community interests and should be given the utmost priority over individual interests.

The main purpose of education is that of assuring cultural continuity and that each group of people- in order to achieve this continuity-sets itself the deliberate task of fostering among its members a common identity of interests that make for a common purpose and a common effort from the whole group. Geared towards the group ideal. (V.Mallinson, 1975, pp 12)
Noted educationists and scholars beautifully quote the aims of education. They opine that:

The aim of education is to lift the mind out of blind alleys-H.G.Wells.

Education is the transmission of life by the living to the living-Thring

... Securing for everyone the conditions individuality is most completely developed-Nunn

... The process of training the industry of man, in its manifold varieties, and in its organized totality, to the highest pitch excellence, it is capable of attaining-Jacks (Ibid 78)

The main aim of education is the development of valuable personality and spiritual individuality-E.A.Ross.

For Durkheim: Education-is influence exercised by adult generations on those who are not yet mature to social life. Its aim is to develop in the child a certain number of physical, intellectual and moral qualities which are expected of him both by politics-society collectively and by the particular environment in which he is destined to live as an individual. (Ibid 84)

According to him, education is a process of socialization where by each generation tends to transfer its own traditions to its lineage. Each society strives to protect its traditions and aspirations to the coming generation through education.

Objectives of Higher Education:

In order to achieve sustainable and global development, higher education plays a vital role in any country. It is also necessary for the enhancement of citizen’s participation in public life for social mobility and to achieve harmony, justice on the basis of respect for human rights, and mutual respect. The essence of higher education should aim at the following:

1: to educate well aware, autonomous and responsible citizens committed to national and universal principles, capable of dealing with the challenges of the century of lifelong learning.
2: to provide highly trained professionals to meet the needs of government, the profession and the productive and service sectors.
3: to provide expertise to assist in economic and social development and in scientific and technological research.
4: to help conserve and disseminate national and regional cultures, drawing on the contributions from each generation.
5: to provide critical and detached perspectives concerning the strategic options and to contribute to human renewal by active contribution to the production of scientific knowledge, taking into account ethical issues and addressing planetary challenges (such as population growth, peace, environment, etc).
6: to undertake research and scholarship which contribute to the understanding, the anticipation and the solving of the most serious problems of the region. (UN pp 60 vol 42(46) 2004)

These objectives can be achieved only through governmental support. Higher education, which is being rendered by the universities in India, are facing acute financial crisis. In 1990, the government forwarded almost 90 percent financial help. (UN VOL 42(15) 2004) In order to meet the crisis, the universities have increased the tuition fees and also introduced self financed courses. In the fourth plan 25 percent of the total budget was allotted for education, which declined to 8% during eight plans, but increased by 12 percent during ninth plan. (Ibid)

The decrease in the funding of higher education was reduced in order to provide financial assistance to elementary education, as getting elementary education is our fundamental right.

As higher education supplies skilled manpower, ignoring it will hamper the economic growth of the country. Highlighting the importance of higher education in the present scenario, the World Bank Document (1994) states: The development of higher education is correlated with the economic development: enrolment ratios in higher education average 52 percent in the countries and to OECD, compared with 21 percent in middle income countries and 6 percent in low income countries. In USA, today 38
percent doctors, 36 percent scientists in NASA and 34 percent Microsoft professionals are Indians and they are the products of our higher education system. (Ibid)

If proper access is not given to higher education, it is impossible for India to become super-power by 2020 and to develop socially as well as economically. (Ibid) Therefore the government should increase the percentage of rendering financial help in order to get massify higher education for proper development of human resources.

Higher education was limited only to the elite class a few decades ago. But now in some countries, it has changed from elite to universal education. (UN VOL 42(40) 2004.) In order to meet the growing demand of higher education many private higher education institutions have been set-up, which may or may not co-operate with the educational authorities in the country.

The services in higher education are a growing activity, which is branching out into:

1: the new providers of education
2: new modes of delivery, such as distance learning via the Internet, radio and television
3: new activities such as educational support services and educational testing services. (Ibid pp2)

With the above services that are being rendered by the universities, the quality of education will be improved and more and more number of students can get access to higher education.

There are about 325 universities with more than 12,000 colleges and 9.5 million students enrolled in India. Massification of higher education has overwhelmed large parts of this system. (Ibid pp4)

The quality of education is deteriorating with further complication like political-pressure on higher education institutions from regional, religions and caste-based groups
and growing corruption in the universities like admissions, examinations, promotions etc. Therefore right means should be implemented in order to provide quality higher education for the overall development of the society.

Goals of Education:

Education is an important evolutionary variable in every society. The more the society progresses, the greater is the need for adjustments to new demands and pressures making education a lifelong necessity for all, in all societies. We must give our collective support and mobilize efforts to spread the benefits of education. As unsung heroes of education, we must strengthen local capacity and support community initiatives. Our education should not only emphasize access to global knowledge, but should also uphold the riches of our culture and values, supported by the time honoured and eternal valuable discipline. Education should stimulate all aspects of human intellectual potential. It is equally important to ensure that the students are equipped with core values needed to live as responsible citizens in complex democratic societies. (University News Digest 2004)

Education is a pre-requisite for every developing society. The more advancement and progress in the society, the more is the need for education in order to compete with the growing necessities. Education has become a boon in today’s world where everywhere we can see new things burgeoning. Education should not only lay stress on acquiring only global world wide knowledge, but it should also strive to uphold the culture and values of the country. Education, which renders information, must lead to knowledge and knowledge must lead to wisdom. (UND 2004)

The S.B. Chavan Committee Report presented to the Rajya-Sabha on February 26, 1999 states: Values are principles, which direct our actions and activities. They are in-built in our society common to not only all the communities but also to all religions at all times. These values, if deteriorated will hasten or accelerate the breakdown of family, society and nation as a whole. India has an age-old tradition of values interwoven in the national fabric. Although there has been advancement in science and technology, there has been general erosion of values, which is reflected in day-to-day life of large section of
present society. Our young generation under the growing influence of negative aspects of western culture is stranded on the crossroads, not able to decide which way to take. (Aruna & others, 2002)

Growth of Higher Education:

The growth of higher education in India can be seen in three phases: ancient, medieval and modern.

In the ancient period, higher education was undertaken in Gurukuls that were run by learned seers and sages. Later in the advent of Buddhism, education was imparted through matth's and vihars enjoying royal patronage. Some of the earliest world-renowned universities such as Nalanda and Taxila existed during that period.

In 1917-1922, a large number of universities were established like, The Banaras Hindu University, Pama University, Osmania University, Lucknow University and aligarh Muslim University. Vishwa Bharati University was founded and endowed by Gurudev Rabindranath Tagore. (Naik & Nurullah 1973)

The post-independence period of India saw vast educational expansion. The Government of India appointed the University Education Commission in 1948 under the Chairmanship of Dr. S. Radhakrishnan that recommended rapid expansion of higher education on priority basis. On its recommendation the University Grants Commission was set up in 1953, which received statutory status in 1956. Its objective is determining co-ordinating and maintaining the standards of education in universities and colleges and assign grants. Seven new universities were established between 1947-80.

The growth of higher education after independence grew in a rampant manner. According to the latest Annual Report of the UGC, there were 201 statutory universities constituting 18 central and 183 state universities, 13 institutions of national importance and 5 statutory state institutions not called universities. Thus the total university level institutions were 300 and 15,343 affiliated colleges. The number of students enrolled in higher education was 192,27,833 and the number of teachers was 61.
4,36,246. The Indian higher education system in its vastness is next only to the American system. (UN 2004/05)

Main players in the higher education system in India are:

- University Grants Commission (UGC)
- All India Council for Technical Education (AICTE)
- Distance Education Council (DEC)
- Indian Council for Agriculture Research (ICAR)
- Bar Council of India (BCI)
- National Council for Teacher Education (NCTE)
- Rehabilitation Council of India (RCI)
- Medical Council of India (MCI)
- Pharmacy Council of India (PCI)
- Indian Nursing Council (INC)
- Dentist Council of India (DCI)
- Central Council of Homeopathy (CCH)
- Central Council of Indian Medicine (CCIM)

There are three principles levels of qualifications within the higher education system in India, viz:

- Bachelor/Under-Graduate level
- Master’s/Post-Graduate level
- Doctoral/Pre-Doctoral level

As on 31st March 2005, there were 342 Universities including 18 Central Universities, 211 State Universities, 95 Deemed Universities and 5 Institutions established under State Legislation and 13 Institutes of National importance. There were 17625 colleges of which 5386 have been recognized by the UGC under sec 2(f) and 12 (B) of the UGC Act.

In 2004-05, an estimated 104.81-lakh students were enrolled in the institutions of higher education as against 99.54 lakh in the previous year. (Gol 2005)
ENROLMENT OF GIRLS IN GRADUATE/POSTGRADUATE/PROFESSIONAL COURSES IN INDIA (1990-91 TO 1999-2000)

(Figs in millions)

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<td>Women</td>
<td>Total</td>
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<tr>
<td>Graduate</td>
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<tr>
<td>BA/BSc/B.Com</td>
<td>1.14</td>
<td>3.29</td>
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<td>(34.7)</td>
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<td>Post-Graduate</td>
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<tr>
<td>MA/MSc/M.Com</td>
<td>0.12</td>
<td>0.35</td>
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<td>(32.8)</td>
<td>(30.5)</td>
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<td>0.24</td>
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<td>TOTAL</td>
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Note: Figures within parentheses indicate percentage to total


Constitutional Provisions of Higher Education in India:

In the Amended Constitution, 1976, the Preamble states: “We the people of India, having solemnly resolved to constitute into a sovereign socialist, secular, democratic republic to all its citizens: Justice, Social, Economic, Political, Liberty to thought, expression, belief, faith and worship”.

On education, the constitution of India lays down certain provisions:

- Article 45: deals with the directive principles of the state policy of India. It lays down that the state shall endeavour to provide within a period of ten years from the commencement of this constitution, free and compulsory education for all children until they complete the age of 14 years.

- Article 46: deals with the education of weaker sections of the people. The state shall promote the education and economic interests of weaker sections particularly SC’s and ST’s and shall protect them from social injustice.

- Article 29(1): deals regarding language safeguard of any section of citizen, residing in any part of India, having a distinct language, script or culture of its own shall have the right to conceive the same.
• Article 29(2): regarding individual citizen right, no citizen will be denied administration to any educational institution, which is receiving funds from the state or centre.

• Article 350: deals with the instruction in mother-tongues upto the primary level of education be provided through mother tongue.

Several other articles like Article 15, 3, 37, 62, 63, 64, 65, 66, etc also deal with different aspects of education. The declaration of human rights by UNO on 10th December 1948 has been described as an international Magna Carta or International Charter of Human Rights.

The Economic and Social Council have urged the provision of equal educational opportunities for men and women at all levels. It has recommended that no distinction be made on the basis of sex with respect to: access to education, the basic curriculum and choice of subjects: the distribution of scholarship for education in all fields and the preparation for all carriers. In 1957, the Council paid special attention to the importance of campaigns against illiteracy and of the equal participation of women in the fundamental educational programme.

Some of the provisions on education laid down in the charter of Human Rights are:
1: Everyone has the right to education. Education shall be free, at least at the elementary and the fundamental stages. Elementary education shall be compulsory. Technical and Professional education should be made generally available and higher education shall be equally accessible too all on the basis of merit.
2: Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups and all further activities of the UN for maintenance of peace.
3: Parents have a prior right to choose the kind of education that shall be given to their children.
4: Everyone has right to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

These provisions are almost similar with the Constitutional provisions of education in India. (M. Amrita, 2005)

To encourage more girls to enter into the mainstream of higher education, the 10th Plan endeavours to put into action the governmental commitment of providing free education for girls up to the college level, including professional courses, so as to quicken the process of empowerment of women with the support of the National Policy on Education, it will play the most positive interventionist role in empowering women.

