

Course - XV
SECOND YEAR

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**GENDER, SCHOOL AND
SOCIETY**

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UNIT - 1 BASICS OF GENDER

1. Write the Concept, Meaning and Scope of gender.

Ans. Concept of Gender : Gender refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context, time – specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision – making opportunities. Gender is a part of the broader socio-cultural context. Other important criteria for socio-cultural analysis include class, race, poverty level, ethnic group and age. The concept of gender was adapted as means of distinguishing between biological sex and socialized aspects of femininity masculinity. Moreover, gender was considered achieved and more or less stable after it is acquired in early childhood.

Meaning of Gender : According to 'WHO' – "Gender refers to the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women".

According to West and Zimmerman – "Gender is not a personal trait; it is an emergent feature of social situation; both as an outcome of and a rationale for various social arrangements and as a means of legitimating one of the most fundamental divisions of society."

According to Gupta GR – Gender has been defined as "The commonly shared expectations and norms within a society about appropriate male and female behaviour, characteristics and roles. Gender can be considered a social and cultural construct

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the differentiates females from males and thus defines the ways in which females and males interact with each other. These roles and expectations are learned and they can change over time as well as vary within and between cultures".

Scope of Gender : There should not be gender discrimination in all walks of life. Boys and Girls should be treated equally in all respects. We should make the children know that boys and girls have equal importance and status in the society. There should not be any kind of emotional imbalance among the children. The children should know their responsibility towards the society and try to lead a comfortable life by respecting each other. We should remove the superstitious notions among the community with respect to gender discrimination. The physical potentiality with respect to boys and girls may not be the same. That does not mean girls should not be treated on par with boys and girls. So equal opportunities should be created for both the genders to establish an ideal community.

2. Write the differences between sex and gender.

Ans:	Sex	Gender
1.	Sex refers to the biological and physiological characteristics that define men and women. (WHO)	1. Gender refers to the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women. (WHO)
2.	Sex and its associated biological functions are programmed genetically.	2. Where as gender roles and power relations and the power relations they reflect are a social construct They vary across cultures and through time, and thus are amenable to change.
3.	It is universal and mostly unchanging, without surgery.	3. It is not universal and change over time.

Some examples of Sex characteristics (WHO) :

+ Women menstruate while men do not. + Men have testicles while women do not. + Women have developed breasts that are usually capable of lactating while men have not. + Men generally have more massive bones than women.

Examples of gender characteristics (WHO) :

+ In most countries world wide, women earn significantly less money than men for work of equal value. + In most countries, women do more housework than men. + In country 'X' many more men than women smoke as female smoking has not traditionally been considered appropriate.

4. Write a note on 'Gender discrimination'.

Ans: Gender discrimination means 'discrimination based on a person's gender or sex, which more often affects girls and women. Because of gender discrimination, girls and women do not have the same opportunities as boys and men for education, meaningful careers, political influences and economic advancement. Gender discrimination occurs when sexes are treated unequally. Gender discrimination is not based solely on gender differences but on how people are treated differently because of their sex. So gender discrimination is the unfair treatment of a person because of gender. It affects both men and women.

Major causes for Gender discrimination in India :

Though the Indian constitution provides equal rights and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the rights and opportunities guaranteed to them.

Traditional value system, low level of literacy, more household responsibilities, lack of awareness, non availability of proper guidance, low mobility, lack of self confidence, family discouragement and advanced science and technology are some of the factors responsible to create gender disparity in our society. The most important causes of gender disparity are poverty, illiteracy, unemployment, social customs, belief and anti-female attitude.

Changing the face of gender discrimination : In order for there to be change in perceived gender roles, two important considerations come into play :

1. Both sexes are at least partially to blame : Men and women both have gender roles that are defined by any given society and gender roles and stereotypes are created by and also perpetuated by both sexes. By the same token, women are not the only ones demanding equality, many men also fight hard for the rights of women.

2. Social attitudes must be changed : Gender roles and stereotypes leads to in the work place against women and against men - and in society at large. In order for discriminatory practices to end, change must begin in societal values and attitudes, but equal rights must be enforced by laws because individual members of societies will never all think the same.

4. What are the characteristics of patriarchal system?

Ans: Patriarchy is a social system in which males hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property. In the domain of the family, fathers or father figures hold authority over women and children.

So, a patriarchal social system can be defined as a system where men are in authority over women in all aspects of society.

Characteristics of a patriarchal system : Some characteristic of a patriarchal system include :

1. Male dominance : In a patriarchal system, men make all decisions in both society and in their family unit, hold all positions of power and authority, and are considered superior.

2. Male identification : Men are concentrated with identification that includes qualities of control, strength, forcefulness, rationality, strong work ethic and competitiveness. Each of these qualities contribute to male identification in a patriarchal system.

3. Male Centredness : In a patriarchal system, the center of activity and progression is on men and what they do to move the society forward. In any patriarchal system, men will be the focus and developer of all events and inventions, men will be the heroes in all situations, and men will be the centre of social engagement, fun and entertainment.

4. Obsession with control : Men living in a patriarchal system or society must be in control at all times. They have a desire to control all social and family situations and must make all decisions regarding finances and education.

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Additionally, in a patriarchal society, the oppression of women is emphasized. The term 'oppression' means to push down or restrict; therefore, women are not allowed to rise up to leadership levels or make decisions. Women are also not allowed to demonstrate independence or suggest changes to any social order.

In essence, women also have a role in a patriarchal society, but only in a sense that is submissive and subservient to men.

5. Write the patriarchal system's impact on women's status.

Ans : Patriarchal is a system where by women are kept subordinate in a number of ways. The subordination that we experience at a daily level, regardless of the class we might belong to, takes various forms – discrimination, disregard, insult, control, exploitation, oppression, violence – within the family, at the place of work, in society.

Patriarchal ideology to keep women away the power systems has been attempted through the construction of private and public realms for women and men respectively.

Private patriarchy is based upon household production as the main site of women's oppression. Public patriarchy is based principally in public sites as employment and the state.

In this patriarchal system, different kinds of violence may be used to control and subjugate women, such violence by men may even be considered legitimate and women are always routinely experienced by male violence. Due to such violence and the continued sense of insecurity that is instilled in women as a result keeps them bound to the home economically exploited and socially suppressed.

In this patriarchal system, men and women behave, think, and aspire differently because they have been taught to think of masculinity and femininity in ways which condition difference.

According to Lim, "patriarchy is the system of male domination and female subordination in economy, society and culture that has characterized much of human history to the present day. Patriarchal institutions and social relations are responsible for the inferior or secondary status of women in the capitalist wage labour market."

6. Explain the need and importance of Women's Education.

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Ans: Meaning of Women Education : Women Education refers to every form of education that aims at improving the knowledge and skills of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, health education, etc. Women education encompasses both literary and non-literary education.

Need of Women's Education : "Education for all" is one of the major tasks being carried out by the Indian government but still we have the lowest female literacy rate in Asia. India is working but the pace is slow as we haven't achieved what we should have been so far. By 2011, female literacy rate in India stood at 65.46%. So, India is far behind as compared to other countries at global level.

When a woman is not educated then it not only affects her but the entire family as well as the nation. In many studies it has been found out that illiterate women high fertility as well as mortality rate. It has been seen that infant mortality rate reduces to half in case women have received primary education as compared to illiterate female. Apart from this children, illiterate woman are malnourished. Illiteracy also reduces the overall earning potential of the family.

So educating women results in promoting self respect and also helps in raising the status of women. An educated woman will be aware of her rights. She can fight against social evils such as domestic violence, dowry demand, low wages etc.

Importance of Women Education : The importance of women education are briefly summarized below : Education with empower women to come forward and contribute towards the development and prosperity of the country. Economic development and prosperity of the country.

Economic Empowerment : So long as women remain backward and economically dependent on men, the helpless condition of them cannot be changed. Economic empowerment and independence will only come through proper education and employment of women.

Improved life : Education helps a woman to live a good life. Her identity as an individual would never get lost. She can read and learn about her rights. Her rights would not get trodden down. The life or condition of women would improve a lot, if we take a broad outlook in the field of female education.

Improved health : Educated girls and women are aware of the importance of health and hygiene. Through health education, they are empowered to lead a healthy life style. Educated mothers can take better care of both herself and her baby.

Dignity and honour : Educational women are now looked upon with dignity and honour. They become a source of inspiration for millions of young girls who make them their role models.

Justice : Educated women are more informed of their rights for justice. It would eventually lead to decline in instances of violence and injustice against women such as dowry, forced prostitution, child marriage, female foeticide etc.

Choice to choose a profession of her choice : Educated women can prove to be highly successful in the fields of life. A girl child should set equal opportunity for education, so that, she can plan to become a successful doctor, engineer, nurse, air hostess, cook, or choose a profession of her choice.

Alleviate poverty : Women education is a pre-requisite to alleviate poverty. Women need to take equal burden of the massive task of eliminating poverty. This would demand massive contribution from educated women. There cannot be much social and economic changes unless girls and women are given their rights for education.

7. What are the benefits or advantages of women's Education ?

Ans : + Women who are educated = are more able to influence their future. + Women who are educated – are able to reduce poverty. + Women who are educated – reduce the risk of child mortality. + Women who are educated – are 50% more likely to have their child immunized. + Women who are educated – are less likely to be taken advantage of; less likely to contract HIV/AIDS. + Women who are educated – are less likely to become victims of domestic or sexual abuse. + Women who are educated – reduce corruption and change the conditions that lead to terrorism. + Women who are educated – are better equipped to contribute to the family income. + Women who are educated – are healthier and tend to have greater self esteem and self confidence. + Women who are educated – help contribute and prosper their community. + Women who are educated – see the potential and need to promote education in others.

UNIT - 2 FACTORS AFFECTING GENDER DISCRIMINATION

1. Explain different factors influencing gender differences and practices i.e. (A) Inequality in ratio (b) Female infanticide, (c) Feticide (D) Crime (E) Violence

Ans. (A) Inequality in sex ratio : The sex ratio is the ratio of males to females in a population.

