



Exploring Education and Women Empowerment for Collective Enlargement of Society

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ABSTRACT: This article focused on the core factors for social developments are depends on according to the need of society. Whereas, education remains always remains as a potent factor for social development, from primitive age to modern age of global competitive society. As we move towards the year 2020, it is our cherished hope that governments and leaders of the Third World would appreciate that the philosophy of Universal Declaration of Human Rights is the Key to Peace, Understanding, Tolerance, Development and Progress. That is the way forward to prevent war and conflicts around the world. The participation of women in overall millennium alliances development picks the major factor for the development. Human rights and education are coinciding with the objectivity of development. Education and economy with women empowerment based on the diversity of locality. Development of education this article is trying to find out development of education shape how economy and women participation for social development.

Key words: Exploring Education and Women Empowerment, Understanding, Tolerance, Development and Progress global competitive society

I. INTRODUCTION

Our leaders manipulate the electoral system to continue to stay in power. This sorry state of affairs has contributed too many social vices such as drugs, social conflicts, teenage pregnancy and stealing. The least said about press freedom the better. Most journalists in our part of the world face the daunting task of exposing corruption, human rights abuses and mismanagement of our resources by our governments. This noble duty has resulted in chains of libel cases against some of them who have paid the high price of imprisonment.

On the 50th anniversary, 10th December 1998, we resolved to treasure and uphold the tenets of the Universal Human Rights Declaration for the benefit of all and resist human rights violations of any kind wherever they may rear their ugly heads, let us keep that pledge.

"You can only kill the messengers.

You cannot kill the message."

Ken Saro - Wiwa

II. RIGHT TO EDUCATION IN INDIA AND RIGHT TO LEARN

Education is on the way to becoming a Fundamental Right in India [1]. but will it make a fundamental difference to the last child in the last village? On 28th

Nov 2001, two very important events took place in the history of education in India:

- About 70,000 poor people from as many as 17 different states of all corners of India gathered at the historical Ramlila Maidan of Old Delhi to voice their demand for equitable quality of education for their children [2].

- Simultaneously, the very same day the historical 93rd amendment bill (Right to Education) was passed in the Lok Sabha, the lower house of the Indian Parliament, after a four hour long QUALITY debate on issues such as equity, quality, relevance, decentralization, etc. cutting across party lines!

The Govt. of India has come out with a new framework of implementation called the Sarva Shiksha Abhiyan, which actually would cement social inequities by introducing [3] a system of para schooling for the underprivileged that would block all paths to upward social mobility. In the recent World Summit for Children, Mrs. Mubaraq, the first lady of Egypt, said in one of her addresses that 'the right to education is the right to choose, and in a globalizing world, choice is a reality in everything we do.' But the Right to Education Bill and its implementation framework sets out to do just the opposite.

Now the coalition feels that we have a longer battle ahead to secure the right of social justice and equity to safeguard the interests of millions of deprived children in our country.

III. THE RIGHT TO LEARN

Should federal and state constitutions guarantee better access to education for all? [4]. The question is a simple one, and goes to the heart of every major developmental thrust. The people of our country lack access to proper education even at the most basic level. There are legal and political reasons why this situation has persisted through the years, but nearly everyone who has received a good education views it to be fundamental to the paths that have opened up before him/her.

In broad way it may be asserted from Sociological and anthropological data that the more primitive societies are more reluctant to change while the more modern societies are faster interested to change. To put it another way, the simpler societies are more reluctant to change while the more complex societies are more ready to change. Hence it may be said that the simpler societies require more efforts to change than advanced societies [6]. The depressed classes of past, the S/Cs of today may be relatively termed as simpler society; therefore more efforts may be required to a social change in them.

The education system in the rig vedic period was based on oral teachings. The teaching of vedas was inherited by disciples and also by their sons and successors. Vedic hymns were the traditional properties of their various families. Education was meant to be a religious initiation, the teacher used to teach the pupil how to pray, to offer sacrifice, to perform his duties according to the stage of life. Indian education in that age was essentially religious and personal.

The Shudras, women and those outside the fold of Hindu socio-religious [8] system were completely prohibited from getting any type of education. The Vedas, Smritis, Shrutis and many other religious books justify this prohibition. Education was reserved for a certain class of Indian society. We can put it in other way that the Social inequality and social injustice were the two outstanding features of Hindu Society.

Ancient education was dominated by religious element. The general aim of the vedic education was salvation i.e. moksha. This very aim remained in fact even in Brahmanic age, but it was more connected with ritual. In Upanishad period the main aim of the education was to the ultimate truth i.e. Brahma. In this period, The shudra, the vashya and the women were completely kept away from the domain of education.