Equal access to education for women and girls will be ensured special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of vocational/technical skills by women. Reducing the gender gap in secondary and higher education would be a focus area. Sectoral time targets in existing policies will be achieved, with a special focus on girls and women, particularly those belonging to weaker sections including SC’s/ST’s/OBC’s/Minorities. Gender sensitive curricula would be developed at all levels of educational system in order to address sex stereotyping as one of the causes of gender discrimination. (GoI, 2005)

Conclusion:

Education, which is a potential medium of social advancement, cannot be complete unless it promotes the development of all individuals. Ross has adeptly concluded: Thus individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and made manifest. Self-realization can be achieved only through social service and social ideals of real values can come into being only through free individuals who have developed valuable individuality. The circle cannot be broken.
Therefore individual freedom like social, political and economic should be
guaranteed with the all round development at the optimum level of the individuals, the
sovereign, secular and democratic republic can flourish. The nature of Indian culture that
is based on peace, unity, solidarity, fraternity and toleration is conducive to a mixture of
social and individual aims of education.

M.S.Gore (1982) has stated that: the process of education is basically a process
of communication between the educator and the educated. The 'social content' of
education consists of those messages which directly and indirectly communicate to the
student some view of man and his relationship to his environment -primarily social but
also physical and bio-physical environment- the social content of education is one of the
factors that influence the students perception of himself as a member of his society.
Education is often supposed to develop particularly the cognitive intellectual skills of an
individual.

Theoretical frameworks:
Education- a functionalist perspective:

Two questions have guided functionalist research into education. What are the
functions of education for society as a whole? What are the functional relationships
between education and other parts of the social system? This leads to an examination of
the relationship between education and the economic system and how this helps to
integrate the society as a whole. The functionalist view of education tends to focus on
the positive contributions made by education to the maintenance of the social system.

Emile Durkheim (1961):

According to Emile Durkheim, a French sociologist, the major function of
education is the transmission of society's norms and values. He said that, "Society can
survive only if there exists among its members a sufficient degree of homogeneity;
education perpetuates and reinforces this homogeneity by fixing in the child from the
beginning the essential similarities which collective life demands'. Without these
“essential similarities”, co-operation, social solidarity and social life itself would be impossible.

Durkheim argues that, “To become attached to society, the child must feel in it something that is real, alive and powerful, which dominates the person and to which he also owes the best part of himself”.

Durkheim says that in complex industrial societies, the school serves a function, which cannot be provided either by the family or peer groups. Membership of the family is based on kinship relationships and membership of the peer group on personal choice. Membership of society is based neither of these principles. Individuals must learn to cooperate with those who are neither their kin nor friends. As such, it is society in miniature, a model of the social system. Thus, Durkheim argues that, “It is by respecting the school rules that the child learns to respect rules in general, that he develops the habit of self-control and restraint simply because he should control and restrain himself. It is a first initiation into the austerity of duty. Serious life has now begun”.

Finally, Durkheim argues that education teaches the individual specific skills necessary for his future occupation. This function is particularly important in industrial society with, its increasingly complex and specialized division of labour, because social solidarity is based largely on the interdependence of specialized skills. For ex: the manufacture of a single product requires the combination of a variety of specialists.

Durkheim’s views are open to a number of criticisms. He assumes that the norms and values transmitted by the educational system are those of society as a whole rather than those of a ruling elite or a ruling class.

Talcott Parsons (1951):

An American sociologist, Talcott Parsons in his writings in the late 1950’s argued that- after primary socialization within the family, the school takes over as the “focal socializing agency”. School acts as a bridge between the family and society as a whole, preparing the child for his adult role. Within the family, the child is judged and treated
largely in terms of "particularistic" standards. In the wider society, the individual is treated and judged in terms of "universalistic" standards which are applied to all members, regardless of their kinship bond. The child's status in the family is ascribed which is fixed by birth but in advanced industrial society, status in adult-life is largely achieved.

Like Durkheim, Parsons argues that the school represents society in miniature. Modern industrial society is based on achievement rather than ascription, an universalistic rather than particularistic standards, on meritocratic principles which apply to all its members. By reflecting the society as a whole, the school prepares young people for their adult roles. He also maintains that value consensus is essential for society to operate effectively. The schools foster the value of equality of opportunity, which have important functions in the society as a whole.

Advanced industrial society requires a highly motivated, achievement-oriented workforce, which necessitates differential regard for differential achievement. Both the winners and losers, the high and low achievers see the system as just and fair since the status is achieved where all have an equal chance.

Finally, Parsons considers the educational system as an important mechanism for the selection of individuals for their future role in the society. According to him-"functions to allocate these human resources within the role-structure of adult society". Schools are seen as the major mechanism for role allocation.

Like Durkheim, Parsons to fails to give adequate consideration to the possibility that the values transmitted by the educational system may be those of a ruling minority rather than of society as a whole. (Parsons, 1951)

Kingsley Davis and Wilbert E. Moore (1967):

Like Parsons, Davis and Moore see education as a means of role allocation, but they link the educational system more directly with the system of social stratification. According to Davis, education is the "providing ground for ability and hence the selective
agency for placing people in different statuses according to their capacities". Thus the educational system sifts, sorts and grades individuals in terms of their talents and abilities. It rewards the most talented with high qualifications, which in turn provide entry to those occupations, which are functionally most important to society.

With respect to the relationship between education and social stratification, there are a number of specific criticism of Davis and Moore's theory.

1. The relationship between academic credentials and occupational rewards is not particularly close. In particular income is only weakly linked to educational attainment.

2. There is considerable doubt about the proposition that the educational system grades people in terms of ability. In particular, it has been argued that intelligence has little effect upon educational attainment.

3. There is considerable evidence, which suggests that the influence of social stratification largely prevents the educational system from efficiently grading individuals in terms of ability.

Education and Economy:

Many functionalists argued that there is a functional relationship between education and the economic system. They point to the fact that mass formal education began in industrial society and is an established part of all industrial societies. They opine that the expansion of the economies of industrial societies is accompanied by a corresponding expansion of their educational systems. This correspondence in terms of the needs of industry for skilled and trained manpower, needs are met by the educational system.

Advanced industrial society is characterized by a contraction of the primary and secondary sectors of the economy- the extractive and manufacturing industries and an expansion of the tertiary sector- the service industries. Throughout the twentieth century, the rapid expansion of the tertiary sector has produced an increasing demand for clerical technical, professional and managerial skills. Education reflects these changes in the economy.
Halsey & Floud (1960) argue that, "the educational system is bent increasingly to the service of the labour force, acting as a vast apparatus of occupational recruitment and training. They claim that the economies of advanced industrial societies are 'dependent to an unprecedented extent on the results of scientific research, on the supply of skilled and responsible manpower, and consequently on the efficiency of the educational system."

From an examination of studies analyzing the relationship between education and the economy, Randall Collins (1972) concludes that only a minor part of the expansion of education in advanced industrial societies can be seen as directly serving the demands of industry for skills, training and knowledge.

Collins has concluded the relationship between education and the economy thus: Once mass literacy has been achieved, education does not affect economic development significantly. Higher education for particular professions such as medicine, engineering and law may be considered 'vocationally relevant and possibly essential'. However, much higher education, such as schools of business administration, represents and attempt to achieve "professionalization". Education, as such serves to raise the status of the occupation, rather than to transmit the knowledge and skills necessary for its performance. Therefore Collins concludes that the evidence as argued by the functionalists does, not support the strong and strengthening links between education and economy.

From functionalist point of view, the functions of education in industrial society are standard as the transmission of society's norms and values; the preparation of young people for adult roles; the selection of young people in terms of their talents and abilities for appropriate roles in adult life, the provision of the knowledge, skills and training necessary for effective participation in the labour force.

Education- a liberal perspective:

Liberal view is the view taken by progressive liberal thinkers and educationalists of the role education does and should play in a modern democratic society. Education
fosters personal development and self-fulfillment. It encourages an individual to develop his mental, physical, emotional and spiritual talents to the full. Education gives equal opportunity for all to develop these capacities and talents by providing free schooling. Both educational system and industrial democracies operate on meritocratic principles, academic credentials and jobs are awarded on merit and there is a strong relationship between educational qualifications and occupational status. Regardless of their position in the society, there is higher rate of social mobility because of equal educational opportunity provided by schools.

**Education- a Marxian perspective:**

The Marxian view of the role of education in industrial society gives rise to several questions. Viz: How is the educational system shaped by the economic infrastructure? How does the educational system produce the kind of workforce required by capitalism? The answers provide a radical alternative to functionalist and liberal view of the role of education in society.

**Louis Althusser:**

Althusser, (1972) a French philosopher, gives a general framework for the analysis of education from Marxian perspective. Education reflects the relations of production and serve the interests of the capitalist ruling class, for the ruling class to survive and prosper, the 'reproduction of labour power is essential'.

He argues that the reproduction of labour power involves two processes. First: the reproduction of the skills necessary for an efficient labour force. Second: the reproduction of ruling class ideology and the socialization of workers in terms of it. These processes combine to reproduce a technically efficient and submissive and obedient workforce. The role of education in capitalist society is the reproduction of such a workforce.

Althusser argues that, the reproductions of labour power requires not only a reproduction of its skills; but also, at the same time a reproduction of its submission to the ruling ideology. This submission is reproduced by a number of 'Ideological State
Apparatuses', which include the mass media, law, religion and education. Althusser sees the church as the dominant Ideological State Apparatus. In capitalist society it has been replaced by the educational system.

Education reproduces the attitudes and behaviour required by the major groups in the division of labour. It teaches the workers to accept and submit to their exploitations, it teaches the 'agents of exploitation and repression', the managers, administrators and politicians, how to practice their crafts and rule the workforce as agents of the ruling class. He argues that through the educational system, "each mass ejected en route is practically provided with the ideology which suits the role it has to fulfill in class society.

Althusser's ideas are not supported by evidence, as he himself admits, only a preliminary framework as been outlined.

**Samuel Bowles & Herbert Gintis- Schooling in Capitalist America (1976):**

American economists Bowles & Gintis argue that the major role of education in capitalist society is the reproduction of labour power, they maintain that education contributes to the reproduction of workers with the kinds of personalities, attitudes and outlooks which will fit them for their exploited status. They opine that, 'to capture the economic import of education, we must relate its social structure to the forms of consciousness, interpersonal behaviour and personality it fosters and reinforces in students'.

They analyze the personality characteristics that are fostered and developed by the system. Bowles, Gintis and Meyer examined the relationship between grades and personality traits. They found a number of characteristics, which indicate 'subordinacy and discipline', associated with high grades and conclude that the school rewards these characteristics, which include perseverance, consistency, dependability and punctuality. Personality traits are strongly related to high grades. They argue that, 'the only significant penalized traits are precisely those which are incompatible with conformity to the hierarchical division of labour.
Education legitimates inequality by creating the belief that schools provide opportunity for fair and open competition whereby talents and abilities are developed, graded and certificated. Thus, the educational system is seen as a meritocracy. It is assumed that those students with highest qualification receive highest rewards; this justifies inequalities in the economic system also.