Causes for inequality in sex ratio : The following factors have been identified as responsible for the inequality of ratio:

1. **Difficult Enumeration :** The lower percentage of female may be partially attributed to the unequal enumeration of males and females in census counting.

2. **Higher Female Mortality :** The most important reason for lower female ratio is the higher mortality of female children as well as mothers.

3. **Male Dominated Emigration :** It can be easily accepted that international migration in India is male dominated. This however cannot be said to be a very important point since not many people emigrate from India to outside countries.

4. **Lower Social Status of Women :** The most important factor is the lower social status of Indian women resulting into insufficient medical aid and nutritive provisions.

5. **Misuse of the Technology :** Pre natal sex determination is the main reason of low sex ratio in India followed by abortion of female foetuses.

6. **Patriarchal System :** The patriarchal societies in many parts of India have translated their prejudices and bigotry into a compulsive preferences for boys and discriminations against the girl child.

(B) Female Infanticide: Female infanticide is a deliberate and intentional act of killing a female child within one year of its birth either directly by using poisonous organic and inorganic chemicals or indirectly by deliberate neglect to feed the infant by either one of the parents or other family members.

Poverty, ignorance of family planning, cost of dowry etc., have been reported as the possible causes for this crime.

c) Female Feticide : Female feticide is the termination of the life of a foetus within the womb on the grounds that its sex is female and is also known as sex selective abortion.

Women illiteracy, traditional and cultural practices of different religions, child marriages etc., have been reported as the possible causes for this female foeticide.

d) Crime : The year 2015 has witnessed a reduction in crime against women as compared to 2014. Recording a decrease of 3.1%, 2015 saw the registration of 3,27,394 cases under the head of crimes against women as compared to 3,37,922 cases in 2014, show figures from the National Crime Records Bureau.

Cases of rape have fallen by 5.7% coming down from 36,735 in 2014 to 34,651 in 2015. Incidents of gang rape too have shown a decrease from 2,346 in 2014 to 2,113 in 2015.

There has been a marginal increase of 2.5%, however in other sexual offences against women. Under the category of "assault on women with intent to outrage her modesty", 2015 saw 84,222 cases being registered across the country as against 82,235 in 2014.

Delhi has the highest rate of crimes against women overall. Assam and West Bengal have recorded the highest number of trafficking cases both among adults and children. Rajasthan saw the highest crime rate of 57.3 against SCs followed by Andhra Pradesh (52.3) , Bihar (38.9) and Madhya Pradesh (36.9) per 1,00,000 population. Rajasthan also had one of the highest crime rates against ST's behind only Kerala, Andhra Pradesh , Telangana, Chhattisgarh and Odisha followed with crime rates against ST's.

E) Violence : There are many violence against women in India because of the male dominated society here. Women generally face various kinds of crime like dowry death, sexual harassment, cheating, murder, girl child abuse, robbery etc., Violence against women which counted as crimes under the Indian Penal Code (IPC) are rape, kidnapping and abduction, torture physically and mentally dowry deaths, wife battering, sexual harassment, molestation, importation of girls etc. The cases of violence against women is increasing day by day and becoming too broad. The meaning of term violence is striking someone physically and causing injury. It may involve verbal abuse or

psychological stress without the actual hitting which cause injury to the mind and harm the reputation.

2. How are the following responsible for gender discrimination (a) sociological (b) physical (c) religious (d) economic (e) psychological (f) legal (g) political (h) employment

Ans. The following are to some extent responsible for gender discrimination.

a) Sociological : There are certain communities that do not like girls education. They encourage early marriages and reluctant to spend money on girls education

b) Physical : There are no schools in certain areas girls should walk 3 to 4 miles to go to school. So the parents stop their girls going to school.

c) Religious : The religions in our country do not allow girls to move freely in the society because of early marriages and superstitious notions. They discourage girls education.

(d) Economic : Poverty of the people in the country is the main cause for discouragement of girls education.

(e) Psychological : The traditions and customs in our society do not allow girls for good education girls are not treated on par with boys.

(f) Legal : Though the government is making many laws in support of girls education, expected results are not coming. The laws and acts that are made for girls are not being implemented properly.

(g) Political : There are some departments meant for girls education. There are some ministers appointed for it. Yet there is no improvement in the case of girls education because of the attitude of certain politicians.

(h) Employment : People in the country believe that girls are not fit for certain professions. The superstitious notions prevailed in our society is responsible for not encouraging girls to choose certain professions.

3) What is socialization process? Write about socialization and women education.

Ans. The socialization process : Socialization is the process by which children and adults learn from others. We begin learning from others during the early days of life; and most people continue their social learning all through life.

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Natural socialization occurs when infants and youngsters explore, play and discover the social world around them.

Planned socialization occurs when other people take actions designed to teach or train others from infancy on.

Positive socialization is the type of social learning that is based on pleasurable and exciting experiences.

Negative socialization occurs when others use punishment, harsh criticisms or anger to try to "teach us a lesson" and often we come to dislike both negative socialization and the people who impose it on us.

Socialization & Women Education : If a broad profile were drawn of the common experience of growing up female in Indian society, it would highlight physical restrictions as well as mental or psychological negativity communicated to little girls from birth onwards. The idea of life-long dependence and insecurity get communicated in terms of marriage and motherhood being the sole objectives of a woman's life. Communication of deep-rooted beliefs, such as the 'impurity' of menstruation, enables girls to internalize their lower ritual status under patriarchy. Transmission of culturally sanctioned attitudes constitutes the gendering process which guides girls into becoming socially acceptable women. Socialization in the family setting receives powerful reinforcement from the modern media, including both TV and cinema, which use these basic elements of culture to weave commercially successful products which perpetuate tradition both in terms of its material practices & attitudes.

Girls education needs to be looked at in a far wider and more complex and nuanced perspective than what is generally applied with reference to gender parity. This wider perspective needs to be constructed on the basis of the realization that girls lives and education in contemporary India continue to be shaped by historical force which have their roots in culture. The specificity of India's patriarchy lies in the relation between gender and caste. The concepts of purity and pollution are fundamental to caste, and though women themselves are deemed "impure", the major burden of the maintenance of caste purity rests on them. An engagement with the structures of knowledge and power is necessary to devise a new policy and strategies for girls education.

4. Write a short note on 'Rural societies & Girls education'.

Ans. Women are the centres of the any family. It is an

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established fact that there are three evil in the social status of rural women in India. Illiteracy, poverty and illness still provide huge challenges in rural areas and women are among the most vulnerable groups. Due to the circumstances women contribute to the economy and to the combating poverty through both remunerated and unremunerated work at home, in the community and at the work place.

The Government of India launched a centrally sponsored scheme "Incentive to Girls for Secondary Education in 2008-09. According to the scheme, a sum of Rs.3000/- is deposited in the name of the eligible girls as fixed deposit, who are entitled to withdraw it along with interest thereon reaching 18 years of age and she should have already passed 10th class examination. The scheme covers (i) all girls belonging to SC/ST communities, who pass class VIII and (ii) all girls who pass VIII examination from Kasturba Gandhi Balika Vidyalayas and enroll in class IX in Government, Govt aided and local body schools. The objective of the scheme is to establish an enabling environment to reduce the dropouts and to promote the enrolment of girl child belonging mainly to SC/ST communities in secondary schools. 15.70 lakh girls have been benefitted so far under the scheme. So far 3.11 lakh girls have benefitted in the year 2012-13.

In 2015, 3.7 million eligible girls were out of school and in rural areas girls receive an average of fewer than four years of education. In rural households and especially amongst the poor, the girl child is a valuable resource for house work and in the fields, an additional hand that cannot be wasted away through an education with almost invisible gains and far too heavy a price that most rural and poor families cannot afford to pay. In our so-called 'modern India' estimates show that for every 100 girls in rural India only a single one reaches class 12 and almost 40% of girls leave school even before reaching the fifth standard and more than 15% children in schools can't read a simple story in Hindi, our national language.

There are many more contributing factors for this situation in rural areas such as the distance of schools from the corresponding villages, lack of sanitation facilities in schools, shortage of female teachers, gender bias in curriculum etc.

Q5. Explain the girls education in urban societies.

Ans. According to National Sample Survey Office (NSSO)

under the ministry of Statistics and Programme Implementation, the literacy rate in urban areas is 86%. It was found that in urban areas 17% of males and 13% of females completed education level of graduation and above. Notably, the growth in educational attendance is the least among urban women. It hints at growing challenges in educating India's burgeoning urban population, fuelled by large scale economic migration.

Q6. Explain the girls education in Tribal Societies.

Ans. India has total tribal population of 10.43 cores which is 8.6 of total population of India as per 2011 census. The literacy rate among ST boys is 71.7% and among girls is 63.1%. During the post-Independence period, the Indian government implemented legislation and allocated funds to facilitate access to enrollment in primary education in India. As a result, both literacy rates and gross enrollment ratios of boys and girls across the general population have increased substantially during the past 50 years. The gross enrolment ratio is higher in class I to V which is 137.2 for ST boys and 136.7 for ST girls but it is only 90.7 and 87 in class VI to VIII. It implies that tribal enrolment declines significantly in higher class.

Problems in Tribal girls education:

1. **Medium of language:** Language is one of the important constraints of tribal girl children which prevents them access to education.
2. **The location of villages:** The physical barriers creates a hindrance for the children to attend the school.
3. **Economic conditions:** The economic condition of the people is so poor that they do not desire to spare their children or their labor and allow them to attend schools.
4. **Attitude of the parents:** As education does not yield any immediate economic return, the tribal parents prefer to engage their children to remunerative employment.
5. **Teacher related problems:** In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely on girls education.

6. Lack of proper monitoring: Proper monitoring is hindered by poor coordination between Tribal Welfare Department and School Education Department.

5. Explain women and girls status at present in our society.

Ans. The population of women is almost half of the total population of India. A country or a community cannot be considered civilized where women are not honored.

Indian laws have been made without discrimination against women. As a result Indian women enjoy high position in our society. Women today occupy high ranking posts like I.A.S, I.F.S Indian women are also in our defense services.

