U.G.C. Sponsored National Seminar
On
‘Equitable Society with Equal Opportunities’
(Proceedings)
2nd & 3rd October, 2013

CHIEF EDITOR
Principal – Dr. Ratnaprabha N. Rajmane

GUEST EDITOR
Professor Vibhuti Patel
HOD, Department of Economics
SNDT University

ORGANIZING SECRETARY
Ms. Sabiha More

CO-EDITOR
Dr. Sunayana Kadle

EDITORIAL BOARD
Dr. Judy Grace Andrews
Ms. Vaishali Dhaware
Ms. Priti Chandorkar
Dr. Frances Vaidya
Ms. Yogita Mandole

Organized by
Gandhi Shikshan Bhavan’s
Smt. Surajba College of Education
Juhu Road (North), Mumbai – 400049, MAHARASHTRA
In the context of our country today, it has become routine to hear and read about instances of growing intolerance, communal violence, atrocities on the weaker populations and an upward cut throat competition in which value-based beliefs, practices and habits have been thrown to the winds.

Amidst such an atmosphere, a two-day, UGC sponsored, Inter Disciplinary National Seminar, titled “Equitable Society with Equal Opportunities” was organized by Gandhi Shikshan Bhavan’s and ICBE conducted Smt. Surajba College of Education. It came as a refreshing breath of fresh, fragrant air.

Supported by the In-house patrons and eminent luminaries from the field of education in the National Advisory Board, the Director, Principal Dr. Ratnaprabha Rajmane, the organizing Secretary Prof. Sabiha More and their entire team set an example of efficient organization and their entire team set an example of efficient organization solidarity for a just cause.

The keynote address by Dr. Rajan Welukar, Vice-Chancellor of the Mumbai University was very inspiring, laced with examples and anecdotes from his personal life. The different aspects of the topic of the seminar – the expert talk, presentation of the case studies, the panel discussions and the group discussions – right upto the solutions suggested were brought to the fore after some thought provoking introspective cherishing.

It was an eye-opener to try and understand the challenges faced by the stake-holders of equitable society, the educators and social activists brought to the fore the difficulties faced by the law enforcers in a multi cultural society like ours, the economic and social factors that play havoc with implementation of the most basic civil rights, leading to insurmountable hurdles in the development of a nation. The experiences shared by the social activist Medha Patkar revealed the hurdles the faced in bringing about social justice to the displaced people. On the valedictory address Shri Krishna Kumar – Ex Chairman of the NCERT, referred to the fact that education itself creates an unequal society. He stated we as educators must take up the challenge of creating equal opportunity in an unequal society. Quoting some quantitative facts he stated that marks are being used as a weapon to camouflage the inequality in education. Referring to gender biases he stated that our culture itself is the biggest hurdle in the minimizing inequalities.

The event the first of its kind on a National level was well attended. It provided food for thought in terms of developing freedom of thought for which barriers are raised by religion, prejudices and hatred. The seminar motivated the teaching fraternity to understand their own and the role of education for providing social justice and equalizing opportunities to create a just society.
I am immensely happy that last 44 years, G.S.B’s Smt.Surajba College of Education (Conducted by I.C.B.E.) is providing noble service in teacher education and plays a key role in shaping future teachers. Gandhi Shikshan Bhavan is a teacher education institute with a difference. The curriculum for B.Ed. course is designed and transacted in a dynamic manner here.

The college has taken a bold initiative to organize a National seminar on Equitable society with Equal opportunities to disseminate, assimilate and to understand the concept of Equity and Equal opportunities in the society. Equality of educational opportunities promotes socio-economic mobility and better future economic outcomes. Education pattern in free India was reformed taking into consideration that all are equal and education for all, still we are not able to provide equal opportunity to all. Education has been privatized and the rich were availed of education by paying more money, but in contrast the poor were deprived of basic education due to lack of money.

In order to address the diverse yet interconnected issues of equality and opportunity given in society in a coherent manner, society needs an understanding of the type of society, its citizen’s wants and what it should do to foster such a society. An “Equal Opportunity Society” delivers individuals and communities to make choices about, and take responsibility for their goals and provides them with the ability to achieve those goals. Equal opportunity is concerned with expanding the options for people to choose and pursue the life plans they have reason to value.

The implementation of an equal opportunities policy means no less favorable treatment of any person on the grounds of race, gender, ethnic background, sexual orientation, disability or age. The importance of equality is simply to ensure that all people have the same rights as each other person, that no person with any difference, no person with any disability, no race, no sex, any man woman or child would be treated any different to any other man woman or child, in any country. It’s important to have such a society because it keeps the balance of people who may have been successful at something but simply hadn’t enough money and opportunity to study the subject in equal relation to those that were rich or financially stable enough to do so.
The poor people can also do the same things as rich people which means more success for the country as a whole and not just to the individual; this is one of the most important reasons for this kind of equality. Equality in any country does not give everyone the same right, although it should, it is true, that it is about being given the chance to make your life better but anyone who can’t do that is given no real chances or help to make their life better, that’s not really equality then, is it?

Equality real, true equality would be that everyone would be given the opportunity to better themselves and their life’s and help when its needed but this is not the case and there will always be people that society pretends don’t exist, don’t want to help, judge and leave ‘out in the cold. We live in the greatest country in the world, bar none. More people are attempting to get into our country because of this freedom of opportunity than any other country in the world. This is because of our free enterprise system that allows anyone with the desire to work at any job or become anything they want to work to attain.

Equality does not mean this will be handed to them at the pleasure of the Government, only that each individual can create and reap the rewards of their creation, without Government interference.

The idea of having this seminar was to have sincere deliberation on how and why should society be equal? What efforts need to be made in such a way that the entire social set has stronger base.

Principal
Dr. Ratnaprabha. N.Rajmane
FOREWORD

India is a democratic country, the largest and the biggest in the entire universe. With a 1.3 billion as its population we need to really be vigilant, magnanimous and fair to all the people that stay in the periphery of the nation. The Indian Constitution also as per the articles 15, 16, 17, 38 and 48, guarantee that the State shall not discriminate between persons on account of their religion or region and caste or class. The Preamble of the Constitution also assures equality to all the citizens. It means that our Constitution is committed to the principle of equality and accepted it as an article of faith.

It is in tune with this spirit of the constitution the Education Commission has observed thus: “One of the important social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition.”

So we at GSB’s Smt Surajba College of Education, decided to have a National seminar EQUITABLE SOCIETY WITH EQUAL OPPORTUNITIES. We had four sub themes which dealt with different aspects of equality, like religion, society, media, law and education. We want all the members to participate in this process of promoting equality in the society. The seminar was received well by the fraternity and we had 120 participants from various disciplines.

We are very proud to print the seminar proceedings from our end. We also promise to make more such endeavor, time and again to make society think and rethink about the issue.

Sabiha More
Organizing Secretary
ACKNOWLEDGEMENTS

We are extremely thankful to the Hon. Vice – Chancellor, University of Mumbai of Mumbai, Dr. Rajan Welukar to have accepted our invitation to deliver the Inaugural address and express his sincere interest in the outcomes of the deliberations.

We also take this opportunity to express our deepest and heartfelt gratitude to Dr. Krishna Kumar Ex. NCERT Director, who was kind enough to come from Delhi for our Valedictory.

We also thank from the bottom of our heart Medhatai Patkar who in spite of being extremely busy was able to be amongst us and guide us as to how equity would be made a reality.

All the Resource persons have enriched the seminar and made the Seminar a grand success. We are deeply indebted to them for their views which generated a positive learning environment.

We particularly wish to express our gratitude to heads of the institutions who deputed their faculty members for the seminar.

The Participation from Principals of schools and colleges, teacher Educators and teachers of different colleges and schools was commendable. We thank each one of them for their paper presentation participation and contribution and for understanding how for a successful democracy EQUITY is an essential feature.

We thank our Financial Supporter ONGC, Indian Overseas Bank and Milton Plastics for their support.

Last but not the least’ we are indebted to the University Grants Commission for Sponsoring the National Seminar on “EQUITABLE SOCIETY WITH EQUAL OPPORTUNITIES”.

Principal and Faculty
GSB’s
Smt. Surajba College of Education
# CONTENTS

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Title of the Paper</th>
<th>Author</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Front Page</td>
<td>Chief Editor</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>Managerial Desk…………</td>
<td>Smt. Asha Damle</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>Preface</td>
<td>Dr. Ratnaprabha N. Rajmane</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>Foreword</td>
<td>Smt. Sabiha S. More</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>Acknowledgment</td>
<td>Principal and Faculty</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>Seminar Report</td>
<td>Faculty-Smt. Surajba College of Education</td>
<td></td>
</tr>
</tbody>
</table>

Theme 1: The Role of School in Providing Equal Opportunities in Education

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Title Name</th>
<th>Author</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Role of School in Giving Equal Opportunities</td>
<td>Mrs. Kavita H. Karkare</td>
<td>1 – 4</td>
</tr>
<tr>
<td>2</td>
<td>Reaching to Out-of-School Working Children by Developing Special Schools with Special Curriculum for Promoting Educational Equality Among Them</td>
<td>Mr. Amit Mishal</td>
<td>5 – 7</td>
</tr>
<tr>
<td>3</td>
<td>The Role of School in Providing Equal Opportunities in Education</td>
<td>Dr. Dnyaneshwar J. Bhamare</td>
<td>8 – 10</td>
</tr>
<tr>
<td>4</td>
<td>The Role of School in Providing Equal Opportunities in Education</td>
<td>Mrs Priti S. Chandorkar</td>
<td>11 – 13</td>
</tr>
<tr>
<td>5</td>
<td>Making Inclusive Education a Reality</td>
<td>Dr. Sunayana . Kadle</td>
<td>14 – 18</td>
</tr>
<tr>
<td>6</td>
<td>School: A Centre of Providing Equal Opportunities in Education</td>
<td>Dr. Ramma Bhoslay/ Mrs. S.S. Paithankar</td>
<td>19 – 21</td>
</tr>
</tbody>
</table>

7 समान संधी पुरिकिथात शाहतील पठकांची पृमिका कूं. शुभोत्ती विजय होले | 22 – 24 |

<table>
<thead>
<tr>
<th></th>
<th>The Role of School in Providing Equal Opportunities in Education School for all and all in School Neighbourhood School</th>
<th>Mrs. Vaishali Dhaware</th>
<th>29 – 32</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>Providing an Equitable Education and Equal Opportunities through Curriculum Transformation</td>
<td>Dr. Judy Grace Andrews</td>
<td>33 – 36</td>
</tr>
<tr>
<td>99</td>
<td>समानता-राष्ट्रीय आचाररत्नाना विभागाने समान संधी देश्यासाठी शाळा समर्थ</td>
<td>डॉ. नीलमा अरविंद मोरे</td>
<td>३७ – ४०</td>
</tr>
</tbody>
</table>

**Theme 2: Role of Enforcement Agencies in Equalizing Opportunities**

<table>
<thead>
<tr>
<th></th>
<th>Role of Enforcing Agencies in Inclusive Education</th>
<th>Mrs. Yogita Mandole</th>
<th>41– 44</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>समान संधी बायत प्रोत्साहन देश्याच संस्थाची</td>
<td>डॉ. जयमी जिंकारे</td>
<td>४५ – ५०</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Are we Transforming the Policies into Practices – A Human Rights Query</th>
<th>Ms. Kalpana Chavan Mr.Bijoy K. Thomas</th>
<th>51 – 56</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>Study of the Role of Asha Kiran Charitable Trust (N.G.O.) in Imparting Quality Education to the Street Children Keeping in Mind to Give Equal Opportunities for Education</td>
<td>Dr. Ratnaprabha N. Rajmane</td>
<td>57 – 61</td>
</tr>
</tbody>
</table>

**Theme 3: Equity and Inclusion in MULTI Ethnic MULTY Cultural Society**

<table>
<thead>
<tr>
<th></th>
<th>Multicultural Education – An Awaiting ERA</th>
<th>Aarti Tejas Badiyani</th>
<th>62 – 64</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>Decision Making Ability of the Parents of the Students – Teachers of Gandhi Shikshan Bhavan</td>
<td>Dr. Frances K. Vaidya</td>
<td>65 – 69</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>चैली-पुल्ल समानता’ मूल्यविविधीत्वा जागीर-जागूतीत्वा अभ्यास</th>
<th>डॉ. बी. जी. खाडे</th>
<th>७० – ७९</th>
</tr>
</thead>
<tbody>
<tr>
<td>१८</td>
<td>माध्यमिक शाळेतील विवाही व विवाही नवीनीत्वा जीवनाची संवाददायक विश्लेषण संवादितीत्व अभ्यास</td>
<td>प्र. सी. ढिवळक प्रकृत सुभेदार</td>
<td>७२ – ७४</td>
</tr>
<tr>
<td>No.</td>
<td>Title</td>
<td>Author</td>
<td>Pages</td>
</tr>
<tr>
<td>-----</td>
<td>----------------------------------------------------------------------</td>
<td>-------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>20</td>
<td>Status of Women in Islam – An Overview</td>
<td>Dr. Lubna Mansuri</td>
<td>75 – 78</td>
</tr>
<tr>
<td>21</td>
<td>Education and India Society: Women Oriented Perspective</td>
<td>K. Sheeba</td>
<td>79 – 81</td>
</tr>
<tr>
<td>22</td>
<td>Challenges of Equalization of Opportunities in Indian Diasporas</td>
<td>Mrs. Sabiha More</td>
<td>82 – 86</td>
</tr>
<tr>
<td>23</td>
<td>Challenges Faced by Indian Schools for Equity Education</td>
<td>T. Komalavalli</td>
<td>87 – 89</td>
</tr>
<tr>
<td>24</td>
<td>Socio – Legal Issues of Differently Abled Persons of India</td>
<td>Chetna P. Bhadange</td>
<td>90 – 93</td>
</tr>
<tr>
<td>25</td>
<td>Challenges for Equalization of Opportunities in Indian Diaspora the Present Scenario</td>
<td>Dr. Sharmila Ghuge</td>
<td>94 – 97</td>
</tr>
<tr>
<td>26</td>
<td>Equal Opportunities for Small Entrepreneurs in a Globalised World?</td>
<td>Ashfaque karim</td>
<td>98 – 100</td>
</tr>
<tr>
<td>27</td>
<td>Equalizing Opportunities: The SELF HELP GROUP</td>
<td>Parveen Khan</td>
<td>101 – 104</td>
</tr>
<tr>
<td>28</td>
<td>Equalization of Educational Opportunities for Women in Higher Education</td>
<td>Dr. Vibhuti Patel</td>
<td>105 – 110</td>
</tr>
</tbody>
</table>
GSB’s Smt Surajba College of Education
Conducted by ICBE
JUHU (North), Mumbai: 400 049
Report of the UGC Sponsored National Seminar
On 2nd and 3rd October 2013
Equitable Society with Equal Opportunity

Smt. Surajba College of Education, Juhu organised a two day UGC Sponsored Inter Disciplinary National Seminar on 2nd and 3rd of October 2013 at the college premises. The idea of having this seminar was to have sincere deliberation on how and why should society be equal? What efforts need to be made in such a way that the entire social set has stronger base. Enough cementing, perfect levelling, right amount of sloping, artistic mosaic so that when the monument of democracy is build it remains strong, shockproof, durable and long lasting ensuring that any storm, tsunami, cyclone, hurricane can be faced without a single crack in the facade of the building of democracy.

1st Day: 2nd October

1st session began by Sarvadharma Prarthana, a customary of Gandhi Shikshan Bhavan for last 49 years. It also recited song “Ye Wqat Kee Aawaaz Hai” followed by a minute of silence in the memory of Late VajuBhai Patel the fonder and the former president of Indian Council of Basic education. Vajubhais life was Gandhi Shikshan Bhavan, he would have been very happy to see a seminar of this scale organized in the Institution.

Every good thing begins by invoking the Almighty through prayers and seeking blessing. Sarvadharma prathana was recited to bring about the feeling of unity, oneness and secularism.

Lighting of the lamp is considered to be very auspicious in Indian culture and following the traditions transmitted to us by our ancestors, the dignitaries from the management Shri Jyotibhai Desai former president ICBE, Ex vice chancellor Vedchi Vidyapeeth, Gujarat, President Lataben Karim ICBE, Ex-president and former principal Dr. Kamalben Patankar, Secretary of ICBE (Smt.)Asha Damle , (Smt.) Nipurben Mitra, Dr. (Smt.) Ratnaprabha Rajmane Principal Smt. Surajba college of Education.

The Inaugural address on EQUITY INCLUSION and OPPORTUNITY: A society we want to live in..... be delivered by PROF GAUTAM GAWALI Professor & Head Department of Applied Psychology, Chairperson, BOS-Psychology Hon. Director, ICSSR, Western Regional Centre, Coordinator, Mahatma Gandhi Peace Centre University of Mumbai. In his address Prof. Gawali stressed upon the need of equality in society. He very strongly stressed that people may not be equal but opportunities can be made equal to them so that the by product of the processes could remain equal more or less for everybody, he precisely quoted that why should a packaging department have creative person because it is a monotonous job even a mentally challenged person can do the job with ease, thus by bringing equality. He said that how gender bias can lead to inequality in society. He
also touched upon the issues of religious equality which was need of the hour, for all of us. In the end he said that deliberations like this would sure lead to more equal, just and humane society.

The next session was taken by Prof. Shefali Pandya, HOD Department of Education she spoke about why there is inequality in the educational opportunities provided to learners at different levels. She said that, there are various reasons for inequality in education namely social, psychological, economical, and political and to certain extend personal also. The present era talks about meritocracy which means merit is the base of all educational opportunities which in turns creates inequality. She also said that why meritocracy proposes a system where people are rewarded based on their efforts but the indifference in the effort also leads to inequality in society. So, meritocracy basically leads to unequal society. She also talked about merit which includes a desirable trait of the individual to perform at a certain given situation. That merit can be enhanced by certain extraneous that may not be equal.

The next session was taken by Prof. Vibhuti Patel, HOD Department of Economics, SNDT University. She talked about the economic aspect of equity in which she said that how economics leads to inequality. She said that poor people send their daughters to municipal school and son to private school because of economics. She also said that, globalization has post new problems of women in labour market because women being a weaker sex are less competent to fight in the employment market. She also talked about how the economics of home leads to inequality because if the cattle is looked after by women mulched by women, tended by women but when it comes to selling of the milk the money goes to the men and this happens in the 70 % of the women in India.

Shri Jyotibhai Desai, Former Vice Chancellor of Vedichi Vidyapeeth, Gujarat University and Former President ICBE, was the next speaker. He spoke on Equity and Equitable Opportunities in Society”. His talk focussed on what Vedichi Vidyapeeth did, to bring about equity in society. He focussed on the importance of Gandhian philosophy and the need to implement it in our day to day lives. He emphasized how his university took care of integrating Gandhian principles into practice, how they made students actually plant trees, catered to craft centred education and taught them the dignity of labour. He said that the curriculum must also stress on the importance of earn while you learn and learn while you earn so that the child becomes independent and develops the spirit of self confidence in themselves.

After that we had Smt.Sonal Shukla who is a director of NGO Vacha, she is working in this area to improve the social, economic status of young girls called kishori’s. She said in her address that how little efforts can change the mindset of the entire nation. She gave an example stating that a song ‘Milake Chalo Bhai Milake Chalo’ can be reworded as ‘Milake Chaloji Milake Chaloji’ which automatically includes women in it. She also talked about the Universal declaration of Human rights 1948 which gives equal rights to everybody including women. She also talked about a ‘SEDAW movement’ adopted in 1979 by the UN General assembly against discrimination of Women. Basically she mentioned SEDAW because it talks about principle of equality of men and women in legal system, establishing turbulence to ensure the effective production of women and elimination of all acts of discrimination.
She very vehemently said that, unless the society becomes more open and accept equality, violation of human rights in gender prospective cannot be eliminated.

Then we had a very active Human right activists and journalist amongst us Smt. Teesta Setalvad, she spoke about the legal aspect of equity in which she mentioned that Article 14 of the Indian constitution already states that state shall not deny any person equity before law, but in reality that article is violated day in and day out. Article 15 of the constitution of India, secures the citizen from every sort of discrimination by state but in reality many citizens do not get this security. In spite of all the laws being in place we still see that people are not treated equal sometimes under the name of religion, caste, creed, raise, language, sex etc. She narrated her personal experiences of how she had to fight in order to secure the justice to Naroda Partia incident, Godhra incident where riots had taken place. She also emphasized that you had to fight against the system at times even alone to secure equality and justice to people.

The last session of the first day i.e. 2nd October, ended with the Technical session which was divided in to three groups and themes were following

1. The role of School in providing equal opportunities in education
2. Role of enforcement agency in equalizing opportunities
3. Equity and inclusion in multi ethnic multi cultural society
4. Challenges for equalization of opportunities in Indian Diaspora
5. Economics of equalizing opportunities in developing nation

In all there were 30 papers. We had decided that we would do the deliberation in each group and send the ides to the UGC as an outcome of this seminar. The first group which was talking about challenges for equalization of opportunity came out with the following suggestion.

The first group which talked about challenges for equalization of opportunity came out with the following suggestion.

1. The reason for non equalization are illiteracy, diversity of culture and religion, vested interest of the politicians, faulty government policies and too much of population. It also came out with the idea that there are certain areas where equalization of opportunity is required. They are Gender, Disability, Rural Urban divide, Income divide, health divide and education divide. The group also deliberated that how economic independence is necessary for equalization of opportunities and for that the corporate Jaminadari should be removed and more liberal policies should be made for everyone to grow financially. The group talked about role of voluntary agencies in equalizing opportunity. The following discussions took place.

The second group talked about role of enforcement agencies in equalizing opportunity. The following discussions took place:-

1. A neighbourhood schools should created, one examination agency should be responsible.
2. School should be non discriminative and secular
3. Parent should be included for equity.
4. Research should be done and proper training and support should be given for equalizing opportunity.
5. Mode of teaching should be multi cultural and multi religious.
6. RTE is a great equalizer

The third group discussed about the role of schools providing equal opportunities. The group discussed how inclusive education can be made reality. How reaching out to out of the school children will help, how school is a miniature society which can provide innumerable opportunities through the schools in order to create equality.

2nd Day: 3rd October

On third of October, our session began with the addressing of the Hon. Vice chancellor of Mumbai University, Dr. Rajan Welukar, in his short but very valuable speech he focussed on values which he said is more important today because of the materialistic world men has also become materialistic. In the pursuit of money he has forgotten the right direction; he has forgotten the difference between Pragati and Vikas. He specially mentioned that if we want to bring about change in society and insure equality and justice then we must take inspiration from people like Medhatai Patkar. He said that it is teachers who are going to be the medium and tool of change. He also emphasized that we have forgotten social responsibility in the race of I, Me, and Myself and try to think about us focussing society as whole.

The next speaker was Smt. Medhatai Patkar who was here to talk about how equity is denied to many, to please a few. In a city like Mumbai 52% people do not enjoy basic amenities like food, access to clean water, clean home. How 10% of the Mumbaikar’s enjoy the 80% of the water of Mumbai. She also talked about denial of school to Adivasi Children and reluctances of the government to provide recognition to her school Jivan Shala which does far better work then the government school. Tai also insisted that everything is been taken over by corporate being commercialized how will they survive in the same context she was very happy to know that our college of education run under ICBE is one of the institutes which does not allow corporatization of the education and this college is run by teachers and only teachers. She urged the youths to be equal partners in the working of government.

The unique feature of our seminar was we have invited Jesttha Nagrik Sangha 10members Devnar Chembur. We have given equal opportunity to express their thoughts and felicities them with coconut. Based on the interactions with the school students about Gandhiji, a book entitled ‘My Life is My Message” directed by Dr. Smt. Kamal Patankar (ex-principal of Smt. Surajba College of Education) and edited and compiled by Prin. Dr. R.N.Rajmane, Dr. S.J. Kadle was released by Social activist Smt. Medha Patkar on this occasion.

The next speaker was Dr. Vasundhara Mohan. She said that women excel in every field but they are not given the rights. Further they are not even given right to come in the world as they are killed before birth. She emphasized that every citizen is equal but there is
inequality and discrimination. She also said that in a country like India where media plays very important role but not giving proper projection towards the problems faced by Indian Women. While concluding her talk she said women should be accepted in the society with equal rights. This society cannot be called democratic till women are given their rights at least their basic rights and for that women should fight for their rights to bring the change in the society.

The valedictory speaker was Dr. Krishna Kumar, former NCERT chairman. He paid tribute to the founder of the institution Late Shri. Vajubhai Desai. He appreciated Sir, for following the footsteps of Gandhi as he pays homage to this great Gandhian. He said that his duty was to summarize the objectives of the seminar, since we were already made aware of the various aspects of the seminar. His thought provoking speech made us aware of the importance of bringing the past situation in the light of the present. The concrete example he stated was ‘inequality’. He said that we have become so immune to it from childhood. He made us aware of the inequality prevalent in the society and the clear distinction between the have and have not’s. He strongly emphasized the role of education and the importance of teachers as being transformative agents. Education according to him must reproduce; it should help to reduce poverty. Through very vivid, vital and concrete examples he made teachers realise the importance of bringing out equality through the subjects they teach. He made teachers realise the importance of bringing out change in the society and the political situation as a whole.

He also spoke about the lacuna in the Indian constitution which on one hand tries to promote equality and on the other hand the same constitution acquits the law breakers. He listed the different areas where inequality exist beginning right from home and how gendering is then taken to the classrooms and throughout life. Through his beautiful analogies he made us alert of the importance of bringing equality for the progress of the nation.

During the feedback session, Smt. Kalpana Chauhan, Assistant Professor, St. Xaviers institute of Education said that she thoroughly enjoyed each and every session and congratulated the principal for having organised such a beautiful seminar. The participants she commented are from various areas of education and she was blessed to be a part of this as she going back with a lot of enrichment.

Ms. Deeba Khan a teacher of Hansraj Morarji School Mumbai. applauded the success of the seminar and felt she was going back fulfilled and with a rich experience.

This seminar was a huge success. It made one and all aware of the arenas where inequality exists and the ways to provide equal opportunities so that we can have an equitable society.
One of the stark realities of human society is inequality or what the sociologists call social stratification. It has been existing in some form or other in all societies. In India, inequality of educational opportunities is a reality that has been existing for generations. In the traditional caste system, education was the prerogative of the upper castes. The British policy of providing English education to the elite resulted in direct neglect of mass education. The British policy, therefore, accentuated the inequality of educational opportunities imposed by the traditional caste system. In India, inequality of educational opportunities has been inherited from our past generations. After independence, we adopted a Constitution. The Preamble of the Indian Constitution emphasizes equality of status and of opportunity. Article 14 of the Indian Constitution provides for equality before law. Article 15 provides: The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them. It also provides that the State can make special provisions for the advancement of women, children, SC and ST. In spite of all this, inequality still exists.

1. Need /Importance of Equalization of Educational Opportunities

The Education Commission (1964-66) has observed: “One of the important social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man cultivate all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and human society by which the exploitation of the weak will be minimized.” This observation of Kothari Commission indicates the need or importance of equalization of educational opportunities as follows:

1. It is needed for the establishment of an egalitarian society.
2. It is needed for the success of democracy.
3. It is needed to ensure social and economic development of our country.
4. It is needed to identify the talents in various fields.
5. It is needed to develop human resources and to meet the man power needs of our country.
6. It is needed to promote social justice.
7. It is needed to minimize the educational gap between the privileged and the underprivileged.

2. Causes of Inequality in Respect of Educational Opportunities

A large number of factors are responsible for inequality in respect of educational opportunities. Some of the notable causes of inequality are as follows:

1. Absence of a National system of Education: At present, our education system has not been nationalized. Both public and private agencies are at work in the area of school education and higher
education. Absence of a national system of education is the greatest obstacle in the way of equality of education opportunities.

2. **Regional Imbalance:** There are regional imbalances in educational opportunities in different States, different districts and blocks. There are areas where facilities for higher education are not available. Even there are areas having no facility for elementary education. In some areas primary schools exist, but they are incomplete. In these areas boys and girls do not get equal opportunity for education.

3. **Poverty of parents:** Poverty of parents is a major cause of inequality of educational opportunities. Children from poor families fail to attend educational institutions where education/training is expensive. Children from affluent families get all facilities which they need – text books, work books, dress and everything which poor children do not get.

4. **Differential Standard of Educational Institutions:** Children from poor families receive education in substandard institutions which are not properly equipped with teachers, teaching aids and apparatus. Usually urban schools and colleges are of better standard than rural schools and colleges. Differences in the standard of educational institutions ultimately cause inequality in the standard of student.

5. **Differences in the Home Environment:** Inequality also arises from differences in the home environment of children. In most cases parents are illiterate and their children are first generation learners. These children do not get the needed encouragement, help and academic support from parents. On the contrary children from educated families get all the support and encouragement from their parents for their education this causes inequality among children.

6. **Gender Disparity:** Another cause of educational inequality is the wide disparity between the education of boys and girls at all stages and in all areas of education. Usually parents value more and take care of education of their sons, while the girl child in the family is neglected. The curriculum is also not suited to the needs and problems of the girls. In many cases expectation of parents and teachers for their sons and daughters also vary. Teachers expectation and parents expectation are reflected in children’s performance.

7. **Disparity between the Advantaged and the Disadvantaged:** Disparity between the upper class and the lower class of the society has always been a crucial issue. In the sphere of education also disparity exists between the advantaged community or the upper class and the disadvantaged community or the lower class. Educational expansion and other educational measures are found mostly in advantaged communities and are meant for upper class children. The disadvantaged groups, particularly the SC and ST are deprived of all developmental programmers. Even in some cases such children do not have the opportunities for minimum education – elementary education.

### 3. Measures to be Taken for Equalization of Educational Opportunities

In order to ensure equalization of educational opportunities certain measures should be taken with immediate effect. These measures may be specific to the stages of education and some measures may be based on the needs and status of disadvantaged group, disabled children, and girls.

1. **Primary Education:** Primary education should seek to satisfy the basic universal needs of all men without any discrimination of any kind what so ever. There should not be any differentiation of curricula at this stage. Equality of educational opportunities at the primary stage requires provision of free, compulsory and universal education for all children without any discrimination.

2. **Secondary Education:** Individual differences among boys and girls are not more prominent at the secondary stage than at any other stage. Thus at the secondary stage diversified curricula should be introduced to career to the needs, interests and capabilities of students.
3. **Higher Professional Education:** at the stage of higher education and professional education emphasis should be placed on individual capacity or merit and maintenance of quality and standard.

4. **Compensatory Education:** Disadvantaged children have an unstimulating environment. They attend primary schools without prerequisite learning which are necessary for successful completion of primary education. They later experience failure and drop-out from school. In order to equalize educational opportunities compensatory education should be provided to them.

5. **Fair and Just Admission:** In order to equalize educational opportunities admission in education institutions should be based on merit.

6. **Common School System:** Equalisation of educational opportunity necessitates adoption of a common school system – both at the primary and secondary stages. It will be a system-
   (a) Which will be open to all children without any discrimination,
   (b) Where admission will be based on talent,
   (c) Which will maintain adequate facilities and reasonably good standards,
   (d) Where no tuition fee will be charged and which will meet the needs and aspirations of the middle and lower classes.

7. **National System of Education:** Nationalisation of education system is an important step to equalize educational opportunities. There should be only one agency in the country to spread and control education. No private agency should be allowed to function in the field of education. Uniform educational facilities can only be provided in a national system of education.