Bowles and Gintis argue that educational and occupational attainments are related to family background rather than talent and ability. Thus the children of wealthy and powerful tend to obtain high qualification and highly rewarded jobs irrespective of their ability. It is this educational system disguises with its myth of meritocracy. Thus education provides 'the legitimation of pre-existing economic disparities'. They find a direct relationship between educational attainment and family background. The higher a person's class of origin, the longer he remains in the educational system and the higher his qualification. The longer an individual stays in the educational system, the more his IQ develops. They find that family background is the major factor accounting for differences in income and conclude that IQ itself has little direct effect on income variation.

Bowles and Gintis conclude that: "Education reproduces inequality by justifying privilege and attributing poverty to personal failure. They reject the functionalist view of the relationship between education and stratification put forward by Parsons, Davis and Moore. Their analysis suggests that both the functionalist and liberal perspectives are largely shaped by the myths promoted by the educational system.

Bowles and Gintis are pessimistic about reforms in the educational system having any real chance of success.

Ivan Illich- Deschooling Society (1971):

Illich’s Deschooling-Society published in 1971 is an important contribution to the sociology of education. He says that in education, first, there is the learning of specific skills such as typing, woodwork and speaking a foreign language. Next, there is education, such which is not concerned with the acquisition of particular skills.
Education should be a liberating experience in which the individual explores, creates, uses his initiative and judgment and freely develops his faculties and talents to the full. His main attack is on the failure of schools to match his educational attainments. Illich sees the educational system as the root of the problems of the modern industrial society. Schools are the first, most vital and important stage in the creation of the mindless, conforming and easily manipulated citizen.

Illich maintains that modern industrial society cannot provide the framework for human happiness and fulfillment. Despite the fact that armies of professionals provide ever more comprehensive programmes to solve social ills, misery, dissatisfaction and social problems are multiplying.

Illich gives a simple yet radical solution. He offers two main alternatives. Firstly—‘skill exchanges’ in which instructors teach the skills they use in daily life to others and second and most important, he proposes ‘learning webs’ which consists of individuals with similar interests who ‘meet around a problem chosen and defined by their own initiative’ and which proceed on a basis of ‘creative and explorative learning’.

In conclusion, he says that deschooling will destroy ‘the reproductive organ of a consumer society’ and lead to the creation of a society in which man can be truly liberated and fulfilled. (Illich, 1973)

**Differential educational attainment:**

Statistical data based evidence shows that educational attainment raises from the bottom to the top of the class system and educational attainment in ethnic groups varies. Children of professional and managers usually obtain higher qualification than those of manual workers. This differential educational attainment has been explained from different theoretical perspectives.

**Intelligence and educational attainment:**

Intelligence corresponds closely with educational attainment. Those with high academic qualification score highly in intelligence tests, i.e., the level of educational
attainment are 'caused' by intelligence. Bowles and Gintis (1976) have argued that, simply because above average intelligence is associated with high academic qualifications do not necessarily mean that one causes the other. An American psychologist Arthur Jensen (1973) defines intelligence as 'abstract reasoning ability' and argues that it is 'a selection of just one portion of the total spectrum of human mental abilities'. Intelligence is the ability to discover the rules, patterns and logical principles underlying objects and events and the ability to apply these discoveries to solve problems.

There is a general agreement that intelligence is due to both genetic and environmental factors. It stems from the genes an individual inherits from his parents and partly from the environment in which he grows up and lives. Environment influences everything from diet to social class, from quality of housing to family size. Psychologists such as Arthur Jensen in America and Hans Eysenck (1971) in Britain, argue that IQ is largely inherited. They maintain that some 80% of intelligence is genetically based.

Despite objections, they maintain that genetically based intelligence accounts for a large part of the differences in educational attainment between social groups.

Jensen argues that a largely genetic explanation of the evidence on racial and social group differences in educational performance is in a stronger position scientifically than those explanations which postulate the absence of any genetic differences in mental traits and ascribe all the behavioural variation between groups to cultural differences, social discrimination and inequalities of opportunity.

Many researchers conclude that given the present state of knowledge, it is impossible to estimate the proportions of intelligence due to heredity and environment. Bowles and Gintis find that IQ is 'nearly irrelevant' to educational and economic success. Thus differences in IQ between social classes and ethnic groups, whether due mainly to environmental or genetic factors- has very little significance.
Class and ethnic subcultures and educational attainment:

American sociologist Herbert H. Hyman (1967), in an article, "The Value Systems of Different Classes" argues that the value system of the lower classes creates a self-imposed barrier to an improved position. He says that firstly members of the working class place a lower value on education, they place less emphasis on formal education as a means to personal advancement, they see less value in continuing at school beyond the minimum leaving age. Secondly, they place a lower value on achieving high occupational status. They emphasize 'stability, security and immediate economic benefits' and tend to reject the risks and investments involved in aiming for high status occupations. Thirdly, compared to their middle-class counterparts members of the working class believe that there is less opportunity for personal achievement. This belief is probably on the basis for the lower value placed on education and high occupational status.

Hyman concludes that, 'the lower class individual doesn't want as much success, knows he couldn't get it even if he wanted to, and doesn't want what might help him get success'.

Barry Sugarman (1970), a British sociologist, relates certain aspects of middle and working class subcultures more directly to differential educational attainment. Many middle-class occupations provide an opportunity for continuous advancement in income and status and also provide sufficient income for financial investment in the future whereas manual workers are more likely to be laid off or made redundant than white collar workers, they have less control over their future, position and less income to invest, the manual workers tend to be fatalistic, present-time oriented and concerned with immediate gratification. Therefore the subculture of pupils from working-class backgrounds places them at disadvantage in the educational system.

J.W.B. Douglas (1968), related educational attainment to various factors including the student's health, size of his family and the quality of the school. He found that parental interest and encouragement became increasingly important as a spur to high attainment as the children grew older. Douglas concludes, "we attribute many of the
major differences in performance to environmental influences acting in the pre-school years”.

In an important article entitled “Personal Change in Adult Life”, Howard S. Becker shows that changes in behaviour patterns in adult life show clearly that human action is not simply an expression of fixed patterns established during childhood. Educational attainment is a reflection of what happens in the classroom rather than what happens in the cradle.

**Cultural deprivation and compensatory education:**

The theory of cultural deprivation poses problems for the liberal ideal of equality of opportunity in education. It was argued that the provision of similar educational opportunities for all would give every student opportunity to fulfill his talents. A uniform system of secondary education was provided in U.S.A. In Britain supporters of the comprehensive school argued that the replacement of the tripartite system of secondary education— the grammar, technical and secondary modern schools with the comprehensive system would go a long way towards providing equality of educational opportunity. It became increasingly apparent that a uniform state educational system would not provide an equal chance with the millstone of cultural deprivation. Gradually the emphasis changed from equality of access to equality of results.

From the viewpoint of cultural deprivation theory, equality of opportunity could only become a reality by compensation for the deprivations and deficiencies of low-income groups. Only then will they have an equal chance to seize opportunities provided freely for all members of the society. This took the form of compensatory education— additional educational provision for the culturally deprived.

Despite continuing support for compensatory education, the theory of cultural deprivation has been strongly criticized for it disguises the real factors that prevent equality of educational opportunity; it diverts attention from the deficiencies of the educational system. Basil Bernstein (1971) criticizes the concept of compensatory education ‘because it distracts attention from the deficiencies of the school itself’.
D.C. Morton & D.R. Watson (1973) argue that patching up operations such as programmes of compensatory education cannot remove inequality of educational opportunity that is rooted in social inequality in society as a whole. Compensatory education serves as 'a diversion from the pursuit of a genuine egalitarian policy'. According to the equality of educational opportunity can only be possible in a society without social inequality.

Class position and educational attainment:

The French sociologist Raymond Boudon in his book: “Education, Opportunity and Social Inequality (1974)”, presents a fresh perspective on the relationship between social class and educational attainment. He argues that a 'two component process' practices inequality of educational opportunity. The first component-, which he refers to as the 'primary effects of stratification', involves sub cultural differences between social classes produced by the stratification system. The second component-'secondary effects of stratification' is much more important. They stem simply from a person's actual position in the class structure; hence he uses the term 'positional theory'. He maintains that even if there were no sub cultural differences between classes, the very fact that people start at different positions in the class system will produce inequality of educational opportunity.

Boudon's positional theory argues that people behave rationally. For people in different positions in the stratifications system, the costs and benefits involved in choosing the same course are different. In a complex and sophisticated analysis, he attempts to assess the relative importance of the primary and secondary effects of stratification on educational attainment. He finds that when the influences of primary effects (sub cultural differences) are removed, though class differences in educational attainment are 'noticeably reduced' they still remain very high.

There are two ways of removing the secondary effects of stratification. The first involves the educational system, if it provides a single compulsory curriculum for all students, the element of choice of the selection of course and duration of stay in the system would be removed. He argues that the more 'branching points' there are in the
educational system—points at which the student can leave or choose between alternative courses—the more likely working class students are to leave or choose lower level courses. He opines that the gradual raising of the school leaving age in advances industrial societies has reduced inequality of educational opportunity, but present trends indicate that this reduction will proceed at a much slower rate.

Boudon’s second solution to the problem of inequality of education opportunity is the abolition of social stratification. He argues that ‘the key to equality of opportunity lies outside rather than inside the schools’. He concludes that, ‘for inequality of educational opportunity to be eliminated, either a society must be unstratified or its school system must be completely undifferentiated’.

**Education— an interactionist perspective:**

In order to understand and explain educational success and failure, Keddie (1971) argues that interaction processes in the classroom must be explained. Sociologists must explore the ‘ways in which teachers and students interpret and give meaning to educational situations’.

**Becker (1971)** opines that the meanings in terms of which students are assessed and evaluated can have significant effects on interaction in the classroom and attainment levels in general.

**Cicourel and Kitsuse (1963)** in their study entitled: “The Educational Decision Makers” interviewed counselors in a American high school to uncover the meaning behind their classification of students. They found that thought the counselors claimed to use grades and the results of IQ tests as the basis for classifying students in terms of achievement, Cicourel and Kitsuse found significant discrepancies between these measures and the ways the students were classified. Like Becker, they found that students’ social class was an important influence for evaluation. They also found that a whole range of non-academic factors such as the students’ appearance, manner and demeanour, assessments of his parents and reports from teachers on his conduct and adjustment influence the counselors ‘classifications of students’ ability and potential.
They say that such procedures do not uphold the ideal of equal access to educational opportunities for those of equal ability. From an interactionist perspective, the attainment levels of students are based on large part on interactions in terms of negotiated meanings in the classroom.

Keddie found a relationship between perceived ability and social class. Pupils were streamed into three groups in terms of ability. There was a tendency for pupils from higher status white-collar backgrounds to be placed in the ‘A’ stream and from those of semi-skilled and unskilled manual background to be relegated to the ‘C’ stream. She observed that teachers modified their methods and the information they transmitted depending on which stream they were teaching. The teachers classified students in terms of a standard of the ‘ideal pupil’ similar to that described by Becker, where the middle-class pupils in the ‘A’ stream were closest to this ideal and were therefore given greater access to highly evaluated knowledge, which resulted in ‘the differentiation of an undifferentiated curriculum’.

Keddie concludes that classifications and evaluators of both pupils and knowledge are socially constructed in interaction situations.

Two closely related theories on classification and evaluation of students should be examined- the self-fulfilling prophecy theory and labeling theory.