The modern Indian women participate in various sports and games like Hockey, Cricket, Table tennis, Badminton, Shuttle and also in athletics. The contemporary Indian women serve as M.P, M.L.A, governors and ministers. Women of recent time like Mother Teresa, Indira Gandhi, M.S.Subbulakshmi, Lata Mangeshkar and Prathibha Patil have achieved high fame in the areas of literature, music and acting. More and more women are joining the field of science and technology. In fact there is no sphere of activity in which women are unsuitable or incompetent.

Let's now have a look at the darker side. Though the Indian law does not discriminate between men and women, the status of women of our country today is practically far below the status of men. Wife burning for failure to pay dowry as demanded also continues unabated all over India. It is a matter great shock that such cases are increasing in every year. In our country bride is burnt or murdered for non-payment of dowry. Kidnapping and abduction of women also increased in India. Under the stringent POCSO, 14, 913 cases were registered of which 8,800 were rapes. Police say it is always difficult to prevent rapes committed by family member or those known to victims. The literacy rate of women is also lower than that of male persons almost all over India.

Though the status of today's women in India is high, the overall picture of women's position in India is not satisfactory.

UNIT - 3

18

HISTORICAL PERSPECTIVES AND CHANGING STATUS OF WOMEN

1. What are the Historical perspectives and changing status of women in Epic and Vedic age with reference to Kaikeyi, Sathyabhama, Gargi, Maitreyi and Lopamudra.

Ans : Women in Vedic Period In the Vedic period (4000-1000 BC) matriarchy was replaced by patriarchy. Within limits and limitations of a Patriarchal System, it is said that women in Vedic period enjoyed a high status. In that society widow remarriages were allowed. Being grown up and educated, the Vedic women were married at a mature age and had a voice in the selection of their life partners. The women were free to attend and visit public places and social gatherings. Marriage was not compulsory for every girl. Those women who remained unmarried and grew old in the house of her parents were called 'Amaju.'

In the Rig-Vedic period, women enjoyed full freedom for their spiritual progress and intellectual development. The examples of Maitreya and Gargi, the two women scholars in Vedanta, are well known. References are available in the Vedic literature of a ritual that ensures the birth of a scholarly daughter.

Daughters like sons were initiated into Vedic studies and had to lead a life of studentship (Brahmacharya) devoted to learning self-control and discipline. Many women rose to become Philosophers well-versed in the sacred texts, poetesses, and teachers and participated in scholarly debates. Some of them composed the hymns of the Rig-Veda.

Women in Epic Period The high standard of women's education set up during the Vedic age was fortunately continued to a large extent during the epic age as well. The Ramayana and Mahabharata, (500 BC - 200 AD) the epics of India, are resplendent with acts and achievements of a good many learned and qualified women. The Mahabharata, a literary creation, gave sanction to many new social customs of inter-racial and inter-caste marriages. The Mahabharata viewed the nature of women

as inherently base and exhorted them to observe piety and obedience to their men.

According to Upadhyay Neelam, 'Under the impact of images created and sustained in Hinduism, women are regarded on the one hand as the embodiment of purity and spiritual power on the other hand they are viewed as essentially weak and dependent creatures requiring constant guardianship of men.'

Kaikeyi : Kaikeyi in the Indian epic Ramayana, was one of king Dasharatha's three wives and queen of Ayodhya. In Ayodhyakand Rama says that Kaikeyi is their younger mother. Kaikeyi was mother of Bharata. The term Kaikeyi in Sanskrit means belonging to Kekeya Kingdom, referring the ruling family of the Kekaya clan, to whom Kaikeyi belonged. Kaikeyi was daughter of king Ashwapati.

Early Life : As daughter of the mighty Ashwapati, a long-term ally of Kosala, Kaikeyi married Dasharatha as his second wife.

Rama along with Sita and Lakshmana went to the forest because of Kaikeyi's demand. Kaikeyi is interested in making his own son as king of Ayodhya. So she requested Dasharatha to send Rama to forest and make Bharata as king of Ayodhya. So she requested Dasharatha to send Rama to forest and make Bharata as King.

Sathyabhama : Sathyabhama is the second most important wife of the God Krishna. The second wife of Krishna, the avatar of the God Vishnu, Sathyabhama is believed to be an avatar of Bhudevi, the earth goddess and consort of Vishnu. She is known for her strong will and tantrums. She aided Krishna defeat the demon Narakasura.

Gargi : Gargi Vacha Knavi (born about 700 Bc) was an ancient Indian philosopher in Vedic Literature she is honored as a great natural philosopher, renowned expounder of the Vedas, and known as Brahmadini, a person with knowledge of Brahma vidya. In sixth and eighth Brahmana of Brihadaranyaka Upanishad, her name is prominent as she participates in the brahmajajna, a philosophic debate organized by king Janaka of Videha and challenges the sage Yajnavalkya with perplexing questions on the issue of Atman (soul). She is also said to have written many hymns in the Rigveda. She remained a celibate all

her life and was held in veneration by the conventional Hindus. Gargi, the daughter of sage Vachaknu in the lineage of Sage Vachaknavi from a young age she evinced keen interest in Vedic Scriptures and became very proficient in fields of philosophy. She became highly knowledgeable in the Vedas and Upanishads in the vedic times and held intellectual debates with male philosophers.

Maitreyi: Maitreyi was a Hindu philosopher who lived during the later Vedic period in ancient India. She is mentioned in the Brihadaranyaka Upanishad as one of two wives of the vedic sage Yajnavalkya, he is estimated to have lived around the 8th century BCE. In the Hindu epic Mahabharata and the Ghyasutras, however Maitreyi is described as an advaita philosopher who never married in ancient Sanskrit literature, she is known as a Brahmavadini.

Ten hymns in the Rigveda are attributed to Maitreyi and she explored the hindu concept of Atman in a dialogue, love is driven by a person's soul and Maitreyi discusses the nature of at man and Brahman unity, the core of Advaita philosophy. This Maitreyi - Yajnavalkya dialogue is the topic of sureshvara's vartika, a commentary.

Maitreyi is cited as an example of the educational opportunities available to women in vedic india, and their philosophical achievements. She is considered a symbol of Indian intellectual women, and an institution is named in her honour in newdelhi.

Lopamudra : Lopamudra is also known as kaushitaki and varaprada as a female philosopher according to ancient vedic Indian literature. She was the wife of the sage agastya who is believed to have lived in the rigveda period (1500-1200BC) as many hymns have been attributed as her contribution to this veda. She was not only the consort of agastya but a rishiki in her own right as she was the well known rishiki who wrote the "panchadasi" mantra of the sakta tradition of Hinduism.

There are three versions of lopamudra legend: one is in the Rigveda hymns: the second is in the epic mahabharatha, where there is an elaborate version with a mention that Agastyarishi did penance at Gangadwara, with the help of his wife Lopamudra.

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The name Lopamudra signifies the loss that the animals and plants suffered by giving their distinctive beauties when Agastya created her.

2. **What are the historical perspectives and changing status of women in medieval age with special reference to a) Rani Lakshmi Bai, b) Chennamma c) Rudramadevi**

Ans : Women in the middle ages ... during the middle ages, a period of European history lasting from around the 5th century to the 15th century, women held the positions of wife, mother, peasant, artisan, and non, as well as some important leadership roles, such as abbess or queen regnant.

Rani of Jhansi : Biography : Lakshmibai was born on 19 November 1828 in the holy town of Varanasi into a Marathi Brahmin family. She was named Manikarnika and was Nick named Mani. Her father was Moropant Tambe and her Mother Bhagirathi Spare. Mani Karnika was married to the Maharaja of Jhansi, Raja Gangadhar Rao Newalkar, in May 1842 and was after wards called Lakshmibai in honour of the Hindu goddess Lakshmi.

In 1851, Rani Lakshmibai had a son, Damodar Rao. He died at the age of about four months. On the day before the Raja's death in November 1853, She adopted a son. His name was Anand, but was renamed Damodar, after their actual son. The raja wrote a letter to the British Government of India requesting that his widow should be recognised as the ruler of Jhansi after his death during her life time. After the death of her husband the head of the British Government of India, Lord Dalhousie refused to allow her adopted son to become raja and Jhansi was then ruled by the British.

After all the British in Jhansi had been killed by mutinous Indian troops in June 1857 the Rani took over the administration provisionally until the British returned. However she had to form an army to defeat the invading forces of orcha and Datia and the British believed she had been responsible for the earlier British deaths. In March 1858 British forces led by Sir Hugh Rose came to Jhansi to take back the city from the Rani who now wanted Independence Jhansi was besieged and finally taken after strong resistance. Many of the people of the city were killed in the fighting

and many more afterwards. The Rani escaped to Kalpi and jointly with the Maratha general Tantya Tope than seized Gwalior. In the battle of Kotah Ki Serai in which the British Forces commanded by Sir Hugh Rose conquered Gwalior, Fought on 17 and 18 June 1858 she died.

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Chennamma : Kittur Chennamma (23 October 1778-02 February 1829) was the queen of Kittur, a princely state in Karnataka. She was one of the Indian Female ruler to lead an armed rebellion against the British East India company in 1824 because of the effect of doctrine of Lapse. The resistance ended with her arrest and she became a symbol of the Independence Movement in India. In the state of Karnataka, she is celebrated along with Abbakka Rani, Keladi Chennamma and onake obavva, as the foremost women warriors and patriots.

Burial place : Rani Chennammas Samadhi or Burial place is in Bailhongal taluk, but is in neglected state with poor maintenance and the place is surrounded by a small park maintained by Government agencies.

Rudramadevi : Rani Rudramadevi or Rudradeva Maharaja sometimes spelled Rudramadevi or Rudramadevi was a Monarch of the Kakatiya dynasty in the Deccan plateau from 1263 until her death. She was one of the very few women to rule as Monarchs in India and promoted a male image in order to do so.

She was the first and the only woman to rule over Andhra. She was married to Veera Bhadra, but lost him early.

The Yadava king Mahadeva invaded the Kakatiya empire during the years 1268-70. But nothing came out of this. It was a mere raid and did not result in any loss of territory to the Kakatiyas.