At the end of 16th century and the beginning of the 17th century India came into contact with the

Portuguese, the Dutch, the French and the English trading companies which were first to start schools for their workmen. East India Company was one of these companies. This Company also endeavored in diffusing the education in India although it was motivated by religious considerations [5]. The first school to be set up by the East India Company was in 1784 at Tanjore where courses were given in English and Tamil and Hindi and also in arithmetic and Christianity. In the same year Warren Hastings started a Madarsa in Calcutta for Muslim boys and a Sanskrit college at Banaras in 1791. Lord Wolleslly started a college at Calcutta in 1800 to train civil servants of company in Indian language, in Hindu and Muslim law and in History of India. The education in this period was not for the progress but to get ability to read only some languages viz. Sanskrit, Arabia, Parisian, French and Dutch and some primary knowledge about arithmetic.

Thus we can say here that the main aim of these traders/rulers in spreading education was to propagate Christianity, to have competent scholars in Muslim and Hindu law and to train British and Indian civil servants in Indian languages, Indian law and Indian History for their own vested interests [7].

The depressed classes could not get education during this time. Although the formal modern education was reserved and confined only for a privileged group of people, education under British rule must be said to have begun with the foundation of the Bombay Education Society in the Bombay Presidency in 1815. That society did not confine its efforts to the education of European children. Native boys were also encouraged [10] to attend its schools. The Bombay education Society was changed into Bombay Native Education Society in 1927. As early as 1825, the Govt. of Bombay began to establish primary schools at its own expense in district towns and placed them under the control of the Collectors. To coordinate the activities, there was established in 1840 a Board of Education. This Board was in charge of Education Department till the appointment of the Director of Public Instruction in 1855.

IV. DEVELOPING COUNTRY GOVERNMENTS SHOULD

(i) Announce steps to end all fees and charges (including the costs of uniforms and books) for public primary education within the next three years. The massive increases in enrolment in Tanzania, Uganda and Malawi following the partial abolition of charges show that even a modest fee is a formidable barrier to poor children - not to mention a violation of the right to education.

(ii) Commit to a sustained increase in budget allocations to basic education in order to reverse inequalities between rural and urban schools and build an effective public school system that delivers quality education to all communities.

(iii) Pull out [9] all the stops to get more girls into school and keep them there, in time to meet the 2005 target for gender parity in primary and secondary education.

(iv) End discrimination against marginalised groups, such as indigenous people, ethnic minorities, the disabled, working children, and girls. Discrimination can take blatant forms: for example, providing fewer trained teachers, fewer books and fewer hours of instruction in schools or education programmes serving minority communities, or making cutbacks in adult education [10]. programmes that benefit marginalised groups. Discrimination can also take a more subtle but equally damaging form when the education system is based on a rigid formal school paradigm with no room for flexibility or innovation to accommodate diverse cultural or physical needs.

(v) Pupils should be enabled to develop the habits of work planning, work study, precision, persistence, enterprise and innovation, which are basic for the maintenance of efficiency and progress.

(vi) Vocational education scheme should be implemented properly under which local educated young men and women should be given an opportunity to share the increased load of teaching work on voluntary basis. People in villages are, however, not yet aware of this scheme and the scheme requires to be propagated to elicit community support.

(vii) Hostel should be provided in the migration-affected area.

(viii) Some incentives in the form of scholarship should be awarded to students from poor family.

(ix) Schools should be made attractive other than educational activities like sport, cultural programme, etc. should also take place and regular some infrastructure facilities should also be provided.

(x) Mid-day meal should be provided daily in ready or cooked from the school.

(xi) All the developmental programs should be integrated for an overall development of the village in general and for provision of education for all in particular.

(xii) NGOs should be involved in the implementation of adult Education, Non-Formal Education, TLC's and ICDS/ECCE programs in the framework of Panchayat Raj system.

(xiii) The quality of primary education from elementary started with quality of teaching, teachers and it's environment.

(xiv) Education should be without any social, political, economic and geographical barrier.

(xv) Schools should accomplices with Technology based Virtual Class room where best teacher and it's practices avail with low cost of education.

V. CONCLUSION

Education is the real key for social development whereas the execution and opportunity avail for the development of individual of the society is prime focus irrespective of any discrimination. The men made and natural discriminations should not be factor for deprivation of any opportunity and development. Women empowerment through education can improve economy and overall development of any Nation. The global development with millennium alliances required participation of everyone for global development.

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