In the self-fulfilling prophecy theory, the teacher defines the pupil in a particular way, such as ‘bright’ or ‘dull’. The teacher prophesies about the behaviour of the pupil on this basis. The teacher may expect higher quality work from and give great encouragement to the ‘bright’ pupil. The pupil tends to see himself as ‘bright’ or ‘dull’ and act accordingly because his self-concept will tend to shape according to the teacher’s definition. In this way the prophecy is fulfilled.

Robert Rosenthal and Leonora Jacobson (1968) have made attempts to test the validity of the self-fulfilling prophecy. They selected random sample of 20% of the student population and conducted a validity test in an elementary school in California and
claimed that 'teachers' expectations can significantly affect their pupils' performance. They suggest that teachers communicated their belief that the chosen 20% had greater potential to those children who responded by improving their performance.

They speculate that the teachers' manner, facial expressions, posture, degree of friendliness and encouragement convey this impression, which produces a self-fulfilling prophecy.

Roy Nash (1976) concludes that his theory is suggestive rather than conclusive. Like the self-fulfilling prophecy theory, labeling theory has been used to explain some of the possible effects of teacher's definitions of pupils. It is concerned with negative definitions applied to individuals who are seen to deviate from the rules. The label defines the pupil as a particular kind of a person and from then on there is a tendency to interpret his actions in terms of the label. Thus the pupil may be labeled a 'conduct problem', a 'troublemaker', a 'moron' or a 'clown'. Cicourel and Kitsuse (1963) note that pupils labeled as 'conduct problem' may be 'disciplined for behaviour' (or even imputed attitudes) that is overlooked or 'unnoticed' among good students. He may feel he is being discriminated against and may defiantly respond to his alleged deviance by consciously committing deviant acts.

David Hargreaves's (1967) study of social relations illustrates some of the possible consequences of labeling. Pupils labeled as 'troublemakers' were concentrated in the lower streams. One way to solve the problem is to accept the label and transform its negative associations into positive ones. Pupils labeled as troublemakers tend to seek out each other's company and within their own group, award high status to those who broke the school rules.

The interactionist approach has questioned basic concepts such as ability and conduct and argued that 'bright' and 'dull' students area product of meanings and definitions, which are created in interaction situations. The interactionist perspective has indicated that pupils do not simply react to their position in the class structure and
perform accordingly in the classroom; rather their level of educational attainment is the result of a complex series of interactions.

The interactionist perspective suggests that if teachers did not associate social class characteristics with ability, there would be greater equality of educational opportunity.

Knowledge, power and education:

Pierre Bourdieu and his colleagues in the mid 1960's, produced distinctive books and articles on sociology of education at the Centre for European Sociology in Paris, they were strongly influenced by Marxian perspectives. They opine that the major role of the educational system is cultural reproduction, but this does not involve the transmission of society as a whole as Durkheim argued, but instead, the reproduction of the culture of the dominant classes. They are able to define their own culture as worthy of being sought and possessed and to establish it as the basis for knowledge in the educational system.

Bourdieu refers dominant culture as 'cultural capital' because via the educational system, it can be translated into wealth and power. He claims that a major role of the educational system is 'the social function of elimination'. This involves the elimination of members of the working class from higher levels of education, which is accomplished in two ways: by examination failure and by self-elimination.

Social inequality is reproduced in the educational system and as a result it is legitimated. The privileged position of the dominant classes is justified by educational success; the under-privileged position of the lower classes is legitimated by educational failure. The educational system is effective in maintaining the power of the dominant classes as it presents itself as a neutral body based on meritocratic principles providing equal opportunities for all. Bourdieu concludes that in practice, education is essentially concerned with the reproduction of the established order.
Michael F. D. Young (1971) argues that 'those in positions of power will attempt to define what is taken as knowledge. They will tend to define their own knowledge as superior, to institutionalize it in educational establishments and measure educational attainment on its terms. If any knowledge is regarded as superior, it is because of those with power have defined it as such and imposed their definition on others. It therefore follows that all knowledge is equally valid. This is known as cultural relativism.

Dennis Lawton (1975) has proposed a common culture curriculum. He claims that, 'a heritage of knowledge and belief which includes mathematics, science, history, literature and more recently, film and television is shared by all classes'. To provide equality of educational opportunity, a common culture curriculum would have to be selected from both aspects of knowledge and elements of style that are common to all classes.

The culturally differentiated curriculum by Jane Torrey (1973) provides an alternative to the common culture curriculum. In terms of social class it would result in curricula based on the subcultures of different social classes. Jane Torrey suggests a solution to the low educational attainment of Black American students. She said that lessons should be conducted in Black Speech patterns and Standard English taught in the same way as a foreign language. The 'low status stigma' associated with Black speech patterns must be removed.

But neither the common culture curriculum nor the culturally differentiated curriculum gives realistic solutions to the problem of inequality of educational system in a stratified society. Equality of education is possible only in a society without social stratification.

Education, Opportunity and Inequality:

Few questions have arisen regarding the relation between inequality, education, income and status. Viz: What, if any, changes have occurred in the degree of inequality of educational opportunity? What is the relationship between educational attainment and
occupational status and income? What affect has the expansion of educational systems had on the degree of social inequality?

This has been studied in terms of Britain and American context.

**Inequality of Educational Opportunity:**

Many researchers assumed it during 1950’s and 1960’s that inequality of educational opportunity was decreasing and would continue to decrease, with the passing of Education Act in 1944 in Britain, secondary education was provided free for all. Since then there has been a rapid expansion of higher education with availability of maintenance grants. This would provide opportunity of access to all levels of educational system and the level of attainment of working-class students would increase.

Halsey examined the social class origins of university graduates in two age groups in Britain; it showed an increase in the number of graduates from all social classes. Class inequalities are highlighted in his data where 1.5% working-class children went to university after 1944 compared with an extra 13% of the upper middle class. He concludes that these figures show “no clear trend towards the elimination of class inequality in educational attainment”.

**Douglas (1964)** has a similar view. He found that the proportions of pupils with manual and non-manual background who obtained grammar school places were similar to those by 1944. He concluded that ‘the middle class pupils have retained almost intact, their historic advantage over the manual working class’.

**Raymond Boudon (1974)** claims that statistics on secondary education over a relatively long time periods indicate slow but steady decline of inequality of educational opportunity. He concludes that, “western societies are characterized by a steady and slow decline of inequality of educational opportunity”.

**Education, Occupational status and Income:**

According to functionalist view, educational attainment in advanced industrial societies is highly linked to occupational status. There is a steady move from...
ascribed to achieved status and education plays a vital role in this process. Educational qualifications form the basis for the allocation of occupational statuses to the individuals. Thus, there is a ‘tightening bond’ between education and occupation.

**Halsey (1980)** in his study found a direct effect of education on an individual's first job to be high and rising, he concluded that occupational status is increasingly dependent on educational attainment but he also found that the effect of the fathers' occupational status upon the son's educational attainment is also rising. He opines that 'education is increasingly the mediator of the transmission of status between generations'. Education can be seen as a mechanism for the maintenance of privilege rather than a means for role allocation based on meritocratic principles.

An important publication by Christopher Jencks and his associates in U.S.A entitled; "Inequality: A Reassessment of the Effect of Family and Schooling in America"(1975), attempted to assess the relationship between educational attainment and occupational status and income. Jencks after analyzing the statistical data found a fairly close relationship between occupational status and educational attainment claiming, "education explains about 42 percent of the variance in status". He also found 'enormous status differences among people with the same amount of education.

Jencks found a weak relationship between educational attainment and income. He found that none of the expected factors were strongly related to income. He states, "Neither family background, cognitive skill, educational attainment nor occupational status explains much of the variation in men's income. Indeed when we compare men who are identical in all these respects, we find only 12 to 15 percent less inequality than among random individuals". Therefore he says that educational attainment has relatively less effect on income.

Several critics have argued that Jencks disillusionment with education as a means for producing greater equality strongly influenced his methods and the interpretation of his data. As quoted by James Coleman- his methods are "skillful but highly motivated use of statistics".
Education and Equality:

Many liberals during 1960's argued that equalizing educational opportunity would reduce economic inequality, in particular of the working class.

**Thurow (1977)** pointed that during 1950's and 1960's, in America, the rate of growth of productivity was very much behind the rate of growth of educational attainment. The rapid expansion of higher education and the flood of college graduates during these years appeared to have little effect on economic growth.

A reduction in inequality of educational opportunity was witnessed during 1950 to 1970 in U.S.A, but from 1949 to 1969, there was an increase in inequality in the distribution of income. He concludes that 'our reliance on education as the ultimate public policy for curing all problems, economic and social, is unwarranted at best and in all probability ineffective'.

Jencks claims that educational attainment has little relationship to income. He argues that, 'the evidence suggests that equalizing educational opportunity would do very little to make adults more equal'. Jencks rejects the view that reforms in educational system can lead to significant changes in society as a whole. He sees changes in values rather than changes in the educational system as the route to the kind of society he wishes to see.

**Bertrand Russell** has mentioned three divergent theories on education in his book “Education and the Social Order”(1932).

The first considers that the sole purpose of education is to provide opportunities of growth and to remove hampering influences.

The second holds that the purpose of education is to give culture to the individual and to develop his capacities to the utmost.
The third holds that education is to be considered rather in relation to the community than in relation to the individual and that its business is to train useful citizens.

Of these theories the first is the newest while the third is the oldest. The second and third theories have in common the view that education can give something positive, while the first regards its function as purely negative. No actual education proceeds wholly and completely on any one of the three theories. All three in varying proportions are found in every system that actually exists. The negative view in the first theory has dominated much progressive thinking on education. It is part of the general creed of liberty, which has inspired liberal thought since the time of Rousseau. Desire for knowledge, is natural to the young, but is generally destroyed by the fact that they are given more than they desire or can assimilate. Children who are forced to eat acquire a loathing for food, and children who are forced to learn acquire a loathing for knowledge.

What is important as imposing limitations upon the desirable amount of discipline is that the training should have the co-operation of the child’s will, though not of every passing impulse. Athletes submit themselves to discipline as a matter of course, and young people whose desire for intellectual achievement is as great as the athlete’s desire for success in his field will be equally ready to submit them to the necessary discipline. The effect of compulsion in education is that it destroys originality and intellectual interest.

The problem of over education is both important and difficult. It is important because a clever person who has been over-educated loses spontaneity, self-confidence and health and thereby becomes a far less useful member of the community than he might have been. It is difficult because, as the existing mass of knowledge grows greater, it becomes increasingly laborious to know all that is relevant, both in the more complicated practical questions and in scientific discovery. We cannot therefore avoid the evils of over-education by merely saying: “Let boys and girls run wild and not be bothered with too much meaning”. Our social structure increasingly depends upon trained and well-informed intelligence.
The idea of education as merely affording opportunities for natural growth is not one, which can be upheld by a person who realizes the complexity of modern societies.

The negative theory of education, while has many important elements of truth, is largely valid as far as the emotions are concerned, cannot be accepted in its entirety as regards intellectual and technical training. Where these are concerned, something more positive is required.

**Education and Social Theory (2002)-Trevor Pateman:**

Three kinds of resultant explanations of inequality of educational outcomes have been distinguished which are labeled as determinist, demystifying and voluntarist explanations.

**Determinist explanations:**

There are two kinds of determinists. First who argue that individuals differ innately in individuals or that groups differ on average in biologically determined intelligence and this explains outcome differences. Most educational systems tacitly acknowledge difference and spend more both on those who they reckon cleverer and on those who are reckoned handicapped and identified as having special educational needs.