3. What are the perspectives and changing status of women in British age with special reference to a) Victoria b) Elizebeth c) Noor Jahan

Women in British Period : During the British rule, the position of women was miserable. The freedom they enjoyed during the Vedic times was long forgotten. It was Raja Ram Mohan Roy who came forward and took a very bold step to abolish the custom of 'Sati Sahagamana' which was a very cruel ritual imposed on women. The status of women reached its lowest ebb in India during the British period - that is 18th Century. But in due

course of time, many new forces came into existence slowly and steadily helped to upgrade her status. According to Encyclopaedia of Women. "The British rule, no doubt tried to check all these evil practices and to put an end to them." Some of the legislative acts passed by the British helped to improve the status of women. Christian missionaries and Indian social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Dayananda Saraswathi, Annie Besant, Rama Bai Ranade, Pandit Rama Bai Saraswathi, D.K. Karve opposed several inhuman customs such as infanticide, infant marriage, enforced widowhood, illiteracy, purdah etc. As a result of such literacy endeavors, the cruelties against women were recognised by law. It is noteworthy that from the nineteenth century along with men; women also began to work for the elevation of the status of women in the society.

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Victoria : Victoria (Alexandrina Victoria; 24 May 1819 - 22 January 1901) was queen of the United Kingdom of Great Britain and Ireland from 20 June 1837 until her death. From 1 May 1876, she adopted the additional title of Empress of India.

Victoria Married was the daughter of prince Edward, Duke of Kent and Strathearn, the fourth son of King George III. Both the Duke of Kent and King George III died in 1820, and Victoria was raised under close supervision by her German born Mother princess Victoria of Saxe-Coburg-Saalfeld. She inherited the throne aged 18, after her father's three elder brothers had all died, leaving no surviving legitimate children. The United Kingdom was already an established constitutional monarchy, in which the sovereign held relatively little direct political power. Privately, Victoria attempted to influence government policy and ministerial appointments publicly she became a national icon who was identified with strict standards of personal morality.

Victoria Married her first cousin, prince Albert of Saxe-Coburg and Gotha, in 1840. After Albert's death in 1861, Victoria plunged into deep mourning and avoided public appearances.

Her reign of 63 years and seven months is known as the Victorian era. It was a period of industrial, cultural, political, scientific and military change within the United Kingdom, and was marked by a great expansion of the British empire. She was the last British monarch of the house of Hanover.

Elizabeth I of England: Elizabeth was queen of England

and Ireland from 17 November 1558 until death. Sometimes called the virgin queen, Gloriana or Good queen Bess, the childless Elizabeth was the last monarch of the Tudor dynasty.

In 1558, Elizabeth succeeded her half-sister to the throne and set out to rule by good counsel. One of her first actions as queen was the establishment of an English Protestant church, of which she became the supreme Governor.

Elizabeth's reign is known as the Elizabethan era.

HER MAJESTY QUEEN ELIZABETH II

INTRODUCTION

Her Majesty The Queen was born in London on April 21, 1926 and later christened Elizabeth Alexandra Mary. She was the first child of the Duke and Duchess of York, who later became King George VI and Queen Elizabeth. The princess Elizabeth, along with her sister the Princess Margaret (born four years later), had her education at home and, after her father succeeded to the Throne in 1936, became heiress presumptive. Shortly after her eighteenth birthday, she was appointed Counsellor of State during the King's absence and, for the first time, exercised certain functions of the Crown.

After the Second World War, The Princess Elizabeth's public engagements grew in number and frequency. On November 20, 1947, The Princess Elizabeth married Lieutenant Philip Mountbatten, now His Royal Highness The Prince Philip Duke of Edinburgh.

The couple first toured Canada as their Royal Highnesses The Princess Elizabeth and the Duke of Edinburgh in the autumn of 1951, travelling from coast to coast.

On numerous fronts, The Queen's relationship with Canada and Canadians continues to grow stronger with each passing year. She has given Her patronage to many Canadian organizations and retains a special relationship with the Canadian Forces.

Nurjahan: Nurjahan (31 May 1577 - 17 December 1645) born Mehr-Un-Nissa was the twentieth and most favourite wife of the Mughal emperor Jahangir. She acted as his chief consort and Padshah Begum officially from 1620 - 1627, after its previous holder, Jahangir's wife, Salihah Banu Begum had died in 1620.

Nurjahan meaning light of the world. In 1594, when

Nurjahan was seventeen years old. She married her first husband Aliquli Istajlu. In 1611 May 25 when Nurjahan was thirty four years old she married her second husband Jahangir. Nurjahan died on 17 December 1645 at age 68.

Nurjahan in popular culture: Novelist Indu Sundaresan has written three books revolving around the life of Nurjahan. Nurjahan's daughter written by Tanushree Poddar, many poems have also been written on her life.

4. **What is the status of the women in the present age and what are the changes and special refers to (a) Indira Gandhi (b) Sushma Swaraj (c) Bandaranayake (d) Kiranbedi (e) Kalpana Chawla (f) Prathiba Patil (g) Meerakumar.**

Ans. Status of Indian women began to change radically during the modern period. The status of Indian women has radically changed since independence. Both the structural and cultural changes provided equality of opportunities to women in education, employment and political participation.

Indira Gandhi: Indira Gandhi, the most powerful woman of the century, was born on 19 November 1917 and passed away on 31 October 1984.

A great politician, her most famous achievement is the victory against Pakistan in 1971 war. But as we know, great leaders have many enemies too; it is not surprising that she was assassinated. Born in Allahabad she had education in Switzerland, Oxford, Bombay, Pune and at Shantiniketan. She married Feroz Gandhi in 1942 and had two sons Rajiv Gandhi and Sanjay Gandhi.

She provided dynamic leadership to the country as Prime Minister from 1966 to 1977 and again from 1980 to 1984. She abolished privy purses, nationalized banks and launched the 20-point programme for the eradication of poverty in the country. She had been the recipient of many international and national awards including Bharat Ratna in 1972. She was assassinated on 31st October 1984 and India lost a charismatic leader in her death. Being influenced and inspired by her parents, Indira Gandhi rose to power in India and eventually became the prime minister. She dedicated her life to the welfare of the country despite the overwhelming problems and challenges she encountered. A

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brilliant political strategist and thinker, Indira possessed an extraordinary desire for political power.

Indira Gandhi, from her early years was active in the national liberation struggle. During the 1930 movement, she formed the 'Vanar Sena', children's brigade to help freedom fighters.

She became a member of the Indian National Congress in 1938. Her public activity entered a new phase with India's Independence in 1947. She took over the responsibility of running the Prime Minister's house. The Congress, which had been her political home ever since her childhood, soon drew her into leading political roles, first as member of the Congress Working Committee in 1955 and later as a member of the Central Parliamentary Board in 1958. In 1959, she elected as President of the Indian National Congress. She oriented Congress society and enthused the younger generation with task of nation-building.

In the eventful years of her leadership as Prime Minister, Indian society underwent profound changes. She was unremitting in her endeavor for the unity and solidarity of the nation. A staunch defender of the secular ideals of the Constitution, she worked tirelessly for the social and economic advancement of the minorities. She had a vision of a modern self-reliant and dynamic economy. She fought boldly and vigorously against communalism, obscurantism, revivalism and religious fundamentalism of all types. She repeatedly warned the nation that communalism and obscurantism were the tools employed by the forces of destabilization. She laid down her life in defense of the ideals on which the unity and integrity of the Republic are founded. The martyrdom of Mahatma Gandhi and Indira Gandhi for upholding the unity of India will reverberate across the centuries. Rarely in history has one single individual come to be identified totally with the fortunes of a country. She became the indomitable symbol of India's self-respect and self-confidence. Death came to her when she was at her peak, when her stature and influence were acclaimed the world over.

Indira Gandhi was, undoubtedly, one of the greatest political leaders of India. She was the first and only woman to be elected as the Prime Minister. She is also regarded as the most controversial political leader of the country for her unprecedented

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decision of imposing "a state of emergency". She was also criticized for carrying out the Operation Blue-Star in Punjab that eventually scripted her assassination on 31 October 1984.

b. Sushma Swaraj: Sushma Swaraj is an Indian Politician, Former supreme court lawyer and the current minister of External Affairs of India. Swaraj is the second woman to be India's minister of External Affairs, after Indira Gandhi she has been elected seven times as a member of parliament and three times as a member of legislative assembly. At the age of 25 in 1977, she became the youngest cabinet minister of North Indian State of Haryana. She also served as 5th chief Minister of Delhi for a brief term in 1998.

In the 2014 Indian General election, she won the Vidisha constituency in Madhya Pradesh, for a second term. She became the External Affairs Minister in the union cabinet on 26th May, 2014.

Early Life and Education: Sushma Swaraj was born at Amabala Cantt, Haryana on 14-02-1952 to Hardev Sharma and Shrimati Laxmi Devi. Educated Sanatan Dharma College in Ambala Cantonment and earned a bachelors degree with majors in Sanskrit and Political Science. She studied Law at Punjab University.

Career: In 1973 Swaraj started practice as an advocate in the Supreme Court of India.

Personal Life: During the times of Emergency, on July 13, 1973 Sushma Swaraj Married Swaraj Kaushal a peer and fellow advocate at the Supreme Court of India. The couple have a daughter Bansuri.

Awards: + She was given the Best speaker award by the Haryana State Assembly. + Sushma Swaraj received the Best Parliamentarian award twice in the years 2008 and 2010. She is the first ever and the only woman M.P to receive the outstanding Parliamentarian award.

Shirani Bandaranayake: Sirima Ratwatte Dias Bandaranaike commonly known as Sirimavo Bandaranaike was a Srilankan States woman and politician and the modern world's First Female head of government. She served as Prime Minister of Ceylon and Srilanka three times, 1960-65, 1970-77 and 1994-2000 and was a long-time leader of the Srilankan Freedom party

Bandaranaike was the widow of a previous Sri Lankan Prime Minister, Solomon Bandaranaike, and the mother of Sri Lanka's fourth Executive President, Chandrika Kumaratunga, as well as Anura Bandaranaike, former speaker and Cabinet Minister.

CHANDRIKA BANDARANIKE KUMARATUNGA

INTRODUCTION: President Chandrika Bandaranaike Kumaratunga was born to one of Sri Lanka's most distinguished families on 29th June 1945.