8. **Minimizing Regional Imbalances:** The disparity in respect of educational facilities in urban and rural schools should be minimized. Sufficient number of schools should also be set up in rural areas so that the children of rural areas are not deprived of educational privileges. In addition to this, educational standards in urban and rural school should be uniform. Adequate facilities – trained and competent teachers, teaching aids and apparatus, building and furniture should be provided to rural schools to improve their standards.

9. **Adequate Attention to Education of Girls:** It is necessary to give adequate attention to the education of girls at all stages. It is needless to point out the importance of girls education for purpose of ensuring national development, social justice and healthy family life.

10. **Education of the Handicapped:** Special provision should be made for the education of handicapped children. It should not be a question for mercy for them. Handicapped children have the right to education like any other normal children.

11. **Education of the Disadvantaged Group:** It is necessary to pay special attention to the education of SC and ST children. Along with expansion of educational programme measures should be taken for the social and economic development of disadvantaged communities. Hostel facilities, provision of scholarships, special coaching classes, reservation of seats in schools, colleges, universities, professional and technical institutions preparation of bilingual text books and appointment of tribal teachers are some of the measures which are required for their education.

12. **Free Education and Scholarships:** All education should be tuition free. To provide free and universal primary education for the age-group 6-14 is a constitutional obligation. Most of the states have already abolished tuition fees at the primary stage. In Kerala, Tamil Nadu and West Bengal lower secondary education has been made tuition free. The provision of free education should be extended to Secondary and university levels for needy and deserving students. Free student ship, free text books and writing materials should be made available to poor and meritorious students to ensure equality to educational opportunities for them.
The programme of scholarship in higher education is extremely important. The existing programme should further be developed on the following lines:

(a) Number and amount of scholarships and other students’ aid should be increased.
(b) Simplification of procedure and reducing the delay for awarding scholarships.
(c) Improving the methods of selection.
(d) Introducing large number of loan – scholarships
(e) Introducing additional number of scholarships for girls.

**Correspondence Education:** Correspondence courses can go a long way in equalizing educational opportunities. They can make education cheaper and will be convenient for those who cannot attend regular courses.

**Provisions Made in NPE (1986)**

1. The national police education (1986) calls for providing equality of educational opportunities to all, not only in terms of access but also in the conditions for success.
2. Special attention will be given to participation of women in general, vocational, technical and professional education.
3. Special emphasis will be given on the education of SC and ST children at all stages and all levels, in all areas and dimensions.
4. For education of SC and ST children incentives should be given to them at all stages of education.
5. Adequate facilities should be provided in unserved – rural, hilly, remote and inaccessible areas.
6. Minority communities should be allowed to set up and administer their own educational institutions.
7. Education of handicapped children should receive due attention. Wherever feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others. Special schools with hostel facilities should be provided at district headquarters for the severely handicapped children. The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence.

**REFERENCES**

Reaching to Out-of-School Working Children by Developing Special Schools with Special Curriculum for Promoting Educational Equality Among them

Amit H. Mishal
Asst. Prof.
Oriental College of Education

INTRODUCTION

Education is the all-round development of each individual. Education should be extended all the Young including school children, out of school youth, street children, incarcerated children, children of incarcerated parents, drug addicted children, delinquent youth displaced children. The definition of ‘out-of-school’ encompasses a wide range of realities and refers to children who: Do not have access to a school in their community; Do not enroll despite the availability of a school; Enroll but do not attend school; Drop out of the education system. Income poverty, poor health and nutrition, disability, gender, ethnicity, child labor, migration, geographical disadvantages, cultural factors and situations of fragility and conflict contribute to limiting access to school and excluding children from a proper education. Out-of-school children remain a high priority especially the most vulnerable and marginalized from education systems.

Despite recent progress, it has become increasingly difficult to reach children who have remained excluded and marginalized from education systems. Reasons include: Current policies and strategies that are focused on reducing the number of out-of-school children are sometimes inadequate; available resources are not always used in an effective way. All these Out-of-school children face additional disadvantages and require additional expenses that are not always budgeted for in national education plans and programs. Reaching out-of-school children cannot be done by simply constructing more schools, distributing more books, or training new teachers but instead school systems should be strengthened with a special focus on reaching the out-of-school children. We recognize the need to strengthen school systems to include the most marginalized and hardest-to-reach children and overcome the barriers that prevent them from attending, staying, and finishing school. More over early school leaving is an urgent and serious problem, both for individuals and society as a whole. Among the out of school includes majority of street children in India with little or no education. The education of street children in India is very poor and often non-existent. Millions of children across our country are forced to work, often in hazardous and low-waged jobs, to help support themselves and their families. Unequal distribution of resources, low family incomes and unemployment of parents and guardians means that many families depend on their children's earnings to survive. Most working children cannot afford the time to attend regular schooling. Because these girls and boys do not have access to education, they become trapped in low-skilled, low income jobs, which further push them into the vicious cycle of intergenerational poverty.

Educational inequality has become one of the most important political and social issues in the globe. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and human society by
which the exploitation of the weak will be minimized. “Equality of educational opportunities is needed for the establishment of egalitarian society based on social equality and justice; as it contributes to the search for talents among all the people of a nation and is essential to ensure rapid advancement of a nation. Educated and enlightened people alone can ensure a meaningful democracy. Education is of great help in establishing equality and ensuring social justice no doubt. But the system of education itself can add to the existing inequalities, or at least perpetuate the same. Educational inequality is the disparity that certain students experience in their education as compared to other students. A lot of novel ideas, efforts are being made throughout the country to urge parents to send their children to school, spreading the message of school enrollment to “educate children”, to build widespread awareness on school enrollment.

It is heard that Together with the Government of Bangladesh, UNICEF runs a project called Basic Education for Hard to Reach Urban Working Children (BEHTRUWC). The Hard to reach project establishes learning centres in urban areas that have large populations of working to work on either side of their classes. Employing the “earn-and-learn” approach ensures that children continue to make enough money to support their families while fulfilling their right to an education. Children between the ages of 10 and 14, who are not attending any other educational institution and are working at least seven hours a week, are eligible for enrollment in the Hard to Reach centres. Social workers go door to door to speak with parents and employers about the importance of education. Every child spends two and a half hours a day, six days a week, at a learning centre. During this time, working children get some respite from their hazardous occupations in an enjoyable environment. They learn basic literacy and numeracy skills and gain knowledge on life skills, healthcare, their rights, ways of identifying hazardous work and other issues relevant to their situation. The hours at the learning centre are regarded as a first step in discouraging working children from engaging in full-time, risky and exploitative occupations and encouraging them to seek safer alternatives and pursue their educations. This programme contributes to national efforts to eliminate the worst forms of child labour in Bangladesh.

Generally it is found that in spite of various efforts made by the government, still education is unable to reach each and every person in the country and throughout the globe. Among these out of school youth, form the large percentage who fail to receive literacy. All these out of school youth have many reasons for the difficulty to receive education as they being poor, have to earn for their poor family, they have lack of motivation, support, guidance, poverty, unemployment in family etc. Hence for mainstreaming such out of school children/youth into normal school we need to plan such an special need based workeducation earn while you Learn curriculum based on Gandhi’s philosophy which could be treated equivalent to the state boards/central Board. While framing/developing a curriculum for out of school youth it should be planned giving more weightage to vocational courses with life skill& value education much significance. The curriculum should include basically Languages (Mother Tongue/Other Language/English) but more concentration should be for development and assessment of communication skills & conversational skills-oral Skills/narration skill/speaking skills, listening skills, reading Skills, basic writing skills, translation Skill etc. In case of social studies- basic history/geography, civics/political science/economics. Basic general Science, home science & environmental Science, etc. can form a part of the curriculum. Basic mathematics i.e. arithmetic, day to day life related mathematics be included in their curriculum. Physical Education should be included where exercises, meditation, yoga, etc. should form the part of the curriculum. Creative Art Education should also be included. Moreover basic computer literacy including computer typing; typewriter typing should also form a part of the curriculum.

Maximum weightage should be given to vocational courses and its training as the child is promoted to level 5. Here on basis of Earn while you learn principle the students will be paid wages for it. Savings account can also be opened for them where they can save their wages and gain
knowledge of bank transactions. Enrolment of student should be allowed at any age only total 10 years of the schooling should be made necessary. More ever there are no standards instead levels for them Level 1-Level 10. At any age they can be made to join Level 1. Registration should be valid for many years. As the complete the each level credit points can be given for them for each vocational course i.e. level 5 onwards. Following vocational courses can form the major part of the curriculum. Courses related to repairing of electrical appliances, wiring, bakery products, food preservation, agriculture, horticulture, green house, animal husbandry/livestock farming (apiculture, sericulture, pisciculture, poultry farming etc.,) batik work, Dye, screen printing, hand embroidery stitching with sewing, machines and its repairing, dolls & soft toys making, milk and milk products, preparation of soaps& detergents, incense stick preparation, tanning, jewellery designing, pottery, mushroom cultivation, packaging, gardening for decoration, preparation of name plates & badges, wall-painting, preparation of decorative articles from wastes, biogas plant, plumbing, croche work, knitting, household laundry, cookery, book binding, beautification (hair cutting, hair style, hair dye etc.) Clay mould work, cane & bamboo work, vermiculture, carpentry, nursery techniques, flower arrangement, etc. per semester 2 vocational courses with practical training as per the age level of the children.

CONCLUSION

Education is the all-round development of each individual Education should be extended all the Young including school children, out of school youth, street children, incarcerated children, children of incarcerated parents, drug addicted children, delinquent youth displaced children. In this article an attempt has been made of discussing about a thought of developing of special schools with special curriculum to reach out-of-school working children for promoting educational equality among them i.e. mainstreaming the out-of-school children.

REFERENCES

The Role of School in Providing Equal Opportunities in Education

Dr. Dnyaneshwar J. Bhamare  
Asst. Professor,  
Seva Sadan’s College of Education.

INTRODUCTION

Equality is not only core factor of Indian constitution but also aim of our nation. Aim of Nation and Aim of Education both should be parallel. For implementation of ‘Equality’ we should provide equal opportunities of education to the backward and under privileged classes, i.e., all sections of population.

Education can play important role for equal opportunities. What is the concept of equal opportunities in education? Which are the factors responsible for inequality? What should be the role of school in providing equal opportunities? These incorporated in this paper.

CONCEPT – ‘EQUAL OPPORTUNITIES IN EDUCATION’

Equal opportunity in education means that no one in the nation should be denied of education and that those who have similar ability and aptitudes should have opportunity to get suitable education to prosper in their life.

Factors responsible for inequalities

- Differences in educational standards of school and colleges.
- The chronic poverty from which majority of people are suffering, is not enabling them to avail of the equalization of educational opportunity provided to them.
- Imbalances of educational development in different parts of the country.
- Differences in home environments.
- Wide disparities between the education of boys and girls.
- Non uniform standards in educational institutions.
- Sex differences in education.
- Traditional – closed – social – stratification based on caste system.
- Low cultural background of home.
- Economical disparities

ROLE OF SCHOOL PROVIDING EQUAL OPPORTUNITIES IN EDUCATION

Equalization of educational opportunity should be taken as means providing suitable education for all in accordance with their interests, abilities and aptitudes & non-detail of educational provision to any one who possess special aptitudes and interests in any kind of educational field. School is main & responsible centre to provide this type education.

School can provide this education in the following ways –

...
• School should make students aware about adequate number of scholarship for educationally and socially backward students.
• School should provide free hostel facilities for the backwards sections of the people.
• To supply books, stationary and uniform to weaker sections.
• Organization of reliable and egalitarian method of selection for admission process.
• Government of Maharashtra made a policy for tribal students “Savitribai Phule Yojana” pertaining to transport facilities in rural areas. School can make students aware about this policy.
• School can do proper study of educational development of different parts of the Country.
• Proper implementation of mid-day meals programme.
• School should pay special attention to children coming from the under privileged families by providing them day-study centre.
• School should adopt deliberate policies of equalization opportunities by the State and Central Government.
• Women education should be encouraged at all stages from primary to higher education.
• To create favourable atmosphere for compulsory education to all weaker section students.
• While framing the courses of study for girls we have to take special care of their unique life responsibilities and local demands. Accordingly the curriculum should be modified.
• Awareness of ‘Right to Education’ to all students.
• The children of scheduled and tribal people should be trained in some handicraft or practical skills.
• To promote minority class for competitive examination, much more efforts are needed in this direction.
• Eg. In 1993 UGC authorized 21 universities 32 colleges for running classes. School can do effort in this way also.
• Teachers should have morality & good character, he should not be partial.
• Brilliant students should be given some amount purchasing important learning materials.
• To organize curriculum, text book & learning material in their own language (eg. Aadivasi).
• To promote co-operative, collaborative, inclusive education & co-education in educational institutions.
• Create democratic environment in the school.
• Inculcation of equality through co-curricular activities.
CONCLUSION

To establish an egalitarian society school can play important role. School can provided equal opportunity to students through Govt. policies, national goals, attitude & personality of teachers, curriculum, co-curricular activities. Establishment of equality also creates national integration, harmony peace among the people. The equality of educational opportunity will extend the search of talent among the people of nation.

REFERENCES

5. Constitution of India
The Role of School in Providing Equal Opportunities in Education

Priti Chandolkar
Asst. Prof.
Smt. Surajba college of education

INTRODUCTION

“There is nothing more unequal than the equal treatment of unequal people.”

— Thomas Jefferson

The concept of equal educational opportunity should extend to all children, including those identified as gifted, and provisions should be made to enable each child to reach his/her highest potential. Equal educational opportunity does not mean providing the same education for every child but providing the opportunities through which every child can maximize his or her individual potential. True equality is providing equal opportunity to benefit from education according to ability. To use the same methods and materials for all children is not providing equal educational opportunity. Setting expectations too high may frustrate some students and create an environment for failure. The same is true of a student with high ability who will not reach his/her potential if required to perform at exactly the same level as all other students.

The national curriculum sets out three key principles that are essential for developing an inclusive curriculum, and ensuring that equal opportunities are met:

- Setting suitable learning challenges
- Responding to pupils’ diverse learning needs
- Overcoming potential barriers to learning and assessment for individuals and groups of pupils.

Equal opportunities issues should be seen as inter-related and as applying to all aspects of our school life. This should be kept in mind when reading the points outlined below, which cover the main areas.

1. Religion
2. Culture, Class and Race
3. Gender
4. Sexuality
5. Special Educational Needs

THE SCHOOL AND PROMOTING DIVERSITY

The school can promote diversity by way of:

- policy statements
- codes of conduct
- training of staff
- climate building
- tackling complaints speedily, fairly and in confidence.

**SETTING SUITABLE LEARNING CHALLENGES**

This involves teachers planning lessons and teaching in a way that takes into consideration the abilities and needs of the class, and enables children to achieve the learning objectives through a variety of approaches. High expectations of all children’s learning, differentiation and targeted work for individual children will be a feature of this approach.

**RESPONDING TO PUPILS’ DIVERSE NEEDS**

The key to maintaining high expectations of children’s learning is to get to know the children well, and focus upon what it is that they can do. Some children will need extra support if they are struggling with their learning, and others might need to have extension activities. Differentiation will be essential to support children’s learning. This might take the form of differentiated input from the teacher, differentiated tasks set for the children, use of a variety of resources to support children’s needs, support from others in the class – including other children or different expectations in terms of outcome.

**OVERCOMING POTENTIAL BARRIERS TO LEARNING AND ASSESSMENT FOR INDIVIDUALS AND GROUPS OF PUPILS**

To overcome potential barriers teachers will, for example, have to take into consideration the following specific needs of children, and how these might affect children’s approaches to learning:

- SEN (e.g. Asperger Syndrome, Dyslexia, Dyspraxia, Attention Deficit Hyperactive Disorder (ADHD), general learning difficulties etc)
- difficulties with communication, language and literacy
- behaviour difficulties
- physical impairment
- emotional difficulties
- English as an additional language (EAL)
- race and ethnicity
- religious belief
- gender issues
- social background
- ability.

Teachers will also need to be aware of what children bring to their learning, from home and their prior experiences. They need to ensure that children from different cultures, with different religions and worldviews, have full access to the curriculum. They need to ensure that their cultures are reflected in the classroom environment, and that no child is inhibited in their learning because of gender.

Consideration of the following issues might assist the teacher in planning for an inclusive curriculum, and ensuring equal opportunities for all:

- Employing multi-sensory teaching and learning approaches (visual, auditory, kinesthetic, tactile).
Adapting the classroom to suit the needs of individuals: sitting a child with ADHD away from distractions; having quiet work areas for those who need it; sitting a child with visual impairment where they can clearly see the interactive whiteboard; having necessary resources available for children; ensuring wheelchair access, where appropriate.

Planning an accessible curriculum for all (are learning objectives achievable for all? Is the work relevant, contextualized and meaningful to the children? Is work effectively differentiated so that all children can achieve their potential?).

Differentiating - adapting resources to support learning: large print on written resources for children with visual impairment; visual clues and bilingual texts to support tasks for children with EAL; clear routines and timetables for the day for children with Asperger Syndrome; books and resources to support and motivate both genders; extension activities for gifted and talented children.

Giving consideration for the emotional well-being of children (remember that teachers are in the business of educating the ‘whole’ child, and a happy and motivated child will achieve more in the classroom).

Managing disabilities (find out what the nature of the disability is. What are the child’s specific needs likely to be? How might you support or facilitate the child’s learning?).

In conclusion, equal opportunities, and inclusive practice in the classroom involves careful planning, by all professionals concerned, to ensure effective learning opportunities for all children.

TACKLING INEQUALITY IN THE SCHOOL

Head Office should be contacted where a member/group of members is/are of the view that discriminatory practices may exist in their school.

(a) Negotiate an agreement with the management/management authority guaranteeing the discontinuation of such discriminatory practices and the promotion of equality of opportunity within the school;

(b) Request an Equality Officer of the Office of the Director of Equality Investigations to investigate a complaint either by way of mediation or investigation;

(c) Seek the advice of the Equality Authority as to whether or not the practices in operation in a particular school constitute a breach of the legislation.

REFERENCES

1. Education and Democratic India- S.R. Sharma
2. Rural Sociology A.R. Desai
Inclusion is a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education. It involves changes and modifications in content, approaches, structures and strategies, with a common vision which covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children. (UNESCO, 2005:13)

Some groups of children are particularly at risk of not attending or completing school, such as children from poorer families, those in remote rural communities, girls, children infected or affected by HIV and AIDS, children undertaking paid or domestic labour, children from ethnic or other minority groups, children in countries affected by conflict and children with disabilities. Greater equity and inclusion in education are therefore now a priority.

Equity and inclusion involve policies, planning, institutional structures, capacity, partnerships and coordination to achieve the right of all children to an education in their locality, in regular provision alongside their peers, within an accessible, safe, secure and child-friendly learning environment, where diversity is acknowledged and responded to, and every effort is made to reduce barriers to participation and learning.

The education system in India has compromised on many levels. We no longer see the child as priority. We have become very conscious of the need to educate our children but it is hardly academic motivation, which generates this interest but rather an economic motivation. Education is largely seen as the route to white collar jobs and this is due to our present education system, which has moulded generations to the thinking that all worth is measured in terms of money. Very often the knowledge of the English language becomes the measure of this worth. So, Inclusive education in India, needs must contend with the present system of education, which is provided under the Integrated Education Program for children with mild disabilities in a regular school and the special school for the more severely disabled child under the Ministry of Social Justice and Empowerment implemented through State Governments and NGO’s.

Programmes launched in the recent past have been able to make only a limited impact in terms of increasing the participation of children with disabilities in formal education. This situation needs to change in the near future, and a focused effort is required. Keeping in mind the large number of children whose needs must be addressed and the limited resources available, the best option is to promote inclusive education.

Baquer and Sharma (1997) have pointed out that:...separate special education systems lead to social segregation and isolation of the disabled, thus creating separate worlds for them in adult life. Inclusive education has the potential to lay the foundation of a more inclusive society where being “different” is accepted, respected and valued. The school is the first opportunity to start this desirable and yet difficult process. It is difficult because it is wrought with fears and apprehensions on the part of parents, teachers, and other children.
Teachers play a very important role in the education of the students with learning disabilities. It is the teacher who needs to have a proper attitude towards the concept of inclusion. Teachers’ attitudes toward their current student population with special needs dramatically affect the success and effectiveness of their instruction.

A research study was conducted in order to find the attitude of General Education teachers regarding their willingness to include children with learning Disabilities in their classroom to determine attitudes toward the disabilities.

INTRODUCTION AND NEED

Learning disability refers to significant learning problems in an academic area. It describes a group of disorders characterized by inadequate development of specific academic, language, and speech skills. Types of learning disabilities include reading disability (dyslexia), mathematics disability (dyscalculia) and writing disability (dysgraphia).

Children with a learning disability have trouble performing specific types of skills or completing tasks if left to figure things out by themselves or if taught in conventional ways. Individuals with learning disabilities can face unique challenges that are often pervasive throughout the lifespan.

In the past few years, focus on children with disabilities has resulted in greater awareness and increased sensitivity towards these children. The launch of the District Primary Education Programme (DPEP) in 1994 provided further impetus to existing efforts. The Equal Opportunities and Rights of Persons with Disabilities Act 1995 was comprehensive breakthrough legislation that provided for education and economic rehabilitation of people with disabilities. It states that free education for children with disabilities up to the age of 18 years must be provided in an appropriate environment. The government has recently launched the Sarva Shiksha Abhiyan (SSA). This proposes to implement ‘universalization of elementary education’ (UEE) in a mission mode with a focus on providing quality elementary education to all children in the age group 6–14 years. Inclusive education is an integral component of SSA, and promises to make ‘education for all’ a reality.

Any policy or programme can become successful only if the teachers who are going to implement the programmes and policies are actively involved and take a wholehearted initiative. This is because, the teacher is the backbone of any educational process and plays a very important role in the entire educational process. The teachers attitude towards the programme or a particular philosophy greatly influences the success of the implementation of the programme. Education for All is one of the Millennium Goals and “ALL” includes the children with learning disabilities too. Thus it is necessary to find out the teachers attitude and willingness towards inclusion of students with learning disabilities in the general Classroom.

STATEMENT OF THE PROBLEM

A study of the Attitude of school teachers towards inclusion of students with learning disabilities in the classroom.

Variables of the study:

Dependent variable: Inclusion of the students with learning disabilities

Independent variable: Attitude of the school teachers

Objectives of the Study

1. To determine the attitude of the school teachers towards inclusion of the students with learning disabilities in the general classroom.
2. To compare the attitude of teachers towards inclusion among aided and unaided school teachers

Hypothesis of the Study

Null hypotheses were formulated for the study

There is no significant difference in the attitude of teachers of aided and unaided schools towards inclusion of students with learning disabilities in the general classroom.

Methodology

The descriptive survey method of the comparative type, based on self-reporting by school teachers.

Sample and Sampling Technique

70 school teachers from schools of Mumbai, incidental sampling technique was used.

Tool

Attitude scale to measure the attitude of teachers towards inclusion which had 15 statements in all that assessed the level to which the participants Strongly Agreed, Agreed, Dis Agreed and Strongly Dis agreed, with a statement about the inclusion.

Analysis of the Data

The data collected was analyzed by calculating the percentage of teachers agreeing or disagreeing on each item. For inferential analysis the “t” test of significance of means was used to test the null hypothesis.

Their remarks too were analyzed to study the attitude that may be surfacing. The findings are shown in the following table: (opinions of Strongly agree and Agree as well as Strongly disagree and disagree were clubbed together while calculating the percentage since the purpose was to just check their opinion in general).

The responses to each of the statements in the rating scale were

<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>% Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>It would be academically advantageous for children with learning disabilities to be in the general education setting.</td>
<td>80%</td>
</tr>
<tr>
<td>2</td>
<td>It would be academically advantageous for the children without learning disabilities to have students with learning disabilities in the general education setting.</td>
<td>66%</td>
</tr>
<tr>
<td>3</td>
<td>Children with learning disabilities should be fully included in the general education setting.</td>
<td>60%</td>
</tr>
<tr>
<td>4</td>
<td>Where possible, children with learning disabilities should be included in the general educational setting.</td>
<td>93%</td>
</tr>
<tr>
<td>5</td>
<td>Children with learning disabilities would be socially accepted by the other students in the class.</td>
<td>86%</td>
</tr>
<tr>
<td>6</td>
<td>I would feel confident teaching this student in my classroom.</td>
<td>83%</td>
</tr>
<tr>
<td>7</td>
<td>I would be able to adapt my lessons to meet the needs of this student.</td>
<td>80%</td>
</tr>
</tbody>
</table>
Making Inclusive Education a Reality

<table>
<thead>
<tr>
<th></th>
<th>Statement</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>I would feel confident implementing and meeting the requirements indicated in the student’s Individualized education programmes designed for children with learning disabilities</td>
<td>77%</td>
<td>Agreed</td>
</tr>
<tr>
<td>9</td>
<td>I would have the time to make adaptations, go to IEP meetings, and collaborate with other professionals for these students.</td>
<td>80%</td>
<td>Agreed</td>
</tr>
<tr>
<td>10</td>
<td>I feel confident collaborating with colleagues to provide coherent reaching programs for the children with learning disabilities.</td>
<td>74%</td>
<td>Agreed</td>
</tr>
<tr>
<td>11</td>
<td>I feel confident teaching special children students without a special educator present for such students.</td>
<td>57%</td>
<td>Disagreed</td>
</tr>
<tr>
<td>12</td>
<td>I would participate in training in order to meet the needs of such students.</td>
<td>77%</td>
<td>Agreed</td>
</tr>
<tr>
<td>13</td>
<td>Support and training to meet the needs of these students is available and easily accessible.</td>
<td>48%</td>
<td>Agreed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>52%</td>
<td>Disagreed</td>
</tr>
<tr>
<td>14</td>
<td>Successful integration is dependent on my attitude toward such students.</td>
<td>71%</td>
<td>Agreed</td>
</tr>
<tr>
<td>15</td>
<td>I would have an overall positive attitude including such students in my classroom</td>
<td>86%</td>
<td>Agreed</td>
</tr>
</tbody>
</table>

Results

From the above table, it was observed that teachers have responded as Agreed to almost all the questions asked in the questionnaire. The above results suggest that the general attitude of teachers towards inclusion is favourable. The Questions No 2, related to the opinion whether having a child with learning disability would be advantageous for the other children in the classroom suggests that teachers disagreed to this statement.

The Questions Nos. 11 and 13 related to teaching without special needs teacher and training needs to be given special attention. For Q. No. 11, 57% respondents disagreed that they are confident to teach children with learning disabilities without special needs teacher.

For Q. No. 13, 48% respondents have agreed and 52% have disagreed that support and training is easily available.

Further the “t’ test was used to find whether there was a significant difference in the means of the scores of the teachers of aided and unaided schools.

Findings

1. The attitude of the teachers was found to be favourable towards inclusion of the students with learning disabilities.
2. There was no significant difference in the attitude of the teachers of aided and unaided schools towards inclusion of children with learning disabilities in the general classroom.

Interpretations and Recommendations

The results of the study contribute to an understanding of general education teachers’ attitudes toward the inclusion of children with learning disabilities.

In general, the teachers have a positive attitude towards inclusion, but are not sure whether it is advantageous for the other children without learning disabilities to have such a child in the general classroom setting. This indicates that teachers need to be made aware of the advantages of inclusive
education in general and the various policies and the rationale for inclusion with reference to the social and psychological context.

They also expressed a larger amount of confidence implementing the Individual Education Plans, adapting lessons according to the students’ needs, and collaborating with colleagues to create appropriate programs and accommodations for children with learning disabilities needs.

The teachers felt that they were confident and would be more willing to provide the necessary support that would create a beneficial learning environment for the students.

One important finding is that the teachers felt the need for support and training to meet the needs of these students.

This brings us to a conclusion that teachers have the positive attitude towards inclusion but only attitude is not enough. They need to be provided with necessary skills to handle these children in the classroom. Teachers should be given information about the various policies, programmes and experiments going on around the world with reference to inclusion.

REFERENCES


Websites

‘India’ is the only such country where people having different religions, castes, principles, race, cultures, languages, traditions are living together wholeheartedly. From these arises ‘Unity in Diversity’, which is the special quality of all Indians. It’s the only thread which binds Indians’. Indian constitution has offered everyone to pursue his right to his uniqueness at personal level. Still in social life all are having equal justice, equal human rights. All are equal; nobody is small or big, poor or rich, male or female, superior or inferior in front of Constitution. All are only ‘Indians’. This is an ideal principle and it has united all Indians. ‘But’, this “But” raises a question before us. This, ‘But’ portrays a real picture of India in front of us. There is unity in diversity no doubt, but people from different castes/principles have created their own groups. Which are responsible for today’s political and social trends? There is unity in diversity ‘But’ a gap between superior and inferior, poor and rich, is broadening day by day. Today we see groupism based on caste and principles. Superior –inferior racism, gap between rich and poor is the biggest barrier in the unique creation of Indian society.

According to Article 14 of the constitution it is the fundamental right of equal opportunity, equal justice to all. Though all are equal by the laws. Society is stratified by different hierarchy of castes. Stratification is the major obstacle in mobility of different groups in the society. To overcome this only remedy is ‘Education’. Education develops the child, inculcates values among him. So that he is aware of disadvantages of stratification. One can improve as a responsible citizen. Schools are only agencies to provide education for this. We are going to discuss how schools can provide equal opportunities to all in the present paper.

EQUAL OPPORTUNITY

The concept of equal education opportunity should extend to all children, including those identified as gifted, and provisions should be made to enable each child to reach his/her highest potential. Equal education opportunity does not mean providing the same education for every child but providing the opportunities through which every child according to ability. To use the same methods and materials for all children is not providing equal educational opportunity. Setting expectations too high may frustrate some students and create an environment for failure. The same is true of a student with high ability who will not reach his/her potential if required to perform exactly the same level as all other students.

Equal opportunity of education means to provide education to go ahead. We have better understood what is meant by equal opportunity of education. Now we will see the related reviews of this concept.

Barriers/Obstacles in Providing Equal Opportunity of Education

Sixty years passed after independence. We are following Constitution for the last 62 years. Education pattern in free India was reformed taking into consideration that all are equal and education
for all. Still we are not able to provide equal opportunity to all. We are tried/unable to sustain knowledge to the deprived and downtrodden. Deprived were given special concessions to mingle with the main stream. After independence there is quantitative increase in education, But it doesn’t mean education is available to all. Still today we see that many children from remote part of India are thrown aside from the main stream of development by only because lack of opportunities. Intellectual storage is not converted into quality due to lack of opportunities.

India has accepted the policy of openness. Policies of Globalization & Privatization were implemented. The result is that poor became more poor and the rich became more rich. Education has been privatized and the rich were availed of education by paying more money, but in contrast the poor were deprived of basic education due to lack of money. This also affected provision of equal opportunity.

People from different religions and castes used education to propagate their religious principles. Due to this equal opportunities were also not provided. Gandhiji has dreamt about free India. He used to say, ‘Our India is then free and progress when any ordinary girl/daughter of a backward class people will hold the position of a Prime Minister’ This dream seems to be true up-to some extent. Many low class people are occupying prestigious designations today. But this does not mean that castes are eradicated from this nation. Caste system still holds the society which affects provision of equal opportunities of education.