The second kind of determinist argues, how children come to school advantaged or burdened by the social background, i.e., their class, education and status. The assets determine relative success and failure in school or liabilities children bring with them and schooling cannot compensate for society, which is less powerful than home or community. (Halsey 1980)

**Demystifying explanations:**

Demystifying sociologist says that, schools are not “neutral” social locations, helpless in the face of “external” social determinations. Their own institutionally embedded practices shape outcomes differentiated by class, gender ethnicity and other irrelevant discriminators.
Voluntarist explanations:

Ivan Illich from the New Left, in the very influential “Deschooling Society” (1971) argued that schools privilege certification over actual competence, unreasonably restrict the domain of what counts as worth learning and prescribe restrictive and unhelpful modes of learning.

The New Right has adapted to its own purposes some of the themes of the New Left critique of schooling, expressed as the idea of producers capture. Teachers (producers) have set their own agendas for schools when it should be parents (consumers) who set agendas for teachers.

Both New Left and New Right thinking is at odds with those central, social democratic and liberal democratic conceptions such as John Dewey’s (1966), which sees schooling as a leading institution in the creation of a just, democratic and unified society.

Gender Distinction:

Gender is the perceived or projected masculinity or femininity of a person. Sex on the other hand, is conventionally perceived as a dichotomous state or identity for most biological purposes, such that a person can only be female or male.

Gender is the social and representational component of human sexuality. Gender roles are delineated by behavioural expectations and norms, once an individual conforms to this behaviour they can represent the gender they wish to portray, which is not solely a cognitive, self-driven desire but also the socialized gender role imputed by parents, peers and society. Assuming the socialization is effective and not rejected, our masculine boy or feminine girl will engage in behaviours to reflect their genders.

Some of the traditional gender characteristics given by Macionis (2004) are:
**Traditional Gender Characteristics**

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<tr>
<th>Feminine Characteristics</th>
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<td>Submissive</td>
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Another difference studied between men and women is educational attainment. For a long time, higher education was an exclusively male bastion, though eventually women gained access to institutions of higher learning. Equality on a number of levels is still in the works. In 1960, 37.9 percent of female high school graduates enrolled in college compared to 540 percent male high school graduates. In 2002, 68.4 percent females and 62.1 percent males were enrolled in college. Women are now earning more bachelors and masters and many PhD's than men.

Women are entering college at higher rates and even more degrees even in less prestigious areas like social sciences and humanities compared to physical sciences. (Jacobs 1996).

In Education and Training: Differential Educational Attainment by Chris Livesey; theories of educational inequality are grouped into two main categories:

1: those that focus on potential sources of inequality outside the school environment (social background differences) and
2: those that focus on potential sources of inequality inside the school environment.
Douglas identified a range of social and educational factors which, considered in combination, help to account for relative differences in educational attainment. These factors fall into two main categories:

1: Social class background:
   Parental attitudes, size of family and care of children.

2: Educational experiences:
   In relation to factors outside the school, Douglas focused on the importance of parental attitudes to their children’s education as a crucial variable in the explanation of differential educational achievement. He notes the differences in socialization experienced not just between social classes, but also between males and females and the members of different ethnic groups. Briefly, parental attitudes towards the education of female children will reflect their assumptions about the value of education for girls (for ex., it may not be seen as being as important as the education of males). Thus, at various points in their educational career, girls are subject to parental pressures not imposed upon their male equivalents. Such pressures relate to:

   A: the (still widespread) expectation that the main role for women in our society is that of “wife/mother/child rearer.”
   B: that some subjects (such as the natural sciences-physics, chemistry, etc.) lead to careers that are so male dominated that they are extremely difficult for women to break into. Thus parents may discourage their female offspring from contemplating “unrealistic” career choices.

Statement of the problem:
   The present study of “Higher Education among Muslim Women” in Belgaum city is a sociological study on women and their education.

   Muslims constitute one of the most backward and marginalized communities of India. Their representation in the sectors of economy and education is low. According to some surveys and commission reports, Muslims representation in various competitive examinations is far below than required.
According to Gopal Singh Commission Report of 1980, the Muslim representation is far below than the required like 3.27 percent in IAS, 2.7 percent in IPS, 3.37 percent in IFS, 1.56 percent in Central Subordinate Services. There are many other surveys, which reflect the same proportions. (Z.M. Khan, site)

According to the survey of Planning Commission, 1987-88, the average literacy rate among Muslims was 42 percent, which is less than the national average of 52.11 percent. In the case of women, only 11 percent Muslim women were literate compared to the national average of 39.42 percent. (P.R. Ram, 1999)

In India, a significant proportion of the relevant population still remains deprived of the benefits of higher education and the Muslims comprise an important category of the deprived communities. According to Census data, while only about 7 percent of the population aged 20 years and above are graduates or hold diplomas, this proportion is less than 4 percent amongst Muslims. Besides, those having technical education at the appropriate ages (18 years and above) are as low as one percent and amongst Muslims that is almost non-existent.

Estimates from the Census 2001, data suggest that just about 38 million men and women above 20 years old have secured a graduation degree and beyond and only 4 million have received a technical diploma/certificate. Overall this amounts to about 6 percent of the relevant population having completed graduation and just under one half percent having technical qualifications at the diploma/certificate level. In the case of Muslims the number is under 4 million graduates, which is about 3.6 percent of the appropriate population, and those technically qualified is a meager 0.4 percent.

The NSSO 61st Round data (provisional) regarding graduate level education, furnished by the NSSO to the Committee, show that the SCs/STs and Muslims are the most disadvantaged as their respective shares are much lower than their share in the population. In the case of Muslims their share in graduates is 6 percent while their share in population aged 20 years and above is about double at over 11 percent.
Further disaggregated estimates according to gender, place of residence and SRCs show that the relative share of upper-caste Hindus is disproportionately high in all four segments, especially for males and in urban areas. The share of graduates among Hindu-OBCs is lower than their population share but the "deficit" (ratio of share among graduates and in the population) is much lower for this community than for Muslims and SCs/STs.

The proportion of technical graduates is important as it indicates the stock of technical skills available in the community/nation. While the pool of technical graduates is even lower with only about 2 in every 1000 persons being a technical graduate, the performance of Muslims is worse than all SRCs, except SCs/STs, with a sharp differential existing in urban areas and amongst males.

Diploma courses correspond to a lower level of education and skill formation but even at this low level of technical education the overall pattern remains the same with Muslims not doing very well amongst the SRCs, except when compared with the SCs/STs. The gap between Muslims and other SRCs is particularly relevant for such training as Muslims have a substantial presence in the artisanal activities and have the potential, with some technical training, to do well in a variety of emerging and economically viable activities.

Educational backwardness and social orthodoxy has restricted them as status quoits community. Degradation is distinctively marked in areas of moral behaviour and educational development of Muslims. Education is a wider area, which needs utmost attention. A balanced education is needed. Community resources and structure should be improved and utilized. National educational systems are to be used as a matter of right with a competitive spirit.

REVIEW OF LITERATURE

Students of social history have observed that the education, which a society provides for its women and social position of women in that society are closely interrelated. Improvement in women's social status is generally accompanied by advance in their education and a corresponding change in its character. That is why the movement
for improving women's status all over the world has always emphasized education as the most significant instrument for changing women's subjugated position in society. Review of literature on higher education among women has been done in the past by a few authors. Having considering the contributions in the recent times, a more comprehensive review is attempted here through socio-economic perspective.

**SOCIO-ECONOMIC PERSPECTIVE:**

The author [Usha. S. Kanhere (1987)](#) emphasized her work on the status and role of women and differential socialization of boys and girls in the family as practiced among some Hindu Gujarati lower (socio-economic) strata castes-communities. Coupled with the fact that most women and men were either illiterate or had a few years of schooling, hold of traditional practices of the family and caste community was strong which kept women strong under subordination and inferiority vis-à-vis men.

The analysis of the socialization of boys and girls during infancy, childhood, school going and adolescent ages in terms of care (giving food, clothing, medicines, affection's, etc) education, play, earning and other activities of the boys and girls, reveals that little discrimination is faced by girls among the lower strata, during infancy and early childhood, however from school-going age onwards, girls, compared to boys, are put to more disadvantage. Traditional sex-linked role models are highly emphasized in rearing up of girls, while new opportunities in terms of education, vocations are emphasized in the socialization of boys.

[A. Ramanna (1979)](#) worked towards different social institutions due to their education and employment. She discussed that education and employment had brought about changes in the attitudes of women regarding different aspects of family, position of women friendship, marriage, education, employment, etc. Most of them wanted to marry for love and demanded freedom in the choice of marriage partners. But they were not completely free from cultural tradition, as they preferred to marry in the traditional way. Most of the unmarried girls thought that dowry should not be given for educated girls. Most of them accepted marriage as a sanskara. However, at the behavioural level, women's attitude changed significantly and they had preference for love marriage,
abolition of dowry, equality with partners and divorce by mutual consent. One of the interesting findings of this study was that young women wanted to live separately in a nuclear family rather than with their in-laws. In the same way, most of them did not insist on more educated and higher income persons as their husbands. Most of them also preferred to have co-education. In brief, the author concluded that education and employment of women had changed their views regarding traditional values, though only few of the traditional practices had been completely disapproved.

Blumberg & Dwariki (1980) conducted their study on educated women of Bangalore city in two phases. The main focus of their study was to examine the intermeshing of education and marriage system as they affected the life of their respondents. They observed that tradition comprised many and sometimes conflicting elements, that some norms was congruent with the changing conditions, while others were not. It was observed that the system of arranged marriages and traditional notions about women affected their entrance into colleges. Most of them valued college education greatly and hoped to go in advanced studies and recommended higher education to other women. Urban families were already convinced of the importance of education for their sons, but now putting daughters in college was becoming conventional and necessary. Parents could be less anxious about finding a bridegroom, if their daughter was not merely sitting at home awaiting their success in marriage arrangement. They found that college degree was viewed as an asset in the marriage market more often than employment. Under the arranged marriage women who got more education demanded more educated husbands. Interestingly, they found that caste endogamy had weakened. Under the circumstances, dowry tended to be eliminated or minimized. Most of the respondents, preferred the job of a college lecturer, bank clerk or research worker. It was also observed that the most of the women were continuing to contribute most of the salaries to the household.

They found that educated women were finding it very difficult to work, especially after marriage, as they had no place to leave their kids and had no trusted servants. Surprisingly, they observed that most women believed that their broader experience would make them more tolerant in their relationship with their in-laws.
Finally, the author concluded that women, who tried to meet the traditional role obligation of the Indian wife and mother and also spent many hours away from home in a paid employment, were experiencing a role overload or a 'double day'. The combination of twin roles, where modern technology had not yet arrived to eliminate household drudgery, easily created strain.

Rajmohini Sethi (1976) presented a comparative picture of the attitudes of working women of Chandigarh and Ankara (Turkey). The study concluded that the women of both the places equivocally supported higher education for women at par with males. But while Turkish women favoured co-education, Indian women disliked it. Although the women of both the places were married or preferred to get married at a relatively higher age, they differed with regard to the selection of mates. Indian women favoured the choice of husband by the parents; the Turkish women took it as an individual or personal matter and disliked the involvement of parents in this regard. On the issue of divorce also, their opinions differed. While Turkish women supported divorce, Indian women considered it harmful. With respect to the position of woman in comparison with man there were differences of attitudes. Indian women believed in the natural superiority of man but Turkish women believed in the equality of sexes. Indian women favoured to live in joint-families, while the majority of Turkish women had no experience of living with in-laws.