Her father, SWRD Bandaranaike, was a senior Minister of the Government at the time of her birth. He was later to become the Prime Minister of the country, while her mother, Sirimavo Bandaranaike, was to become the world's first woman Prime Minister in 1961.

President Kumaratunga had early education at St. Bridget's Convent, Colombo. President Kumaratunga has been a guest lecturer at the Jawaharlal Nehru University in New Delhi and the Bradford University in U.K. She was a Research Fellow at the Institute of Commonwealth Studies, University of London from 1988 to 1991. President Kumaratunga inherited the liberal political philosophy of her father, the late SWRD Bandaranaike. In her student days in Paris, she was also greatly influenced by the radical student movement of the 1960s. The abiding element of that influence in today's vastly changed world circumstances is her deep commitment to the welfare of the deprived, the underprivileged and the disadvantaged. Her unshakable commitment to the imperatives of a plural society has been the other consistent strategy in her approach to politics. She has been a full-time political activist from her early youth, establishing grass root contacts far and wide throughout the country.

KIRAN BEDI : Kiran Bedi is the first woman IPS officer of India. She got recognition in a field which was dominated by male officers for so long. She showed a great amount of courage and dedication to her work and won the respect of all her colleagues who worked with her. She transformed the Tihar Jail completely during her stint there and made things much better for the inmates.

At 5'2", Kiran Bedi is not an imposing figure. Yet her iron will and deep sense of spirituality makes her more formidable than her physical presence would suggest. In India, a land where

women struggle against the second-class status rooted in an ancient culture that has not caught up with the equal rights laws of its young government, Bedi's achievements have made her a role model and a hero to other Indian women.

Born on June 9, 1949 to parents who didn't cling to the old ways, Bedi had advantages not available to the average Indian woman. She made the best use of those advantages in obtaining good education, eventually receiving her Ph. D. Her interest in sports revealed her self-discipline and determination as she won many titles including the Junior National Lawn Tennis Championship in 1966, the Asian Lawn Tennis Championship in 1972, and the All-India Interstate Women's Lawn Tennis championship in 1976. She also won three gold, as well as two silver medals at the Women's Festival Sports held in 1975.

In July of 1972, she became the first female police officer in India when she joined the Indian Police Service (IPS). Her first assignment drew attention, although it was not always appreciated. Such was the case when, as a traffic cop on duty at a government function, she ticketed cars belonging to high government officials. Despite this, she rose through the ranks, proving herself a capable law enforcement officer who was tough when she felt it was warranted, but always fair. She was well aware that the police were often the biggest violators of human rights. Yet, she believed that it was the police who were in the best position to be the champion of human rights. She applied this philosophy in every stage of a career as a traffic cop, a narcotics officer, an anti-terrorist specialist, and an administrator. Bedi felt that the police should do more than just catch the bad guys and put them in jail. She saw her role as a police officer as an opportunity to help people, to show them the way to a better life.

The greatest challenge to her philosophy came in 1994 when she was promoted to the rank of Inspector General of Prisons and given the responsibility of managing the largest and most notorious prison in the Asia Pacific area. Tihar Prison held approximately 8,500 prisoners, mostly male. Rife with corruption, where prisoners were denied basic human rights and lived in fear of prison officials, Tihar's unofficial title of "hellhole" was well deserved. Bedi's approach was, in her typical fashion, hands-on. She visited the prisoners. She talked to them and learned of

the horrible living conditions they endured at the hands of callous and cruel guards. She also learned that the drug trade was alive and well inside the prison.

One of her first official acts was to maintain a complaint box. Prisoners could lodge complaints about treatment or express concerns on paper. They would then place the paper into a box that was locked until Bedi unlocked it. She personally read these complaints every day and acted upon them. Unethical and illegal power of guards over prisoners dissipated. Prisoners began to believe that they would at least get fair treatment.

As per Bedi's orders, sanitation problems were corrected and proper nutrition was provided. Bedi introduced drug treatment programs and created an atmosphere that encouraged prayer and meditation. Literacy programs were instituted wherein educated prisoners put their skills to good use teaching their fellow prisoners. Legal advocacy by inmates who were lawyers was encouraged. Bedi had trees planted in a central area of the prison to put a tangible expression to the environment she planned to create. Bedi then took a bold step to reinforce the positive behavioral changes resulting from the many programs she had instituted. She began a course in Vipassana, an ancient technique of self-purification, which has experienced a public revival in India after having been all but lost for centuries. Participants spent a rigorous ten days in meditation and prayer, learning to observe themselves. Talking, reading, drinking, smoking, and sexual activity were forbidden during this period of confinement. No one might leave once the course has begun and the periods to eat, rest, and meditate were strictly scheduled. As the course progressed, the participant was brought face-to-face with himself. This reality check has had a positive impact on many of the prisoners. Many prisoners felt the course rehabilitated them as it forced them to look directly and without excuses into their dark sides. More than 1,000 prisoners signed up for the second offering of the course. Today, two courses per month are offered at the prison. Dr. Kiran Bedi's achievements and hard work have not gone unnoticed. She received the Police Medal for Gallantry as well as the Asia Region Award for Work in Prevention of Drug Abuse. In 1994 she was awarded the Ramon Magsasay Award, also known as the Asian Nobel Prize. In 1997, Bedi was the recipient of the

Swiss-German Joseph Beuys Award for Holistic and Innovative Management. With her hard work and strong determination she could prove herself as a successful woman.

KALPANA CHAWLA : Kalpana Chawla was born on March 17, 1961. She was an Indian-American astronaut with NASA. She was one of seven crewmembers killed in the Space Shuttle Columbia disaster.

Kalpana Chawla was born in a family at Karnal (Haryana) in 1961 to Banarasi Lal Chawla and Sanjyothi. She was born in Model Town Karnal. Her interest in flying was inspired by J.R.D. Tata, a pioneering Indian aviator and industrialist. Kalpana has two sisters, Sunit and Deepa, and a brother, Sanjay. As she was the youngest, the family members gave her the nickname "Montu." In 1983, she met and married Jean-Pierre Harrison, a flying instructor and aviation writer. She became a US citizen in 1990.

Education: Chawla completed her earlier schooling at Tagore Public School, Karnal. She earned her Bachelor of Engineering B.E degree in aeronautical engineering from Punjab Engineering College in Chandigarh in 1982. She moved to the United States in 1982 and obtained an M.S. degree in aerospace engineering. Chawla went on to earn a second M.S. degree in 1986 and a Ph.D. degree in aerospace engineering in 1988 from the University of Colorado at Boulder. Later that year she began working NASA as vice-president of Overset Methods, Inc. where she did CFD research on Vertical/Short Takeoff and Landing. Chawla held a Certificated Flight Instructor rating for airplanes, gliders and Commercial Pilot licenses for single and multi-engine airplanes, seaplanes and gliders. She held an FCC and was issued Technician Class Amateur Radio license.

NASA Career: Kalpana Chawla joined the NASA astronaut corps in March 1995 and was selected for her first flight in 1998.

Her first space mission began on November 19, 1997 as part of the six astronaut crew that flew the Space Shuttle Columbia flight STS-87. Chawla was the first Indian-born woman and the second person of Indian origin to fly in space following cosmonaut Sharma who flew in 1984 in a Soviet spacecraft. On her first mission Chawla traveled over 10.4 million miles in 252 orbits of

the earth, logging more than 372 hours in space. During STS-87, she was responsible for deploying the Spartan Satellite which malfunctioned, necessitating a spacewalk by Winston Scott and Takao Doi to capture the satellite. A five month NASA investigation fully exonerated Chawla by identifying errors in software interfaces and the defined procedures of flight crew and ground control.

After the completion of STS-87 post-flight activities, Kalpana was assigned to technical positions in the astronaut office, her performance in which was recognized with a special award from her peers.

In 2000 she was selected for her second flight as part of the crew of STS-107. This mission was repeatedly delayed due to scheduling conflicts and technical problems such as the July 2002 discovery of cracks in the shuttle engine flow liners. On January 16, 2003, Chawla finally returned to space aboard Columbia on the ill-fated STS-107 mission. Chawla's responsibilities included the microgravity experiments, for which the crew conducted nearly 80 experiments studying earth and space science, advanced technology development, and astronaut health and safety.

Chawla's last visit to India was during the 1991-1992 New Year holiday when she and her husband spent time with her family.

Death: Kalpana died in the Space Shuttle Columbia disaster which occurred on February 1, 2003, when the Space Shuttle Columbia disintegrated over Texas during re-entry into the Earth's atmosphere, with the loss of all seven crew members, shortly before it was scheduled to conclude its 28th mission, STS-107.

Posthumously awarded:

- + Congressional Space Medal of Honor
- + NASA Space Flight Medal
- + NASA Distinguished Service Medal

Pratiba Devisingh Patil : Pratiba Devisingh Patil (born 19 December 1934) is the 12th President of the Republic of India and first woman to hold the office. She was sworn in as President of India on 25th July 2007, succeeding Dr. A.P.J. Abdul Kalam. She is a member of the Indian National Congress (INC), was nominated by the ruling United and Indian Left. She won the presidential election held on 19 July 2007 defeating her nearest

rival Bhairon Singh Shekhawat.

Early Life: Pratibha Patil was born in Nadhaon village of Jalgaon District, Maharashtra.

She received her early education from RR Vidyalaya, Jalgaon and later obtained her master's degree in Political Science and Economics from the Mooljee Jaitha College in Jalgaon, which was then affiliated with the University of Poona. While in college, she took active part in sports, excelled in table tennis and won several shields at various inter-collegiate tournaments. Even as an MLA, she pursued her studies as a law student. Later, she obtained a law degree from the Government Law College, of the University of Bombay.

Career : Worked on various social activities, especially for the uplift of the poor. Pratibha Patil started her professional career as a practicing lawyer at the Jalgaon District Court.