We are unable to provide equal opportunities to women. Opportunity of education is not reached to different women from different castes and religion including tribal women from rural areas. Equal opportunity is still far away from them. Today women participation in many fields is outstanding. Education rate of women is also increasing. Women are holding major positions through competitive exams. But still there is a need to increase its rate.

School: Centre to Provide Equal Opportunity of Education

If we want to provide every Indian citizen fundamental right to have equal opportunity of education, it is obligatory to provide it to every factor of down trodden class. It’s the responsibility of government, community and school. If it is the only responsibility of school then it is related to all factors of a school. Headmaster, teachers, parents, students administration, owners of the institute will be responsible for that because all these are closely related to each other.

School is the nearest centre of socialization after family because in school child’s process of socialization starts. School tries for child’s overall development. ‘Teacher’ is the only person who plays major role in child’s development. Teacher draws out the hidden quality in child and tries to give him update knowledge. Teacher guides the child according to his liking and capabilities. Here truly the role of a teacher seems to be important. At this level if school provides opportunities for development it’ll prove that school is an ideal centre for providing equal opportunities of education. If the school fails to draw out hidden talents in a child and treats all as equal, its aim will not be achieved. For this schools must be innovative, active, socialized and update. Let us consider what school can do to provide equal opportunities of education.

Role of School in Providing Equal Opportunities in Education

School plays a major role in providing equal opportunities in education. For this teacher has to take a lot of efforts. Teacher only can recognize hidden talents in a child and try to develop them by arranging different activities and motivates the students to study according to his choice. For example, players are developed from the field of sports; actors are developed from different art fields. Teacher helps students to expose his hidden talent so teacher is at the centre to provide equal opportunities in school. Sometimes we find that due to lack of proper guidance and teacher one is unable to choose proper career. His future is affected due to lack of equal opportunity in education. Vice-versa we see
that there are players like Sachin Tendulkar who stand at the topmost of his career. It is only because his guru Ramakant Achrekar, a world famous cricketer is in existence. If he didn’t receive that opportunity we would have certainly missed a great player. There are many people around us still today those who didn’t get the opportunity to expose at proper time.

**What Can School Do To Provide Equal Opportunity?**

1. Inculcate the value of equality through teaching-learning process.
2. Can create a healthy atmosphere which will be free from all discriminations.
3. Can extend the benefits of Govt. policies/Scholarships meant for deprived classes of society.
4. Can arrange activities, competitions to motivate student’s hidden abilities/qualities.
5. Can create a positive atmosphere.
6. Can create responsibilities for equal opportunity.
7. Can aware the society about equal opportunity.
8. Can arrange cultural programs through co-curricular activities.
9. Can inculcate unity among students by the feeling of ‘we all are Indians’.
10. Can take care about interactions related to school atmosphere which will be without any bias and based on equality.
11. Can help students’ to choose his career by observing his hidden talents.
12. Can make available particular area according to student’s liking.
13. Can provide advanced facilities.
14. Can provide expertise guidance.

School can be an ideal centre to provide equal opportunity by arranging all above activation.

**REFERENCES**

1. www.thefreedictionary.com
2. www.who.int/mediacentre/factsheets/fs220
3. www.bing.com
4. www.en.wikipedia.org
समान संधी पुरविषयात शाळाविवरण घटकांची भूमिका

कृ. शुभांगी विजय होळे
साहित्य श्रेणीकरण,
अर. श्री. दत्त अध्यापक महाविद्यालय.
..................................................................................................................................................

प्रस्तावना

अमरिकेत गेली दीक्षेत वर्ष सार्वजनिक शाळा व्यवस्था आहे, जिथे गरीब-श्रीमंत आणि विविध धर्म, भाषा, पंथाची मुले एकाच शाळ्य शिकतात. तिथे खाजगी शाळा तर नाममाने आहेत. अशाप्रकारात पूर्णत: शासनस्वीकृत चालानी, पूर्णत: मोठे आणि अन्यांचे शिक्षण देणारी, शेजार शाळांवर आधारित समान शिक्षण देणारी माध्यमशाळा संपत्तीमध्ये समाजाच्या स्थापनेचा आधार बनू शकते. १९६८ साली कोल्हापूर आयोगाने असाच प्रकारचा शिक्षणव्यवस्थापी शिक्षार्थी केली होती, जिचा कथीचा विचार झाला नाही.

सर्वांना समान संधी देणारे, चांगल्या गुणवत्तेचे, मोठे आणि सकीच शिक्षण धार्य असेल आणि खरेदी अर्थाते भारतात एक विकसित राष्ट्र व्हाल्याचे असेल तर सार्वजनिक संपत्तीवर चालानाचा आणि शेजार-शाळांवर (Neighbourhood schools) आधारित समान शिक्षण पद्दती शिवाय दुसरा पर्याय नाही. या व्यवस्थापटे.

उतम दर्जेदार माणी: अशाप्रकारे जेथे विविध धरातल्याच्या मुले, त्यांच्यापूढे शाळा-निवडीक्की पर्याय ने ठेवता, उर्वरतेपक्षा शाळात्या जाताल, तेलाच समाजाचा सर्व थरंगमधून प्रत्येक शाळा उतम दर्जेदार असण्यासाठी ग्रामीण आणि शेजार निर्माणात नभाई होऊ शकेल. तेल्याच सर्व धरातल्या मुलांना एकाच प्रकार्ये आणि समान शिक्षण दिले जात आहेत असे भागणत येईल शकेल.

सर्व शाळा समान दर्जेदार: प्रत्येक शाळाचे संचालन (भौतिक सुविधा), शिक्षकांचा दर्जा (पात्रता, वेतन, सेवा-शाळी), विविधी-शिक्षक प्रमाण, अभ्यास आणि इतर शिक्षणीय सहित्य, अंगासंग, प्रयोगशाळा, शेजाराचे मैदान आणि अभ्यासक्रमाचा दर्जा सर्व देशात समान राहिल. सर्व निकष कंट्रोल विविधसंग्रह दर्जेदार किंवा अधिकारसंग असतील.

अत्यन्तसंवयांचे ह्वक: अत्यन्तसंधार्यांत शैक्षणिक ह्वकांकरता असतेल्या घटनेच्या कलम २९ व ३० मध्ये तरसुदी लक्षात घेऊनच समान शिक्षण दिले जावे. समान शिक्षणाचा अर्थ समान दर्जेदार समानसमूहक शिक्षण असाच होऊ शकतो, सर्वांना एकाच शिक्षण हा नाही.
मातृभाषेत्तल शिक्षण व बहुभाषिकता: जगभरातील शिक्षार्थकर्ता हेच संगतत याच मातृभाषेत्तल शिक्षणच सर्वांत प्रभावी ठरते. बालवाडी ते बाराच्यापासून मातृभाषेला किंवा प्रादेशिक भाषेला माध्यम बनवणूक उत्तम ठरूनच इंग्रजीतली शिक्षणाची जबाबदारी शाळांवर असणे आवश्यक आहे. सर्व शाळांमध्ये बहुभाषिकतेच्या तत्वावर आधारित भाषा शिक्षण घोषणाचे समान सिद्धांत लागू करावला हवे.

सरकारी शिक्षणव्यवस्थेचा रूपांतर: शिक्षणावर चर्चा सरकारी खर्च कमी होत चालता आहे. त्यामुळे सरकारी शाळेचा दर्जा खाळावत्त जाणार. जागतिक कोष पुरस्कृत अनेक एन.जी.ओ. अशा पुरस्कृतीच्या वातावरण वाधत आहे. त्या लगेच सरकारी शिक्षण व्यवस्थेतला नापास घोषित करून टाकतील. सरकारी शिक्षणव्यवस्थेच्या खाजगीकरणासाठी ही आवश्यक बाब आहे नाही?

इंग्रजीचे स्त्रीलोक: जागतिकीकरणाची गरज महाने इंग्रजीला शाळंचा संदर्भ वाढत आहे. मातृभाषेत्तल शिक्षण ने मिठात्साहक मुलांचा पूर्ण: विषयाच्या नात, तारखेच्या कार्यानिवेशन विकसित करता येत नाही. त्यामुळे शेवटी फक्कड रोजगारपूर्वक काहीतरी व्यवसायिक कौशल्य शिक्षण मुलांचे शिक्षण संपत आहे.

समान शिक्षणाचा उल्लेख नाही: सर्वांना समान शिक्षण मिळावे असे हा कायदा कुठेच ह्याच नाही. त्यामुळे बहुतांश मुलांना निकृष्ट आणि नीरस शिक्षण मिळत राहील त्यामुळे आजच्या सार्वजनिक अध्यापिका जाणून मुळे आठवी नात सार्वभौमिक राहतील.

शिक्षकांमध्ये भेदाभाव: शिक्षकांना वेगवेगळे वेतन आणि सेवांस्थितीला लागू करण्याची सवलत राज्य सरकारांत मिळाले. शिक्षकांमध्ये भेदाभाव करून स्पष्टपणे वाराणसी बनवण्याचे काम या घोषणामुळे होईल.

शिक्षकांना इतर कामे: शासकीय शाळेतील शिक्षकांना जनरलना, निवडपूर्क आणि अपघात स्थानी बदलती यासाठी लागायल जाईल. म्हणजेच खाजगी शाळेतील मुलांच्या तुलनात शासकीय शाळेतील शिक्षणाचा दर्ज अजुन खालवेल.

कोपितेशन फीवर आळ: अशोक एक दूसरी फक्त बाब म्हणजे कोपितेशन फीवर आळ बसल हा दाया. याविषयात कायदेचा दंडाची तसंदूळ आहे. पण यामुळे फक्त ज्या कोपितेशनची बर आळ बसल जी पाणी देऊन घेतली जाते. वस्तुतः इतिहासी तर अशी बहुतांश फीवर बर बिना पाणीची घेतली जाते. ते कसे शांतार्थ?

परिस्थित नाही: आठवीपदांना कोपित्याची मुलांचा नापास केले जाणार नाही। किंवा शाळेतील बाहेर काढले जाणार नाही. असे हा कायदा म्हणतो. या शिक्षाशीर्षक बुध्ध शेषसाठी केली जात आहे. किंवा यामुळे मुलांच्या विविध कार्यानांसाठी लागिस होईल. पण शिक्षणाचा उठिल्या फक्त मुलांचा वर्षाप्राप्त पुढच्या वर्गात पाठ्यपुस्तकेच्या हेतू हे नसून त्यांच्यातील सर्व सुसंगत भांतीला एकाच वाचलेली वातावरणात उजाळा देणे हे आहे.

सामाजिक असमानता बदलवासार्थ व असमानतेचा आहारनांना सामर्थ्यासाठी शाळा अन्यंत महाजवी भूमिका वापर पाहत असतात. समान संबंधावर जागृतत निर्माण करणे, शाळेतील जीवनात विद्यार्थ्यांसमोर सर्वेल शासकीय सकारात्मक प्रतिक्रिया,
विविधता व जनतेचे महत्त्व हे त्यांना विविध अनुभवांचुन दिले जाते. शाहे मुख्यमंत्री, योग्य व आनंदी वातावरण निर्मिती करायला हवी. शाहे एकादा असमानतेची संघर्षण व वाद उद्भवल्यास त्या वेळेतचा वर्तनाची तसेच घटनेची नींद मुख्याध्यापक व शाहेची देखन योग्य ती कारताळ करणे अर्पण असे हाये.

शासनाची भूमिका:
- कर्मचारीं भरती प्रक्रियात सत्ताना योग्य संधी देणे.
- कर्मचारी व विद्यालयांती समान संधींची आहे आणि अंतर्विभाजन करणे.

मुख्याध्यापकांची भूमिका:
- समान संधीया उद्धत आदेश पुरवणे.
- विद्यालयात असतेंत उच्च अपेक्षा स्पर्धणे मांडणे.
- शाहे समानता रुजवत्ता व वैविध्यात साजरी करताना योग्य वातावरण निर्मिती करणे.

वर्गशिक्षकांची भूमिका:
- नियोजन व अंतर्विभाजकी समान संधी राखण्याचा प्रयतन करणे.
- वर्गांत समान संधीला पुरक वातावरण निर्माण करणे.
- वर्गांत वैविध्यपूर्ण कार्यक्रम (सण, उत्सव) साजरे करणे.

कर्मचार्यांची भूमिका:
- विद्यालयांती संधी पुरुषांत राहणारी समानता बाळणे.

संघटनांची भूमिका:
- सर्वांची समान व योग्य वाणणूक ठेवणे.
- बोल्याच्या स्थिती व मुद्दा
- काठीपुरवूक एकूणे.
- समस्यांचे संवेदनशील विराजमान.
- संस्थाची व मानसलेली काठी घेणे.
- प्रामाणिक राहणे.

समान संधी पुरुषितपणे शाश्वती, शासन, मुख्याध्यापक, वर्गशिक्षक, कर्मचारी व संघटनाच्या दरवर्षी वरिष्ठप्रमाणे भूमिका पार पाहणे गरजेचे आहे.

संदर्भ
1. डॉ. अनिल सडगोपाल, “संसद में शिक्षा का अधिकार छीनने वाला बिल”, किशोर भारती - सरोकार प्रकाशन, जुलूस २००९.
2. सुनील, “भारत शिक्षित कैसे बने? सवाल आपके, जवाब हमारे”, किशोर-भारती - सरोकार प्रकाशन, नोव्हेंबर २००९.
3. भाई देवी, “संगणेक शिक्षण की - विना, समान व गृहजीवन का व कसे?”, अखिल भारतीय समाजवादी अध्यापिक सभाद्वारे प्रकाशित, सप्टेंबर २००८
Right to Education (RTE) Act, 2009: Equalizing Educational Opportunities

Anju Singh Asawat
Assistant Professor,
SVKM PGCL, Vile Parle.

“Only the educated are free.”
— Epictetus

HISTORY OF RIGHT TO EDUCATION LEGISLATION

The Right to Education legislation in India has seen a chequered history in evolving from a directive principle to a fundamental right. In 1950, the Constitution articulated its commitment to education through its Directive Principles of State Policy. The 86th Constitutional Amendment was followed by multiple rounds of discussions (tabling of right for free and compulsory education bills by the NDA and UPA governments), which made education a fundamental right for children in the age group of 6–14 years. The Act was introduced in Rajya Sabha in December 2008. It was passed in the Lok Sabha on 4 August 2009 and the President gave his assent to it on 26 August 2009. The Act came into force on 1 April 2010 as a fundamental right in India.

The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education for all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, the consequential legislation under Article 21-A, guarantees every child a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

ANALYSIS OF THE RIGHT TO EDUCATION ACT, 2009

The efficient and fruitful implementation of the The Right to Education Act (2009) enacted by the Parliament has the potential to herald an era of inclusive growth in India. It is the first Central Act in the domain of elementary education and aims to increase the accountability of state governments and local administration. The Act has many game-changing features, which are bound to yield significant results. The provisions of the statute based on their effect in dispensation of education can be categorised broadly in to enabling, equalising and evolving, these categories are for ease of understanding and not exclusive of each other. The author in this paper focuses on the opportunities, rights and privileges that stand legally granted to the child and herald the era of schooling responsible citizens through learning not mere schooling.

ENABLING THE CHILD

Extreme and persistent inequalities linked to poverty, gender, ethnicity and language are holding back progress in education, wasting human potential and undermining prosperity. Lost opportunities for education hinder economic growth, and efforts to reduce poverty and improve health. Elementary education forms the foundation for all levels of learning and development. It empowers and equips
individuals with analytical capabilities, instils confidence and fortifies them with determination to achieve goal-setting competencies. It, therefore, plays a pivotal role in improving the socioeconomic condition of the nation. The provisions that create and make available opportunities for elementary education with reduced road blocks are discussed hereunder.

**Bestowal of Rights**

The right to free and compulsory education in a neighborhood school till completion of elementary education has been bestowed on the child and corresponding duty for making additional educational institutions available within three years has been undertaken by the state and central Government. Schools cannot deny the child admission and the period of admission is extendable. Admission cannot be denied in spite of no proof of age documents.

**Center-state Cooperation**

After education was affirmed as each child’s right, it took four more years to specify fiscal obligations of the central government, governments of individual states and the local authorities. The impetus came from the UPE (United Progressive Alliance) government in 2004. To prioritize education a 2% surcharge on all taxes was introduced so as to generate additional funds for education. The central government increased its financial contribution to education from a tenth to more than one third of the total. Investing in education is arguably one of the most critical components of enabling the “Inclusive Growth” agenda of the Government of India.

Elementary education is now a concurrent financial responsibility as the Act provides for sharing of financial responsibilities between the center and the state. It is the responsibility of the Central Government to prepare the estimates of capital and recurring expenditure for the implementation of the provisions of the Act., Grants-in-aid of revenues shall be provided to the State Governments by the Central Government as determined from time to time in consultation with the State Governments.

Additional resources are to be provided to any State Government so that the said State Government may provide its share of funds for carrying out the provisions of the Act. The central government has undertaken a statutory obligation to provide funds to the state governments to fulfill the aim and objective of free and non-discriminatory elementary education to all. Under the 12th Five-Year plan education will be a priority and approximately ₹ 45-50,000 crore will be spent on the implementation of RTE annually. Guarantee of finances is a great assurance that the states will be able to set up the required number of schools and provide the schools with infrastructure as well as skilled manpower so as to fructify the ideals envisioned by this legislation.

**EQUALIZING EDUCATIONAL OPPORTUNITIES**

Admission of students belonging to weaker groups (child belonging to such parent or guardian whose annual income is lower than the minimum specified by the appropriate government by notification) are a boon for those parents who aspire to provide but were hampered due to financial paucity. It is the duty of the local authority to ensure that the child belonging to weaker section disadvantaged group the are not discriminated against and prevented from pursuing and completing elementary education on any grounds. The effective implementation of this duty by the local authority will go a long way in helping to build a base for an equal society in future. A child once admitted will not be held back in any class or expelled from school till the completion of elementary education. Physical punishment or mental harassment of children in school is prohibited and perpetrator of such activities is liable to disciplinary actions under service rules.

The assurance that the child will be free from physical punishment, mental cruelty and not stigmatized by being held back in a particular class gives the child freedom from fear and helps in a stress free atmosphere that is conducive to effective learning. It is instructed that the medium of
instruction shall, as far as practicable, be in child's mother tongue and curriculum of elementary education encompasses all round development of the child, builds up child's knowledge, potential and talent. It should also result in development of physical and mental abilities to the fullest extent through activities, discovery and exploration in a child friendly and child-centred manner.

**Evolving Concepts**

Public private partnership in universalization of elementary education is a dynamic but difficult concept to implement as the willingness of the private sector to invest its capital with only partial reimbursement from the government is suspect. Two models of PPP have been suggested the first model is based on the premise of improving the existing schools with the private sector participation and the second focuses on establishing new schools.

**Participative School Management**

Schools are required to constitute a School Management Committee (SMC) consisting of elected representatives of the local authority, parents or guardians of children admitted and teachers. It further states that three-fourths of the members of such a committee will be parents or guardians, with proportionate representation given to the parents or guardians of children belonging to disadvantaged groups and weaker sections of society. Moreover, it states that 50% of the members of any such committee will be women. This committee certainly can if willing, ensure good functioning of the school as per the law. While power to monitor has been given, the power to force the school to comply with provisions still remains with the local authority. The committee has access to information on utilization of grants, to monitor working etc and then to complain to the local authority in case of a violation. As long as these committees don’t remain dummy committees, this can do much more good than what the law in itself has done. This section of the Act is not applicable to an unaided school, which is not receiving any aid or grants from the Government or local authority but it is suggested that some other regulatory authority can be given this function.

**Public Private Participation (PPP)**

The Right to Education Act is to be implemented through PPP which implies that the private sector will be encouraged to start primary and middle schools. Schools will have to admit wards of the weaker sections up to at least 25 per cent of their total intake in each class in the case of unaided schools and up to the percentage of annual recurring grant-in-aid to their annual recurring expenditure in the case of aided schools. The special category and unaided schools will be reimbursed the fee of such students to the extent of actual per child expenditure incurred by the state or the actual amount of fee charged whichever is less. The 12th five year plan has an inclusive and increased role for the private sector which includes NGO’s and non-profits in the elementary education sector.

**Conclusion**

The government has made efforts towards implementation in the previous years. The State Rules have been notified in all states, except Goa. The funding for RTE has been enhanced, albeit not adequately. The 12th five year plan focuses on the implementation of the RTE. The ground realities in terms of pupil enrollment, vacancies in the post of teachers, continuation of use of corporal punishment and schools failing to comply with the Act’s minimum requirements all remain to be overcome. On the positive front 2,500 Rashtriya Adarsh Vidyalaya, model schools in Public Private Partnership, are all set to become operational from academic session 2015-16. Annual stocktaking, generation of awareness, ease in procuring required documents and a broad mobilization of all those concerned about the education of India’s children will go a long way in equalization of educational opportunities and the dream of seeing every child in school can manifest into reality.
REFERENCES

1. The 1949 Constitution listed fundamental rights but the right to education formed part of the directive principles which were not legally enforceable.


4. Mohini Jain v. Union of India (1992) 3 SCC 666. (para 12) ‘Right to life’ is the compendious expression for all those rights which the courts must enforce because they are basic to the dignified enjoyment of life. It extends to the full range of conduct which the individual is free to pursue. The right to education flows directly from right to life. The right to life under Article 21 and the dignity of an individual cannot be assured unless it is accompanied by the right to education. The State Government is under an obligation to make endeavor to provide educational facility at all levels to its citizens.

5. Article 45, Constitution of India (prior to the constitutional amendment brought into force on April 1, 2010), “The State shall endeavor to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.”


8. Sec. 3(1) of The Right to Education Act, 2009. (Herein after cited as The Act)

9. Sec. 6 of The Act.

10. Sec. 15 of The Act.

11. Sec. 14 (2)

12. Sec. 3(2) of the Act.

13. Sec. 11

14. Sec. 5 of the Act.


16. Sec. 7 of the Act.

17. Sec. 7(2) of the Act.

18. Sec. 7(3) of the Act.

19. Sec. 7(4) of the Act.

20. Sec. 7(5) of the Act.


22. Sec. 13 (1) of the Act.

23. Sec. 13(2) of the Act: Receiving capitation fee is punishable with fine extending to ten times the capitation fee & Subjecting a child to screening procedure is punishable with fine which may extend to twenty-five thousand rupees.

24. Sec. 4 of the Act.

25. Sec. 12 (1) (c) of the Act.

26. Sec 9 (c) of the Act.
The Role of School in Providing Equal Opportunities in Education School for all and all in School – Neighbourhood School

Vaishali Dhaware
Assistant Professor,
G.S.B. ’s Smt. Surajba College of Education

“In our national perception, education is essentially for all... Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit – thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution”


Equal opportunities in education means providing equal access to education to everyone in society regardless of race, gender, age, sexual orientation, disability, religion, social background, and academic ability. This applies to all groups of people and communities.

Equal opportunities in education means providing equal access to the learning experience regardless of race, gender, age, sexual orientation, disability, religion, social background and academic ability. It applies to all groups of communities including ethnic minorities, travellers, asylum seekers, faith communities, young offenders, older people and those with disabilities or learning difficulties.

The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our republic. The original Article 45 in the directive principles of state policy in the Constitution mandated the state to endeavour to provide free and compulsory education to all children up to age fourteen in a period of ten years. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE including Sarva Shiksha Abhiyan as one of the flagship programmes in this century.

The Constitution (eighty sixth Amendment) Act, 2002 inserted Article 21-A in the constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a fundamental right in such a manner as the state may, by law, determine. Article 21-A and the RTE Act 2009 came into effect on 1st April 2010. The Act provides for children’s right to an education of equitable quality, based on principles of equity and non-discrimination. It provides for children’s right to an education that is free from fear, stress and anxiety.

Currently, Sarva Shiksha Abhiyan (SSA) is implemented as India’s main flagship programme for Universalising elementary education. Its overall goals include universal access and retention, bridging the gender and social category gaps in education and enhancement of learning levels of children. Presently the provisions in SSA are aligned with legally mandated norms and standards and free entitlements mandated by the RTE Act 2009.

The salient features of the RTE Act, 2009 are as follows
RTE Act provides for the:

(i) Right of children to free and compulsory education till completion of elementary education in a neighbourhood school.

(ii) It clarifies that ‘compulsory education’ means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. ‘Free’ means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.

(iii) It makes provisions for a non-admitted child to be admitted to an age appropriate class.

(iv) It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.

(v) It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours.

(vi) It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban-rural imbalance in teacher postings. It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.

(vii) It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.

(viii) It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition,

(ix) It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child’s knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centered learning.

All children in school – Neighbourhood schools for universal access to elementary education

Universal access to elementary education requires schooling facilities within the reasonable reach of all children. If schools are not located in or near the habitations where children reside, they are unlikely to complete schooling, even if they are formally enrolled in schools. The RTE Act provides children’s access to elementary schools within the defined area or limits of neighbourhood. Further the act places a compulsion on the state to ensure that no child from the weaker sections or disadvantaged groups is discriminated against in any manner or prevented from pursuing and completing elementary education in the neighbourhood school. There are differences between rural urban schools, public and private schools. Clearly all children do not have the same learning opportunity. The state has to ensure that all children have access to quality schooling and this will mean investing more in upgrading the quality of schools for all children.

A neighbourhood school is a school located within the defined limits or area of neighbourhood, which has been notified by the state government under the state RTE rule.
School access means not merely physical access to a neighbourhood school within a notified distance, but also social access by way of addressing all exclusionary practices in the school, especially those based on caste, class and special needs.

**MAPPING TO FACILITATE CHILDREN’S ACCESS IN NEIGHBOURHOOD SCHOOL**

**Physical Access**

So as to get clear picture of current availability of schools within defined area or limits of neighbourhood, mapping of neighbourhood or habitations is required to be done by the states. This mapping is done by the state/UTs and notified to improve present facilities in the schools or to start new schools required if any. The Section 12 of RTE mandates that all schools shall provide free and compulsory education to at least 25 per cent of the children belonging to weaker sections and disadvantage groups in the neighbourhood. Thus while determining the need for access of children to neighbourhood schools, mapping exercise should factor in the availability of seats for children from disadvantaged groups and weaker sections not only in government and local body schools, but also in aided, unaided and special category schools as provided under the RTE Act.

**Social Access**

The significance of social access in universalising elementary education cannot be undermined. India is a multicultural society of numerous regional and local cultures. Hierarchies of caste, economic status and gender relations that characterise Indian society, deeply influence children’s access to education the accident of birth in a particular religion, class, caste or gender should not define and restrict a child’s life chances for all time to come. It is important to ensure that the schools respect India’s diversity and plurality and recognise differences arising out of uneven social and economic development. If the language of instruction, even in class I, in school in Tribal area is the state language, the child will find the school environment alienating. If teachers in the school are not sensitised to actively dispel traditional perceptions regarding gender or caste roles, they are likely to take measures which would help girls, children from disadvantaged groups and weaker sections pursue education which is equitable and free of anxiety. The teachers own pattern of communication with children, the seating arrangements in the classrooms, allocation of work between children reinforce or dispel societal perceptions about the proper role and place of girls or children from sc/st and minority communities. Government schools have a high proportion of first generation school goers and children from marginalised communities. Teachers need to be sensitive to the fact that the home environments of many of these children may not facilitate time-dot punctuality of children or homework or revision of school work. If these are perceived as lapses and the child is punished or school does not help such children cope with learning, the child is likely to feel discouraged and drop out of formal schooling. The textbooks and curriculum also need to be intrinsically connected with child’s life, outside the school and should reinforce child’s pride in her language’ society and way of life, at the same time affording opportunities for learning about the wider world. Teachers and administrators must be sensitive to these children and ensure that, given their difficult circumstances, children are enabled to participate in and complete elementary education.

Considering the above facts children’s access to school could be enhanced by three ways Institutional flexibility – Planning and administration of an institution needs to take in to consideration the diversified learning needs of different groups of children for universal access to education.

**Flexible academic cycle** – Decentralisation of processes and procedures in order to address the local specific needs to harmonise the academic and community calendars
Flexible school timings – Flexibility to accommodate the local context such as nature of occupations of the community and children’s responsibilities outside the school, in the school timings and flexibility for certain children whose circumstances may not allow them to attend school with time – dot punctuality.

School mapping would include the following steps: (i) environment building in the village, (ii) formation of a village/area education committee, (iii) training of village/area committee, (iv) preparation of a rough map of village/area, (v) conduct of a household survey, (vi) preparation of final map indicating different households, the number of children in each household and their participation status in the school, (vii) preparation of a village/school education register (viii) presentation of the map and analysis to the people, (ix) preparation of a proposal for improved education facilities in the village/area.

Thus school mapping exercises must incorporate social mapping along with the physical mapping and should be undertaken with community involvement, to ensure that all children who cannot access school for social, cultural and economic reasons, are enabled to do so. School and social mapping is a powerful means of mobilising the community to ensure that all children attend schools and complete elementary education. A school map will help determine the changes necessary in school and build a dynamic vision of the education services, including infrastructure, teacher and equipment required so that all children, irrespective of their caste religion or gender are provided education of reasonable quality. Any barrier to children’s learning means access has been denied in fully or part. Access comprises of children’s participation in learning by addressing social, economic and linguistic barriers in addition to barriers arising out of physical distance, topography and infrastructure etc.

Universal access requires schools of equitable quality. Universal access to elementary school is an essential component of an endeavour to provide equal opportunities in education. Access implies facilitating full, free and joyful participation of children in learning and providing opportunity for this is an ethical responsibility of all Indians.

REFERENCES

1. RTE Act 2009 http://india.gov.in/spotlight/right-education-act-0
2. RTE SSA Final Report by Anil Bordia Committee - SarvaShiksha ...http://ssa.nic.in/quality-docs/RTE%20SSA%20Final%20Report.pdf
4. “Education for All” in India:
5. Historical development, especially in the light of gender equality and impact on the present day situation
6. Sangeeta Shirname
Providing an Equitable Education and Equal Opportunities through Curriculum Transformation

Dr. Judy Grace Andrews,
Reader,
G.S.B’s Smt. Surajba College of Education

All children irrespective of any background, racial social or economical, do have the right to education that gives them equal opportunities fair chances to have access to all as everyone. The basic structure of education systems affects equity. Traditionally, education systems have sorted students according to attainment. Evidence from studies of secondary and primary schools suggests that such sorting can increase inequalities and inequities, particularly if it takes place early in the education process. Early sorting can also weaken results overall. The socio-economic structure of education systems is also important. Secondary school systems where there are large socio-economic differences between schools tend on average to have worse results in mathematics and reading and a greater spread of reading outcomes. Indeed, social background is more of an obstacle to educational success than in systems without such socio-economic differences between schools.

States have the duty to adopt measures to eradicate discrimination and ensure equal access for all to education. The government of Tamil Nadu has made an attempt to bring about an equitable education among school children. They call it as “SamacheerKalvi”.

Present paper focuses on showcasing the possibilities of having an equitable education. The researcher had the opportunity to interview 25 teachers, who were from various streams earlier.

INTRODUCTION TO SAMACHEER KALVI

SamacheerKalvi Tamil Nadu Uniform System of School Education or Equitable education system is a School Education Department of Government of Tamil Nadu, India programme to integrate the various school educational systems within the state. There are over 1.2 core students in four streams of school education comprising about 45,000 state board schools, 11,000 matriculation schools, 25 oriental schools and 50 Anglo-Indian schools, with different syllabus, textbooks and schemes of examinations. Uniform System of School Education was implemented by Tamil Nadu Uniform System of School Education Act 2010 which paves way for quality education to all children without any discrimination based on their economic, social or cultural background.