Brock-Utne, Birgit (1997), The Nordic Society for Educational Research held its 25th Jubilee Conference at the University of Gottenburg, Sweden, held from 6-9 March 1997, presented an abridged version of the introductory keynote lecture that examines trends relative to equality and gender within education over the past twenty years- especially as these are manifested within the Norwegian educational system. The points made about gender-equality in the curriculum guidelines are examined, demonstrating that the call for economic independence as a pre-condition for gender-equality tends to be controversial and is left in or out of the guidelines depending on the government in power. There has been an increasing interest in single-sex grouping within the compulsory school over the years, but it is more difficult to get into the vocational training preferred by girls than that chosen by boys. Female students are now
in the majority in the University system and in fields such as law and medicine, however, this is a recent trend. Recent research in the labour market shows, however that men (both younger and with less formal education than women) climb higher and more quickly up the career ladder.

Neera A. Desai (1977) delineated the changes in the position of women in the historical perspectives. She had shown the position of women in pre-British period. She tried to emphasize the impact of Bhakti-movement, Social Reform Movement, Indian Political Movement, growth and development of women’s organizations etc, on the position of Indian women. She also attempted to understand the impact of several legislations on the development of women. Finally she emphasized the history of the transformation of the status of women in various spheres of life and the changing status of women during the post-independent India. Lastly, she concluded that modern Indian women stood at the cross-roads; they had to fight the dead weight of old society and also combat that though the hurdle in the form of foreign rule has been removed, the Indian women had not still achieved complete freedom.

Upreti & Upreti (1982) reflected the changing views of girl students towards marriage and dowry. Their findings revealed that largely girl students were submissive to parental authority on this issue. Though education changed their attitudes towards marriage and dowry to some extent, but they also found that as far as the practice was concerned, they were hardly to play their role in decision-making. Data revealed that with the increasing level of education, there was gradual decline in the parental authority. So, it seems that higher education would act as a challenge to the parent’s authority.

Ramanamma and Bambawale (1982) has emphasized that the tradition has been eroded and is being replaced by modernity. They also observe that tradition and modernity co-exist, at times blending and times conflicting. They find that due to higher education, employment and other factors, that is, as a direct consequence of education of women, extra familial relationship, friendship, and its importance have come to stay. This changed friendship patterns make possible inter-caste, inter-religious and inter-regional marriages. They find that women’s education and emancipation have stressed
the fact that educated girls marry late and have no desire to live within the large joint-family. Family, they conclude that a majority of educated women hope to have self-choice in marriage. However, they accept the parents’ choice of a partner only after seeing the boy.

Erwin, Lorna and Maurutto, Paula (1998) explores female science student’s account of their aspirations, educational experiences, achievements and opportunities as they move through their under-graduate education at a large, urban University in Canada. Based on in-depth longitudinal interviews (N=91), focus is on the processes through which they make sense of their educational and career options and choices. Findings point to the importance of understanding how meanings and subjectivities are produced, understood and acted on what is evident from this study is that women in science confront a complex web of competing and contradictory realities and discourses as they negotiate their career identities. Thus, to stem the progressive and cumulative loss of female students as they move up through the levels of higher-education, universities must address the problems they confront in their pursuit of science training, before, during and after their under-graduate education.

U. Lalitha Devi (1982) has examined the belief that among educated and non-educate in India that employment has raised the status of women both in family and society. Her study was based on Trivandrum (Kerala), of white-collar employees who were selected from the government, universities and the banks. She has also compared the status of employed and unemployed women and concluded that women who were employed enjoyed more freedom and power as against unemployed women.

Mohammed Peer (1994) has studied about the employment/unemployment situation of post-graduates of Mangalore University for the period 1983-1989. It further examines the duration of the waiting period and the socio-psychological problems faced by them during the waiting period. It also suggests steps to make them self-reliant and employable.
Hughes, Gerard & Connell, Philip. J (1980), has done a comprehensive review of national statistics on higher-education trends in Ireland during the 1980's show that the supply of university graduates exceeded domestic demand by approximately 9 percent with up to 33 percent of the engineering and veterinary graduates emigrating overseas. The supply of non-university graduates exceeding domestic expansion and replacement demand by approximately 50 percent, resulting in qualifications inflation is associated to professional and skilled occupations. Enrollment in higher education is continuing to expand due to demographic pressure and individual demand for higher education and opportunities in the international market, while the insufficient demand in the domestic labour market is manifested in graduate unemployment, graduate emigration and credential inflation. Questions are posed whether allocation of scarce national resources to the university system yields the social return and how costs of the demand for university education should be met.

Deyhle, Edonna & Margonis, Frank (1995), Navajo women's historically problematic relation to public schools might be best understood by considering the role that matrilineal networks play in giving women a place of respect as mothers and daughters - a life course to which schools contribute little. Women's commitment to cooperative family relations is sharply at odds with contemporary educational practice and much educational thought, which assumes the desirability of individualistic lifestyles and is devoted to helping students adopt a middle class orientation.

Oultz, Janice Hamiltonin (1995), Changing demographic characteristics demand changes in US colleges and universities that must serve an increasing number of students with diverse backgrounds. While traditionally, higher education was primarily the privilege of non-Hispanic white youths from middle class families, current demographic trends have diversified the student body to include a higher percentage of Hispanics and non-whites from poor families. The proportional increase in college enrolment by Hispanics and African-Americans is several times higher then that of whites, due primarily to economic and educational advances of minority parents. Colleges and universities must strive to end stereotypes and increase respect for these
differences. Dilemma of access, course relevance and finance in higher education must be addressed for the US to remain economically and socially competitive.

Reid, William, J & Bailey-Dempsey, Cynthia (1995), investigates the value of using monetary incentives to motivate students to attend school or to improve their performance, drawing on data from an experiment in which 112-6th through 10th grade girls in Burlington, VT, deemed at risk of school failure were randomly assigned to either a control condition or to one of two year long programs:

A: a "payment" program in which they were given only monetary incentives for improved performance or
B: a case-management program in which social workers, teachers, the girls and their parents worked together to develop and implement ways to help the girls improve their attendance and academic performance. Results of both experimental programs surpassed those of the control condition and the case-management outcomes were clearly superior to those of the payment program. However, neither programs effects appeared to carry over the following year, suggesting that more sustained intervention may be necessary to bring about enduring improvement in school performance.

Taylor, Alison: Glass Ceilings and Stone Walls (1995), opined that despite the existence of employment equity policy for women for 20 years, women continue to be under-represented in administrative positions within the education system in Ontario. Presented here are data from interviews with three female administrators to examine their perceptions of gender relations within the context of the provincial policy. Their memories as they entered and achieved administrative positions are recounted, along with their experiences of contradiction with respect to the policy in practice. Ways that they construct practices within the education system are shown to constitute an "invisible policy" that must be acknowledged to understand the policy contradictions experienced by women educators.

Teichler, Ulrich and Kehm, Barbara, M (1995), Conventional approaches to the relationship between higher education and employment focus on
human capital, manpower requirements and social demand. The expansion of higher education and the emergence of new socio-economic challenges to higher education in the 1980's and 1990's has limited the effectiveness of these approaches and produced a number of new education and employment issues.

1: greater flexibility in higher education
2: use of experiential and work based training.
3: a shift in focus of higher education from provision of a certain body of knowledge of a foundation for learning
4: greater emphasis on shaping the personality of students &
5: the impact of support measures and job-education linkages on graduate employment.

Analysis of the push effects of education is a primary priority for future higher-education/employment research.

**Vincens, Jean (1995)**, the relationship between higher education and employment in France is examined. Over the past three decades, higher education in France expanded significantly. In 1973, only 16 percent of those leaving the French educational system had post-secondary credentials, as 40 percent now. Excluding times of economic crisis, higher-education graduates in France are generally absorbed into the labor market and the proportion of that segment of the national work force is increasing. Even in times of economic crisis, higher-education acts to reduce the probability of unemployment. The specific relations between higher education and private versus public sector employment, level of job, salary and routes to employment are discussed. New issues facing the French labour market and education system include risks of over qualification, the prospect of the emergence of a new kind of labour market and the emergence of the need for new skill and qualifications.

**Morley, Lorrise in (1995)**, discusses the position of women academics in universities in the UK emphasizing the influence of the new right in academia, the sexual division of labor and wage inequity in UK academic institutions, women's daily negotiation of patriarchal power and the micro-politics or organizations and flaws of equal opportunity policies. It is argued that through networking and consciousness rising,
feminists are exposing how patriarchal misinformation has impacted the credibility of women intellectual abilities and hindered women’s advancement in academia.

According to Anita Dighe (1985), programs were initiated in order to compensate for the inability and failure of the formal educational system to reach out to a vast majority of the poor. However, one of the serious criticisms of these Non-Formal Education programs is that they reinforce and stereotype the traditional roles and abilities of women. The process of modernization continues to adversely affect women; the attempts to introduce appropriate technology have been ill directed as far as women are concerned.

The statistical data reveals that a majority of the illiterate women live in rural areas, the problem of illiteracy is particularly acute among the SC/St women, a majority of women are engaged in agriculture or allied activities and more than 90 percent of the women in the workforce are in the unorganized sector.

Non-Formal Education programs for women to be really effective have to initiate a process for radical social change. As women come together, share common concerns and collectively decide to take action in order to bring about change, non-formal education in the real sense will begin to take place. The role of the government would be to support community based local initiatives or work of various activist groups so that women’s groups begin to act as pressure groups to bring about change.

Michelle, Maskieli (1985), to understand better the impact of higher education on the lives of South-Asian Women, the author compiled a biography of college educated women spanning educated women left Kinnaird with a sense that their education implied obligations to society. Women with careers whether or not they had half a century, using the records of Kinnaird College of Women, Lahore. The data revealed that married, were satisfied that they had “used” their education fittingly. Alumnae who remained in primarily domestic roles as wives and mothers frequently expanded their world to include non-domestic social work and other activities beyond their immediate kin group. The Kinnaird College staff, however, even directly
challenged the family centered, socialized dependence of most students. They were thus instrumental in the continuation of a social structure built on the family control of women. Recent (post 1947) changes have reinforced the conservative character of social life in this part of the world.

**Jyoti Verma (1985)** attempts to understand the changing life patterns and consciousness of women. Three generations of women have been (ten from each generation) interviewed to understand the continuities and discontinuities in their life styles. The sample consisted of thirty women of Bihar (Patna) coming from the low middle class and middle class families. The samples educational quality ranged from high to moderate degree of educational exposure. The range of age was 50 years and above 49 years to 30 years and 29 years to late teens for the first and second generations respectively.

An open ended questionnaire took up issues like priorities in life, conflict situations, role of religion and rituals, perception of their own role in the society and the desired changes in their present day life was addressed to the respondents.

The findings broadly speaking suggest that women show a consistency across generations in their thinking and life-style, however, one can also not shades of differences from generation to generation on some issues.

**Viney Kirpal, Nalini Swamidasan, Amitabha Gupta & Raj, K. (1985)**, presents the results of a study, the third in a series, of academic and social adjustment of SC & ST students in the Indian Institute of Technology, Bombay. Forty-eight SC/ST students and 44 non-SC/ST students from similarly varying backgrounds- rich, poor, academically good, average and weak were interviewed for this project.

The authors first discuss the impact of different background variables such as rural/urban origin, financial status, familiar education, medium of instruction prior to IIT, preparation for IIT, student ambitions, on the poor academic performance of SC/ST students admitted through the reserved quota.
The paper also focuses on the two main problem areas for these students. Their academic problems have been related to some variables like, competition in IIT, difficulty with the core problem, non-attendance of special tutorials. The social problems of SC/ST students have been examined through several social-psychological parameters-differences in the background (home vs. IIT set-up), inability to visit home, social life at IIT, opinion of students about faculty members of IIT, criteria for friendship, 'discriminatory' attitudes towards SC/ST students and general problems created by special provisions for these students.