At the young age of 27 she successfully contested her first election to the Maharashtra State Legislature from the Jalgaon Assembly constituency. Subsequently she was continuously elected four times as MLA from the Edlabad (Muktai Nagar) constituency, until 1985. Patil was a close aide and confidante of the Hippie guru Allen Ginsberg. She used her influence to help Ginsberg avert jail during his visit to India in 1962. Patil was President of the League for Spiritual Enlightenment from 1967-69 and it is believed that she consumed psychedelics with Neem Karoli Baba and Ram Dass. Thereafter she served as a Member of Parliament in the Rajya Sabha from 1985 to 1990 and later elected as a Member of Parliament to the 10th Lok Sabha in the 1991 General Elections from the Amaravati constituency. She enjoys the unique distinction of not having lost a single election that she contested to date.

Patil represented Edlabad constituency in Jalgaon District, Maharashtra as a member of the Maharashtra Legislative Assembly (1962-1985) and was deputy chairwoman of the Rajya Sabha (1986-1988) Member of Parliament from Amravati in the Lok Sabha (1991-1996) and the 24th and the first woman Governor of Rajasthan (2004-2007). Positions held

- + Deputy Minister, Public Health, Prohibition, Tourism, Housing and Parliamentary Affairs, Government of Maharashtra from 1967 to 1972.

- + Cabinet Minister, Social Welfare and traffic policing, Government of Maharashtra from 1972 to 1974,
- + Cabinet Minister, Public Health and Social Welfare, Government of Maharashtra from 1974 to 1975,
- + Cabinet Minister, Prohibition, Rehabilitation and Cultural Affairs, Government of Maharashtra from 1975 to 1976,
- + Cabinet Minister, Urban Development and Housing, Government of Maharashtra from 1982 to 1983, and
- + Cabinet Minister, Civil supplies and Social welfare Government of Maharashtra from 1983 to 1985. While in the Opposition, she also served as the Leader of Opposition in the Legislative Assembly of Maharashtra from July 1979 to February 1980. Sonia Gandhi described her nomination as a "historic occasion" in India's 60th year of independence.

Meira Kumari is an Indian Politician and a five time member of parliament. She was elected unopposed as the first woman speaker of Lok Sabha and served from 2009 to 2014.

+ She is a lawyer and a former diplomat. Prior to being a member of the 15th Lok Sabha. She has been elected earlier to the 8th, 11th, 12th, and 14th Lok Sabha. She served as a cabinet minister in the Ministry of social justice and empowerment of Manmohan Singh's congress led Government (2004-09).

Early life : Meira Kumar was born in Arrah, Bihar to the Former Deputy Prime minister and prominent Dalit Leader, Jagjivan Ram, and a freedom fighter Indrani devi. She completed her M.A and L.L.B at Indraprastha college and Miranda house Delhi university. She also received an honorary doctorate from Banasthali vidyapith in 2010.

Foreign service : In 1970, she joined the Indian foreign service and spent her life in many countries.

Political career : Meira kumar entered electoral politics in 1985 and was elected from Bijnor in U.P.

UNIT - 4 LEGAL ISSUES OF GENDER

1. Describe women's rights. (Or) What are the women's rights in various walks of life.

Ans. Women during the early Vedic period enjoyed equal status with men in all aspects of life Indian women's position in society further deteriorated during the medieval period. During the British Raj many reformers such as Ram Mohan Roy, Ishwar Chandra Vidyasagar fought for the betterment of women.

Women's rights are the rights and entitlements claimed for women and girls of many societies worldwide, and formed the basis to the women's rights movement in the 19th century and feminist movement during the 20th century. In some countries, these rights are institutionalized or supported by law, local custom, and behavior where as in others they may be ignored or suppressed.

1. Right to Privacy: Right to privacy is specifically a human as well as fundamental right of a woman. In International Law, Article 12 of the universal declaration of Human Rights 1948, says "No one shall be subjected to arbitrary interference with her privacy, family, home or correspondence, not to attacks upon her honour and reputation.

Indian Law: In India a right to privacy may be acquired by virtue of a local custom or grant of special permission. The right of privacy does not arise from presumption but is a creation of custom.

2. Right to vote or be elected on constitutional positions: Right to vote for and to be elected on a constitutional position has been declared to be a universal right of all adult citizens of a country, of whatever sex, caste or religion they may be.

Article 21 of the universal declaration of Human Rights 1948 declares: "Everyone has the right to take part in the Government of his country, directly or through freely chosen representatives.

3. Right to form, take part in and conduct associations: Article 20 of the universal declaration of Human Rights 1948 declares that everyone has the right to freedom of peaceful assembly and association. But no one may be compelled to belong to an association.

4. To make complaint or representation to the National Commission for women: Under the National Commission for women Act, 1990, the National commission for women has been constituted.

5. Right to marry: A woman to whatever caste or religion she may belong, has a right to marry on her attaining majority.

Acts: (a) Marriage under the Hindu Marriage Act, 1955. (b) Marriage under the special Marriage Act 1954. (c) Marriage under the Jammu and Kashmir Hindu Marriage Act, 1980.

6. Right to conceive or not or of Abortion: Under the Textual Hindu Law sexual intercourse is not for recreation or enjoyment but for procreation only.

7. Right to Education: Article 13 recognizing the right of every one to education.

8. Human rights: The universal declaration of Human Rights adopted in 1948, enshrines the equal rights of men and women and addressed both equality and equity issues.

2 What are the legal provisions pertaining to gender (Or)

What are the legal provisions for women in the society.

Ans. The constitution has established certain rights for the women to that effect some acts have been came into force to protect their rights showing gender discrimination is not acceptable in the constitutional law.

Constitutional Efforts towards Women Development

+ As per Article-14 the Constitution of India conferred equality to men and women in status and opportunities in political, social, economic area. **+ Article-15** States that any discrimination against citizens on the ground of religion, race, caste, sex etc, is prohibited. **+ Article-16** Provides equality of

opportunities in the matter of public appointments to women in India. **+ Article-39** ensures that the state shall direct all its policies towards securing all its citizens, men and women equally. The right to means of livelihood and equal pay to equal work.

The Hindu Married Women's Separate Maintenance Act, 1946: The Hindu Marriage Disabilities Removal Act, 1947: Nehru wanted to introduce legal changes so that women could be equal to men before law. It was because of Nehru's initiative and determination and a strong law minister, Ambedkar that Hindu code bill was introduced in Parliament. This bill was passed during 1947.

Special Marriage Act, 1954 : The aim of the Special Marriage Act is to provide for special marriages and divorce. This type of Act was passed for the first time in 1872. But the Act of 1954 is wider than that.

The Hindu Marriage Act, 1955: The chief aim of this Act was to amend Hindu marriage and to codify it. The act also describes the rights of the husband and wife.

Judicial Separation Act, 1955: An endeavor has been made to check the number of divorces and time has been given for the establishment of harmonious relations.

Indian divorce Act 1956 : Women have been given two additional grounds to demand divorce.

Hindu Succession Act 1956: According to this Act, all persons are considered to have equal rights in the property irrespective of sex, age or status. The women got right to the use, sale and mortgage of the property received through inheritance.

Hindu Adoption and Maintenance Act 1956: According to this Act, the husband has to take the consent of the wife while adopting a son or daughter. The issueless (Childless) widow has also got rights of adoption.

Suppression of Immoral Traffic in Women and Girls Act, 1956: This Act was amended twice in 1978 and 1986. It prohibits trafficking in women and girls for purpose of prostitution as a means of livelihood.

Medical Termination of Pregnancy 1971: This MTP Act legalizes abortion by a qualified doctor on humanitarian and medical grounds. Maternity leave may be continued with any kind

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of leave. Leave in further continuation of 90 days + 60 days is allowed in case of an illness of the baby when the presence of the mother is necessary. Even in case of MTP a woman can get 6 weeks of leave with pay.

Child Marriage Restrain Act, 1976: This Act increased the age of marriage for girls from 15 to 18 years and for boys from 18 to 21 years.

Parliament Enacted Criminal Law (Amendment) Act 1983: This Act introduces several reforms concerning the punishment for rape, the procedure and the rules of evidence.

Dowry Prohibition (Amendment) Act 1984: This made far-reaching changes in the principal Act so as to make it more effective by increasing the period of imprisonment and the amount of fine of the offence.

Family Courts Law 1984: An Act was passed 1984 for setting up of family courts in the country with a view to promoting reconciliation in and securing speedy settlement of disputes relating to marriage and family affairs and for matters connected therewith.

Commission of Sati Prevention Act 1987: The Commission of Sati (Prevention) Act, 1987 was passed by the Parliament of provide for prevention of Sati and its glorification.

Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994: This Act specifically prohibits the determination of sex of the fetus. The Act provides that no laboratory or center or clinic shall conduct any test including ultrasonography for the purpose of determining the sex of fetus.

The Marriage (Amendment) Act, 2001 : This Act amended the Hindu Marriage Act, Special Marriage Act, Parsi Marriage and Divorce Act, and the code of Criminal Procedure providing for speedy disposal of application for maintenance, the ceiling limit for claiming maintenance has been deleted and a wide discretion has been given to the Magistrate towards appropriate maintenance.

The Protection of Women from Domestic Violence Act, 2005: This Act guaranteed under the Constitution effective protection of women's rights. According to this, the victims of

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violence of any kind are provided immediate and emergent relief. This Act is a landmark law that acts as a deterrent and provides legal resources to the women who are victims of any form of domestic violence. The Protection of Women from Domestic Violence Act came into force on 26 October 2006. The Act covers all forms of physical, sexual, verbal, emotional and economic abuse that can harm, cause injury to endanger the health, safety of life, limb or well being either mental or physical of the aggrieved person.

Compensation to Rape Victims: The Supreme Court in Delhi Domestic Working Women's Forum Vs. Union of India and others writ petition (CRL) No, 362/93 had directed the National Commission for Women to evolve a "Scheme so as to wipe out the tears of unfortunate victims of rape." The Supreme Court observed that having regard to the Directive Principles contained in the Articles 38 (1) of the Constitution, it was necessary to set up Criminal Injuries Compensation Board, as rape victims besides the mental anguish, frequently incur substantial financial loss and in some cases are too traumatized to continue in employment. The court further directed that compensation for victims shall be awarded by the court on conviction of the offender and by the Criminal Injuries Compensation Board whether or not a conviction has taken place. The Board shall take into account pain, suffering and shock as well as loss of earnings due to pregnancy and the expenses of childbirth if this occurs as a result of rape. Accordingly NCW has drafted a scheme titled "Relief to and rehabilitation of Rape Victims". It is proposed to initiate the scheme in the IX Plan. The budgetary requirements for the scheme in the XI Plan are estimated as Rs.250 crores.