SamacheerKalvi is a new education system which has brought about noticeable changes. It was formed with the great vision of providing equal education to all students of different classes. This system is also known as Tamil Nadu Uniform System of School education. SamacheerKalvi or Equitable Education is a praiseworthy step that has added light in the gloomy parts of our society. The changes in SamacheerKalvi includes, changes to curriculum and pedagogy, as well as changes in the structure and administration of schooling. It deals directly with issues of oppression and social inequality, with the vision of reconstructing the society. The teaching focuses specifically on curriculum and pedagogy with the goal of using the cultural knowledge, prior experiences, frames of reference, and performance styles of diverse students to make learning encounters more relevant to and effective for them. SamacheerKalvi, focuses primarily on what goes on in the classroom.
This system comes under the School Education Department of Government of Tamil Nadu. Followed by the Tamil Nadu Uniform System of School Education Act 2010, this system was first introduced in classes I and VI in 2010. Consequently, it has been applied in other classes also

OBJECTIVES OF SAMACHEER KALVI

The objectives of Tamil Nadu samacheerkalvi are quite clear. The main objective of this system is to maintain uniformity in education offered in the entire state. Without any discrimination, students from any caste and social background can get equal education. Additionally, SamacheerKalvi was started to provide quality education in an affordable way. Hence, students from any economic background including below poverty level, can continue their studies by spending minimal amount. Making education compulsory is always a prime objective of this new system. Thus, SamacheerKalvi has been enlightening thousands of students since its inception. It gives each student a better place in our society by providing requisite expertise.

SAMACHEER KALVI SYLLABUS AND TEXT BOOKS

Keeping in mind the students’ overall educational demands, the syllabus for SamacheerKalvi was constituted. Needless to say, it is a great concept that imparts ‘common syllabus’ to the entire state. This common education concept is laudable due to its quality and comprehensive syllabus structure. A good number of senior educationalists and education activists are associated and helped this system in getting a proper shape.

Samacheerkalvi books are well evaluated by the subject experts from time to time. English, math, science and social science are included in the syllabus of class 10th samacheerkalvi. Tamil, English and Math subjects are included in the syllabus from class I to X. In addition to these, Environmental studies and science are included from class III to X. This system was first implemented in classes I and VI with subjects including Tamil, English, Math and Environmental Science. In class VI, Science and Social Science are included instead of Environmental Science. Students can get samacheerkalvi books online. To get more information about Tamil Nadu samacheerkalvi books, students need to search online by using samacheerkalvi books download. Class 10th samacheerkalvi books are also available online with samacheerkalvi 10th syllabus.

Several merits of SamacheerKalvi make this new form of education popular among students. This is such a system where students’ overall performances are uniformly evaluated in the board examinations. To maintain uniformity in curriculum, same samacheerkalvi textbooks, same samacheerkalvi syllabus and teaching methodology are implemented throughout all schools situated in the state of Tamil Nadu.

Apart from CBSE and ICSE, other schools including Anglo-Indian schools, oriental schools and matriculation schools are also available in Tamil Nadu. These schools used to follow different syllabi and different schemes of examinations. According to the general public, the educational standard of others were better than the state board. To remove this differentiation, SamacheerKalvi was introduced to this state. With the help of this system, the TN government provides a common education standard for all streams.

Method

An interview was conducted. Twenty five teachers from various institutions were interviewed with regard to SamacheerKalvi’s syllabus, text book content, methodology and evaluation system. The research shows that more than 50% stated that SamacheerKalvi was a very good in bringing unity and equality among school children. About 70% found that the curriculum was moderate and caters to the needs of all the learners especially the challenged ones. More than 60% stated that the text books are written in a holistic manner. Uniform evaluation system has been welcomed by most of the teachers the following are some of the information given by the teachers with regard to SamacheerKalvi.
Some of the comments are as follows:

1. Samchar syllabus very early to students. It kindled the extra curricular activities to the students. Grade method I am not satisfied. Syllabus: it is not standard. But this syllabus easy to reach the slow learners – L. Nirmalasrini

2. Samacharkalvi syllabus is very easy to the students but it is giving more work to the teacher students standard level is very less compared to the matric syllabus. Text standard is easy for the students to learn. Children are more interested in doing activities but at the same time they are telling that they are paying so much money for them.

3. Std 6, 7, 8 – Mathematics: The new system of education adopted in TN is good and useful. Grading system encourages the students to reach for the top most grade. But at the same time it makes few students lazy who totally depend on FA marks for passing the exam “Learning by doing (FA) enables the students to grasp the concepts quickly. Std 6, 7, 8 - This system of education in Tamil Nadu has greatly helped the slow learners to learn through activities and enable to grade. Though it improves the skill of learning, the students tend to ignore the basic and important concepts in maths and science. The content matter in the text books of science could be increased to Enable complete knowledge of the subject.

4. This system is very easy for teachers and students: Text book syllabus are very easy to follow through lesson term wise. Portions are very easy compare to matric & CBSE. Marks are easy to get, the 40 mark activities 60 marks are theory. Then given more hard work in activities. - P. R. Revathi

5. CCE Pattern & Syllabus: (PET) Name: Sabasthi. Good to evaluate the students health and hygiene. Fitness of the students are noted periodically. Attendance are regularly seen and the absentism are taken care. Each and every students were involved and active participation done.

6. About CCE pattern & syllabus – The CCE is very easy & efficient. Syllabus: not bad. Methodology: good. The CCE pattern is very easy for the students to learn. Students are comfortable with the CCE patten - Name K. Jaya Sudha

7. Sujatha B. – English teacher. According to the SamacharKalvi: Advantages: It enhances the creativity among the students. It is understandable even for the show learners. The vocabulary used is simple and easy. It makes the students to research based on their portions. Grammar and its definitions are given in a colourful way and creates some interest. Disadvantages:- This system is not upto the standard. Grading system minimises the healthy competition. As teachers we are forced to give marks or evaluate them due to the compulsory promotion. Students are aware of this compulsory promotion so they least bothered to strain themselves for the studies. Grammar exercises can be added more so as to develop their writing skill.

8. CCE pattern and syllabus: Method: it is easy for the students to learn. Updated and interesting. Practically effective. Grade system gives positive stroke for the students. II Syllabus: - Moderate all the concepts. Contents contributes knowledge and understanding about environment. Application for early activities

9. About CCE pattern: Name Suriya - Moderate syllabus which covers maximum of all the concepts. Contents contributes knowledge and understanding about environment. It gives the knowledge and follow-up of daily activities through application. It increases the IQ (Creativity , involvement, enthusiasm and encouragement) by models & projects

10. Name: P. Sabina - SamacheerKalvi syllabus is very easy to the students . it gives more work to the teachers and also students. Portions is very easy to the students because comparing to the matric and CBSE syllabus. It is easily understandable for students.
11. Name: Gracy - Text book:- very good, effective. Methodology :- Methods are also very effective and helpful to mould the children. Syllabus:- Term easy for students, can concentrate more. Evaluation:- Oral test, written test.

12. Mohana: It is easy for the students. It is easy to understand, even slow learners. Syllabus is not in the order. There is no continuation in each topic. Project work is useful it develops creativity. It is not up to the standard. In IXth std questions must be reduced. Grading system reduced the partiality among the students.

13. SamacharKalvi brings out creativeness from the students: Lessons are very simple and it is easy for the students to understand. Grading system is very good for the students. Name: Asha R.

14. By J. S. Shari: For the students it is very easy to show the projects. But the standard of education is low for the students. But the text books is easy to understand. Grading system is good to reduce the partiality among the students. But it is not as good as the matric board.

15. M. Mayuri, Science Teacher: Uses of Samachar Education. It helps the students for simple educating system. Students understand the new method. It promotes the percentage of pass. It gives a way for all round developments of students.

16. Mr. M. Raja B.Sc ,B.Ed, DBM - Mathematics: uses of Samachar education: - it helps the students for simple calculative system. Students understand the new formulas. It promotes the percentage of pass. It helps the teachers to teach them easily.

17. B. Venkateswaran: Uses of Samacheer education in social science from VIth to IXth standard. It gives a way for all round development of students. It encourages the students to lead a better understanding in practical assignment and theory.

18. Name V. Subalakshmi ( Maths Teacher )-SamacharKalvi: it is easy to the term wise for the children. Students are very interested to do the project. Marks helps the children to pass the exam. Grading system its good for the children. 9th standard portion too high in the 2nd term.

Most of them felt that this is a needed change and this curriculum has tried its best to achieve the objectives. A few felt that their needs to be changes in terms of textbooks and evaluation.

Samacheer text book. regarding but for the std IXth the vast topics, the topics must be reduced. Evaluation question and answers should be reduced there is no continuity of the topics. For std. Xth government should provide the evaluation answer for the questions because the question are not related to the lesson. Not up to the standard when compared to matriculation.

In conclusion I would like to state, SamacheerKalvi has tried its best to bring equality among school children in terms of curriculum, textbook, methods and evaluation. They have tried and have set a trend for others to follow. It is my desire the other states as well will have a look at this model bring about desirable change so as we as a Nation can achieve equitable education.

REFERENCE

1. www. Samacheer kalvi.in
2. Timesofindia.indiatimes.com/topic/Samacheer-Kalvi-syllabus/
3. Samacheerkalvi.co.in/books
4. Textbooks of SamacheerKalvi
5. Realizing the Promise of DiversityONTARIO’S EQUITY AND INCLUSIVE EDUCATION STRATEGY2009
6. Shereen Cook Vanderbilt University ’Providing an Equitable Education Through Curriculum Transformation’
प्रस्तावना

शारतीय राज्यपालें ने प्रत्येक मिलार्ड म. बाधासाहेब अविकल याना क्रिकेट विद्यापीठ, लंडन याना जनातील ५०० व्यक्तींची निवाद केलेली असून या यादीतील अवघडनी महणजे पप्पला नंदर असलेली व्यक्ती मृत्यून जाहीर केलेली आहे. यानी राज्यसभा तयार करताना आप्ष्या नागरिकोंच्या समानतेच्या अनेक मूलभूत अधिकार दिलेले आहेत. भारतीय संविधानार्थ भारतात सामाजिक समत्वाच्या पुनरुद्धाराचे अमावस्या सर्वसाधारण जीवनात आलेले अतिशय निर्मलाचे आमच्या नैतिक समस्याको धारणातुन जातांना मार्गदर्शक टाकणे आवश्यक आहे.

समानतेच्या अर्थ : समानता महणजे समाजरूपीत कोणाही व्यक्तीला सामाजिक किंवा आर्थिक दर्शनांत्याच्या आयाताची विशेष अधिकार न देता सर्वांच्या समानतेच्या बागायू देगेन. समाजरूपीत मानव निर्मित कुळीय संबंध विमलते घटक नसत राज्य राज्य व्यक्तीला आप्ष्या विकसावारतीत समान आणि पूर्ण रूळ देणे होय. मानवनिर्मित विविधता महणजे जन, कुट, वंश, जात, वर्ण, पंथ, लिंग, रंग, जाणा आणि संपत्ती वायर आर्थिक भेदभाद्य देणे होय. समानतेच्या अनेक व्यक्तीला कार्यधारानुसार समानतेच्या वागितंते जाते. कोणताही तर्कवा भेदभाद केलेला जातं नाही. समान न्याय आणि समान सर्वेच धार्मिक. व्यक्तिमात्राच्या वैदिक विकसायासाठी सर्वांचा समान संधी प्राप्त होतात. ‘Equal Opportunity does not mean identical opportunity for all’. याची अर्थ असा की, समान संधी महणजे सर्वांच्या एकमेक प्रकाशीच संधी नाही.

तातप -प्रत्येकाचा आत्मी कुट व आवड यानुसार कमर मन्दिरपैत प्रकाश करणारी तरतूद असगे हा संधीच्या समानतेच्या अर्थ आहे.

भारतीय राज्यपालें आयात नागरिकांना समानतेच्या अनेक मूलभूत अधिकार दिलेले आहेत. राज्यपालें ५४ व्या कलममुखार: सर्व नागरिक कार्यान्वयन्त मुद्दांनी समान आहेत.

५४ व्या कलममुखार: धर्म, वंश, जात, लिंग व तसेच सार्वजनिक स्वातंत्र्य वाचर करणाराबाबत नागरिकांच्या बाबतीत भेद केला जाऊ नाही.

५५ व्या कलममुखार: शासकीय सेवेतील नोक्यांमध्ये सर्व व्यक्तींचा समान संधी धार्मिक.

५६ व्या कलममुखार: असुखातील नष्ट करणारी आलेली आहे.

५७ व्या कलममुखार: सर्व नागरिकांची समान वागायू केलेली.

५८ व्या कलममुखार: ५५ व्या कलममुखार अनुसार पंचम वाक्यात आवड यानुसार मुलाकात निवास व साक्षी शिक्षण देगे.

समस्त याद विश्वस्तरण करते

१. समानता महणजे सर्वांच्या समान संधी देगे.

२. मानव निर्मित किंवा नट करणे.

३. कोणाही जम्मूलिय विशेष अधिकार न देगे.

समानतेच्या प्रकार: स्वतंत्र भारतीत स्वतंत्र नागरिकांची प्रतिया जीवनभारतीय वित्त्या सार्वजनिक विकाससाठी, तसेच जीवनवाचा विषय केंद्राने समानतेच्या जनताचे वाचर समानतेचे वर्गपूर्ण बालीणांमध्ये केलेले आहे.

नैतिक समानता: मानवात भेदभाद केलेला नाही. नैसर्ग सर्वांच्या समानतेच्या वागायू देतो.
समाजिक समानता: प्रतिभाला आपत्ति जन्मान्तर गृहाधिकार स्वतंत्रता किसानकिरता समान संधी नाता छांटी है तथा समाजिक समानता का नाम जानें है आमतौर पर विकास करती मार्गदर्शी दृष्टि. आवेदकर्ताओं की गंगू बिखारी निर्देशित केलेली आहे.

आर्थिक समानता: आर्थिक क्षेत्रीय उद्योगपत्तीय व्यक्तिकांक प्रतिभाला आपत्ति कर्मचारी, गृहाधिकार व जातीय संघ भिंती मिलाती पाहिजे.

राजकीय समानता: भारतीय संविधानाने ‘एक मत एक मूल’ है संविधान मान्य केलेली आहे. यशमुख प्रतिभाला नागरिकता ज्ञात मानों संघी मिलाती पाहिजे तू.

नागरिक समानता: समाजिक समानता प्रतिभाला आपत्ति ही नागरिकता संघीय संघी मिलाती पाहिजे.

श्री. प्रकृत अंबेडकरानी धोपना केवलनुसार ‘फक्त नाव लिहा जाता लिहू नका.’ भारततत्त्व कोणतीही शहसत मेला तर एकोंकडे गनजुनश्रुती इमाती आधारात गवारणी वातावरण विस्तारत. आपण त्यांचे बरोबर दुसरीकडे बोटपंडीताची वातावरण संघीय आपल्याला खुशीत. एकोंकडे मोडलत नगदवार वर्ग तर दुसरीकडे संघीयबांधक जेनवेवाची भावत. एकोंकडे १९०० शतक भारतीय शासन केरलणांवर विविधांश गट तर दुसरीकडे साही महानी भाषासाठी बोलता आणि कोर्ट रे पण गृहीत. सरकारी नोकरीसहयोगी एका विचित्र वागणा संघीय अपनी दुसरीकडे चाव जातीले आरक्षण असुरुही लाभ करती उपलब्ध होत नाही. अशी दरी मोठी बाधामध्ये आपल्याला बाधा जाणारी दिसून येते. बुक पुस्तकाचे प्रकार श्री. आर्थिक आहिया यांचे ‘द वाइट टायर’ या पुस्तकांमध्ये भारतीय दोन सुदर विधिसंख्या आलेली आहेत. खरोखरच जर आपल्यासमाजामध्ये समानतीच वाढी पाहावचे असल तर मग शिक्षणसंवंब पायात नाही.

समानतीसाठी शिक्षण:

राष्ट्रीय शैक्षणिक कौशल ‘संधी संधी’ यांचा प्राध्यापक आहे. यशमुख आजवर समानता नाकाळी गेली यांना शिक्षणाची समान संधी मिळाली रेड्यायर विशेष भर दिला आहे. शिक्षणप्रांरीत अनुभव दुर करन त्यांचा विकास हआवा व्यायामी शिक्षणाची अभ्यासक तयार केले जातील. प्राथमिक शिक्षणात महत्त्व, दूरक औपचार, लघुमयी निषिद्धता, परिप्रेक्ष्यकर्ता मार्गदर्शन योजने शिक्षांची निर्देशित दुर केली जाईल. आजपर्यंत समाजासाठी विशिष्ट विद्यालयांच्या ध्वनीकरी शिक्षणाची संधी रहिलेले. हे विचार अवलोकनप्रणी.

शिक्षा: शिक्षणाच्यांद्वारे शिक्षं उत्तरोत्तर विकास करण्याकर्त्य भर राहिलेली. आजपर्यंत शिक्षांवर आलेले अनुभव दुर करण्यासाठी शिक्षणांच्या हदील माहिती विज्ञानाधिकारी जाईल.

अनुसूचित आदित: या कृतीकरण इंतर जनतेवेळमध्ये आपल्या हे शैक्षणिक विकासाचे मुख्य लक्ष्य राहिलेले. रोजगार व नोकरीसाठी उपयुक्त अभ्यासक राहिलेला जाईल. तरतूदा विद्यार्थ्यांना शिक्षणाचे व वस्तीशी यांच्या सुधारा रेड्यायर वेळील.
Open Mind to Equality' by Nanceyshneidewind and Ellen Davidson

1. Always keep your mind open to new ideas and perspectives. Be willing to consider different viewpoints and challenge your own assumptions.
2. Remember that everyone has a right to freedom of speech and expression. This includes the right to express unpopular or controversial opinions.
3. Treat others with respect and dignity, regardless of their race, gender, sexual orientation, or any other characteristic.
4. Educate yourself about the history of discrimination and oppression, and work to promote equality and justice for all people.
Equitable Society with Equal Opportunities

5. A equitable society can be achieved by providing equal opportunities for all, regardless of gender, race, or social background. Equality must be a fundamental principle of education.

6. Gender equality is essential for the development of society. It is important to ensure that men and women have equal opportunities to participate in all aspects of life. This includes education, employment, and political participation.

(i) The first step is to ensure that girls have equal access to education.

(ii) Women should be involved in the decision-making process at all levels.

(iii) Policies should be designed to promote gender equality.

(iv) Women should be represented in all sectors of society.

(v) Women should have access to credit and other financial services.

(vi) Women should be able to organize and participate in political life.

(vii) Women should be able to participate in all aspects of society.

Role of Enforcing Agencies in Inclusive Education

Yogita Mandole
Assistant Professor
Smt. Surajba College of Education

“There can be hope only for a society which acts as one big family, and not as many separate ones.”

– Anwar Sadat (1918–1981), President of Egypt

Equal opportunity is a stipulation that all people should be treated similarly, unhampered by artificial barriers or prejudices or preferences, except when particular distinctions can be explicitly justified. Generally the terms ‘equality of opportunity’ and ‘equal opportunity’ are interchangeable, with occasional slight variations: ‘equality of opportunity’ has more of a sense of being an abstract political concept, while ‘equal opportunity’ is sometimes used as an adjective, usually in the context of employment regulations, to identify an employer, a hiring approach, or law. Equal opportunity provisions have been written into regulations and have been debated in courtrooms. It is sometimes conceived as a legal right against discrimination.

DIFFERENT TYPES OF EQUALITY

There are differing senses of what equality of opportunity is and related notions, with slight variations and nuances. What is common to most of the conceptions is that the individual is accountable when the race or examination or review begins, but senses of equality of opportunity differ most essentially on when the race should begin.

Formal Equality of Opportunity

Formal equality of opportunity, sometimes referred to as the non discrimination principle or described as the absence of direct discrimination, or described in the narrow sense as equality of access. The formal approach is seen as a somewhat basic ‘no frills’ or ‘narrow’ approach to equality of opportunity, a minimal standard of sorts, limited to the public sphere as opposed to private areas such as the family, marriage, or religion. There should be an equal opportunity for all. Each and every
person should have as great or as small an opportunity as the next one. There should not be the unfair, unequal, superior opportunity of one individual over another.

**Substantive Equality of Opportunity**

In the substantive approach, the starting point before the race begins is unfair, since people have had differing experiences before even approaching the competition. The substantive approach examines the applicants themselves before applying for a position, and judges whether they have equal abilities or talents, and if not, then it suggests that authorities (usually the government) take steps to make applicants more equal before they get to the point where they compete for a position, and fixing the before-the-starting-point issues has sometimes been described as working towards ‘fair access to qualifications. It seeks to remedy inequalities perhaps because of an “unfair disadvantage” based sometimes on ‘prejudice in the past’.

**Equality of Fair Opportunity**

Philosopher John Rawls offered this variant of substantive equality of opportunity, and explained that it happens when individuals with the same "native talent and the same ambition" have the same prospects of success in competitions. Gordon Marshall offers a similar view with the words positions are to be open to all under conditions in which persons of similar abilities have equal access to office. An example was given: If two persons X and Y have identical talent but X is from a poor family while Y is from a rich one, then equality of fair opportunity is in effect when both X and Y have the same chance of winning the job. It suggests the ideal society is "classless" without a social hierarchy being passed from generation to generation, although parents can still pass along advantages to their children by genetics and socialization skills.

**Meritocracy**

There is some overlap among these different conceptions with the term meritocracy which describes an administrative system which rewards such factors as individual intelligence, credentials, education, morality, knowledge or other criteria believed to confer merit. Equality of opportunity is often seen as a major aspect of a meritocracy. One view was that equality of opportunity was more focused on what happens before the race begins, while meritocracy is more focused on fairness at the competition stage.

**Practical Considerations**

Difficulties with implementation

There is general agreement that programs to bring about certain types of equality of opportunity can be difficult, and that efforts to cause one result often have unintended consequences or cause other
problems. There is agreement that the formal approach is easier to implement than the others, although there are difficulties there too.

A government policy that requires equal treatment can pose problems for lawmakers. A requirement for government to provide equal health care services for all citizens can be prohibitively expensive. If government seeks equality of opportunity for citizens to get health care by rationing services using a maximization model to try to save money, new difficulties might emerge. For example, trying to ration health care by maximizing the "quality-adjusted years of life" might steer monies away from disabled persons even though they may be more deserving, according to one analysis. In another instance, BBC News questioned whether it was wise to ask female army recruits to undergo the same strenuous tests as their male counterparts, since many women were being injured as a result.

Age discrimination can present vexing challenges for policymakers trying to implement equal opportunity. According to several studies, attempts to be equally fair to both a young and an old person are problematic because the older person has presumably fewer years left to live, and it may make more sense for a society to invest greater resources in a younger person's health. Treating both persons equally, while following the letter of the equality of opportunity, seems unfair from a different perspective.

Another difficulty is that it is hard for a society to bring substantive equality of opportunity to every type of position or industry. If a nation focuses efforts on some industries or positions, then people with other talents may be left out. For example, in an example in the Stanford Encyclopedia of Philosophy, a warrior society might provide equal opportunity for all kinds of people to achieve military success through fair competition, but people with non-military skills such as farming may be left out.

Non-governmental organizations, or NGOs, were first called such by the newly formed United Nations in 1945. While NGOs have no fixed or formal definition, they are generally defined as nonprofit

**The Role of NGOs in Modern Societies**

Increasingly, the existence of NGOs is proving to be a necessity rather than a luxury in societies throughout the modern world. I believe that the history of the 20th century persuasively demonstrated the inability of the welfare state and free enterprise to create just and sustainable societies. Prompted
by the inadequacies of the state and the market, citizens across the globe have developed organizations of civil society – NGOs – to help address a wide variety of social needs.

I believe that NGOs have three primary roles in advancing modern societies. First, NGOs provide opportunity for the self-organization of society. NGOs enable citizens to work together voluntarily to promote social values and civic goals which are important to them. They promote local initiative and problem-solving. Through their work in a broad array of fields – environment, health, poverty alleviation, culture & the arts, education, etc. – NGOs reflect the diversity of society itself. They are established and sustained by individuals working collectively in their communities. By empowering citizens and promoting change at the “grass roots”, NGOs both represent and advance the pluralism and diversity that are characteristic of vibrant and successful modern societies.

Second, NGOs preserve a unique and essential space between the for-profit sector and government. Clearly private enterprise is efficient at producing goods and private wealth. Government is best when it focuses on providing and managing public goods. The nonprofit, nongovernmental sector helps fulfill the common good. A vibrant third sector provides a fulcrum for balancing the state and the free market. This middle ground is an essential arena for promoting additional checks and balances in society. Only independent organizations can serve as watchdogs of both government and business. At the same time, NGOs can build creative and productive partnerships across and among the three sectors – partnerships that draw on the unique strengths of each to advance the common good.

Finally, NGOs enable experimentation and social change by taking on challenges that the public and private sectors simply can’t or won’t. Civil society organizations are able to take risks that are economically unacceptable to business and politically unacceptable to government. In modern societies across the globe, countless innovations pioneered by NGOs have subsequently been adopted as government policy. Numerous models of service delivery that are considered “best practice” today were devised, tested, and improved over many years of experimentation by NGOs. In addition, NGO advocacy campaigns induce reluctant governments to adopt policy reforms and force improvements in business practices.

As modernizing economies increasingly shift to free markets and private enterprise, they often experience a decline in social cohesion and an increase in economic and social inequity. In these circumstances the nongovernmental sector has proven to be an essential mitigating force that helps create a healthier balance between the potential excesses of capitalism and the inefficiencies and limited resources of the state.

REFERENCES

समान संधी पुरविष्णूत शाहतील घटकांची भूमिका

श्रीमती जयमली काठे
सहायक विद्यार्थी संघ, र.स.शी. स्कूल, नंबर ३३

प्रस्तावना

भारताच्या संविधानाच्या प्रस्तावना मध्ये भारताच्या एक सार्वभौम समाजातील धर्मनिरपेक्ष नोकरशाही गणराज्य घडवण्याचा व त्याच्या सर्वांना नागरिकांकडून दर्जनेची व संधीची समानता निहिताने प्राव करत देत राष्ट्रातील एकता आणि एकाधिक वार्षिक करण्याचा संकल्पपुर्वक निघार केलेला आहे.

या संकल्पपूर्वतीलाच्या संपूर्ण वेळतः राष्ट्रय शासनाच्या माध्यमातून विलक्षण योजनांना अपेक्षा करण्यात वेळ. महाराष्ट्रातील महाराष्ट्र शासनाच्या सामाजिक, न्याय व विशेष सहायता विभागांमध्ये अनुप्रृचित जाती व नवीण घटकांचा राहुक प्रशिक्षण विमुख जाती, भतवा जमाती, विशेष मागांच्या वर्ग, इतर मार्गांचा प्रशिक्षण, अर्थं, जेथे नागरिक व विद्यार्थी वाच्या आर्थिक, सामाजिक, शैक्षणिक, विकासातील विषय योजना राह्यावर प्रविष्ट. विकासाच्या व योजना राष्ट्रातील जनसामान्यात योजने प्रोत्साहन करण, सर्वांना संधी जनरली समान अधिकार आणि महानामी भूमिका बजावत. शासन आणि जनसामान्य जनता यामध्ये दुसऱ्या महानवी विषय संवेदना ज्ञान शासकीय योजना यमाविरित्या समाजातील दुर्घटना घटकांपेक्ष पोहोचूक समाधान समाजात प्रस्तावित करत संविधानातील संकल्प पुर्ण करण्यात महाध्याय वाळ उच्चतात.

समान संधी पुरविष्णूत राष्ट्रपतीत विलक्षण संधी:

१. मुलां- मुलीसाही शासकीय वस्तीवरून
२. विभागीय सरकार १००० विभागीय क्रमवर्ती मागसर्वार्थ युनाल — मुलीकरण मार्ग वस्तीवरून
३. अनुप्रृचित जाती व नवीण घटकांसह युक्तसमोकार वीज व पोलिस भरतीपुर्वक प्रशिक्षण केंद्र
४. अनुप्रृचित जातीची मुलां — मुलांचा शहर महाराष्ट्र देशांतर्गत शिस्तकृती
५. अनुप्रृचित जातीची मुलां — मुलांचा परदेशात शिक्षणसाही शिस्तकृती
६. विज्ञान, इंजीनियरिंग विभागाने शिक्षण शूल, शिक्षण शूलक प्रदाने
७. वाहनवाहन प्रशिक्षण योजना (विज्ञान, इंजीनियरिंग व विभाग)
८. औद्योगिक प्रशिक्षण संस्थानातील विज्ञान/विभाग प्रवर्तक शिक्षणाचीना

या योजनाच्या माध्यमातून संधीसाठी समान संधी पुरविष्णूत अभावात आढावा पुढील प्रमाणे:-

मुलां- मुलंसाही शासकीय वस्तीवरून

शासन निर्माण, सामाजिक न्याय व विशेष सहायता विभाग- २०१२/प्र.क्र. १९६/ शिक्षण - २ , दिसंबर २ जुलै २०१२

उद्देश्य:

१. मागसर्वार्थ मुला — मुलांची शिक्षणाची सोय करणे.
२. उच्च शिक्षणात समान संधी मिळाली वासातील आर्थिक improvisatio दुर्घटना घटकांला मुलांना विद्यापिष्ट व महाविद्यांवरीच शिक्षणारी युवांना पुढील प्रमाणे.
एकतालयोगी भाषाओं

सदस्यों के बीच 1922 पासून कार्यान्वित आयोजन, समीक्षा महाराजान्मयथे जूनी 27, नवंबर, 40 विभागीय, जिल्ला व तालुका पालकीय विस्तार मिलन 325 वांतिय संस्थान कार्यान्वयन मुले 208, मुले 199 शासकीय व संस्थान कार्यान्वयन आयोजन. व्यायाम 32190 विशाखापत्तनाय योजनाचा लाभ होत आहे.

लाभांश स्थानः

1. मोफत निवास व भोजन, अन्वर- पांडुरण, जैत्याचीय सुविधा
2. शास्त्रीय विशाखाना प्रतिनिधि दोन गण्वेश
3. क्रिमिक पाठ्यपुस्तके, वहाण, कुटियांवी इ.
4. वैकल्पिक आयुष्मानी विशाखाना विज्ञापन अथातःक्षालिपुर स्टीवर्डस, औद्योग, दूसरे बॉर्ड, बॉर्डर सूट व कला निम्नवायु विशाखायापासून रंग, डूसरे बॉर्ड, क्षेत्र, केंद्रशासी क्षेत्राधीन.
5. वारसिंगहाट विशाखाना विज्ञापन दैनिक खाससाहित्य निवासभागा

अद्वीतीय और स्त्रीः

1. गणवत्तेलुसर व्यवस्था देण्यात येतो.
2. विशाखाने महाराजा राजकै राहस्यै असाह.
3. प्रवृत्त विशाखाना पालकांचे वार्षिक उपलब्ध 2,00,000 शेत्तास जात सावे.
4. इतरता 8वी व्यायाम महाविद्यालयाची शिक्षण वेळेन्या विशाखाना अर्ज करता वेल.
5. सन 2012-2013 या शैक्षणिक वर्षपासून विज्ञापनरावर गठित केलेल्या सभेती माफंत शासकीय वस्त्रक्रमहातील रिक्त होणार्या 15 टपके जाणा ह्या खास बाब रराजण्य अद्वीतीय व शैक्षणिक अनुसरण व गणवत्तेलुसर भरणायत येतात.