The study gives certain recommendations which IIT, Bombay can implement, but only with the help of the Ministry of Education and some specific solutions that it can implement from within. Unless and until these recommendations are implemented, the study of SC/ST students taken into IIT's on concessionary entry will continue to be an uncertain and uneasy one.

Savita Mehra, M.L. Sharma & T. M. Dak (1985) opines that, education is the most important agency of upward mobility. It also acts as a sieve, rather than merely as a ladder, sorting out individuals according to capacity. The paper reports the findings of a study conducted in eight villages in two randomly selected blocks (one most advanced, one least advanced) of Haryana. It can be concluded from the data that the educational level, itself is influenced by many socio-economic factors like caste, development of the region to which one belongs, and the father's educational level. Further, education of the respondents exerts a great influence on status attainment patterns as manifested in declining 'urban-wards' movement and dissociation from caste occupations. The shift of rural people toward 'urban-occupations' was observed, but most of them, particularly, the illiterates were not employed gainfully. Likewise, upward occupational mobility was found to be more pronounced among the educated than among the illiterates.

B. R. Patil (1985) in his survey of 200 teachers from 9 secondary schools in Delhi was undertaken to find out their views on the role of education within the large
matrix of socializing and communication agencies, role of political and intellectual elite, levels of satisfaction and participation and major issues selected from the policy document.

The survey brings out that schools in the matrix of several socializing and communication agencies have a very limited influence on the behaviour of students. The present system of education has helped the poor and women and improved job prospects for the educated and developed character and civic sense only to some extent but failed to equalize opportunities and remove disparities to a large extent. Teachers play a strategic role in the system of education, but lack of required remuneration, prestige in society, participation in school management etc, adversely affect this role. A vast majority thinks that changes in the present system of education are both desirable and possible, but political elite are not genuinely interested in these changes. In general, sufficiently large majority of teachers have supported some policy steps like universalization and vocationalization of education, uniform and centralized curricula, recruitment and service rules for teachers, opening of model schools in all districts and reorientations and retraining of teachers; but opposed political interference in schools and reservation policy, private schools, tuition and capitation fees, community monitoring and de-linking degree from jobs.

Ambarao. T. Uplaonkar (1985) aims to find out the influence of social class vis-à-vis traditional groups such as religion caste and sex on the occupational aspirations of students in Indian education. The universe of the present study consisted of all the pre-university 2nd year students, (1300) studying in all the colleges of Gulbarga city during the year 1979-80. Administering a semi-structured questionnaire in English and Kannada collected the data.

An analysis of the data revealed that class status made a major contribution to the occupational aspiration of the students, i.e., that modern India is providing a greater degree of scope to individuals for upward mobility on the basis of their class status. This is mainly because social planning initiated by the government through elite models and strategies favours the dominant community, upper classes, castes and men. The equality
of opportunity guaranteed by the Indian Constitution to every citizen, regardless of religion, cast or sex has not become a reality in practice.

Vijaya. B. Korishetti (1994) tries to analyze the problems pertaining to female education in the context of Indian rural society. From a rural point of view, the author has come to the conclusion that more number of parents in the villages aspires their daughters to be educated. Here an attempt has been made to examine the relationship between the family system and the aspirations of parents for daughter’s education. Economic factor was found to be the most influencing factor for daughter’s education, also the mother’s occupation and education played a dominant role in daughter’s education. Though caste system does not have much effect, the economic rather than the religious status influence the daughter’s education. Also, an effort is made to access the impact of value orientation, which has four, dimensions like; social, educational, caste and economic value, it is seen that value orientations related to female education are influenced by the social system. Another factor to aspire the parents for further-education of their daughters is urban contact, they take it as their role model and try to imitate and help their daughters get educated.

This study is placed in a small village in Belgaum district, Wakkund in Northern Karnataka.

U. R. Nahar. Usha Talwar, Ambika Chandani & Kirti Rajimwale (1996), has covered various dimensions with regard to lady professionals engaged in the professions of teaching, medicine and law. This book studies options and limits in women’s professional career in depth. This study is important to rationalize the structure and function of the professions to make it conducive to the participation of fair sex.

Indian woman today finds herself in a strange situation. The great gulf separating her roles within family and in different professions throw up terrible contradictions both in her life and the social fabric. Woman in professional often finds herself face to face with problems that stem from the typically gender-oriented mind-set still stuck up in the conservative mould whose demands and expectations drag her back into the fold of home and hearth, and the unfamiliar challenges she meets in the
profession. She has to decide priorities and also to find out ways and means to adjust with conflicting demands. Sex-linked boundaries and gender attitudes have not disappeared. Although females have been encouraged to enter the professions, they frequently find themselves on the fringe of their profession. Profession being a resource, its rapid politicization makes it a sensitive instrument for controlling people’s gratification and deprivation and consequently it performs a dual role as a agency of modernization and change. Women in professional structure become organically involved with the trends of stability and change in the broad social system at large. Study of this process can provide clues to basic factors of change in our society. Women’s movements demanding social justice reflect the fact that the basis of the institutionalized mode of interaction has gone amiss and calls for re-thinking and re-orientation.

Pratima. K. Chaudhary (1985) has made an attempt to access the role of higher education in altering traditional social norms, customs and values particularly among the college girls of Patna University and all its colleges and post-graduate departments located in the jurisdiction of Patna Municipal Corporation. It also intends specifically to focus the process of institutionalization of modern evolving value system with regard to institutions and practices pertaining to marriage, family, education and employment of women and their legal awareness. With her study she has come to the conclusion that, higher-education has been successful in bringing about attitudinal change among college girls relating to marriage, family, education and females employment, etc. The traditional social values attached to these institutions and practices are in the process of transformation. As the level of education and social awareness of legal rights will increase, the modern values related to various important aspects of women’s life would get socially accepted.

According to Shahrzad Mozraib (1987), higher education has provided women in the developing countries with the opportunity to enter the male-dominated market of higher skilled manpower. Before the Islamic regime of Iran came to power in 1979, women had access to all fields of study except mining. As a result of "Islamization," however, 54 percent of the majors offered by 123 institutions of higher education (91 out of 169) were closed to female applicants by 1985. The affected areas
include agriculture, engineering, medicine, law, and some fields in the Humanities. The paper demonstrates that women should be restored to the task of "motherhood," that is, confined to domestic work. The impact of this policy on the social and economic position of women in Iran is discussed.

STUDIES ON MUSLIM WOMEN:

In sociology, there is dearth of studies on Muslim women based on primary data. However there are partial studies conducted by historians and other scholars, which are non-sociological nature:

Menon, Indu (1981), states that the study of Muslim-Women has been comparatively a neglected field of study in the sociology of India. However, we come across a few studies from sociological point of view:

Menon (1981) in her study of Muslim women in Kerala found that education had contributed to raise the status of Muslim-women. Two important factors that hinder educational attainment are the purdah system and lack of meaningful role of educated women. The continued traditional roles of wife and mother and the customs and practices centered on marriage and family hinder female education. In the economic and occupational fields also women are subordinated, as they under-emphasizes female education. Higher education of women is related with modern attitude and behaviour and higher status in society.

Shibani Roy (1979), studied the status of Muslim women in North-India revealed that formerly there was opposition to girl’s education. In 81.88 percent cases, fathers were found opposing girls education, as they did not intend to send their girls to school. They also felt that education would bring changes in their girl’s behaviour and thus change in the functioning of the family. However, she noted the traditional attitude of males undergoing gradual change due to preference of young men for educated women. However, fathers concentrated on safeguarding their girls from the impact of modernization by sending their daughters to girl’s schools and making the use of burkha (in order to avoid criticism from the future in-laws). The burkha prevailed among
economically independent women, even when they were working in girls’ teaching institutions. Family income does affect the education of girls but to a limited extent.

As regards inter-generational progress of education, there was exceptional progress in the education level of daughters compared to their mothers. Further, the disparity between Muslim women in education is slowly decreasing. This indicates an attempt to bring women on par with men, at least in the field of education. The traditional outlook towards girl’s education has decreased with the younger generation.

Mrs. Ashrafi. Talat. Ara (1992), studying Muslim women in Patna found that:
A: The percentage of higher education is higher in lower age categories and lower in higher age categories.
B: Education up to matriculation and above is more among higher castes than lower castes.
C: Income is a significant instrument in removing illiteracy and attaining higher levels of education.
D: Family education has significant impact on the improvement of the educational status of women, as the educated families tend to be less conservative and more progressive in ideas.
E: Significant generation gap is found in the educational level of mothers and daughters.
F: Though a marked consciousness about female-education is found among the Muslim population, the gap between the two sexes is considerably high, which speaks of the persistence of their traditional outlook.
G: Education level is not significantly relevant in rationalizing the attitude of women, under study and the majority of them are still in the traditional clutches.
H: Lastly, there is a consistent rise in the percentage of the favourable attitude for co-education with the rise in the educational level of respondents.

M. K. A. Siddiqui (1994) has given a significant contribution in the field of sociology of education. His historical analysis and empirical findings regarding the status of education among the Muslims and their backwardness has definitely contributed
to the understanding of the Muslim Community in India and their problems on which sociological and anthropological studies are still in dearth. As a sociologist and as a member of the community, his study definitely has a great scientific value from both ethical and empirical viewpoints.

This book has six chapters including introduction and epilogue. The basic object of this book is to examine the educational backwardness among the Muslims in Calcutta. Inspite of the prevalent belief that the basic reason of backwardness in education lies in Quran, Siddiqui strongly asserts that it is not so.

Backwardness of the Muslims in the field of education is a well-known and established fact in social science research. In this context, Siddiqui has a significant contribution to make as he tries to analyze the factors responsible for educational-backwardness among the Muslims is a systematic and analytical way, on the basis of which he has suggested some remedial measures to eradicate the problem.

In dealing with the problems of education among the Muslims, he adopted the mode of dialectics of dominant minority relations and structural-functional analysis of social systems. His emphasis is on the former than on the latter. As a matter of fact his analysis deals more with the situational factors of educational backwardness than the socio-cultural (personal) factors which perhaps are equally responsible for the educational-backwardness among the Muslims.

The study does not consider Muslims as separate class. He has suggested different types of educational training for different classes considering their divergent socio-economic background. He feels that Muslims should seek new avenues where the conflict is minimized because he feels that any conflict in the present situation will push the Muslim’s towards further backwardness. He is against any type of reservation for the Muslims for their socio-economic upliftment. He advocates the path of integration and assimilation rather than conflict and confrontation.
Pratibha Ranade (1986), viewed education as an agent of awareness and social change. The author presents the results of interviews with college going Muslim-girls in Bombay on the issues like, wearing of the veil, knowledge of the Qur'an and Shariat and need for change in the latter, the position of women in Islamic countries and awareness of and attitude to the feminist movement in India. The respondents were from middle and upper-middle class backgrounds. They were selected from two woman's colleges in Bombay. This article reflects the girls areas of confusion and certainty, their ties with tradition and their yearning for change and above all, their search and hope for a better future for themselves.

Barbara Callaway (1986), studies about the introduction in 1976 of Universal Primary education in Nigeria. The effect of sending Hausa Muslim girls to school on 1) popular perception of women's proper role in an Islamic society, and 2) the girls' perceptions of themselves and their own life prospects are the central themes explored.