National Rural Employment Guarantee act, 2005: reserves one third of the jobs for women. Thus the state enacts several specific and related legislations to protect women against social discrimination, violence and atrocities.

Committees and Commissions towards Women Development : Various committees and commissions have studied the prevailing conditions and recommended to the government measures to be taken up to improve the situation of women.

The National expert Committee on Women Prisoners (1986) : The committee examined the condition of women prisoners in the criminal correctional justice system and made a series of recommendations relating to necessary legislative reforms, prison reforms and reforms of other custodial institutions and rehabilitations of prisoners so far as women prisoners are concerned.

Protection of Human rights act 1993 and the National Human Rights Commission : The protection of human rights received the President's consent on 8.1.1994. It is an Act to provide for constitution of a National Rights Commission, State Human Rights court for better protection of human rights and for matters connected thereto or incidental thereto. It was enacted by the Parliament in the 44th year of the Republic.

Parliamentary Committee on the Empowering of Women: With a view to receiving among other things, dignity and equality for all women in all fields, a Joint Committee of Parliament (JCP) was constituted on 9-4-1997 to look into these aspects. As per rule 331, it shall extend to whole India except the State of Jammu & Kashmir. It investigates and examines all matters relating to the safeguards provided for women under the constitution and other laws.

3) **Explain the Equality of Sexes** (or)
Describe the Equality of Sexes

Ans : Meaning of Gender Equality : Gender equality means that women and men have equal conditions for realizing their full human rights and for contributing to and benefiting from, economic, social, cultural and political development gender equality is therefore the equal valuing by society of the similarities and the differences of men and women, and the roles they play. It is based on women and men being full partners in their home, their community and their society. Gender equality starts with equal valuing of girls and boys.

Gender equality as a basic human rights principle: The universal declaration of human rights (UDHR) adopted by the united nations general assembly in 1948 proclaims that :

Article 1 : All human being are born free and equal

indignity and rights. They are endowed with reasons and conscience and should act towards one another in a spirit of brother hood.

WHY GENDER EQUALITY MATTERS

Although gender inequality is a global issue, it is made worse by poverty and is a key factor in the persistence of poverty. When women and men do not have equal access to resources or equal opportunities to take part in decision making, there are direct economic and social costs. These largely affect women but also have consequences for their children, communities and countries.

"Gender equality is not just about policies." "Its about the quality of life."

Convincing men that they are as likely as women to benefit from gender equality is the strongest argument to get them involved in reaching that goal, experts said at the United Nations.

Accepting equality and rejecting gender stereotypes would help to end discrimination against men seeking jobs typically done by women, increase their participation in family life, and ease the economic burden of supporting their families as more women enter the workforce.

"It has become clear that if we continue to live in a society where gender inequality exists, we all lose, (Martina Vuk, Slovenia's minister for social affairs and equal opportunities)

Gender segregation in the labour market remains a problems for both men from and women said panelists form several countries.

NEED AND IMPORTANCE OF GENDER EQUALITY

Gender equality is achieved when people are able to access and enjoy the same rewards, resources and opportunities regardless of whether they are women or men. Gender equality is important not only because it is 'fair' and 'the right thing to do', it is also important to the bottom line of a business and productivity of our nation. We know that both man and woman are equally valuable to society. Society could not function without the roles that men perform or without the roles that women perform. For the upliftment of the society, nation and human beings and irrespective of these there are lots of reasons for which gender

equality is needed and important. It has become widely understood that promoting gender equality is an essential component of an effective economic and human development strategy. For example, World bank (2003) reports:

"There is now a shared understanding within the development community that development policies and actions that fail to take gender inequality into account and fail to address disparities between males and females will law limited effectiveness and serious cost implications."

Here are so many reasons for which gender equality is needed and important for developing an egalitarian society these could be described as:

1. Human Development Man and woman both are the non - material resources which could play an effective role in any country for its development. Arab Human Development (2002) also said that the low empowerment of woman is one of the factors that have seriously hampered human development. Therefore gender equality is needed for human development and for this equal job opportunities should be provided to women.

2. To attract top talent A work place is equally appealing for women and men. Any organization which provides equal access to both could attract talent pool and will make progress irrespective of those where equal access has not been given. As woman are increasingly more highly educated than men, a workplace that is not attractive to women risks losing the best talent to competitors.

3. For Economic Development Gender equality has positive effects in all spheres of society. When man and women will be able to get equal access especially in employment it will tend to increase economic development of the country as the opportunity increases, more people who were formerly not working will be induce to participate in the employment and hence that majority of the new entrants in the work force leads to economic development . In the Australian context, the Grattan Institute has argued that removing disparities for women to enter the workforce should be an economic reform priority.

4. To improve National productivity and competitiveness The world Economic Forum has found a strong correlation between Country's productivity, competitiveness and gender equality. It is stated that ".....empowering women means a more efficient use of a nation's human talent andreducing gender inequality enhances productivity and economic growth."

5. For optimum utilization of Natural resources Every nation has its natural resources in bulk. For the development of any nation its natural resource should be fully utilized and it be possible only and only when both men and women will have equal access to use the resources. Because the optimum utilization of resources will be possible only when majority of human resources will enter in the labour market.

6. To Access the resources Inequality can impact on every aspect of one's life. It has been found that women have limited access to key agriculture resources such as land and new technologies. Increasing women ownership of land or access to fertilizers can result in significant gains in food production and reduce levels of hunger.

7. To maintain the dignity of Human beings In spite of being men or women we all are human beings. Psychologically we all feel satisfied, if get equal treatment in all spheres of life. Both men and women feel worthless if don't get the opportunity to work. If we look back, traditionally, women remain busy with house hold chores, they were not allowed to go outside the home and earn, that make them feel as worthless and psychologically dissatisfied. So to maintain the dignity every individual should be given similar opportunity to work.

4. Narrate the division of labour in education write the division of labour with special refers to (a) Home (b) School (c) Society (d) Work place (Or) Expalin the following aspects with reference to women's (a) Home (b) School (c) Society (d) Work place.

Women should be given due importance in the field of education. They should be entrusted with special task to get positive results. By doing so, we are not showing gender discrimination.

Entrusting the responsibilities at home: Women play three important roles at home (a) As a wife and mother she extends her services to the family. (b) Depends mostly on the earnings of the husband to run the family (c) Settles all the problems in the family and takes care of the children.

Education division of labour of women at home is as follows: + Educating the children + helping the husband in the matters related to the education of their children + Concentrating on the language abilities of the children when they are too young + making the children read at home + helping in educational activities and motivates them to acquire knowledge.

School women education and division of labour : The following are the important aspects of women education and division of labour in the school.

+ Admitting their children in the school + Talking to the teachers about the progress of their children + Undertaking the responsibilities of the Mother + Assessing the progress of their children from time to time. + See that the children should attend the school regularly. + Attending the PTA meetings at school + Participating in the extra curricular activities in the school + Participating volunterly in the school development programmes.

Society - Women Education and division of labour Women education and division of Labour will influence the society in the following ways + Helping the society in molding different sets of people + Making the children know the professional skills + Enabling the neighbours to help the community + Knowing the knowledge of latest professional skills and encouraging them + concentrating on different professions where in they could do some thing.

UNIT - 5 GENDER AND EDUCATION

1. **What are the Educational provisions specially meant for Girls education.**

Ans. The girls education in our country did not develop as expected recognising the importance of girls education both the central and state governments have introduced the following schemas for its development.

1. Sarva Siksha Abhiyan (SSA) 2000 : The Sarva Siksha Abhiyan was launched in the year 2000. This scheme seeks to bridge Gender Inequality by giving due emphasis on promoting education of girl child in the society and to afford them social justice, security and equity at par with the boy child. Under this scheme, the National programme of Nutritional support to Primary Education (Mid - day Meal scheme) and National programme for Education of Girls at elementary level (NPEGEL) were implemented to provide additional support to education of girls at the elementary level. The programme motivates girls who are not attending school with the support of the community.

2. District Primary Education Programme (DPEP) (1994) : The Government of India launched the District Primary Education Programme in 1994 in 271 districts of 18 States. The programme has been started in low female literacy states and districts.

3. Kasturba Gandhi Balika Vidyalaya (KGBV) : Kasturba Gandhi Balika Vidyalaya reaches out to girls living in hard to reach small scattered habitations that live at a considerable distance from the nearest schools. This programme is designed to ensure access and quality education to girls through the provision of 750 residential schools at upper - primary level.

4. Operation Black Board : The scheme of operation black board started in 1987 - 88 to provide basic minimum facilities in Elementary Schools, has now been into Sarvasiksha Abhiyan.

5. Sabala : In order to enhance the nutritional and economic status of adolescent girls, the Government of India launched a new programme, Rajiv Gandhi Scheme for

EMPowerment of Adolescent Girls – SABLLA. Around 92 Lakh to 1.15 crore adolescent girls of 11 to 18 years per annum are expected to be covered under the scheme during the 11th plan.

Measures to promote Women's Education Various measures have been suggested by the 'National Committee on Women's Education' for the improvement of girls' education.