विभागीयस्तरावर 1000 विशाखानी श्रमेदृढी मागणसर्गवी मुले मुनिकरिता शासकीय व वस्त्रक्रम

शासन निर्णय, सामाजिक न्याय, सांस्कृतिक कार्य, कीडी व विशेष सहयोग विभाग - क्रमांक : भी.सी.एच. – 2010/प्र.क्र. 30/शिक्षण - 2 दिसं. 12 जुलै 2012

अनुपूर्वित नाती/नववीण युवकांकृषी उच्च शिक्षणाचे वाढतेच येते प्रमाण आयुष्मानी परामाणे विभागीय सतर्कील विविध उच्च शैक्षणिक संस्थांची वाढतेच संख्या विचारपत्र येता यशस शिक्षण अथातः शासकीय वस्त्रक्रमहातीची क्रमता अपूर्वी पडते. व्यायाम बहुतोळी विश्वासाने वस्त्रक्रमहात्म्य प्रेमीपासून बिनवतत राखवे लागते. ही अंतरांग विचारवात चेष्टा 1000 श्रमेदृढी मागणसर्गवी सतर्कील, तवेक्षी 9 वा प्रमाणे एकूण 7 वस्त्रक्रम सुमुख करणाऱ्या महावाक्रमांकी निर्णय सन 2011 मध्ये चेष्टा येतात. व्यायाम शासकीय सतर्कील वस्त्रक्रमहात्म्य सहसों अभावी मागणसर्गवी विशाखानी प्रवेश पासून विनवत राखणार नाहीत. व ते आपले उच्च शिक्षण पूर्ण करू शकतील. विभागीय सतर्कील वस्त्रक्रमहातील हे प्रवृत्त विभागीय ठिकाणी 110 विशाखानी श्रमेदृढी 5 युवक असाह तवेक्षी 9 वृंदावन मुलोंचे येत. वा प्रमाणे सतत वस्त्रक्रमांकी व 5250 मुले 1750 मुनिकरिता प्रवेश क्रमता निर्माण ज्याची येत. प्रवृत्त विशाखाना मोफत निवास व भोज, अंतरांग- पांढरुण, व्यायामक वस्त्रक्रम पुनरुत्थान केलेला येतात. सहस: शिक्षण अमरावती, औरंगाबाद, कार्यांना येते विभागीय सतर्कील शासकीय वस्त्रक्रम सुमुख असाह, नागरिक बेंचील शासकीय वस्त्रक्रम सन 2012-2013 या शैक्षणिक वर्षपासून सुमुख जाणा आहे. पृथ्वी बेंचील बंधकाम प्रामाण्यतपासून आहे. सतत नामपूर बेंचील 1 मुलोंचे युनिट भाडे तलावार इम्यातील सुदे केलेले आहे.

अनुपूर्वित नाती व नववीण युवकांकृषी उच्च शिक्षणही नेती व पोलिस भरतीपूर्व शिक्षण केंद्र

शासन निर्णय क्रमांक. सामाजिक न्याय, सांस्कृतिक कार्य व विशेष सहयोग विभाग- इंडिया- 2005/प्र.क्र. 78/ मासक- 2, दिनांक 8 फेbrुवारी 2006
उद्धेशः
अनुसूचित जाती व नवबीच्य प्रतिकृती व व्यायामध्ये सैन्य व पोलिस भरतीपूर्व प्रशिक्षणाचा अभाव असत्यावरुन, ते स्वाभाविक असुचिने सुधार व्यायः ती संख्या मिळत नाही. त्यांना सैन्य व पोलिस भरतीसंघी संघी उपलब्ध करून देण्याकाळात ही योजना सुरु करण्याचा आवेदन आहे.

लाभाचे स्वरूप:
या योजनेचे अंतर्गत प्रशिक्षणाचा कालावधी 3 महिन्याचा राहील. 3 महिन्याचा कालवारीत उमेदवारांची राहण्याची सोबत प्रशिक्षण संख्येसंपूर्ण करण्यात आहेल. प्रशिक्षण कालवारीत धावणे, उंच उडी, लांब उडी, गोजाफक, पुल अभ्य, ऑप्टिकल्स, रस्ती चढणे इ. विषयांचे शास्त्र सूचक प्रशिक्षण देण्यात आहेल.

अटी व शतीं:
1. उमेदवार महाराष्ट्र राज्यात अनुसूचित जाती/नवबीच्य प्रतिकृती असावा.
2. उमेदवार 18 ते 25 वर्ष या वयाने देखील असावा.
3. उमेदवारांसोबत, ती इच्छाकृत सैन्य व पोलिस भरतीसंघी स्वधिकते केलेली शारिरिक पात्रता असावी.
4. उमेदवार 12 वर्ष पास असावा.
5. शारिरिकदृष्टी निरोगी असावा.
6. प्रशिक्षणाचा कालावधी 3 महिन्याचा राहील.

अनुसूचित जातीच्या मुलां — मुलांचा शाही महाराज देशांतर्गत शिष्यवृती
1. शासन निर्णय क्रमांक :– इंडीसी- 2003/पृ.क्रं.323/ माहृत- २ , दिनांक १२ जुन २०१३
2. शासन निर्णय क्रमांक :– इंडीसी- 2009/पृ.क्रं.१२/ दिनांक ३१ ऑगस्ट २००९

उद्देशः
एककलक्ष्यांच्या शक्तिकामे यशवानी होण्यास अनुसूचित जाती व नवबीच्य विद्याध्यायी आवश्यक असावरील कौशल्य व ज्ञान उपलब्ध होवये व त्यांची स्थापनेने योजनेमध्ये जोडणे म्हणजेच देशातील उत्तराखंड मध्ये कैलाशिक संस्थांमध्ये प्रवेश मिळालेल्या अनुसूचित जाती व नवबीच्य प्रतिकृती विद्याध्यायी मोठात उच्च शिक्षण देण्यासाठी ही योजना कार्यानि करण्याचा आहे. राज्यातील १०० अनुसूचित जातीच्या विद्याध्यायी देशातील नामांकन व शासन मान्य कौशल्याच्या उच्च शिक्षण देण्यासाठी ही शिष्यवृती देण्याचे इच्छा.

अटी व शतीं:
1. विद्याध्यायी अनुसूचित जाती/नवबीच्य व महाराष्ट्राचा असावा.
2. विद्याध्यायी पालकांने सर्व मार्गानं वार्षिक उत्तर ₹ ४,५० लाख पर्यंत असावे.
3. या योजनेसाठी महाराष्ट्र शासनाचे मान्य केलेल्या संयंत्रांमध्ये प्रवेशित असावा.

लाभाचे स्वरूप:
1. संख्येचे आकारणी केलेल्या शैक्षिक शुल्क, वसस्तिगुह व भोजन शुल्क
2. क्रियाकलापक केलेल्या शैक्षिक साहित्य यांच्या खर्चासाठी प्रतिवर्ष ₹ १०,०००/-
अनुसूचित जातीय चर्चा मुलाना मुल्यों पर देशा शिक्षणासाठी शिध्याच्या

1. शासन निर्णय क्रमांक :- इंग्रजी-2003/प्र.क्रं.115/मार्च-2, दिनांक १५ जुलै २०१०
2. शासन निर्णय क्रमांक :- इंग्रजी-2009/प्र.क्रं.103/मार्च-2 दिनांक २२-१०-२०१० व दिनांक १-११-२०१०

उद्देश्य:
अनुसूचित जाती व नवबीच धारकांतील विद्यार्थ्यांना आर्थिक परिस्थितीमुळे उच्च शिक्षणासाठी परेशानीलाई नामांकित विद्याग्रेसमध्ये प्रवेश घेता येत नाही. विद्यार्थ्यांची युगलका अस्वीकार केवळ आर्थिक परिस्थितीमुळे त्यांचा उच्च शिक्षणापासून वंचित राहू लागते. या विद्याभूमी पदव्युत्तर व पी.एच.डी. अध्यायक्रम कर्त्याचा प्रवेश मिळाला आहे. अशा ५०(पी.एच.डी. २४ व पदव्युत्तर-२६) परेशानीत शिक्षणासाठी शिध्याच्या देन्याचे येते.

अटी द शती:
1. विद्यार्थी अनुसूचित जाती/नवबीच धारकांतील असावा.
2. विद्यार्थी महाराष्ट्रात रहिवासी असावा.
3. विद्यार्थीवर वय ३५ व्याकरणांतम जास्त नसावे.
4. विद्यार्थीक्रम कसेबाबत वार्षिक उपयोग ₹.२,५० लाक्षपेक्षा जास्त नसावे.
5. पी.एच.डी. अध्यायक्रमासाठी पदव्युत्तर पदवीमध्ये किमान ५० टबके गुण व प्रमाण यांदाचे उत्तीर्ण असावा.
6. विद्यार्थी परेशानीत विद्यापीठात प्रवेश घेतलेला असावा.
7. पदव्युत्तर दत्तीमध्ये अध्यायक्रमासाठी पदवीला किमान ५०% गुण आवश्यक, व प्रमाण प्रदान उत्तीर्ण असावा.

लाभाचे स्वरूप:
1. विद्यापीठांने प्रामाणित केलेला शिक्षण फीडिय पूर्ण रबकत व इंट खर्च मंजूर करण्याचे येते.
2. विद्यार्थीक्रम वार्षिक विलीन्याचा अंतर्गत अमेरिका व इंट राॅडासाठी यु.एस. डॉलर १४,००० तर यु.के. पीड ९,००० झाका अंदांत करण्याचे येते.
3. विद्यापीठांचे आकर्षक खाल्सासाठी यु.एस.ए. व इंट डॉर्साठी यु.एस.डी. १३७५ तर यु.के. साडी पीड १,००० झाके देन्याचे येतात. पसंते, अभ्यासही खाळची खाल्साचा वात समावेर आहे.
4. विद्यापीठांस परेशानी जाताना व अध्यायक्रम झाल्यानंतर परत येताना विद्यार्थी प्रामाणीय खर्च लिकॉट सादर केल्यानंतर मंजूर करण्याचे येते.

विजाविजय, इमाम व निमान विद्यार्थ्यांना शिक्षण शुल्क,परिशिष्ट शुल्क प्रदाने

1. शासन निर्णय क्रमांक :- इमाम- 2009/प्र.क्रं.१२२/मार्च-३, दिन. ११ जानेवारी २०१०
2. शासन निर्णय क्रमांक :- इमाम- 2009/प्र.क्रं.१२२/मार्च-३, दिन. ११ जानेवारी २०१०

योजनेचा उद्देश:
1. विद्यापीठांचे शिक्षणाची आवड निर्माण करणे.
2. शिक्षणाधीन माखांत याच्यांचा प्रमाण कमी करणे.
3. उच्च शिक्षण चेचणासाठी आर्थिक सहाय्य उपलब्ध करवणे.
4. उच्च शिक्षण चेचण आर्थिक उत्तीर्णीच्य संधी निर्माण करणे.
5. पारदर्शकता, एकसमय व विलंब टक्कर्शासाठी ई - स्कॉलरशिप योजना योजनेच्या अटी:

1. विद्यार्थी हा विज्ञापन ह्रास व विमान संग्रामाची असावा.
2. विद्यार्थीचा पालकांचे वार्षिक उपयोग रचे १२.०० शीत पासून नौं क्रिमीलेल्या या मर्यादा असावे (संध्या .४.५० लाच्या नौं क्रिमीलेल्या या मर्यादा).
3. विद्यार्थी हा शासनाने विचार केलेल्या अभ्यासक्रमाचे इतरता १५ वी पासून पुढे शिक्षण चेनारा असावा.
4. विद्यार्थी महाराष्ट्र राजविद्यालयी असावा.
5. विद्यार्थी हा शासकीय, अनुदानित, शासनसंबंध विनामुदानित /कार्य विनामुदानित महाविद्यालयापासून प्रवेशित असावा.
6. अभिव्यक्त विद्यार्थीच्या मात्रांतर्गत अभ्यासक्रमाचे प्रवेश चेतनल्या विद्यार्थ्यांना या योजनेचा लाभ मिळणार नाही.
7. ई - स्कॉलरशिप योजनेसुर विद्यार्थी, शैक्षणिक संघटन व जिल्हा कार्यालय यांची संगठनकीय प्रवेशेकसुर कार्य करणे अनिवार्य करण्यास आलेले आहे.

लाभाचे व्रत:

1. शासकीय/अनुदानित व विनामुदानित महाविद्यालयात शिक्षण प्रणाली विद्यार्थ्याना शासकीय दरांने शिक्षण शुल्क व परीक्षा शुल्क देण्याची सुविधा.
2. शासन मानसिक प्रभाव विनामुदानित कार्य - विनामुदानित महाविद्यालयात शासनाने विचार केलेल्या व्यावसायिक अभ्यासक्रमाचे शासकीय कोटयानुसार प्रवेश देण्याची विद्यार्थ्यांना शैक्षणिक शुल्क समतिरो ठरविलेल्या दराच्या विकल्पत्ती व विमान संस्थानांतरिता १०० तक्याचे दरांने पालक प्रवार्शासाठी ५० तक्याचे दरांने शैक्षणिक शुल्क दिले जाते. वाराणसी प्रतिवर्षी शासन जो निर्णय घेतल्या तो लागू राहिल. (बी.एड.,भी.एड. वर्षानु)
3. बी.एड.,बी.एड.च्या विद्यार्थीसाठी अनुक्रमे शासनेच्या शिक्षण विभाग शासन निधि १८ जुलै २००१ व उच्च व तंत्रशिक्षण विभाग शासन निधि दि. २५ मे २००२ नुसार निहित केलेल्या दरांने प्रतिवर्षी (सामाजिक न्याय व सामाजिक कार्य व विशेष विभाग पांच शासन पत्र दिनंक ८.४.२००५ अन्वेषण निदेश)

वाहनवाचल प्रशिक्षण योजना (विज्ञापन, इमाम व विमान)

1. शासन निधि व्रत क्रमांक :- विमान - २००९/प्र.क्र. २१३/मास्क - ३/दि. ३० जुलै २००९
2. शासन निधि व्रत क्रमांक :- इमामी - २०१२/प्र.क्र. ३५/शिक्षण - १/दि. १५ मार्च २०१२

योजनेच्या उद्देश:

1. विभाग, इमाम व विमान बरोबर थुक - युवतीना प्रशिक्षणावर व, स्वच्छताच्या मंजिळ उपलब्ध करून देणे.
2. विभाग ला याचूस राहू, आर्थिक व सामाजिक स्थिरता मिळवून देणे, समाजाच्या मुख्य प्रवाहात आणणे.

योजनेच्या अटी:

1. असाभ्य युवती हा विज्ञापन, इमाम व विमान वर्गाची असावा.
2. शैक्षणिक पात्रता व व्योमयाचा परिवहन अधिनियमातील असावी.
3. शासन सामाजिक न्याय विभागाने निर्णय केलेल्या प्रशिक्षण देणार्या स्वच्छत्यासंबंधी संस्थेंमधून प्रवाहित प्रशिक्षण देणे अनिवार्य.
4. प्रशिक्षणाचा कालावधी, प्रशिक्षणासाठी दर पुढीलप्रमाणे.
50 Equitable Society with Equal Opportunities

लाभाचे स्वरुप:

1. वर नमुद प्रशिक्षण प्रकारात दरातुसार शासनात नियुक्त केलेल्या प्रशिक्षण देणार्या सव्यसाची संस्थेसे प्रति प्रशिक्षणाची रकम अदा कार्यावत येते.

2. प्रशिक्षण काळाच्या मध्ये जिथे कार्यालय ते प्रशिक्षण केंद्रांत जाणे येणाऱ्या भागदेव, आरोग्य तपासणी, छायाचित्र, चालकाचा काचा, व येवा पक्षाचा भाग विद्यालय, राहण्याची जेवणाची व्यवस्था इ. प्रशिक्षण संस्थेसारख्या पुरवण्यात येते.

3. प्रशिक्षण केंद्रात मुख्याची राहणारे प्रशिक्षणाची वर्गविभागेत रहात नसल्यास मोठांचा वाहन चालक प्रशिक्षणाचीसंदर्भे ₹ 300/- वाक्र प्रशिक्षणाचीसंदर्भे ₹ १५०/- प्रशिक्षण काजूतर विशेष्यत देणे प्रशिक्षण संस्थेसर रबनकारक राहत.

औद्योगिक प्रशिक्षण संस्थानी विवाहक्षेत्र/विवाह प्रवर्तनाच्या प्रशिक्षणाचीगडार विशेष्यत योजना

शासन निर्णय क्रमांक : इ.वी.सी-१९७९/२१६४३/डी-१. दिव. ०५ में १९८३

योजनेच्या उद्देश:

1. विवाहक्षेत्र/विवाह प्रवर्तनाच्या मुलामुलीनाची तांत्रिक प्रशिक्षणाची आवश्यक माहिती.

2. विवाहक्षेत्र/विवाह प्रवर्तनाच्या विवाहशीला तांत्रिक प्रशिक्षण प्रेधन नोकरीची संबंध मिळवून.

3. तांत्रिक प्रशिक्षण प्रेधन आर्थिकप्रथा साहित्य प्रवर्तनाची संबंध मिळवून.

4. तांत्रिक प्रशिक्षणाच्या आर्थिक सहाय्य यावे.

योजनेच्या अंत:

1. प्रशिक्षणाची हा विवाहक्षेत्र/विवाह प्रवर्तनाची असावा.

2. शासनाच्या शासनाच्या तांत्रिक प्रशिक्षण संस्थेस प्रेमवेळ असावा आणि निर्मितपणे हजर असावा.

3. उत्तर मर्यादा ₹ ६५२९/₋

लाभाचे स्वरुप:

1. प्रशिक्षणाचीसंदर्भे ₹ १००/- प्रमाणे ₹ १० महिन्यात ₹ १०००/- विशेष्यत देणे येते.

2. ज्या विवाहशीलेने तंत्रज्ञान प्रवर्तनाची शक्ती होणे ₹ ६०/- विशेष्यत मिळते, अपघ विवाहशीलाचे तांत्रिक न्याय विवाहशीलेने ₹ ६०/- प्रतिमहा विशेष्यत देणे येते.

समारोह:

शासन आणि दुर्बल घटक यांना जोडणारा चैतन्यदायी दुरा महणून संस्थाची भूमिका अतिशय महत्त्वाची आहे. व्यावसायिक पातळीपासून ते आहिकांसाठी भागातील बांबांबांतून प्रत्येक व्यक्तिपासून प्रवर्तन संस्था करतात. समाजातील मुख्य प्रशिक्षण दुर्बल घटकांना समान संबंध प्राप्त व्यवसायाचा सामाजिक, आर्थिक, बौद्धिक विकास ह्याचा या दुर्बलांना सत्ता कार्य बनवतात.

संदर्भ:

1. डॉ. अंतरल सदगौपाल, "संसद में शिक्षा का अधिकार छीनने वाला विल", विशेष प्रकाशन, जून २००९.

2. सुरियान, "भारत शिक्षित कौने बने? सवाल आपके, जवाब हमारे", किशोर-भारती - सरोकार प्रकाशन, नोव्हेंबर २००९.

3. अभी वैदिक, "संपूर्ण शिक्षण फी - विवाह, समाज व गुणवत्तापूर्ण का व कसे?", अंतरल भारतीय समाजांची अध्यापक समाजांतर प्रकाशित, सप्टेंबर २००८.
Are we Transforming the Policies into Practices – A Human Rights Query

Ms. Kalpana Chavan
St. Xavier’s Institute of Education, Mumbai, Mumbai.

Mr. Bijoy K. Thomas
St. Xavier’s Institute of Education, Mumbai, Mumbai.

Human Rights Education is much more than a lesson in schools or a theme for a day; it is a process to equip people with tools they need to live lives of security and dignity.

— Kofi Annan – Secretary General, UN, 1997-2001

INTRODUCTION AND NEED

A human rights practice in educational institution ensures a safe and secure space and works towards complete development of human personality. As such practices uphold principles like non-discrimination, inclusion, participation, accountability they are very crucial and significant in institutions. It is essential to integrate human rights principles into practices to equip and empower the students of tomorrow to build a strong human rights insulated society.

The human rights practices in educational institutions can transform a building of bricks and mortar into a safe and enriched learning environment, where tomorrow’s leaders with human rights values and principles are being chiseled and polished, where there is no fear of unjust and discriminatory treatment, where there is an equal opportunity to be heard whether the person belongs to any class, caste, sex or race.

Significance of the Study

This study will be of significance to the administrators like principals, supervisors, teachers, students and even parents, thus, in a nutshell to all the stakeholders of the educational institutions. To the administrators it can help to understand the students’ expectations and their opinions about the human rights practices. To understand, the difference in the perspectives of girls and boys, and also of students of different age groups. The study can also urge the principals to investigate into their present policies towards human rights. This study will be of significant usefulness to teachers to be alert whether the curricula, classroom environment, teaching learning process or the content discussed is human rights friendly. The study can give an understanding to the students regarding the human rights practices of their educational institutions, if they are practicing it and also be more open – minded to respect and understand others’ diversity and multiculturalism.

Moreover, even parents can get an idea as to the human rights ethos in the educational institution where their ward is studying

The paper presenters carried a study of Practices of Human Rights in Educational Institutions

Statement of the Problem

“An Investigation into the Human Rights Practices of Educational Institutions in Mumbai”
Aim of the Study

The aim is to study human rights practices in secondary, higher secondary and degree colleges in Mumbai. The study covered the Human rights practices implemented in the administrative level as well as student level in educational institutions. Administrative human right practices include non-discrimination, participation, conflict resolution, accountability and governance. Student level human right practices include curricular and co-curricular activities.

The specific research questions are listed as follows:
1. What are the overall practices of human rights principles in the administrative level of educational institutions?
2. What are the overall practices of human rights principles in the student level of educational institutions?

Objectives of the Study

1. To study the overall rating of students towards human rights practices in the administrative level of educational institutions with respect to the following dimensions
   (a) Non discrimination
   (b) Participation
   (c) Conflict resolution
   (d) Accountability
   (e) Governance
2. To study the overall rating of students towards human rights practices in the student level of educational institutions with respect to the following dimensions
   (a) Curricular
   (b) Co-curricular
3. To study and compare the overall rating of students towards administrative level human rights practices in the educational institutions with respect to
   (a) Gender
   (b) Level of education
   (c) Subject
   (d) Age
4. To study and compare the overall rating of students towards student level human rights practices in the educational institutions with respect to
   (a) Gender
   (b) Level of educations
   (c) Subject
   (d) Age
5. To study the relationship between administrative human rights practices and student level human rights practices in educational institutions.
METHODOLOGY

Design of the Study

The Quantitative paradigm was used for the present study. The investigation was aimed at comparing the existing conditions of human right practices in educational institutions of Mumbai.

Sample

The questionnaire targeted the population of students in the Mumbai district of Maharashtra. Questionnaires were distributed to the students of secondary, Higher secondary and degree students. A sample of 124 secondary, 100 higher secondary and 64 degree students were selected for this study by giving due representation to the personal details of the respondents.

Research Tool

Human Rights Practice Scale was used for analyzing and comparing the existing practices of human rights principles in educational institutions. Content validity is done by experts. Human Rights Practice Scale was divided into two major sessions. The two major sessions are

1. Human Rights Practice Scale – Administrative level
2. Human Rights Practice Scale – Student level

This scale was developed and validated by Amnesty International 2012

Human Rights Practice Scale in the administrative level includes the following dimensions:

- Non discrimination
- Participation
- Conflict resolution
- Accountability
- Governance

Human Rights Practice Scale in the student level includes the following dimensions:

- Curricular
- Co-curricular

Data Collection and Analysis

The school and college students in Mumbai were approached for collaborating the research. Participants responded to the questionnaire using a four-point scale of always, often, rarely, and never. Data from the questionnaires were edited and saved for analysis. Firstly, the statistical assumptions were examined; descriptive statistics and inferential statistics were employed using SPSS for windows version 10.2v.

Analysis and Discussion

Analysis of data included descriptive and inferential analysis. Data was analyzed for any statistically significant difference in the scores with respect to gender, age, subject and level of education. The results of the study carried out are presented here in the following sections:

Major Findings

The study has attempted to analyse the in the administrative and student level human rights practices of educational institutions in Mumbai.
Overall rating of students towards human practices in the administrative and student level of educational institutions was average. By considering the analysis independent t-test, it is shown that there was no statistic variation between boys and girls towards their rating of Human rights practices in administrative and student level of educational institutions. Analysis of the data shows that girls were rated higher in the human rights practices in the administrative level while; boys were rated higher in the student level human right practices of educational institutions.

The result of this study explicate that there was significant difference between the ratings of students in the human rights practices in the administrative and student level of educational institutions on the basis of their educational level i.e. secondary, higher secondary and degree.

Mean score of the dimensions of administrative and student level practices of human rights principles revealed that secondary, higher secondary and degree college students differed significantly in all the dimensions. Further analysis of difference between the individual groups tested through Tukey HSD revealed that secondary students significantly differed from other students of higher secondary and degree where, secondary students rated less towards human rights practices occurring in their educational institutions.

The overall rating of human right practices in educational institutions was also different by the age of the students. The rating of students belonging to the age group 15-20 years towards administrative level of human right practices was high (83.51) and the same was low (69.47) for students belonging to the age group of below 15. This difference was significant at 0.01 levels. F-ratio calculated for the dimensions of overall rating in the administrative level with respect to the age group of students revealed that research students differed significantly in all the dimensions. Further analysis of difference between the individual groups tested through Tukey HSD revealed that students belonging to the age group of below 15 significantly differed from other students who are above 15 years of age, where students belonging to the age group of below 15 years displayed low rating.

The rating of students belonging to the age group of above 20 years towards student level of human right practices was high (56.05) and the same was low (41.71) for students belonging to the age group of below 15. This difference is significant at 0.01 levels. F-ratio calculated for the dimensions of overall rating of human rights practices in the student level with respect to the age group revealed that students differed significantly in all the dimensions.

The study data revealed that students of science (83.27) and arts (83.42) stream rated almost similar for the administrative level human right practices in their educational institutions. The t-value calculated for overall rating of administrative level human right practices with respect to the stream of students revealed that they did not differ significantly even at 0.05 levels. But the science and arts students differed significantly in their rating towards student level human rights practices in their educational institutions. The t-value revealed that the science (51.64) and arts (57.19) students differed significantly in the student level human right practices in all dimensions at 0.01 levels.

The Study reveals that there was a positive correlation between administrative human rights practices and student level human rights practices in the educational institutions. The Correlation of administrative human rights practices with student level human rights practices was 0.68. An overall, administrative human rights practice with student level human rights practices was significant at 0.01 levels.

**Discussion**

The analyses in the present study show there is no statistical significant difference between boys and girls towards their rating of Human rights practices in administrative and student level of educational institutions. More specifically, girls rated high in the administrative level human right practices and boys rated high in the student level human rights practices. Global Campaign for
Are We Transforming the Policies into Practices? A Human Rights Query

Education 2012, also found that girls were unhappy about the curricular and co-curricular practices in schools and colleges. This result shows that even though as per the administrative policy, every child has equal rights to attend the school and college it does not ensure complete practical implementation of human rights in the educational institutions. (UNESCO convention against discrimination in education, 1960, articles 3 &4). Along with school administrative policies, the curriculum must be inclusive and tailored to the needs of children in different or difficult circumstances. All teaching and learning materials should be free from gender stereotypes (World Programme for Human Rights Education, Plan of Action 2005–2007). OECD, 2009 suggested that he school and college administrative system should ensure the full and equal participation of boys and girls within decision making as well as within student participation level system of institutions. The difference in the finding could be because girl students tend to put more trust in the school policies and practices and have to be persuaded to participate in co–curricular activities, whereas boys generally, in schools colleges take more initiative to organize co-curricular activities, inter-collegiate competitions and have a little callous outlook towards the administrative policies.

Another finding arising from the present study is that there is significant difference between the ratings of students in the human rights practices in the administrative and student level of educational institutions on the basis of their educational level i.e. secondary, higher secondary and degree. The analysis shows that secondary students rated less as compared to higher secondary and degree students in both administrative and student level practices. Burke, 2011 revealed that the secondary students especially higher grades students feel the stress of school even more than a student with lower grades and college students. Those students with secondary school feel they must continually perform at a higher pace and level in order to reach the high expectations of not only teachers, but also of parents and peers due to unhealthy competitions and other administrators of their schools. Many students give up recreation for higher grades; they may also give up the interest to participate in sports or other extracurricular activities, thus school students feel insecure and depressed about their system of education. Secondary students are in the process of developing plans and expectations about their own future. These expectations mostly depend, in part, on the cultural and historical setting in which they live. In general, social situation affects school students much more than other levels of education (Pirsl, 2007). Kim, Jung sub, 2006 studied about the factors affecting human rights violations in school students. The major factors are kinds of punishment, teaching methods, school discipline, lack of awareness of school policies, life styles, over-crowded classrooms and unwritten rules and regulations. This result may be due to the influence of external pressure and stress faced by the school students due to the academic performance.

The results indicate that the overall rating of human right practices in educational institutions is also different depending on the age of the students. The rating of students belonging to the age group of above 15 years towards administrative level and student level human right practices is high and the same is low for students belonging to the age group of below 15 years. A major psychological development of emerging adult of age group above 15 years is to participate in more activities related to school or community (Ilana, 2008). Students in this age group tend to see their local community as actively involved in helping elderly and helpless people as well as disabled people more than lower age students (Pirsl, 2007). Thus these age group students participated actively in the extracurricular activities organized by their educational institutions. Broh (2002) revealed that students’ participation in co-curricular activities in general is associated with an improved grade point average, higher education aspiration, increased attendance and reduced absenteeism. Supporting the view that reported higher grades, Darling et al.(2005) reported more positive attitude towards school, community and higher academic aspiration possible due to the active involvement of students in extracurricular activities. Research shows that participating inextracurricularactivities is directly related with inculcating the human rights principles, Age, a developmental characteristic, emerged as a predictor of
Equitable Society with Equal Opportunities

ratings of the importance of being able to understand legal and ethical aspects of life. This result may be due to the influence of the active involvement and freedom of students in the curricular and co-curricular activities.

Students belonging to different streams i.e. Science and Arts (higher secondary and college) did not differ significantly even at 0.05 levels in the ratings of administrative practices human rights principles. The finding in this study shows that science and arts students were satisfied with the administrative policies of human rights practices in the educational institutions. But at the same time science and arts students significantly differ in their rating towards the student level human rights practices of schools/colleges. Science students rated less as compared to arts students. Even though there are administrative practices of human rights in schools and colleges, all the students, especially science students are not getting opportunities to enjoy these rights through their activities. Science students have to enroll themselves for coaching classes for 12th std from 11th std itself, are involved in academic growth more, preparing for engineering, medical and other vocational entrance exams which are more crucial for their future, plus subjects are difficult and vast; moreover attendance is not a compulsion and rarely strict actions are taken against them. Arts subjects, on the other hand, are basically humanities and social sciences, literature and thus lend itself easily to organizing activities like elocution competitions, street plays and also set up social and dramatics club, hobby club language clubs and so.