GENDER DISCRIMINATION:

Sociologically the word gender refers to the socio-cultural definition of man and woman, the way societies distinguish men and women and assign them social roles. The distinction between sex and gender was introduced to deal with the general tendency to attribute women's subordination to their anatomy. For ages it was believed that the different characteristics, roles and status accorded to women and men in society are determined by sex, that they are natural and therefore not changeable. Gender is seen closely related to the roles and behavior assigned to women and men based on their sexual differences. As soon as a child is born families and society begin the process of gendering. The birth of the son is celebrated, the birth of a daughter filled with pain; sons are showered with love, respect, better food and proper health care. Boys are encouraged to be tough and outgoing; girls are encouraged to be homebound and shy. All these differences are gender differences and they are created by society. Gender inequality is therefore a form of inequality, which is distinct from other forms of economic and social inequalities. It dwells not only outside the household but also centrally within it. It stems not only from pre-existing differences in economic endowments between women and men but also from pre-existing gendered social norms and social perceptions. Gender
inequality has adverse impact on development goals as reduces economic growth. It hampers the overall well being because blocking women from participation in social, political and economic activities can adversely affect the whole society. Many developing countries including India have displayed gender inequality in education, employment and health. It is common to find girls and women suffering from high mortality rates. There are vast differences in education level of two sexes. India has witnessed gender inequality from its early history due to its socio-economic and religious practices that resulted in a wide gap between the position of men and women in the society. In this study, a brief review is done on gender discrimination.

S. Raju (1988) opines that, a consistent feature of Indian society has been a very low literacy among scheduled castes as compared with non-scheduled castes. Within these two segments, a further disparity exists between males and females, with literacy always much lower among females.

Using 1981 census data, this paper undertakes a socio-geographic analysis of female literacy, both for non-scheduled castes and scheduled castes segments of population in class I cities of India. Levels of male and female literacy are also examined. Viewed thus, the sex and caste disparities exist provide insight into biases affecting females and scheduled castes. In India, these biases appear to vary geographically along a north-south dimension. Finally, in order to interpret the pattern, a number of socio-economic correlates of female literacy, such as, the presence of particular communities, which fosters female education, or vice-versa and composition of workforce are also identified. The relative position of major localities, as far as their literacy status is concerned, seems to be essentially the same for decades.

The author outlines in brief some of the social reform movements, which have had some breakthrough in the contemporary pattern of female literacy.

Tara. Kanitkar (1988) opines that, education of women is an important variable affecting demographic behaviour, such as marriage, reproduction, mortality, migration and labour force participation. The 1981 census data however reveals that the situation regarding the education of women is not encouraging in various states,
particularly in Bihar, Rajasthan, Uttar-Pradesh and Madhya-Pradesh. A very high degree of sustained motivation is required on the part of parents to send the girls to school and retain to study the aspirations of parents or decision-makers in the family regarding the least amount of education to be given to girls in Bihar. The study has brought out that the education aspired for the girls was invariably lower than that of the boys in rural as well as urban areas of Bihar. About 23% of the respondents were of the opinion that the girls should be given the barest education that is just enough to make them literate.

Gossweiler, Robert S and Slevin, Kathleen. F (1995), Current efforts to assess higher education have highlighted the need for better evaluation of student outcomes and educational needs. Several recent studies have called for an increase in the use of tests as part of assessment activities. However, assessment research has not evaluated whether tests are an appropriate technique for measuring student outcomes, particularly when women or minority students are involved. Using data gathered from a 1992 historical knowledge exam, illustrated is how the assessment of women's academic achievements can be distorted by using tests as measures of student outcomes. At the same time, the results indicate a need to rethink how history is taught at the university level. Consequently, it is suggested that the use of tests as an assessment tool should be limited to questions about curricular shortcomings and not be expanded as a means to evaluate student proficiency.

West, Jackie & Lyon, Kate (1995), despite equality legislation in the 1970's, women's position in the academic labor market in the United Kingdom remains largely marginal at the University of Bristol in the context of contemporary gender divisions in higher education and more general experience with equal opportunity policies in other sectors of employment. Discussion of the possibilities but also limitations of equal opportunities raises a number of key questions about both the way in which issues of gender equality are often handled, and the terms on which women's place in the academic profession is understood. An argument is made for more rigorous empirical data on promotion chances for tighter arguments on discrimination and for full recognition of the complex cultural and other institutional barriers to equality.
Heyward, Candace.B (1993). After identifying the negative effects that traditional gender norms still have on even privileged young women who study in single-sex environments designed to foster their educational and personal development, examined is the transformation of gender values at a Canadian independent school for girls, 1978-83 and their effect on the students and the school structures. Based on experience as a teacher, it is concluded that despite the progress in breaking down destructive gender divisions made by individual schools, the gender stereotyped realities, of the outside world continue to influence the school environment and the students’ thinking. Single-sex schooling for girls, therefore becomes an even more important antidote to society’s tradition of gender bias.

Jones, Lesley & Smart Teresa (1995) have found that confidence is a contributing factor to gender participation in math education. Here the confidence factor in students mathematical learning is discussed in three intervention strategies to increase female confidence and participation are described, based on interventions implemented in England:

1. residential conferences held for 17-year-old female math students featuring informal workshops and guided by self-pacing and encouragement.
2. female-only classes introducing new technologies.
3. programs that involve girls in school-based research on their own confidence levels.

It is concluded that these sorts of strategies can improve confidence and thus increase female participation in upper-level math studies, which provide students with greater opportunities for later success.

Nilan, Pam (1995) after summarizing previous research on the extent to which male and female students produce stereotypical representations of females during their creation of visual and written texts in the classroom, discourse analysis is used to examine the process of collective script creation in a co-educational secondary school drama class in New South Wales, Australia. Both female and male students advance suggestions that construct stereotypical representations of males although the stereotype favored by each gender group differs. It would appear as though these preferences derive
not only from textual affinities for certain kinds of reading or viewing material, but also from the personal and collective fantasy lives of the students involved.

Kumud Sharma with Sahba Hussain & Archana Saharya (1985) at the very outset, the writers very diligently, explain the concept of ‘sex equality’. Taking into consideration the diverse interpretations attached so far to the term, they opine that, “the issue of sex equality must be viewed within the under social context and diversity of women’s life situations and options in different social segments” (p.3), otherwise sex equality will remain only a utopia.

The present study identifies the structural and ideological constraints imbibed in the very system perpetuating the sex inequality. Not attempting to test any specific hypothesis in the work, the writers understand to interpret the ‘differences’ in responses of different classes or castes, the problems of women and their needs, their own perceptions of the roles assigned to them, their priorities in life, their sense of identity and their feelings of power and powerlessness. Briefly the study explores the problem area for bringing in sex equality.

Two districts of Uttar Pradesh namely: Etawah and Barabanki, with the longest history of development planning, were selected for the research.

The study highlights that education, employment and health are the three major areas in which inequalities between the two sexes prevail and the inequalities have to be traced back to structural and ideological factors.

Sierra Pello, M Carmen (1995) presents a historical analysis of normal schools in the 19th century Spain, focusing on their role in facilitating women’s intellectual freedom. It is contended that normal school traditionally provided woman with a definitive feminine higher education, offering broader opportunities for the growing middle-class urban population amid the industrial revolution. However, these teaching schools were nonetheless shaped by paternalistic tendencies in a society where education was defined strictly in masculine terms. The teaching professions did offer
women more professional, scholastic and economic freedom, albeit to a much lesser degree than men. Spanish society’s perspective in the normal schools is traced through political decisions, throughout the 19th century that aimed to expand women’s education while striving to maintain it as distinctly feminine.

The girl’s education in a middle class family is considered necessary only to safeguard against future calamity or to have better marriage prospects, for the poor classes it is a luxury. Both the classes however give priority to boys’ education, which would be equal to buying an insurance policy by the parents. Regarding work views like ‘men are meant to work and provide for the family’ and ‘non-working conditions of women are related with higher status’ reveal traditionalism. Thus the writers very clearly bring out that there was no change in the status in spite of developmental activities going on in the two districts. “Thus the illiteracy, underemployment, low income, malnutrition and high birth rate perpetuate the conditions for their oppression and low status.

Reay, Diane (1995) personal experience as a young working-class woman is juxtaposed with current experiences as middle-class academic researches to theorize the difficult relationship of women’s studies to the academy in the United Kingdom. How the issue of women’s social class is particularly problematic for women’s studies is exemplified by her personal history of being working class in the British higher-education system. It is maintained that, just as the sense of integrity and autonomy as a working-class woman was continually under assault in higher-education, the position of women’s studies in the academy is also about “surviving in dangerous places”, which continually jeopardizes women’s studies aim of validating women’s experiences across social classes. It is argued that issues of co-operation, insecurity and lack of authenticity are also hallmarks of women’s studies in the late 1990.’

Toren, Nina and Moore, Dahlia (1998) utilizes personal records and publications data to analyze the career patterns of a cohort of 168 faculty members in a large Israeli University. It is shown that women constitute a small minority in that university and that their rank advancements are fewer, slower and lower than men’s.
Three possible explaining mechanisms are examined: (a) thresholds—after women cross a certain barrier, differential career development on the basis of gender disappears or is, at least, greatly reduced (b) ceilings—women’s advancement is curbed before they reach the highest rank and (c) hurdles—women as compared to men, are confronted by more obtrusive barriers at each step of the academic career. Findings reveal no threshold after which gender differences are reduced and that the ceiling effect may be a by-product of women have extended career paths. Rather, the case study indicates that hurdles characterize women’s lower trajectories, that is, at each rank, they stay longer and their advancement probability is lower than men’s, even when their publication rates are considered.

Gouvias, Diomgsios (1998) explores inequality of access to higher education in Greece, focusing on the National Examinations. National Statistical data (mostly for the metropolitan area of Athens) reveal the differentiation, not just between or within, the various higher-education establishment and their respective disciplines (hierarchization of knowledge), but also between the various occupations in the labour market (hierarchization of occupation). After brief reference to the international debates on the inequality of opportunities in schools, evolution of the Greek school system and the relation between the structure of the indices are constructed to show student distribution patterns across universities and other higher-education institutes; students are categorized according to their parents’ occupation and education level.

Lee, Mi-Jeong (1998) empirical data show that the gender-discriminatory resource allocation in the Korean family is one of the main micro level causes of the gender gap in educational attainment. Equal distribution of family resources, regardless of children’s gender, will not be economically beneficial for the Korean family because of women’s low status in the family and the labour market. Korean parents in the industrial are face a great degree of economic insecurity and the families. Women must bear the burden of educational expenses due to rapid educational expansion without adequate public subsidies. Further, children are the main sources of old age security and under these conditions Korean parents behave strategically. It is found that the presence of mother is the most detrimental factor in women’s educational attainment. Family
resources are directly diverted from sisters to younger brothers or sisters are asked to quit school early and work to support their brother's education. The preferential treatment of sons over daughters can be understood as a survival strategy of families with economic hardships.

Pyke, Sandra. W (1997) explores the 19th century debate over whether rights and freedom available to men should be extended to women in the context of post-secondary education. Reasons why women were excluded from academe in the 19th century stem from classical authority, historical precedent, scientific theory, professional wisdom and empiricism. It is noted that, although women make up the majority of under-graduation, university students today, they are under represented in graduate school. Gender differences in this area of investigated in terms of access, attrition rate and time to completion are attributed to the "chilly climate", theory, which refers to unavailable or inadequate mentoring and supervision and sexual harassment. It is held that, despite the inequality of the academic environment for women, they continue to operate effectively.