- i) Providing school facilities, opening of new schools, bringing schools within easy reach of the children, starting girls' section in boys' schools, condensed course for adult women etc.
- ii) **Improving the existing schools** : Appointment of more qualified and adequate staff including a large number of women teachers; school mothers in mixed schools provision of better building and educational equipment and along with it a wide choice of subjects;
- iii) **Making education free** : Granting concession in the form of scholarships to poor and meritorious girl students;
- iv) Effective enforcement of compulsory education and creation of social climate among the village community to enroll all girls of school going age;
- v) **Educating public opinion** : Teacher – parent co-operation, Education of adult women;
- vi) **Providing other convenience and inducement**. Such as adjustment of school timings and vacation to suit local needs and conditions, free mid-day meals, free medical and health facilities for the school children, establishment of crèches etc;
- vii) **Female inspecting officer** : Brining education under the charge of women as far as possible both in regard to teaching as well as inspection and administration.
- viii) **Shift system** : Where co-education is not acceptable, an alternative is to start separate shifts for boys and girls in the same school building, so as to avoid duplication of buildings and equipments.
- ix) **Guidance service** : In order to make the education of girls more purpose and practical effective guidance services should be provided in all schools as possible;
- x) Appointment of school mothers in mixed schools;
- xi) Establishment of nursery and pre-primary schools;

- xii) Public Co-education Direct co-operation of the public should be encouraged in the following fields :
 - a) Establishing private schools;
 - b) Putting up school buildings;
2. **What are the Emerging trends in the field of girls education and also explain the reservations aspect of it ?**

Ans. The Government of India is committed to wringing about basic change in the status of women through education. It believes that empowerment of women is a critical pre – condition for their participation in the education process the Major schemes/ programmes for empowerment of women are as follows.

1. Mahila Samakhya, (Education for Women's Equality), an effective process – oriented women's education and empowerment programme targeting poor, socially disadvantaged women is now operational in 9 states. Mahila Samakhya –meaning education for women' equality – was launched in 1989 by the Government of India in the states of Uttar Pradesh, Gujarat and Kamataka.

Women's collectives of the Mahila Samakhya Programme address several gender issues, including violence against women. It run a number of innovative non-formal education programmes for women and adolescent girls. Mahila Samakhya (MS) MS addresses traditional gender imbalances in educational access and achievement. This involves enabling women (especially from socially and economically disadvantaged and marginalized groups) to address and deal with problems of isolation and lack of self-confidence, oppressive social customs and struggle for survival, all of which inhibit their empowerment. Today, Mahila Samakhya is active in 12,000, villages, over 60 districts in 9 states including Bihar, where UNICEF and Mahila Samakhya have been partners for a long time.

The guiding principle of the programme is the centrality of education in empowering women to achieve basic equality. It strives to make women aware, empowered, capable and self-reliant. Mahila Samakhya has been particularly successful in targeting out-of-school girls by working with the community to create learning opportunities in alternative centres, residential camps and early childhood development centres.

The programme has been supported by State government, UNICEF, World Bank and others.

2. National Programme for Education of Girls at Elementary Level (NPEGEL) : The NPEGEL under the existing scheme of Sarva Shiksha Abhiyan (SSA) provides additional components for education of girls underprivileged/disadvantaged at the elementary level. The scheme is being implemented in Educationally Backward Blocks (EBBs) where the level of rural female literacy is less than the national average and the gender gap is above the national average, as well as in blocks of districts that have at least 5 percent SC/ST population and where SC/ST female literacy is below 10 percent based on 1991.

3. Kasturbha Gadhi Vidyalaya : Under the scheme of Kasturbha Gandhi Balika Vidyalaya, 750 residential schools are being set up in difficult areas with boarding facilities at elementary level for girls belonging predominately to the SC, ST, OBC and minorities. The scheme would be applicable only in those identified Educationally backward blocks (EBBs) where, as per census data 2001, the rural female literacy is below the national average. Among these blocks, schools, may be set up in areas with concentration of tribal population, with low female literacy and/or a large number of girls out of school.

4. Condensed courses of Education for Women : It provides education to adolescent girls/women who are school dropouts or did not have opportunity of joining formal education system to pass primary/ middle/metric level examination and helps to develop their skills. During the X Plan 1840 Condensed Courses were sanctioned for 46275 beneficiaries. In the XI Plan, curricula of all courses are to be enlarged to include component of life skills, social skills and negotiating skills. Schematic pattern of the scheme is to be revised.

5. Adult Literacy Schemes of the National Literacy Mission has been implemented in nearly all the districts of the country. Special measures have been initiated to improve female literacy in low female literacy districts (45) through focused interventions by Zilla Sakshrata Samities, Nongovernmental organizations, women volunteer teachers and Panchayati Raj functionaries. Emphasis is also being laid on provision of lifelong

learning opportunities, imparting vocational skills and improving income generation of Neo-Literates through the continuing Education Programme, which is being implemented in 272 districts.

6. Mid day Meal programme : The scheme has been welcomed as it positively impacts nutritional levels and school participation of girls and children belonging to poor and Marginalized sections. Access to education is easier for boys than girls, for upper caste than for scheduled caste and scheduled tribe, and for the upper and middle classes than the poor.

Reservations : As per the article 21 (A) of the constitution, Girls have fundamental right to get education. Because of that some special facilities have been provided for them. As a part of that the Government created reservations in the education Institutions, Legislatures, Jobs etc. There are some residential schools specially ment for girls.

3. How is the Gender as an influencing factor in course choices. (Or)
In what way the Gender Influences in course choices.

Ans. Courses of Studies for Women : Educationalist differ in prescribing the courses of studies for boys and girls. Mudaliar Commission opined, "Any education opened to men should be opened to women." There are others who opposed the idea. They say, girls are different from boys in their physical, temperamental and mental growth, so there is the need of separate curriculum.

The "National Council for Women's Education" appointed under the chairmanship of Hans Mehta to find out the need of separate courses for girls and to suggest courses of studies for them. The 'National Council for Women's Education' and the 'National Committee of women's Education' suggested that there should be identical curriculum for boys and girls at the primary stage, with the provision of introducing subjects like music, paintings, sewing, needle work, simple hand work, and cooking (in the last two years of the primary stage) to make the courses more suitable for girls. All these together with a special emphasis on Domestic Science should always be the distinctive features of girls' education in India right up to the end of the high school

course. Literature, History, Geography and Elementary Science together with Elementary Mathematics should, of course, be included in their syllabus in order to extend their intellectual horizon and to equip them with the fundamentals of modern knowledge.

At the middle school stage and specially at the secondary stage, there is need for separate curriculum for boys and girls. This however does not imply a totally different courses of studies, but indicates merely an improvement of the existing courses, either by suitable changes within them or by inclusion of subjects more useful for girls. Steps should be taken to provide a number of electives so that girls may choose subjects according to their individual tests and aptitudes and in keeping with career wish to take up in later life. There should be separate subjects such as home science, hygiene, needle work, singing, fine arts, painting, dancing, music etc. The diversification at this stage should also include some pre-vocational education which would help girls to choose such career as that of a gramsevika, a social worker, a mid-wife, a health visitor, a nurse, a craft teacher etc.

In higher education subjects should not be compulsory for women. The above motioned subjects should be there in a bit modified form so that the girls may choose the subjects according to their interest and ability. Besides, a girl, by the time she reaches college, especially in the new system of multipurpose schools, should know enough both from home and school about the essentials of domestic science and her three years in college should be devoted to specialisation of some form of career. It is therefore essential that she should not be forced to study domestic science with her other subjects but that domestic science should be a choice. However, there is great need for the simplification of the existing courses at the primary and middle stages. This aspect of the problem should, therefore, be thoroughly examined in the light of the general consideration suggested in the report.

Women's education should primarily be at equipping them properly with all that modern knowledge may give for realising intelligently their national ideal of motherhood. Their education must be so devised as may instil into them, in the first place, as a good housewife, regard for consequent loyalty to their national ideals of purity, simplicity, self-sacrifice, motherly tenderness and love, untiring patience and contentment. Secondly, it should

develop their intellectual faculties so that they may tackle the various problems connected with their domestic and social life. Thirdly, their education becomes a necessity for their livelihood.

Thus Gender is an influence factor in course choices. A part from the different courses specially run for girls the girls are opting some courses where in the boys will be given due importance. This is because of the advancement in the community as well as the ideas of girls. The parents are also supporting and encouraging the girls for such courses.

Finally we can come to a conclusion that Gender influences in the selection of courses for girls.

4. Discuss the women empowerment through girls education. What is its need. How is it concerned with National development.

Women Empowerment : Women empowerment is the ability to direct and control one's own life.

In other words, empowerment of women means equipping women to be economically Independent, Self-reliant, have a positive self-esteem to enable them to face any difficult situation, and make them capable of participating in developmental activities.

According to D.B.Rao "Empowerment is a moving state; It is a continuum that varies in degree of power. It is relative ... one can move from an extreme state of absolute lack of power to the other extreme of having absolute power.

Indications of Empowerment : Empowerment is a complex issue with varying interpretations in a different societal, National and Cultural contexts.

At the level of the Individual woman and her household, empowerment is : + Self - confidence and self esteem + involvement of women in Non-traditional tasks + Existence of women organizations + Awareness of her social and political rights

Need for women Empowerment : + Improvements in attitude to women's role in the household and community + Increasing women's participation in household decisions + Enhancing perceptions of women contribution to household Income and family welfare. + The ultimate level of equality and empowerment, a balance of power between women and men in a sharing approach.

Role of Education In women empowerment :
Education makes the women empowered personally, Socially, culturally and economically.

Personal Empowerment: Education is a prominent component for personal empowerment of a woman. Education women have acquired self-confidence, self esteem, boldness and independence.

Social Empowerment: Education makes woman pillars of the society. Educated women know the rights and their duties in the society.

Economic Empowerment: Higher education lays foundation for the economic development of women.

Cultural Empowerment: Education also changes the life style of women throughout their life.

Technological Empowerment: Educational women are various seekers of knowledge and information. The information technology is a powerful tool to help women in this search.

Strategies for women empowerment: + Educated professional women about their legitimate rights, so that they become articulate and possibly active. + Encourage educational institutions to take up programmes to enhance women's status. + Caution the mass media about the ways in which woman are publicised. + Educate parents and elders on the importance and value of the domestic work done by women.

Programmes and Schemes for Women Empowerment:

National level: + Integrated Rural Development Project (IRDP). + Employment Assurance Scheme (EAS). + DWACRA + PMRY

State Level: + Integrated child development scheme (ICDS). + IRDP + WILL + Indira Mahila Yojana (IMY).

Development of nation is directly linked to the empowerment of women.

Women Empowerment is key to National development: MS Otiko D.Jaba has stated that any society that wants to develop must empower women to enable them make meaningful and positive contribution towards the overall development efforts.

Women's empowerment and economic development are closely related.