The findings of this study provide insights towards the administrative and student level human rights practices in schools and colleges.

Major Recommendations

1. School administrators have to orient the staff and the students about their human rights policies and practices from time to time.
2. Student focused cells like grievance cell, anti-ragging cell, women cell, counseling centers, mentoring facilities, helplines etc can be set up in educational institutions.
3. SWOT analysis of the institution and feedback from students has to be done at regular intervals.
4. Co-curricular and curricular activities have to involve more and more students as co-partners in decision making.
5. School administrators need to be more sensitized towards the needs of students below 15 years and organize sessions on coping with stress, yoga, mentoring, inspirational talks and also hold more activities so as to discover their latent talents.

REFERENCES

1. www.brainyquote.com/quotes/quotes/k/kofiann399822.html
Study of the Role of Asha Kiran Charitable Trust (N.G.O.) in Imparting Quality Education to the Street Children Keeping in Mind to Give Equal Opportunities for Education

Dr. Ratnaprabha N. Rajmane
Smt. Surajbacollege of Education

“Education is the passport for the future, for tomorrow belongs to those who prepare for it today.”

- Malcolm

Social equity implies fair access to education, livelihood, resources and full participation in the political and cultural life of the community. Many people consider social equity as synonymous with social equality. Equality of educational opportunities promotes socio-economic mobility and better future economic outcomes. Education pattern in free India was reformed taking into consideration that all are equal and education for all. Still we are not able to provide equal opportunity to all. Education has been privatized and the rich were availed of education by paying more money, but in contrast the poor were deprived of basic education due to lack of money. This also affected provision of equal opportunity. Education is the all-round development of each individual. Education should be extended all the Young including school children, out of school youth, street children etc.

The Non-governmental organizations (N.G.O.S) which are volunteering their services in various fields around the world are, no doubt, doing commendable jobs. N.G.O.S extend education to underprivileged children in India, and develop innovations that improve the quality of primary education. It has been more than half century since India achieved freedom. Observing the big amount of illiteracy, the constitution of India under article 45 made it obligatory on the Govt. to achieve 100% literacy within ten years from the enforcement of the constitution in 1950.

A research study was conducted in order to find the work of Asha Kiran Charitable Trust (N.G.O.) in Imparting Quality Education to the Street Children keeping in mind to give equal opportunities for education. Asha Kiran Charitable Trust (NGO) working for the children of deprived section of society in Mumbai.

INTRODUCTION AND NEED

ASHA KIRAN CHARITABLE TRUST (NGO) has been successful to a large extent in extending quality educational for street children in various parts of Mumbai. In fact this organization have been immensely successful in improving the quality of primary education. The purpose of education is to create responsible citizens so this NGO is working towards this mission. In Mumbai we find several millions of children deprived of their right to education. Even though Indian government has been taking up several welfare programs and activities, they are not reaching the target group due to some selfish middlemen. This NGO has proved to be a boon in disguise in this situation. Every good work is important without exception but the work for ‘Promotion of Education’, by all means, is the best. Education gives real meaning to human lives therefore, those who are working for the
promotion of education are the best people and the NGOs involve in education are, to me, the best
ones in the world.

A research study was conducted in order to find the opinions of teachers regarding their work
and the N.G.Os efforts towards children’s education.

Statement of the Problem

“Study of the Role of Asha Kiran Charitable Trust (N.G.O.) in Imparting Quality Education to
the Street Children keeping in mind to give equal opportunities for education”.

Variables of the Study

Dependent variable: NGO
Independent variable: Teachers

Objectives of the Study

1. To encourage street children to stay in school and continue their education.
2. To help make learning interesting and worthwhile for street children.
3. To survey the programme conducted by NGO for street children to improve the quality of
   education
4. To develop health and hygiene habits to improve their quality of life.

Hypothesis of the Study

Hypotheses were formulated for the study
1. There is significant difference in the quality of education after coming to street school.
2. Attitude of students is positive towards learning.

Methodology

The descriptive survey methodology used for research.

Sample and Sampling Technique

25 street school teachers from different centers of Andheri west region in Mumbai, incidental
sampling technique was used.

Tool

Questionnaire which had 17 statements in all that assessed the level to which the participants
strongly Agreed, Agreed, Dis Agreed and Strongly Dis Agreed, with a statement about the work of
NGO.

ANALYSIS OF THE DATA

The data collected was analyzed by calculating the percentage of teachers agreeing or disagreeing
on each item. Their remarks too were analyzed to study the work they do for children. The findings are
shown in the following table: (opinions of Strongly agree and Agree as well as Strongly disagree and
disagree were while calculating the percentage since the purpose was to just check their opinion in
general). The responses to each of the statements in the rating scale were.
From the above table, it was observed that teachers have responded as Agreed to almost all the questions asked in the questionnaire. The above results suggests that the general opinion of teachers towards NGOs work is favorable. The Questions No 2, related to the opinion about NGO’s help rendered to the deprived students help in bringing the students at par with the other students. All are agree for this. The Questions Nos. 11 and 15 related to special care needs and training needs to be given special attention. For Q. No. 11, 57% respondents disagreed.
FINDINGS

1. The attitude of the teachers was found to be favorable towards NGOs work.
2. NGO’s help in the social development of the deprived students was very good.
3. A deprived student gains more confidence to mingle with his peers who are a little better off than him after gaining the help from NGO’s
4. NGO. Collaborate with other professionals for the benefit of the students belonging to the deprived sections of the society.
5. Along with the focus on academic development there is excellent special care taken with reference to the development of values of the deprived children.
6. Special care is taken for the students who are gifted and have the capacity to excel.
7. Remedial teaching facilities are available when required.
8. One important finding is that the social work teachers felt the need for Support and training to meet the needs of these children.

INTERPRETATIONS AND RECOMMENDATIONS

The results of the study contribute to an understanding of work done by NGO towards the children who are coming from deprived section of society. In general, the teachers have a positive attitude towards children. This indicates that NGOs are strong enough to do the work in the society.

1. Non-governmental organizations play a vital role in the shaping and implementation of participatory democracy. Their credibility lies in the responsible and constructive role they play in society. Formal and informal organizations, as well as grass-roots movements, should be recognized as partners in the implementation of Agenda 21. The nature of the independent role played by non-governmental organizations within a society calls for real participation; therefore, independence is a major attribute of non-governmental organizations and is the precondition of real participation.

2. One of the major challenges facing the world community as it seeks to replace unsustainable development patterns with environmentally sound and sustainable development is the need to activate a sense of common purpose on behalf of all sectors of society. The chances of forging such a sense of purpose will depend on the willingness of all sectors to participate in genuine social partnership and dialogue, while recognizing the independent roles, responsibilities and special capacities of each.

3. The community of non-governmental organizations, therefore, offers a global network that should be tapped, enabled and strengthened in support of efforts to achieve these common goals.

4. Non-governmental organizations will also need to foster cooperation and communication among themselves to reinforce their effectiveness as actors in the implementation of sustainable development.

5. With a view to strengthening the role of non-governmental organizations as social partners, the United Nations system and Governments should initiate a process, in consultation with non-governmental organizations, to review formal procedures and mechanisms for the involvement of these organizations at all levels from policy-making and decision-making to implementation.

6. A mutually productive dialogue should be established at the national level between all Governments and non-governmental organizations and their self-organized networks to
recognize and strengthen their respective roles in implementing environmentally sound and sustainable development.

7. Governments and international bodies should promote and allow the participation of non-governmental organizations in the conception, establishment and evaluation of official mechanisms and formal procedures designed to review the implementation of Agenda 21 at all levels.

Means of implementation
(a) Financing and cost evaluation
(b) Capacity-building

Governments will need to propagate or strengthen, subject to country specific conditions, any legislative measures necessary to enable the establishment by non-governmental organizations of consultative groups, and to ensure the right of non-governmental organizations to protect the public interest through legal action.

To ensure that children of deprived section of the society all over the country will receive the benefits of NGOs like Asha Kiran Charitable Trust.

REFERENCES

2. Singh Kumar Ravi, Role of NGOs in Developing Countries, 2003,Deep and Deep publishers New
4. Role of Nongovernmental Organizations in Development Cooperation
5. Research Paper, UNDP/Yale Collaborative Programme,
I'm not an optimist. I'm a realist. And my reality is that we live in a multifaceted, multicultural world. And maybe once we stop labelling ourselves, then maybe everyone else will.

Octavia Spencer

Multicultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various areas. It affirms our need to prepare students for their responsibilities in an interdependent world. It recognizes the role schools can play in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice....

Multicultural education makes sure that all students have access to inclusive teaching and learning experiences. These experiences will allow students to successfully take part in a rapidly changing world where cross-cultural understanding and intercultural communication skills are essential. For this inclusive teaching and learning we need to accept all kinds of students.

Inclusive education means that all students attend and are welcomed by their neighbourhood schools in age-appropriate, regular classes and are supported to learn, contribute and participate in all aspects of the life of the school.

Inclusive education is about how we develop and design our schools, classrooms, programs and activities so that all students learn and participate together.

Multicultural education is an idea, an approach to school reform, and a movement for equity, social justice, and democracy. Specialists within multicultural education emphasize different components and cultural groups. However, a significant degree of consensus exists within the field regarding its major principles, concepts, and goals. A major goal of multicultural education is to restructure schools so that all students acquire the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world. Multicultural education seeks to ensure educational equity for members of diverse racial, ethnic, cultural, and socioeconomic groups, and to facilitate their participation as critical and reflective citizens in an inclusive national civic culture.

Multicultural education tries to provide students with educational experiences that enable them to maintain commitments to their community cultures as well as acquire the knowledge, skills, and cultural capital needed to function in the national civic culture and community. Multicultural theorists view academic knowledge and skills as necessary but not sufficient for functioning in a diverse nation and world. They regard skills in democratic living and the ability to function effectively within and across diverse groups as essential goals of schooling.

It seeks to extend the rights and privileges granted to the nation's founding elites—the ideals of freedom, equality, justice, and democracy—to all social, cultural and language groups. Multicultural
Multicultural education addresses deep and persistent social divisions across various groups, and seeks to create an inclusive and transformed mainstream society. Multicultural educators view cultural difference as a national strength and resource rather than as a problem to be overcome through assimilation.

THE DIMENSIONS OF MULTICULTURAL EDUCATION

James A. Banks's Dimensions of Multicultural Education is used widely by school districts to conceptualize and develop courses, programs, and projects in multicultural education. The five dimensions are (1) content integration; (2) the knowledge construction process; (3) prejudice reduction; (4) an equity pedagogy; and (5) an empowering school culture and social structure. Although each dimension is conceptually distinct, in practice they overlap and are interrelated.

Content integration. Content integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. The infusion of ethnic and cultural content into a subject area is logical and not contrived when this dimension is implemented properly.

More opportunities exist for the integration of ethnic and cultural content in some subject areas than in others. There are frequent and ample opportunities for teachers to use ethnic and cultural content to illustrate concepts, themes, and principles in the social studies, the language arts, and in music. Opportunities also exist to integrate multicultural content into math and science. However, they are less ample than they are in social studies and the language arts. Content integration is frequently mistaken by school practitioners as comprising the whole of multicultural education, and is thus viewed as irrelevant to instruction in disciplines such as math and science.

The knowledge construction process. The knowledge construction process describes teaching activities that help students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases of researchers and textbook writers influence the ways in which knowledge is constructed.

Multicultural teaching involves not only infusing ethnic content into the school curriculum, but changing the structure and organization of school knowledge. It also includes changing the ways in which teachers and students view and interact with knowledge, helping them to become knowledge producers, not merely the consumers of knowledge produced by others.

The knowledge construction process helps teachers and students to understand why the cultural identities and social positions of researchers need to be taken into account when assessing the validity of knowledge claims. Multicultural theories assert that the values, personal histories, attitudes, and beliefs of researchers cannot be separated from the knowledge they create. They consequently reject positivist claims of disinterested and distancing knowledge production. They also reject the possibility of creating knowledge that is not influenced by the cultural assumptions and social position of the knowledge producer.

In multicultural teaching and learning, paradigms, themes, and concepts that exclude or distort the life experiences, histories, and contributions of marginalized groups are challenged. Multicultural pedagogy seeks to reconceptualize and expand the Western canon, to make it more representative and inclusive of the nation's diversity, and to reshape the frames of references, perspectives, and concepts that make up school knowledge.

Prejudice reduction. The prejudice reduction dimension of multicultural education seeks to help students develop positive and democratic racial attitudes. It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of dominant social groups. Prejudice can be reduced by interracial contact if the contact situations have these
characteristics: (1) they are cooperative rather than competitive; (2) the individuals experience equal status; and (3) the contact is sanctioned by authorities such as parents, principals and teachers.

**An equity pedagogy.** An equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, socioeconomic, and language groups. This includes using a variety of teaching styles and approaches that are consistent with the range of learning styles within various cultural and ethnic groups, such as being demanding but highly personalized. It also includes using cooperative learning techniques in math and science instruction to enhance the academic achievement of students.

An equity pedagogy assumes that students from diverse cultures and groups come to school with many strengths. Multicultural theorists describe how cultural identity, communicative styles, and the social expectations of students from marginalized ethnic and racial groups often conflict with the values, beliefs, and cultural assumptions of teachers.

Teachers practice culturally responsive teaching when an equity pedagogy is implemented. They use instructional materials and practices that incorporate important aspects of the family and community culture of their students. Culturally responsive teachers also use the "cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them."

**An empowering school culture.** This dimension involves restructuring the culture and organization of the school so that students from diverse racial, ethnic, socioeconomic, and language groups experience equality. Members of the school staff examine and change the culture and social structure of the school. Grouping and labelling practices, sports participation, gaps in achievement among groups, different rates of enrollment in gifted and special education programs among groups, and the interaction of the staff and students across ethnic and racial lines are important variables that are examined and reformed.

An empowering school structure requires the creation of qualitatively different relationships among various groups within schools. Relationships are based on mutual and reciprocal respect for cultural differences that are reflected in school-wide goals, norms, and cultural practices. An empowering school structure facilitates the practice of multicultural education by providing teachers with opportunities for collective planning and instruction, and by creating democratic structures that give teachers, parents, and school staff shared responsibility for school governance.

When students learn content about the nation and the world from the perspectives of the diverse groups that shaped historical and contemporary events, they will be better able to participate in personal, social, and civic actions that are essential for citizens in a democratic pluralistic society. A major goal of multicultural education is to help students from diverse cultures learn how to transcend cultural borders and to engage in dialog and civic action in a diverse, democratic society. Multicultural education tries to actualize cultural democracy, and to include the dreams, hopes, and experiences of diverse groups in school knowledge and in a reconstructed and inclusive national identity. The schools can play a major role in helping students to develop the knowledge and skills needed to cross cultural borders and to perpetuate a democratic and just society.

**REFERENCES**

Decision Making Ability of the Parents of the Student-Teachers of Gandhi Shikshan Bhavan

Dr. Frances Vaidya  
Assistant Professor  
Smt. Surajba College of Education

“A decision is a judgement. It is a choice between alternatives. It is rarely a choice between right and wrong. It is at best a choice between ‘almost right’ and ‘probably wrong’. ”

— Drucker

Every individual be it a woman or man, have to make decisions at some point or the other in life. In most situations, decisions are usually haphazardly taking without thinking about the situation. Many a time, we then regret for the decision taken. At such times, the most effective decision making strategy is to keep an eye on the goals and then let intuition make the right choice.

Decision making is a mental cognitive process resulting in the selection of a course of action among several alternatives. Every decision making process produces a final choice. The output can be an action or an opinion of choice. Decision making is the process of selecting one course of action from several alternative actions. It involves using what you know to get what you need. Developing decision making abilities can give more freedom and control over life and increases chances of being satisfied with the decisions made.

We can thus say, decision making is a very vital component in every part of a person’s life. Avoiding decision making, very often seem the better option, as decision making can be really tough. It involves some conflicts or dissatisfaction. It is very difficult to pick one solution which will yield positive results. However, making decisions and accepting the consequences are the only way to stay in control of time, success and life.

NEED OF THE STUDY

The review of researches indicates that many researches have been conducted on decision making. The article focuses on the decision making strategies at work place and in the medical arenas.

The researcher has yet to come across decision making of parents of student-teachers. It was thought to study the decision making ability of the parents in order to check whether both are equally participating in the decision making process.

Title of the Study  
DECISION MAKING ABILITY OF THE PARENTS OF THE STUDENT-TEACHERS OF GANDHI SHIKSHAN BHAVAN

Aim of the Study  
To study the decision making ability of the parents of, the student-teachers of Gandhi Shikshan Bhavan.
OBJECTIVES OF THE STUDY

1. To study the decision making ability of the parents of the student-teachers of Gandhi Shikshan Bhavan.

2. To compare the decision making ability of the parents of the student-teachers of Gandhi Shikshan Bhavan on the basis of:
   (a) gender
   (b) age
   (c) educational qualifications

Hypothesis of the Study

1. There is no significant difference in the decision making ability of the parent of the student-teachers of Gandhi Shikshan Bhavan on the basis of gender.

2. There is no significant difference in the decision making ability of the parent of the student-teachers of Gandhi Shikshan Bhavan on the basis of age.

3. There is no significant difference in the decision making ability of the parent of the student-teachers of Gandhi Shikshan Bhavan on the basis of educational qualifications.

METHODOLOGY OF THE STUDY

The present study dealt with studying the decision making ability of the parents of the student-teachers of Gandhi Shikshan Bhavan. It also dealt with the difference between decision making ability and the parents of the student teachers on the basis of gender, age and educational qualifications. The descriptive method of the comparative type was used.

Sample of the Study

For the present study, the data were collected from the parents of the student-teachers of Gandhi Shikshan Bhavan.

TOOLS USED FOR DATA COLLECTION

The following tools were used to collect data

1. **Personal data sheet:** This tool has been used to collect information about the parents gender, age and educational qualification.

2. A readymade rating scale on decision making was used. It was a five point rating scale with rating points Not at all, Rarely, Sometimes, Often, Very Often.

It had 18 items. It was based on the essential steps in the decision making process namely

1. Establishing a positive decision-making environment. (Items 3,7,13,16)

2. Generating potential solutions (Items 4,8,11)

3. Evaluating the solutions. (Items 1,6,15)

4. Deciding (Items 5,10,17)

5. Checking the decisions. (Items 2,9)

6. Communicating and implementing. (Items 12,14,18)

The tool helps to assess the decision making skills.

The range of scores tabulated for the decision making process were as follows:

18-42: Decision making has’nt fully matured.
Decision Making Ability of the Parents of the Student-Teachers of Gandhi Shikshan Bhavan

43-66: Decision making process is ok
67-90: Decision making approach is excellent.

Data Collection: The tool was distributed to the student-teachers of Gandhi Shikshan Bhavan. Two tools were given to each student. They were asked to get it filled by their parents. 80 student-teachers were given two tools each. They were asked to get it filled by their parents. 66 students returned the tools. So the total sample was 132.

ANALYSIS OF THE DATA

The data was analyzed by using descriptive and inferential statistical technique which includes measures of central tendency and variability.

Table 1: Decision Making Ability for the Total Sample

<table>
<thead>
<tr>
<th>Total Sample</th>
<th>18-42 Decision making hasn’t fully matured.</th>
<th>43-66 Decision making process is ok</th>
<th>67-90 Decision making approach is excellent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>132</td>
<td>3</td>
<td>77</td>
<td>52</td>
</tr>
</tbody>
</table>

The above table indicates that 59% of the parents have an excellent approach to decision making ability. 39% of the parent’s decision making ability is ok. They have a good understanding of the basics, but need to improve the decision making process and be proactive. 2% of the parents decision making ability hasn’t fully matured. They rely too much on gut, luck, instinct or timing to make reliable decisions.

Table 2: Decision Making Ability of the Female

<table>
<thead>
<tr>
<th>Total Sample</th>
<th>18-42 Decision making hasn’t fully matured.</th>
<th>43-66 Decision making process is ok</th>
<th>67-90: Decision making approach is excellent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>2</td>
<td>39</td>
<td>25</td>
</tr>
</tbody>
</table>

The above table indicates that 59% of the females have excellent decision making ability. 38% of the females have ok decision making ability and 3% of the females decision making ability hasn’t fully matured.

Table 3: Decision Making Ability of the Male

<table>
<thead>
<tr>
<th>Total Sample</th>
<th>18-42 Decision making hasn’t fully matured.</th>
<th>43-66 Decision making process is ok</th>
<th>67-90: Decision making approach is excellent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>1</td>
<td>38</td>
<td>27</td>
</tr>
</tbody>
</table>

The above table indicates that 58% of the decision making ability among the males is excellent. They know how to set up the process and generate lots of potential solutions. 41% of the decision making ability among the males is ok and 1% of the decision making ability hasn’t fully matured.
Table 4: Comparison of the Decision Making Ability of the Parents of b.Ed. Students of Gandhi Shikshan Bhavan

<table>
<thead>
<tr>
<th>Total Sample</th>
<th>18-42 Decision making hasn’t fully matured</th>
<th>43-66 Decision making process is ok</th>
<th>67-90 Decision making approach is excellent</th>
</tr>
</thead>
<tbody>
<tr>
<td>66 Female</td>
<td>2</td>
<td>39</td>
<td>25</td>
</tr>
<tr>
<td>66 MALE</td>
<td>1</td>
<td>38</td>
<td>27</td>
</tr>
</tbody>
</table>

The above table indicates that the female and male are more or less the same in all three categories. The female have grown in their decision making ability and are on par with the males. This is because women are now more educated and are independent. They are therefore able to take their own decisions.

The study aimed at comparing decision-making ability on the basis of gender, age group upto 42 years and above 42 years and educational qualification upto graduation and post graduation level for which ‘t’ test was used.

Table 5: Gender-wise significance of difference in decision making ability

<table>
<thead>
<tr>
<th>Group</th>
<th>Sample size</th>
<th>t ratio</th>
<th>Los</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>66</td>
<td>0.946616213</td>
<td>NS</td>
</tr>
<tr>
<td>Male</td>
<td>66</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above table indicates that the ‘t’ ratio for gender wise decision making ability is less than the tabulated value of ‘t’. Hence we can say that there is no significant difference in the decision making ability on the basis of gender.

Table 6: Age-wise significance of difference in the decision making ability of the parents of the student-teacher of Gandhi Shikshan Bhavan

<table>
<thead>
<tr>
<th>Age</th>
<th>Sample size</th>
<th>t ratio</th>
<th>Los</th>
</tr>
</thead>
<tbody>
<tr>
<td>UPTO 42 YRS</td>
<td>45</td>
<td>0.33</td>
<td>NS</td>
</tr>
<tr>
<td>43 YRS N ABOVE</td>
<td>87</td>
<td>0.66</td>
<td>NS</td>
</tr>
</tbody>
</table>

The above table indicates that the ‘t’ ratio for age 5wise decision making ability is less than the tabulated value of ‘t’. Hence we can say that there is no significant difference in the decision making ability on the basis of age.

Table 7: Educational Qualification significance of difference in the decision making ability of the parents of the student-teacher of Gandhi Shikshan Bhavan

<table>
<thead>
<tr>
<th>Educational Qualification</th>
<th>Sample size</th>
<th>t ratio</th>
<th>Los</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upto Graduation</td>
<td>109</td>
<td>0.83</td>
<td>NS</td>
</tr>
<tr>
<td>Post Graduation</td>
<td>23</td>
<td>0.85</td>
<td>NS</td>
</tr>
</tbody>
</table>

The above table indicates that the ‘t’ ratio for educational qualification wise decision making ability is less than the tabulated value of ‘t’. Hence we can say that there is no significant difference in the decision making ability on the basis of educational qualifications.
Intepretation of ‘t’

The tabulated value of ‘t’ at 0.05 level is 1.96 and 2.57 at 0.01 level. The value of ‘t’ for female and male group, age and educational qualification is less than the tabulated ‘t’ value at 0.05 level. Therefore it can be said that there is no significant difference in the decision making ability on the basis of gender, age and educational qualifications.

Conclusion of the Study

There is no significant difference in the decision making ability of the parents of the student-teachers on the basis of gender.

There is no significant difference in the decision making ability of the parents of the student-teachers on the basis of age.

There is no significant difference in the decision making ability of the parents of the student-teachers on the basis of educational qualifications.

Suggestions

The studies can be conducted to compare the decision making ability of the school students on the basis of gender. It can also compare the decision making ability of the student-teacher on the basis of gender.

BIBLIOGRAPHY

प्रासादिक

समानता महणे समाजवादी कोणपत्री क्षेत्रीता सामाजिक सिंहा आर्थिक पंक्तिवाच्याचार्यवर विशेष अधिकार न देता सर्वसाधन समाजशीर्षी वाणिज्यक देश योग, न्यायमय मुख्य, कृत्य, वंश, जात, धार्मिक, पंड, लिंग, रंग, वर्गί आणि संपत्ती यावर आधारित त्येंच्याचे विकल्प नाही, ही मानवनिमित्त विविधता होय. अथवा प्रकारे मानवनिमित्त विविधतेने पंक्त नाही करून प्रत्येके त्यांत जनमजीवन, निर्देश शक्तीत तथा क्षेत्रात विकास करणारी समाज संस्कृत देश महणे समानता होय. भारतीय राज्यांतून सर्व नागरिकांचे समानतेच घर्घूर्णती अधिकार प्राप्त करून दिलेले आहेत. कलम १४ नूसार कायदापूर्व सर्व नागरिकांना समानता, कलम १५ नूसार धेर्रू, वंश, जात, लिंग किंवा जनमजीवन या कारणवर करणारा नाही, कलम १६ नूसार राष्ट्राच्या अधिकार क्ष्यात्तार्थ सर्व नागरिकांना रोजगार व नैसर्गिक यावर्त समानतेच संस्कृत याद्य प्राप्त करून, कलम १७ नूसार असऱ्यात नाही करणारा याद्य आहे. असऱ्यात याद्य पाठ्य काठाने गुणा ठरविला आहे, कलम ४५ नूसार नागरिककरिता एकू नागी विविधता, आणि कलम ५५ नूसार बालकरिता मोठी व शक्तीची निष्पादनरी तरुण करून संबंधिताने सर्व नागरिकांसाठी समानता प्राप्त करून देशात मोहता वाद्य उत्तरता आहे.

महाराष्ट्र राज्य उच्च अदेशाने विवादाने वन २०१२-१३ या वैश्विक क्षेत्र 'रत्न-पुरुष समानता' एक मूल्यवृक्ष हा उपक्रम सर्व महाविद्यापालमाचे राष्ट्र आणि आदेश जारी केला. या आदेशानुसार महाविद्यापाल्याविशेष विद्याध्यक्ष वर कोणपत्रांनी उपक्रम राष्ट्रवाच्यवर ह्याच्यवर विविध विषयांनी करून विद्यासंस्थान रत्न-पुरुष' समानतेच सर्व मूल्य रूपांतर असे गृहीत केलेलेहे राष्ट्रवाच्यवर ह्याच्यवर विविधता तथा 'संस्कृत व्याख्याची जाणवण' आहेत. त्याचे विचार करून, असा प्रश्नांचा शोध विद्यापाल्यांचा तीन दिवसांनी संशोधनासाठी सुलब्ध निर्धिरत केलेला आहे.

* समस्ता विधान: 'रत्न-पुरुष समानता मूल्यवृक्ष' जाणवण-जागृतीचा अभास’

उपर्युक्त:

१. रत्न-पुरुष समानता उपक्रमातील छात्राधारकांचा वर्तनाचा अभास करून.
२. रत्न-पुरुष समानता उपक्रमातील विद्याध्यक्ष जाणवण-जागृतीवर आलेखांचा सार्वजनिक शोध वेळात.
३. रत्न-पुरुष समानतेच संस्कृत छात्राधारकांचा विचारांचा सार्वजनिक शोध वेळात.

* व्याख्या व वर्णन:

१. प्रस्तुत संशोधन केवळ 'रत्न-पुरुष समानता' या एकमेव मूल्यवृक्ष संबंधित आहे.
२. एकमेव अध्यापक महाविद्यापाल्यातील उपक्रमातील संवेदित आहे.
३. अध्यापक महाविद्यापाल्यातील एक मूल्यवृक्ष (२०१३-१३) छात्राधारकांचा संवेदित आहे.
४. केवळ निरीक्षण नोंदी व छात्राधारक मुलांनी या सांबंधांचा वार परंपर हे संशोधन केलेले आहे.

संशोधनाची व्याख्या अध्यापक महाविद्यापाल्याच संबंधित आहे.

संशोधनाची व्याख्या

प्रस्तुत संशोधनासाठी संबंधित पदवीचा वार परंपराच्या आवश्यकता. निरीक्षण नोंदी व मुलांला या सांबंधांवर एक अध्यापक महाविद्यापाल्यातील ८० छात्राधारकांची निवड करून महत्ती संकल्पना करण्यात आली.
निरिक्षण व मुलस्तोचे अनिवार्य

1. माहितिव्यज्ञात छात्राधापक प्रेयके उपकार स्त्री-पुरुष समानतये मुल्य जताना आहेत.
2. स्त्री-पुरुष भेदवाद न करता प्रेयकेची बाझात जो नृत्याऱ्युत कार्याची विभागणी करताना आहेत.
3. मुलाने-मुलगी बेदवाद न मानता दोयानी सामने मानले पाहिले याची छात्राधापकांमध्ये सुलभ मानाते वर्णा होताना आहेत.
4. केवळ मुलानाच वंशावेच विद्या नसुन दोयानी सामने अन्य धावणे. आवर सर्वांनी एकमेव केल्याचे आहाऱले.
5. भविष्यात आपल्या अवश्यकविशिष्टी मेंे प्राव करताना एकाच अपल्य आणि तेंचे मुलती असे मत व्यक्त करण्याप्राप्ती संख्या २५ तक्ये आहेत. देशातील मुलती असाधारण असे मत व्यक्त करण्याप्राप्ती संख्या २५ तक्ये होती आहे तर एक मुलगा व एक मुलगी असे मत व्यक्त करण्याप्राप्ती संख्या २५ तक्ये आणि केवळ एक मुलगा असाधारण असे मत व्यक्त करण्याप्राप्ती संख्या ५ तक्ये आहेत.
6. सामाजिकतेत मुलीला मुलिना प्राधान्य देणाऱ्या रमण कुटूंबांमध्ये अधिक आहे. हे बहुमानते मानाते केले. परंतु भविष्यात आहे विचार वादनविधान जबाबदारी शिक्षणार्थवर आहे हा विचार २० तक्ये छात्राधापकांनी मान्य केल्याचे आहेत.
7. 'स्त्री-मुहूर्नता' हा कार्याने मुलती असाधारण 'मुलुकांच वहाट या हवासाठी महिलांचा माहिती करून गर्ब्यत करणे हे अभावपूर्ण कृती आहेत. याची समजूत स्थानी जागृती करण्यासाठी ग्राहकांच्या अभ्यासासाठील विविध विश्वासांत या आयुष्याचा अंतर्भाव करणे असे ६० तक्ये विवाहाची मत मालंबे तर ४० तक्ये विवाहाची मत अशा सामाजिक समस्यावरील स्वतंत्र विषय असाधारण तर तात्त्विक आपल्या जागृतावर मुलती असे मत होते हे. याची सुप्रभाव उच्चाकर्ता शिक्षणांकृत राहून असाधारण ही ग्लादी आहे, अशी सर्वां मत आहेत.
8. भविष्यात आम्ही स्त्री-पुरुष समानता' या मूल्याचे जपण्याच करू व शिक्षक मूलकृत कार्य करणा शाळेत विद्यालिनीये व मूलकृत जागृती रविवारकर प्रश्न करू असे विचार जवळ करू तरी विश्वास स्वयंस्थापने व स्वाधिकरणाचे पेटेंटीचे आहेत.
9. 'स्त्री-पुरुष समानता' हे मूल्य रविवारींचा शाळेती व शिक्षकांची मूलिका महागाती आहे. शिक्षकांनी स्त्री-पुरुष कुटूंबांचे दायें प्रारंभ करून शाळेत वतनावण यासाठी पोकळ ठेवावे. शाळेत जीवनमूल्य तशा प्रकारे अशा प्रमाण अथवा देखले शास्त्रातील विवाहावरण करून. वा विचारावर दिग्दर्शणाच्या हाताधापकांच्या शाळेत शिक्षणांकृत आहेत.
10. 'छात्राधापकांना संघी विद्यादेश ते स्त्री-पुरुष समानता' मूल्य रविवारींचा आदेश पडणारी व एम्पर्युनता सहकाराचे विचार विनिमय करून विविध प्रकारे उपकरण मूल्य त्याचेच. तसेच मूल्याला प्रारंभ करून शाळेत वांतर्णाची यासाठी पोकळ ठेवावे. शाळेत जीवनमूल्य तशा प्रकारे अशा विविध उपकरणाचा सहभाग व सहायताची समानतता वतन त्याचे मूल्य छात्राधापकांमध्ये स्त्री-पुरुष समानतते विभागणण आहे व जागृत आहेत.
11. या उपकरणाचा मूल्यांकृत छात्राधापकांचा नवनिवाचणार्थ, कल्पना तसेच सहकाराचे भागोत्तरार्थ, विकास आदेशाचे आहेत. भिन्नभिन्न व्यक्तीद्वारे मोकळफळणे व निसंकेचणे वतन करण्याची स्वयं उपकरणपूर्ण प्राप्त शाळी अथवी छात्राधापकांची प्रतिज्ञा आहेत.

निर्देश

विविध अभभागसपूर्ण उपकरणमूल्यांत छात्राधापकांचा हिकाया स्त्री-पुरुष समानता या मूल्यांकितीया सारासारक नृत्यालां विकसित झालेला आहेत. छात्राधापकांचा हिकाया स्त्री-पुरुष समानता विविधीया जागृती जागृती करण्यास महासामाजीय सारासारक नृत्यालां विकसित करून झालेला आहेत.

1. मुले, उमात, शैलिकात शराबताच्या मुळवतें, विद्यायुक्त, औरंगाबाद, १९९५.
2. पंडित बाबासाहेब फोंट, फोंट, विद्यायुक्त, औरंगाबाद, १९९५.
प्रस्तावना

सामाजिक रथ पुढ़े नेपाल अथवा महात्मा घटक महाने स्त्री स्वाभाविक रूप से महत्वपूर्ण है। स्त्री स्वाभाविक रूप से महत्वपूर्ण है वा आदत की समाजात्मक महत्वात्मक बंधन नहीं हो सकते। 

स्त्री शिक्षादाता स्वतंत्र अध्यापक करणी दुर्गीया देशमुख समिति, राष्ट्रीय समिति, कौशली कमिशन यांनी स्त्री शिक्षण समांतर रूप से महत्वात्मक दर्शन एक नयी भारतीय महिला शिक्षण विषयक स्वागत किसी अवसर में होता है। वर्तमान स्त्रोत स्त्री शिक्षण शिक्षण समांतर रूप से महत्वात्मक दर्शन एक नयी भारतीय महिला शिक्षण विषयक स्वागत किसी अवसर में होता है।

संशोधन मर्यादा

महसूली खिलमते महाने तर तिथि विवाहार्थ होणारा वर्ष पालकला अवसाध्य बाटोत, तिथि शिक्षण महाने योग्य दिकारी विवाह जुडावा महागुण शिक्षण. बस्तकेवा, विवाहात्मक शिक्षणकेवा ताल किसी जात नाही, प्रेमविशेष घोषन समाजात्मक शास्त्र चालू परिषद यांनी महत्त्व अमंत्रण आहे. 'एकाठा राहुलकुट्ट स्त्रीतील तिथि जागण्या सामाजिक अणि राजकीय महत्वाचन राहुलकुट्ट सांस्कृतिक उपलब्ध मोजधा में आते'।

आधिकारिक में यांनी दि एकेक इंडिया' ह्या पुस्तकात महाने आहे का ज्ञान पदक त्वरिततीमध्ये स्त्रीतील दुर्लभत ठेवणे जाते आहे तिथि कोणतीतिल स्त्री तिथि आहे. गृहात्मक योजना जीवनी स्त्रीतील राजकीय अधिकार राजनीतिक बुद्धिया परिणाम कर शकली है। परंतु साहित्य गुणविशेषण व सामाजिक व्यक्तिगत व्यक्तिगत योजना या पदक त्वरितता तत्वांत्य श्लोक गहण नाही. रस्ती-पुरुष समाजात्मक संबंधत विद्याधार्य साध्याचा परिस्थितीत निरीक्षण केल्या असे लक्षता येते की ही परिस्थिती अधिक निमित्त साक्षात्कार नाही.

घटनेमार्ग "163" ह्या कलाम मर्यादा-पुरुष भेदवाच आधारित, फरक अंतर्गतिक अस्तु रस्ती जातीय अवसाय करणी आहे अंगाने महाने जातीय व्यक्ति तिथि आहे महागुण विकासशील व्यक्ति बंद करणे. सामाजिक व्यक्तित्व अविश्वसनीय बंद नाही. समाजात्मक आणणे याचा अर्थ जीवनातील महत्त्व, संशोधन सापत करणे नाही. समाजात्मक महाने ज्ञाने व्यक्तिविशेष भने महागुण महागुण दुर्लभा आदर करणे होय.

रस्ती-पुरुष अवसानात दूर करण्यासाठी सरकार अनेक तरुणी केली परंतु ती अवसानात दूर शाळा नाही अंगाने लक्षता आहे. परंतु तरीही समाजात्मकाच रस्ती शिक्षण ह्या विषयी जागती निमित्त साक्षात्कार आहे. अनेक क्षेत्र विकासाची महिला कम करताना विस्तात रस्ती शिक्षणाचे प्रमाण बनते निश्चित. तयांमध्ये 'माध्यमिक शाळांमध्ये विद्यार्थी व शिक्षाविभाग यांचा शैक्षिक सामाजिक प्रतिस्थापन सुधारणीय अभ्यास' हे संशोधन करणे चांगले भाव आहे.
संस्थानांतरी उद्धरण

1. माध्यमिक शाळामंडल विद्यार्थी विद्यार्थी विद्यालय अभ्यासक्रम प्रमाणीया शोध वेळात.
2. माध्यमिक शाळामंडल विद्यार्थी विद्यालय अभ्यासक्रम प्रमाणीया सहायक शाळामंडली तृतीय अभ्यास करावे.
3. माध्यमिक शाळामंडल विद्यार्थी विद्यालय अभ्यासक्रम प्रमाणीया करणारा शोध वेळात.

गृहस्थी

1. माध्यमिक शाळामंडल विद्यार्थी विद्यालय सहायक शाळामंडली तृतीय अभ्यास करावे.
2. माध्यमिक शाळामंडल विद्यार्थी विद्यालय अभ्यासक्रम प्रमाणीया करणारा शोध वेळात.

संस्थानांतरी अभ्यास

1. प्रत्येक संस्थानांतरी केवळ माध्यमिक शाळामंडल विद्यार्थी विद्यार्थी विद्यालय अभ्यासक्रम प्रमाणीया अभ्यास करावे.
2. प्रत्येक संस्थानांतरी माध्यमिक शाळामंडल विद्यार्थी विद्यालय अभ्यासक्रम प्रमाणीया अभ्यास करावे.

संस्थान अभ्यास

प्रत्येक संस्थानांतरी सर्वेक्षण पद्धतीचा वापर करणारा आहे.

संस्थानांतरी साधन

संस्थानांतरी योजनाची वापर करणारा आहे. योजना निर्माणसंगतीत शाळामंडल विद्यालय अभ्यासक्रम प्रमाणीया भौतिक भौतिक निर्माण अभ्यास करणारा आहे.

संस्थानांतरी कार्याच्या संरचना

प्रभावशीलता प्रदर्शन करणारा महत्त्वाची आधारे विशेषेण करणारा आहे. त्यासाठी जागृतीसाठी योजना वापर करणारा आहे. त्यासाठी निर्खल कारणारा आहे.

निरीक्षण व निर्देश

शिक्षक प्रमाणीया आधारे काळेले निर्खल पुढीलग्रामणी

1. अभ्यासपूर्वक उपक्रमांकों विद्यार्थी विद्यार्थी विद्यार्थी विद्यालय सहभाग अभिक्रिया अभास करावे असे १२.५ टक्के शिक्षकांचे मत अभास करणारा आहे असे २७.५ टक्के शिक्षकांचे मत अभास करणारा आहे.
2. सांस्कृतिक कार्यक्रमांकों विद्यार्थी विद्यार्थी विद्यार्थी विद्यार्थी विद्यालय सहभाग अभिक्रिया अभास करणारा आहे असे ८२.५ टक्के शिक्षकांचे मत अभास करणारा आहे असे १७.५ टक्के शिक्षकांचे मत अभास करणारा आहे.
3. क्रियाविशेषकार्यक्रम विद्यार्थी विद्यार्थी विद्यार्थी विद्यालय सहभाग अभिक्रिया अभास करणारा आहे असे १० टक्के शिक्षकांचे मत अभास करणारा आहे असे ९० टक्के शिक्षकांचे मत अभास करणारा आहे.
4. २५ टक्के शिक्षकांचे मत विद्यार्थी विद्यार्थी विद्यार्थी विद्यालय सहभाग अभिक्रिया अभास करणारा आहे असे १० टक्के शिक्षकांचे मत अभास करणारा आहे.
5. विविध स्थापनांकों विद्यार्थी विद्यार्थी विद्यार्थी विद्यालय सहभाग अभिक्रिया अभास करणारा आहे असे ८० टक्के शिक्षकांचे मत अभास करणारा आहे. तर विविध स्थापनांकों विद्यार्थी विद्यार्थी विद्यालय सहभाग अभिक्रिया अभास करणारा आहे असे २० टक्के शिक्षकांचे मत अभास करणारा आहे.
एकदम असे लक्षात येते की विद्यार्थीचा किंवा विद्यार्थिक कार्यक्रमात्मक सहभाग अल्प आहे. अन्य उपक्रमांमध्ये महत्त्वाचे आयिक, सांकेतिक, स्पष्टमध्ये, अभ्यासातील प्रमाणपत्रांच्या बाद शाळेतील विद्यार्थांना दिच्यात हे विषय गुरुवारी आशादायक आहे.

संदर्भ

1. फडेट बनी विहारी, मेहरला, पत्तेण, यूनेस्को उद्योगाच्या समाजातील शिक्षक, पिपाठपुरे प्रकाशन, नागपूर.
2. गुडेळे, उमाशंकर, जैकानिक संसाधनाची मुदत्ते, विचारपुस्तक, ओरंगाबाद, १९९८.
ISLAM believes in brotherhood, equality, and love for all irrespective of gender. This paper revolves around the misconceptions about economic and social aspects as well as marriage and education of women in Islam. The Prophet wanted to put a stop to all cruelties to women. He preached kindness towards them. He told the Muslims: "Fear Allah in respect of women." And: "The best of you are they who behave best to their wives." And: "A Muslim must not hate his wife, and if he be displeased with one bad quality in her, let him be pleased with one that is good." And: "The more civil and kind a Muslim is to his wife, the more perfect in faith he is."

In Badawi’s 1995 book, Gender Equity in Islam, he exchanges the concept of ‘Gender equality’ with the concept of ‘gender equity’ which in his view is more Islamic. He says Equity mean justice and overall balance in the totality of rights and responsibilities of both genders.

The issue of women in Islam is a topic of great misunderstandings and distortions due to, misbehaviour of some Muslims which have been taken to represent the teachings of Islam. The paper is an attempt to get rid of fallacies that have been created by the black sheep of the community. The researcher has taken instances from the holy Quran to give a more rational perspective. The revelations were given to the prophet (pbuh) because of the need and stability required at that point of time.

**REVIEW OF RELATED LITERATURE**

God declares in the very opening verses of the aptly entitled chapter AL-NISA (Women):

> O men! Fear your Lord, who created you from a single being and out of it created its mate; and out of the two spread many men and woman. Fear Allah in whose name you plead for rights, and heed the ties of kinship. Surely, Allah is ever watchful over you. (Al Nisa 4:1)

The Quran says:

> Whoever works righteousness, man or woman, and has faith, to him we will give a new life, a life that is good and pure, and we will bestow on them their reward according to the best of their actions. (Al-Nahl 16:97).

Upholding sex equality the Holy Quran has drawn our attention to a biological fact as well:

HaliruBala: Socio-Economic Status and Role of Woman in Islam

And he heedful of the wombs that bore you: for God is ever watchful over you (Al-Nisa 4:1)

The Quran says:

> O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other).

Verily the most honoured of you in the sight of Allah is he who is the most righteous of you. And Allah has full knowledge and is well-acquainted with all things. (Al-Hjurat 49:13)
God promises:

I will not suffer the work of any of you, be he male or female, to go to waste; you are members, one of another. (Aale Imran 3:195)

The Prophet Mohammed (P.B.U.H.) has categorically asserted:

"Acquiring knowledge is compulsory for every Muslim man and woman” (Al-Tabarani).

The Quran says:

Only those of His servants who are learned truly fear God. (Qur’an 35:28).

The Prophet has commanded:

If the wife of any one of you asks permissions to go to the mosque, he should not forbid her”. (Bukhari).

Concerning the right to one's earning the Quran says:

And do not covet those things which God has bestowed . . . on some of you more freely than on others; for men is allotted what they earn, and for women is allotted what they earn; but asks God of His bounty, for God full knowledge of all things. (Al-Nisa 4:32).

The Quran clearly mention:

Marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them) then only one . . . that will be more suitable, to prevent you from injustice. (Al-Nisa 4:3).

The Prophet declares:

“Whoever nourishes three daughters, educates and trains them, gets them married (and afterwards) offers a gentle behaviour to them has his place reserved in heaven”. (Hakim)

The Prophet says:

Whoever has a daughter . . . and doesn’t give her a mean treatment and doesn’t give preference to her son over his daughter, God will make him enter heaven”. (Hakim).

The Prophet has commanded Muslims in unequivocal terms

“Do not hate girls. They are comforting and very precious” (Ahmed).

OVERVIEW OF STATUS OF WOMEN IN ISLAM (ECONOMIC, SOCIAL, MARRIAGE AND EDUCATION)

Role of Women in Economic Sphere

Women can adopt any occupation according to their situation, circumstances, abilities and inclination. They can seek jobs as well as invest in trade, industry, agriculture. They can manage; supervise the ventures in which they invest or which they own. They can even create new opportunities for themselves. All these activities can be conducted in a lawful manner for both sexes. Even men have to follow certain Islamic principles. A hadith states that the wife of our prophet (Pbuh) Bibi Khadijah (RA) was a wise trader. She was known for her business ethics and skills. Our prophet learnt these ethics and skills from his wife. This example itself shows that men in those days did not feel inferior to adopt or work under women or imbibe business skills from them under the realm of Islam.
Role of Women in Social and Political Sphere

Both men and women are given equal rights in Islam. There is a difference between equal and identical rights. A Woman in Islam is acknowledged and recognised as an independent personality who has her own identity. Both men and women are required to cover, in an appropriate way.

There are questions in the minds of many people with regard to the attire of women in Islam. It is greatly known that the sexual instinct is one of the greatest weaknesses in humans. This is why unnecessary intermingling of the sexes is prohibited. We see that in mixed gatherings the natural desire in man is aroused which eventually leads to unacceptable behaviour.

In Islam, both men and women should follow a code of conduct and behaviour. It wanted to provide a virtuous society where sexual attraction is not the main obsession of everyone.

The Quran states that women should be respected of what she is as a human being, as an intellectual and a spiritual being rather than being diverted to her sexuality.

Women have the right to participate in political affairs. This statement is proved with an instance mentioned in the hadees, during the reign of Umar (RA) women participated in law making. Umar the second caliph of Islam, and the closest companion of Prophet Muhammad (p.buh) made a proposal of a certain regulation concerning the marriage. A woman in the mosque stood up and said Umar you can’t do that? Umar did not tell her to “shut up” because she was a woman. “You have nothing to do with politics”. She made her argument on the basis of Quran. In front of everybody he stood up and said the woman is right and Umar is wrong and he withdrew his proposal. We also find in other hadith narrations, that the Prophet Muhammad and his Companions appointed a woman as a judge of the market. Even Aisha was a leader of the army and under her leadership were a large group of companions. From this we can conclude that women were involved and her decisions were taken into consideration irrespective of her gender.

As one Canadian Muslim Naheeda Mustafa has written “… That men and women are equal and that individual should not be judged according to gender, beauty, wealth and privileges. There are many examples of women who have contributed in today’s world i.e. Queen Noor of Jordan Lalabakhtiar author and scholar, Rabia Terry Harris, HajaNouraAngha of Sufism.

Role of Women in Marriage

The question of polygyny in Islam is a matter of great concern, not only as an argument against Islam for non-Muslims, but also for many Muslim women who dread the prospect of their husbands taking a second wife. Badawi writes in his book Gender Equity in Islam, that ‘associating polygyny with Islam, as if it was introduced by it or is the norm according to its teachings, is one of the most persistent myths perpetuated in Western literature and media.’ (Badawai 1995:26). Husbands and wives duties are mutual responsibilities. They might not be identical. Polygamy has become a myth in the minds of many people that Muslim men can have four wives. This is a false notion and researchers have proven that there has been polygamy in every culture and religion.

Polyandry, the practice of a woman having more than one husband, by contrast, is not permitted. One of the main reasons for this would be the potential questioning of paternal lineage.

Marriage is a social contract where both the sexes have equal rights. Both can terminate the contract if they cannot live under the same roof and if they are not compatible with each other. If the man is given the right to divorce, so is the woman. A woman can terminate the marriage through ‘Khula’ which means to ‘take off’ or ‘to dismiss’; and a man can do the same through ‘Talaq’. A husband who has divorced his wife has to give maintenance and support her for the upbringing and rearing of the children.
Also citable here is the example of the hadith narrated by Burayda Ibn Al Hasib where a woman wanted to know from the prophet Muhammad if the marriage forced upon her by her father to her cousin could be nullified or revoked. The prophet replied in the affirmative. But the woman said she was happy with her marriage but only wanted for girls to know what a father can and cannot do to his daughter [Ibn Majah:1874; verified as Sahih by Al Buwaysiri]

The Prophet Muhammad (peace and blessings be upon him) upheld the cause of widows. Most of his wives were widows. In an age when widows were rarely permitted to remarry, the Prophet encouraged his followers to marry them. Abu Hurayrah reported that the Prophet said: "One who makes efforts (to help) the widow or a poor person is like a Mujahid (warrior) in the path of Allah, or like one who stands up for prayers in the night and fasts in the day."

A question that has been raised is how a man can have two wives? This can be very well explained with the current day example in the savage attack on Afghanistan; genocide was committed on Afghani people. It is estimated that 1 to 1.5 million people lost their lives. A great majority of who were men of marriageable age. Now with the great shortage of men what will happen to their widow’s orphans and daughters of marriageable age? Is it better to leave them in a camp with a hand out or better a man is willing to take care of his fallen comrade’s wife and children?

Role of Women in Education Sphere

If a woman is literate it opens up many opportunities for them for their empowerment. Literate women can express constructively their talent. Muslim women played an important and historic role as scholars and leaders. Islam believes that if you educate a woman you educate the whole family. A woman in Islam has right to education and knowledge. Many Muslims extremists feel women should be banned from giving education. The reason behind this is that, their top leaders are illiterate. They don’t know how to read and write. Their Mullah Umar, the highest leader is one of the examples. The one who lacks education has a problem appreciating Almighty. They are not preferred in Islam and cause lot of trouble. When they come up with this verdict of women’s education they are coming up with their own false interpretation which seems to be perfect rules for them. The right to education in Islam sees no gender discrimination. Education and knowledge are mandatory upon men and women in Islam.

The problems presented here are not the problems of Islam they are problems of lack of understanding and application of Islamic teachings. The position of women in Islam is the subject of on-going debate in both the Muslim world and the West. Islam in modern times is in need of profound discussion about all of the above issues in order to address the changing situations faced by Muslims living in a changing world.

REFERENCES

INTRODUCTION

"Scriptural knowledge is unlimited, and the arts to be learned are many; the time we have is short, and our opportunities to learn are beset with obstacles. Therefore, select for learning that which is most important, just as the swan drinks only the milk in water."

– Chanakya.

Education is significant for girls and women because it is an opportunity and their educational achievements of women can have ripple effect not only within the family but for the many generations to come. Educated women recognize the importance of health care and know how to care of themselves and their families. Education helps them to know their rights and they get their confidence to claim them. Women to achieve gender equality widely, it is essential to educate both men and women about the changing roles. Often men need to be made aware of gender equality issue. These attitudinal changes need to be incorporated right from the beginning of the socialization process. Men and women must be rightly educated to modify a women's role, traditional role so that there is awareness of women's basic needs for fulfillment psychological and financial as well as biological.

STATUS OF WOMEN EDUCATION IN MODERN INDIA

Where than 2/3 of the world population 960 millions are illiterate women in India, literacy rate are 39% among women and 64% among men. That parents a clear understanding that more education for women but more importantly the education for women but more importantly the education should lead to empowerment. According to ICRW (International Centre for Research on Women, 2005) education is a necessary but not sufficient investment to achieve gender equality for higher level of education. Women are relegated to traditional roles which stifle their creativity, block their progress and diminish their contributions to the society at large.

Gender Equality and Empowerment of Women

Gender equality implies a society in which women and men enjoy the some opportunities, outcomes, rights and obligations in all spheres of life. A critical aspect of promoting gender equality is empowerment of women, identifying and readdressing power imbalance and giving women more autonomy to manage their own lives. The principles of gender equality is enshrined in the Indian constitution in its preamble. The constitution not only grants equality to women but also empowers the state to adopt measures of positive discriminations in favor of women. Education is recognized as a crucial measure of women empowerment. According to ICPD (as cited in Sharma, 2007) "Education is one of the most important measures of empowering women with the knowledge, skills and self confidence necessary to participate fully in the development process".
In the recent days of the industry 65 percent of computer operators were women. Fast forward to the present and the contrast is striking. Female student who enroll in computer classes in high school or in community colleges are significantly more likely than boys to be found in clerical factor for girls in their career choice at the more advanced levels.

**Reducing Gender Gap: Education is the Key**

The report of World Economic Forum (2004) on women empowerment shows that the countries which do not capitalize on the full potential one half of their societies are misallocating their human resource and compromising their competitive potential. No country in the world, however advanced has achieved true gender equality as measured by comparable decision making, power, equal participation and status from different backgrounds. According to a survey done in 58 countries not a single country has been found high on gender equality (Sharma, 2007).

Due to this gender gap in India, gender equality is relatively slow as compared to other developed countries. In other countries women are more empowered with respect to their economic social, political equality, with boarded asses to fundamental rights basic health empowerment in nutrition and education.

What was also discriminated as a positive trend was women's in other developed countries are motivated for becoming entrepreneurs. They are supported by their family and people to grow which is gradually happening in India as well, but at a slower and small pace.

More women work today than ever before in 2003 out of the 2.8 billion people that had work, 1.1 billion were women. The share of women with work in total employment has risen slightly in the past ten years to just above 40 percent. However, improved equality in terms of quantity of male and female workers has yet to result in real social economic empowerment for women, an equitable distribution of household responsibilities, equal pay for work of equal value and gender balance across all occupations. In short, true equality in the world of work is still out of reach.

Some recommendations as suggested in by Sharma (2007) are as following:

- Total attitudinal change in the country towards the purpose of education, no discrimination in the in the girls child's education by parent's, this is targeted towards changing the mindset of people through educating the society about gender equality.
- Equal rights opportunities for women as well as status and power distribution. Women also need to be given power to make decisions along with roles opportunities. Women's judgments should be valued and they should also be given challenging task along with men.
- More funding needed for the development of women, especially in rural area.
- Non government activity should be promoted.
- Public awareness in the villages/cities about dowry/bride burning/female feticides.

Women should be self independent and empowered. Tips for becoming self independent:

- Searches out opportunities.
- Use existing laws for her benefit.
- Have courage to go against the current.
- Be ready to change and accept challenge
- Be optimistic to self and fellow women's.
- Be self reliant in all situations to get equal rights in the family, society and at work place.
- Search, locate and expand the extraordinary potential that is hidden them.
• Break all stereotypes, especially those which are degenerative in nature.
• Learn to be assertive in all situations in decision making and planning for managing future.
• Be a change agent.
• Examine oneself critically with respect to finances as well as relationships.

CONCLUSION

Thus on the basis of the given overview, it can be comprehended, that education is an important tool for any permanent change in the society. And a society which is to be healthy and sane needs to focus on both their sexes. The quality of life to quite an extent depends on the level of education reached to people. Since women are the primary force in running the functional unit of society, which is the family, education is crucial for them.

Despite various discrepancies in the trend of growth in women, and the multilayered existence between the rural and urban regions, education till now has been the very base for their empowerment. It has helped in bringing them at par with the changing society in the global scenario. Though there is still lot to be done in order to change their status without any hesitance that it is only through education such a change is possible. The influence of education should therefore attempt to change their situations in occupational setting, within the familial context and thereby as a whole in Indian society.

REFERENCE

Equal opportunity in very simple terms means that all people should be treated at par, unhampered by artificial barriers or prejudices or preferences. Except in a special or particular situation that can be explicitly justified. The aim according to this often complex and contested concept is that important jobs should go to those “most qualified” – persons most likely to perform ably in a given task – and not go to persons for arbitrary or irrelevant reasons, such as circumstances of birth, upbringing, friendship ties to whoever is in power, religion, sex, ethnicity, race, caste, or involuntary personal attributes such as disability, age, or sexual orientation. Chances for advancement should be open to everybody and anybody who are interested such that they have “an equal chance to compete within the framework of goals and the structure of rules established. The idea is to remove inequality in the selection process and base it on some “pre-agreed basis of fairness. Individuals should succeed or fail based on their own efforts and not extraneous circumstances such as having well-connected parents. The selection process should be not be based on some irrelevant criterion such as religion, caste, creed, race or skin colour.

As Martin Luther King said in his famous I HAVE A DREAM speech that he hoped that “his four children will not be judged by the colour of their skin but by the content of their character. Whether they fail or succeed or fail should be according to their own ability”.

The scope of equal opportunity has covered more issues than regarding the rights of minority groups. It covers practices regarding recruitment, hiring, training, layoffs, discharge, recall, promotions, responsibility, wages, sick leave, vacation, overtime, insurance, retirement, pensions, and various other benefits. The term "equalization of opportunities" means the process through which the various systems of society and the environment, such as services, activities, information and documentation, are made available to all, particularly to persons with disabilities. The principle of equal rights implies that the needs of each and every individual are of equal importance, that those needs must be made the basis for the planning of societies and that all resources must be employed in such a way as to ensure that every individual has equal opportunity for participation.

Inequality has increased substantially in many countries in recent decades. Spectacular gains in the incomes and wealth of the richest fraction of the population often contrast with severe poverty in the same country. Inequality of outcomes often goes hand in hand with inequality of opportunities, as poor people endure various forms of social exclusion, including unequal access to education and health care, high rates of youth unemployment or precarious work and an absence of social recognition.

Without adequate structures for upward social mobility, poor people remain trapped and feel increasingly alienated from their affluent fellow citizens. The more extreme that inequalities become and the longer they are allowed to persist, the greater the threat not only to social cohesion but also to political and democratic structures. Populist, nationalist and protectionist sentiments are more likely when people feel deprived of future prospects and life chances.

The legitimacy and stability of any political community depends decisively on the provision of equal opportunities. How can the tax system be used to reduce inequality of opportunities, for example,
through taxes on wealth, inheritances and consumption? And how should national redistribution systems in a global economy be designed to prevent the rich from "free-riding" the systems and to avoid a "race-to-the-bottom" between countries?

What type of education system could best enable poor people to participate in society? How might a more “pro-social” attitude be strengthened in individualistic societies, given that any redistribution policy requires a sense of solidarity and mutual responsibility among citizens? And which actors and institutions are required to promote such values among the “winners” from economic growth and globalization?

How could specific business models—such as profit-sharing or employee owned or cooperative organizational forms—generate more equality? How should companies set up their recruiting systems and hierarchies to reward talent and effort rather than family background? And do developing countries require different strategies and a different sequencing of reforms and policy measures than developed countries?

It is an accepted working policy of all the democratic nations to make provision for equal opportunities. As Dr. Radhakrishnan had pointed out long back “Democracy only provides that all men should have equal opportunities for the development of their unequal talents”.

The Indian Constitution also as per the articles 15, 16, 17, 38 and 48, guarantee that the State shall not discriminate between persons on account of their religion or region and caste or class. The Preamble of the Constitution also assures equality to all the citizens. It means that our Constitution is committed to the principle of equality and accepted it as an article of faith.

It is in tune with this spirit of the constitution the Education Commission has observed thus: “One of the important social objectives of education is to equalise opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and human society by which the exploitation of the weak will be minimised.”

Some of the other findings the 2008/2009 UN Habitat reported included that:

- Some 3 million people per week were added to cities of developing world.
- Some American cities are as unequal as African and Latin American cities. For example, New York was found to be the 9th most unequal in the world while Atlanta, New Orleans, Washington, and Miami had similar inequality levels to those of Nairobi, Kenya Abidjan and Ivory Coast.
- Race is one of the most important factors determining levels of inequality in the US and Canada. For example, “The life expectancy of African-Americans in the US is about the same as that of people living in China and some states of India, despite the fact that the US is far richer than the other two countries.”
- India was becoming more unequal as a direct result of economic liberalization and globalization.
- The most unequal cities were in South Africa and Namibia and Latin America.
- Beijing was now the most egalitarian city in the world, just ahead of cities such as Jakarta in Indonesia and Dire Dawa in Ethiopia.
- Europe was found to be generally more egalitarian than other continents. Denmark, Finland, the Netherlands and Slovenia were classed as the most equal countries while Greece, the UK and Spain were among the most unequal.
Let’s now examine each of them at large and with depth:

1. **Population:** In 1901 the world population was 1.6 billion. By 1960, it became 3 billion, and by 1987, 5 billion and in 1999, 6 billion. Currently, one billion people are added every 12 - 13 years. In our country the population will grow from 934 million in 1994 to 1264 million in 2016. In such situation any opportunity provided either by government or by society falls short. All the people are not able to get the benefit of the opportunity provided. Whether it is creating of job, or year marking budget for the subsidy given to the farmers for exempting the loan, everything washes under the huge and colossal wave of population.

2. **Diversity:** Equalizing of opportunity means everyone has an equal chance for basic amenities, education, employment, government policy etc. We see it more than often in our various social mosaic. The KHAAP Panchayats don’t give the rights to youngsters the right to choose life partner, somewhere in the religious rule a woman does not get ALIMONY because certain religion deny the concept of alimony, somewhere the Girl Child is married off in the toddler age. So the sum total is that people are denied opportunity because of the DIVERSITY and they can never rise to the optimum.

3. **Vested Interest:** When it comes to equalizing of opportunity comes in India because of the vested interest of various groups and polity a lot of problem arises. The recent Jat problem in India is an appropriate example for this. The Jatmahapanchayat threatened agitation demanding reservation. A report from Meerut said that AkhilBhartiyaJatAarakshanSamiti threatened to launch fresh agitation against the Centre and Uttar Pradesh government to press for reservation for the community they do not think for others who probably are more needy and deserving than the Jats. The Jammu Kashmir issue is also been made sensitive by vested interest group who try to instigate people of Kashmir and don’t allow people to participate in polity. Thus it leads to unequal opportunities.

4. **Faulty Government Measures:** The government measures also are also responsible for not allowing equal opportunities to people. For example The Food Security Bill 2013 will provide 35 kgs. of raw food material every month to 2/3 rd population of India. It mainly supports rural poor, but the urban poor do not benefits them. The Indira Awaas Yojana mainly is for reserved category widow and destitute but if a woman from upper caste is poor and destitute she is left to die and suffer in penury. Likewise the urban poor are also left at bay. Different groups are given different opportunity.

5. **Illiteracy:** The Indian illiteracy rate rose to 74.04% in 2011 from 12% at the end of British rule in 1947. The problem of illiteracy in India will not be solved only by providing education for the children. Illiteracy is rampant among the older generation of people, particularly in the rural areas: and not a little of our social and culture backwardness is due to this. Campaign among the illiterate adults, therefore, is also a crying necessity. Adult education has so long been only a piecemeal, voluntary affair. However, it has now found a place in the different schemes and projects of the Government. But much ground has not yet been covered to step up primary education. The segment has to be given
top priority if we want equalizing of opportunity. It is because illiteracy will never allow people to access to various government measure, schemes, plans through which one can be benefitted.

**Figure 2: Areas Where Equalization of Opportunity is Required**

![Diagram of equalization of opportunity areas](image)

Measures of providing **EQUALIZATION OF OPPORTUNITY** in India:

Officially, Indian policymakers have always been concerned with the reduction of poverty and inequality. However, between the first five year plan after independence in 1947 and the turn of the century, Indian economic policy making went through a sea of change. After independence and for a period of about forty years, India followed a development strategy based on central planning. But now we have realized that there is only one major and effective suggestion that can be given to bring about equalization in the Indian Diaspora, and that is EDUCATION.

"Education then, beyond all other devices of human origin, is a great equalizer of the conditions of men -- the balance wheel of the social machinery."

Horace Mann, pioneering American educator, 1848

"In America, education is still the great equalizer."

Arne Duncan, U.S. Secretary of Education, 2011

From the above definitions we can conclude that if any democratic, free, sovereign and modern society intends to flourish then it has to make equality and fairness as its base. Without peace and harmony cannot flourish in society. Education encompasses all the modes: **Formal, Non Formal and In-Formal** and all these have to be roped in together for equalising of opportunity.

1. For every one education should be made a fundamental right. Beyond primary education, the right to education also extends to higher education; its enjoyment is subject to the criteria of merit or capacity, while respecting the fundamental principles of non-discrimination and equality. The obligations assumed by States under human rights treaties range from ensuring universal access to primary education to progressive access to secondary education and higher education on the basis of capacity. The right to education is not only recognized as an entitlement, but as a source of empowerment.

2. We can achieve gender equality by: educating girls increasing literacy rates among women increasing early childhood development interventions increasing women’s labour force participation and strengthening labour policies affecting women’s access to credit, land and other resources promoting women’s political rights and participation expanding reproductive health programs and family support policies. All this can be achieved by education so again education is a powerful equalizer.

3. India is primarily private (and largely unregulated). Household survey data suggest that 85 per cent of all visits for health care in rural areas, even by the poorest people, are to private practitioners. While the poor quality of service in public clinics and hospitals (and absenteeism by nurses and doctors) often drive patients to private doctors (some of them quacks or crooks), in some cases even when the public services are available, the patients prefer going to private medical practitioners who more readily oblige them with unnecessary antibiotics and steroids. 14 The public health delivery system is
afflicted by poor provider incentives, coupled with low accountability to the patients. A weak health index can never allow people to make healthy democracy. For this also a very strong education system is required.

4. A policy which corrects one inequality (e.g. between women and men) can aggravate another (e.g. between rich and poor, if the beneficiaries are richer women). For example, there is a current argument in India that attempts to avoid gender discrimination will discriminate between castes. Policies for equality can aim at equality of treatment. This is treatment without bias, prejudice or special conditions applying to people. (It is not treating everyone the same - equality of treatment in health services does not mean that everyone gets a tracheotomy!) equal opportunity. This can be the opportunity to compete (in which case it is the same as equal treatment), or the chance to compete on the same footing as others (which may require some redress before the competition starts) equality of outcome. Policies which are concerned with inequalities of income or health status are generally concerned with removing disadvantage in outcome. To make the diasporas understand all that education is the only vehicle.

5. People with disabilities face many barriers in their daily lives – barriers that limit their participation in community life. Many of these barriers are created through the design of the environment in which we live and the attitudes we have to disability; barriers that are disabling. These barriers are not created by the disability the individual may have but by the design of the built environment (e.g. buildings, footpaths, playgrounds) and the attitudes of exclusion that imply inclusive design and service provision is expensive, unnecessary or benefits only a small minority group. Inclusive design benefits everyone. To teach all this education, is essential whether it is formal or non-formal, but education is the only solution for bringing this opportunity.

6. In recognizing and responding to the changing nature of rural and urban India, we have an opportunity to launch a new and different discussion about India’s future. Taking steps on the common rural-urban agenda might be one of the most powerful ways to energize the country’s divide around these kinds of issues. By joining rural and urban efforts we can bring together unlikely allies across the Indian political landscape. To make this possible we need to provide education as per the need of the location, in such a way that the equalizing of opportunity can be made a reality.

On Wednesday, June 19, 2013 A high-level Indian delegation led by Minister for Minority Affairs K. Rahman Khan met senior British ministers and officials to formulate the framework of an equal opportunity commission for India. The formation of a commission for India’s minorities, which constitute about 18.4 percent of the population, is one of the recommendations of the Rajinder Sachar Committee. A bill towards the constitution of the Equal Opportunity Commission of India will be tabled in the next parliament session. "The new commission will ensure equal opportunity for religious minorities to access education, employment opportunities at the government services and accessing financial assistance for entrepreneurs to launch businesses," Khan said. "Education is the key to success and the new corporation will ensure enough financial assistance for bright students to chase their dreams.”

REFERENCES
INTRODUCTION

“Live as if you were to die tomorrow. Learn as if you were to live forever.”

— Mahatma Gandhi

Education plays a key role in determining how you spend your adult life – a higher level of education means higher earnings, better health, and a longer life. By the same token, the long-term social and financial costs of educational failure are high. Those without the skills to participate socially and economically generate higher costs for health, income support, child welfare and social security systems. So a fair and inclusive system that makes the advantages of education available to all is one of the most powerful levers to make society more equitable.

SARVA SHIKSHA ABHIYAN

Sarva Shiksha Abhiyan (SSA) is Government of India's flagship programme for achievement of Universalization of Elementary Education (UEE) in a time bound manner, as mandated by 86th amendment to the Constitution of India making free and compulsory Education to the Children of 6-14 years age group, a Fundamental Right.

SSA is being implemented in schools as partnership with State Governments to cover the entire country and address the needs of 192 million children in 1.1 million habitations.

The programme seeks to open new schools in those habitations which do not have schooling facilities and strengthen existing school infrastructure through provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grants.

Existing schools with inadequate teacher strength are provided with additional teachers, while the capacity of existing teachers is being strengthened by extensive training, grants for developing teaching-learning materials and strengthening of the academic support structure at a cluster, block and district level.

SSA seeks to provide quality elementary education including life skills. SSA has a special focus on girl's education and children with special needs. SSA also seeks to provide computer education to bridge the digital divide.

“Education for all” is the motto of our Government and 11th November is celebrated as National Education Day to pinpoint the importance of education to each and every Indian citizen.
EDUCATION OF WOMEN

As it is rightly said by, “Educate a woman; then you educate a generation.” — Brigham Young

The National Committee on Women’s Education, has recommended that the Government of India should assume a transitional special responsibility for this subject until the existing wide gap between the education of boys and girls is materially bridged. In the opinion of the Committee, women come under the expression “weaker section of the people” used in Article 46 of the Constitution.

The Backward Classes Commission set up by the Government of India also recommended that women should be regarded as ‘backward classes’ and this strengthens the claim of treating their education as a responsibility of the Government of India under Article 46. The Committee has also put forward another strong argument in favour of its proposal. The Government of India admittedly has a special responsibility for providing free and compulsory education up to the age of 14. This responsibility is not being implemented at present mainly because the education of girls has lagged behind that of boys; and the Committee, therefore, claims that the responsibility of the Government of India under Article 45 cannot be fulfilled unless it also assumes some special responsibilities for the education of girls.

EQUITY IN EDUCATION

Equity in education has two dimensions. The first is fairness, which basically means making sure that personal and social circumstances – for example gender, socio-economic status or ethnic origin – should not be an obstacle to achieving educational potential.

The second is inclusion, in other words ensuring a basic minimum standard of education for all – for example that everyone should be able to read, write and do simple arithmetic. The two dimensions are closely intertwined.

Three key policy areas can affect equity in education: the design of education systems, practices in and out of school, and how resources are allocated.

The basic structure of education systems affects equity. Traditionally, education systems have sorted students according to attainment. Evidence from studies of secondary and primary schools suggests that such sorting can increase inequalities and inequities, particularly if it takes place early in the education process. Early sorting can also weaken results overall. This prompts two conclusions: early tracking and streaming need to be justified in terms of proven benefits; and school systems using early tracking should postpone it to a later stage to reduce inequities and improve outcomes.
The socio-economic structure of education systems is also important. Secondary school systems where there are large socio-economic differences between schools tend on average to have worse results in mathematics and reading and a greater spread of reading outcomes. Indeed, social background is more of an obstacle to educational success than in systems without such socio-economic differences between schools.

Governments often allow parents a choice of schools, partly in the interests of equity, but this may in fact increase the risk of inequity because better-educated parents make better-informed choices. In many countries, greater choice in school systems is associated with larger differences in the social composition of schools.

Teaching quality is also an issue. Disadvantaged schools have the greatest need of experienced teachers, but in many countries the “difficult” schools can only attract the less experienced teachers. There should be incentives for more experienced teachers to work in these schools.

As with all policy changes, governments need to be able to measure success in improving equity, performance and school dropout rates. Numerical targets can be a useful tool, by articulating policy in terms of what is to be achieved rather than in terms of formal processes. A number of countries have adopted targets for equity in education. Numerical targets for reducing the number of school-leavers with poor basic skills and the number of early school dropouts are particularly useful.

CONCLUSION

In order to enhance equity education, the following steps are to be kept in mind so that the students will not be having diversification among themselves and grow as better future citizens.

1. Learning Environment should be created in the classroom so that all the students get equal opportunities in all activities.
2. Instructional strategies should be designed so as to meet the individual needs of the students which enables each and every student not to feel inferior about themselves.
3. Teachers have to treat all students equally and should pay more attention to students who are struggling in learning.
4. School requires careful management from an equity perspective, particularly to ensure that it does not result in increased differences in the social composition of schools.
5. One way of improving performance and preventing dropout is to identify at-risk students early and take action quickly. This means monitoring information on attendance, performance and involvement in school activities, and having a concrete response to improve outcomes and prevent dropout.

What happens in the classroom obviously affects equity, but the relationships between schools, parents and communities also matter. Student learning benefits from an effective school-home relationship, but weak support at home can hold back children from deprived backgrounds. Effective provision for migrants and minorities in the education system is also a key challenge.

REFERENCES

2. http://www.ssa.nic.in/
Socio-Legal Issues of Differently Abled Persons of India

Chetna P. Bhadange
Advocate High Court

INTRODUCTION

Since antiquity, society has detected disabilities arising out of obvious deficits in anatomical structures, sensory functions and intellectual developments amongst its members. These disabilities debarred the affected persons from participating in the mainstream of social life. With the decline of feudalism and the rise of democracy, the concept of equal opportunity for care, employment, relief and empowerment for the disabled people took prominence, yet the general view about what constitutes disability remained static for a very long time. Despite all the odds the parents, guardians, and the social workers working in the field of disability till to date are the driving force for the recognition of their rights as a separate special group in India. The Persons with Disabilities (Equal Opportunities, Full Participation and Protection of Rights) Act 1995 (PD Act 1995) is landmark legislation and an appreciable attempt to alter the disabled scenario in our country. The PD Act 1995 for the first time recognized the rights of the persons with disability and took measures in preventing disability, early detection of impairment, integration of disabled students in mainstream state education; provide 3% reservation in government and public sector vacancies.

However, after 18 years of enactment of the PD Act 1995 and with all the efforts put forth by the Central and the respective State Governments, the parents, professionals working in the field of rehabilitation still opine that the legislation falls short of the gamut of socio-legal. In effect, the various advocacy groups had been requesting for bringing in amendment in areas that require them to interact with others in society improving their access to statutory entitlements, Community Based Rehabilitation and effective implementation of the provisions of the PD Act 1995.

Indian Constitution on Disability

The Indian constitution assures and guarantees equally for all persons men, women, children, old, and disabled, minorities etc., without any bias or favour the fundamental rights as embodied in Part III. The concept of equality enshrined in Article 14 itself enjoins duty on the State to bring about a situation where the fundamental right can be exercised on the footing of equality. Therefore, a disabled person is entitled to a right to be placed at the level at which he can enjoy the rights. In the background of this fundamental right to equality, the directive principle of State policy contained in Article 39A of the Constitution assumes significance, where the State secures and promotes justice, on the basis of equal opportunity, and in particular, provide free legal aid, ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities. Similarly, the principle contained in Article 41 enjoins a duty on the State to make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement and in other cases of undeserved want. The concepts of justice social, economic, political, equality of status, opportunity and of assuring dignity of the individual incorporated in the Preamble, recognizes and is designed to flower the citizens’ personality to its fullest. Thus, much before the progress was made in the international arena, the founding fathers of the Indian Constitution found it necessary to emphasize these duties on the State.
Disability Legislations in India

Though aspects of mental health had been legislated upon since the colonial times, there was no legislation governing issues related to other disability till 1992. The Indian Lunacy Act, 1912 – a typical colonial legislation infused with the philosophy of least responsibilities of the State – was replaced by the Mental Health Act in 1987. The Act of 1987 differentiated and identified that both mental illness and mental retardation are not one at the same and should not be brought under the purview of Mental Health Act in 1987. The Rehabilitation Council of India Act, 1992 was enacted to provide for minimum standards in training and qualification for rehabilitation professionals working in various disciplines.

The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act enacted in the year 1995, has fourteen chapters dealing with issues such as prevention and early detection of disability, employment, education, non-discrimination, social security. The Act addresses issues related to seven categories of impairment defined as ‘disability’ that include blindness, low vision, leprosy cured, hearing impairment, locomotor disabilities, mental illness and mental retardation. The Act defines a ‘person with disability’ as a person who has at least 40% of any of the above impairments and establishes the Central Co-ordination Committee and Central Executive Committee at the Center level, and State Co-ordination Committees and Executive Committees at the state level, to review and monitor compliance with the Act, to assess the impact of government policies on the persons with disabilities and advise the government on important policy decision pertaining to the persons with disabilities. The forums for grievance redressal in the form of the offices of the Chief Commissioner of Persons with Disabilities and the State Commissioners are authorized to take up complaints relating to deprivation of rights of the persons with disabilities or regarding the non-implementation of laws, rules, administrative orders etc. The Act provides for various benefits to the persons with disabilities in the areas of education, employment, accessibility and social security under three broad principles of distributive justice; Anti-discrimination; and Welfare measures. The Act reserves a minimum of 3% of in government educational institutions and employment and further directs the government to frame schemes to provide for training of persons with disabilities; relaxation of upper age limit; health and safety measures and creation of non-handicapping workplaces; incentives to employers in the public and private sectors for employing persons with disabilities.

The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999 addresses those persons with disabilities, who are deemed more vulnerable than the others, due to the nature of their impairments. The Act provides for the care and protection of such persons with disabilities and their property in case of death of the parent or guardian. Local Level Committees established under the Act, are authorized to decide the issues related to legal guardianship of the persons with disabilities.

Judicial Role

Despite all the efforts of the Government and other agencies the ambiguities in PD Act 1995 have resulted in adverse effect on the minimal entitlements and protections that the Act guarantees. The role played by judiciary in recognizing the education, employment, social security, non discrimination, affirmative action and other rights of the disabled individuals is however tremendous. The Judiciary has been an eye opener to various denial or non availability of admissions in educational institution, non-implementation of reservations in employment, non availability of medical and social security benefits owing to shortage of human resources and economical constraints and other issues.

The Unanswered Social and Legal issues

Despite all the efforts by various agencies in promoting the right of the persons with disability, there are many unanswered legal and social issues faced by the differently abled individuals for
instance barrier free physical environment at home, school or at public places, the attitudinal barriers from family, friends and others in society. Choice of guardian, liability of guardian, the right to inherit property, the right to be adopted. Right against exploitation, physical and mental abuse of women and children with mental retardation and other disabilities. The rights related to access to decent health services, disability identification and certification, right to life, live independently in community, right to dignity, right to privacy, matrimonial and reproductive rights of the mentally disabled women. Similarly questions related to distinct grievance redressal mechanism, and accessibility to legal aid, constitution of special courts. The right of being reasonable accommodated in all the area of education or work and employment environment. The right to social security especially in absence of any comprehensive insurance scheme, the right to equal opportunity and treatment in all spheres of life. The issues with regards the mentally disabled persons are more intricate, as their very identity is ambiguous in eyes of law as the definition of disability is still based on medical model which concentrates more on their physical and anatomical factors and does not speak about the disability created by the society in the form of barriers in their physical, and social (attitudinal barrier) environment.

Employment is another key area of concern as the 3 % reservations assured to the disabled persons and the available vacancy position in the market both do not match and are inadequate. In case of self employment or entrepreneurship efforts the legal position relating to law of contracts require both the parties to be competent enough to understand and aware of the implication of the terms of the contract in such situations a person of unsound mind or the mentally retarded individual due to the nature of their disability are not in a position to understand the implications of any transaction. Therefore, all transactions made by such a person are considered invalid, though a via media of appointing a guardian to bail out of such situations is available and the option of court appointing a guardian in case of absence of a natural guardian to represent such person to protect his interest is also available but the interest of such guardian is always questionable. The law relating to inheritance and the personal laws in India do not consider adoption by persons with certain disabilities as valid. Nonetheless, if a child is adopted then, he or she is automatically entitled to all rights of inheritance. However, should the validity of the adoption be questioned, then the issue of the rights to inheritance gets a little complicated.

Suggestions and Recommendations

All the attempts made till to date in India for providing equal rights and opportunities for the persons with disabilities are purely based on medical model and lack the social, economical, and legal perspective making such protection discriminatory. However, the future of the disabled individuals is not all that gloomy there is lot of scope for amendments to the existing legislation PD Act 1995 in conformity with UN Convention on the Rights of Persons with Disabilities (2006) to which India a signatory in the following areas:

Inclusion of a new definition on ‘persons with disabilities that endorses the social model of disability as it locates the problem of disability outside the individual person.

Inclusion of Right to Barrier free environment in order to ensure proper accessibility to the persons with disability in all buildings and facilities both in rural and urban areas. In this regard the State must formulate suitable Accessibility Standards from time to time by adapting prevailing international standards on physical environment information and communication technologies and develop systems that are suitable to Indian conditions.

Promotion of Right to Equality and Non-Discrimination and ‘reasonable accommodation’ by the State would enable them to have access to, participate in, or advance in employment, to enjoy legal capacity on an equal basis with others in all aspects of life right.
As women and girls with disabilities are more vulnerable to all kinds of exploitation, abuse and violence, they must be taken care of in all settings at all places including, home, care-houses, educational institutions, institutions, workplaces. The measures must include provision related to accessibility, safe and confidential complaint mechanism to report any of their instances of exploitation, abuse and violence, provision of gender, disability and age sensitive protection services, assistance and support for girls and women their families or caregivers for physical, cognitive and psychological recovery and development, rehabilitation and social reintegration, in an environment that fosters the health, welfare, self-respect, dignity and autonomy of the person.

The Right to access court is an essential component of guaranteeing the enjoyment of any right therefore, all buildings which are related to the justice system, including courts and police stations, should be made accessible to persons with disabilities.

To promote, protect and enforce the rights of the persons with disability on an equal basis with others a Disability Rights Authority (DRA) must be constituted.

Conclusion

In order to ensure effective and speedy implementation of the social, economic and civil political rights that are guaranteed under the Act the State must undertake the development of human resource so that they would put into effect the various responsibilities outlined in the PD Act for the persons with the disability. Taking a cue from the best state practices of Karnataka and Chhattisgarh Governments constitution of special courts/lok adalats by the respective states and the centre must be considered. A Comprehensive Disability Policy Framework must be framed by acknowledging the self-representation of Persons with disability in disability policy. Constitute an Apex Court at the centre the Court of National Disability Commissioners and Court of State Disability Commissioners in respective States consisting of the full-time Judge having knowledge and expertise on disability law and in human rights or rights of persons with disabilities.

REFERENCES

1. GN Karna. United Nations and Rights of Disabled Persons A Study in Indian Perspective, p.48
4. Indira Sawhney v. Union of India and Others, 1992 Supp (3) SCC 217
6. Elangovan v. Government of Tamil Nadu, Secretary, Department of Higher Education and Bharathiyar University, Registrar, 2009 INDLAW MAD 2850.
8. Dhawal S. Chotai v. Union of India and others, AIR 2003 Bombay 316
INTRODUCTION

Half of the Indian population are women. Women have always been discriminated against and have suffered and are suffering discrimination in silence. Self-sacrifice and self-denial are their nobility and fortitude and yet they have been subjected to all inequities, indignities, inequality and discrimination.


In the chequered history of mankind it is an evident fact that we have been gifted with a history of discrimination, subjugation and suppression. Unfortunately, gender dynamics have largely been deepened by simple dichotomies between sexes, from the tribal to agricultural and to industrial modern societies evading women from right to equality which continues to be unchanged even in the celebrated era of globalization. Incontrovertibly such discrimination emerges as a challenge to equality in opportunities in India. The 21st century has experienced tremendous developments worldwide due to globalization which in admired discourse is celebrated as a symbol of emancipation, economic liberalization, westernization, internet revolution, and global integration. However, this dramatic acceleration of development has not proved successful in eradicating compartmentalization and segregation of women’s right to equality. Gender discrimination till date continues to be a contentious issue as its reflection incorporate grave and systematic violations of right to equality. Despite the National and International focus on women’s rights, women are still victimized by gender discrimination. In order to protect the rights of women and to eliminate gender discrimination, a gamut of legislations at national and international level have been enacted from time to time. Unfortunately, despite the efforts, gender discrimination is experienced in all sections of the society and we are still unable to boost of a society encompassing absolute gender equality paving way for equal opportunities in India.

In fact, the struggle of deracinating gender discrimination and demanding equal rights for women has a long history. Eminent champions of feminist awakening from the west, such as, Hobbes, Locke, Jeremy Bentham and John Stuart Mill, propounded the emancipation of women for achieving equality. Later, Mary Wolstone Craft through her prominent work in 1792 emphasized the importance of women’s rights within the context of essential human rights. Likewise, in India the ideology of liberalism and right to equality for women was accentuated by Raja Ram Mohan Roy, Ranade, Savitribai Phule, Mahatma Gandhi, Annie Besant, etc. It is a great incongruity that the struggle for women’s right which commenced centuries ago has not yet successfully concluded. Though in the contemporary period the situation of women in the society has improved as compared to the ancient era, however, to secure complete justice it is significant to uproot gender discrimination in entirety.
Gender Bias Cause of Inequality

Gender bias is the rudimentary foundation of the unequal status of women in India. Surprisingly, the gender discrimination in its various forms has increased by leaps and bounds instead of being curbed by the cluster of legislations enacted in India. For example, rape cases have increased by 16.6%, sexual harassment cases were 4,756 in 1995 and 11,024 in 2000., more than 10 million female foetuses aborted in past two decades, increase in number of females in trafficking, eve teasing, molestation, dowry deaths, female illiteracy, denial of equality in employment, all this proceeds in one direction- gender bias. Even in this modern era, forty-seven per cent of girls in India are married before the age of 18 years. Apart from the numerous legislations, the honourable judiciary through countless judgments has also stressed the need to overcome the impediment of gender discrimination in India. Despite an overreaching commitment to provide right to equality, Indian government lacks the capacity and will to implement laws and policies designed to ensure the protection of rights.

Gender discrimination is seen as an extreme ailment which reflects as a social stigma and this congruence of inequality mutilates the lives of women ruthlessly that can massively impoverish not only women but the whole nation. Today, the fact is that women’s exploitation in form gender discrimination is a reality and gender justice is a fragile myth.

Nonetheless, in the present millennium issues like gender discrimination cannot be allowed to drift and find their course, it is important to control such issues and guide them in the appropriate direction towards the desired goal. Fortunately, there is unremitting pressure from the judiciary, and women’s organization, and the mass media have sifted their focus to women’s problem-especially gender discrimination. It is high time now to use the internationally approved principles to formulate effective remedies for eliminating gender discrimination in order to install peace and substantial justice in the society. This gap which exists between the ideal and the reality of the society free from unjustified differences or discrimination on grounds of gender should be bridged up to secure equalization of opportunities in India.

Legal Provisions for Equality in India

The Suprema Lex of the land, Indian Constitutional law incorporates various Fundamental Rights, which extends protection of equality, right against discrimination is also guaranteed with exceptional power to the State to make special provisions for women. Right to equal opportunity in terms of public employment is protected to guard their legal right and right to life and liberty which are the corner stones for gender justice. Likewise, the right against exploitation is guaranteed under Article 23. Directive Principles and Fundamental Duty, also encompasses right to equality and provide opportunities in the interest of women. Moreover, the Constitution protects and upholds women’s right for equal participation in politics.

Similarly, in tune with various provisions of the Indian Constitution, the State has enacted numerous legislations, such as, Domestic Violence Act, 2005; Dowry Prohibition Act, 1961; Medical Termination of Pregnancy Act, 1971; The Maternity Benefit Act, 1961; The Immoral Traffic (Prevention) Act, 1986, The Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition on Sex Selection) Act, 1994, The Indecent Representation of Women (Prohibition) Act, 1986, The National Commission for Women’s Act, 1990, Commission of Sati(Prevention) Act, 1987, etc., to protect women against social discrimination. However, it should be considered that the categorical imperatives sanctioned by the founding fathers are not self acting and can acquire socio-legal momentum only by effective State action and social transformation.

Taking cognizance of gender discrimination across the globe, the United Nations passed various international instruments intending to bring about women’s emancipation and to enhance the dignity of women universally. The Universal Declaration on Human Rights, Convention on Political Rights of
Women, Convention on the Elimination of all Forms of Discrimination against Women [CEDAW], United Nations Millennium Declaration, etc., are the landmark instruments for women’s rights. India is a signatory to the CEDAW, yet elimination of gender discrimination is not even diminutively witnessed in the society which hampers equal participation of women in India.

Unequal Opportunities: A Challenge in Present Scenario

India is one of the most densely populated nations in the world, accounting for 1.22 billion of total population out which female population is 591.4 millions. Nearly half of the Indian population are women. Nevertheless, gender bias has prevailed as an unpleasant reality in the country. Consequently, the concept of women being educated and economically independent was certainly not welcomed by India in past. For e.g., the status of women in Indian politics is appalling. It is witnessed that there is only 10 per cent representation in the Lok Sabha, i.e., 59 women representatives out of 545 members and in Rajya Sabha there are only 25 women out the total 242 Members of Parliament. It is a matter of disgrace for India that since the year 1952 to 2010 only 77 women have served as ministers in various cabinets of government of India. Thus with such deficient figures of women’s participation in politics, as per the Inter-Parliamentary Union data, India stands at the 98th position in the world for women representation in politics. Whereas, our neighbouring countries like, Nepal, Pakistan, and Bangladesh occupy the 18th, 51st and the 65th position in the world for women representation in politics. This apart, the work participation rate for Indian men is 51.9% and for female is 25.7 % only. Even the latest United Nations Report on Human Development Index, in the gender Inequality Index India ranks 122 at 0.748. Even the recent World Development Report 2012, demonstrates gender inequality in terms of employment, education, health and income constraints.

It indeed is a great irony for India, despite being the world’s largest democracy; the country lacks the will to bestow right to equality to women.

Recommendations for Reforms

Inequality based on gender discrimination is a societal impairment which has far reaching adverse consequences, hence there is an urgent and momentous need to deracinate gender inequity. The only panacea to liberate women from the clutches of gender discrimination is empowering, educating, and giving equal opportunities in all sectors. Though the government has displayed immense political will in enacting right, there is a need to administer the effective execution of the legislations. Education is the most effective tool which provides employment opportunities, hence emphasis should be laid on educating women to break the cob webs of inequality. In fact the academic curriculum also should be gender sensitive. In addition to education, empowerment of women is of paramount importance for gender justice. Apart from other professional jobs even small scale industries which provide financial aid to women should be made available in urban as well as rural areas. Providing employment opportunities will strengthen women to fight their battle against unequal opportunities. Women should be given more opportunities in the governance of the State. Moreover, awakening of collective consciousness by changing the attitude and mentality towards women in the society is a persuasive requirement. It is pertinent to exterminate the prejudices which transmit discrimination. There should be extensive awareness campaigns launched at regular intervals to educate people at large about women’s right to equality. Over the centuries of human civilization women are deprived of their deserving right to equality.

CONCLUSION

In order to uphold the democratic principles and rule of law in the society, it is indispensable to conquer gender inequality in India which epitomizes the darker side of the spirit of development. Accomplishing gender equality is not a women’s trepidation but the responsibility of the society at
large. Improvement in the status of women will have affirmative effects on the social, economic and political aspects of the society. Unless there is transformation in our perceptions and manner of behaviour, nothing can be achieved in the field of women’s right to equality. Invigorating women from gender discrimination will create a congenial atmosphere to further develop and progress Indian society. Hence, complete and equal participation of women in political, civil, economic, social, and cultural life at regional, national and international levels will certainly result in eradication of gender discrimination in India endowing a solution to the challenge of equalization of opportunities in the Indian Diaspora.

REFERENCES

14. Article 14 declares that “the State shall not deny to any person equality before law or equal protection of the laws within the territory of India.”
15. Article 15(1) prohibits the State from discrimination only on grounds of religion, race, caste, sex, place of birth or any of them.
16. Article 15 (3) empowers the State to make special provision for women and children.
17. Article 16(1) guarantees equality of opportunity for all citizens in matters of public employment.
18. Article 21 provides “No person shall be deprived of his life or personal liberty except according to procedure established by law.”
19. Article 23 prohibits traffic in human beings, which includes immoral traffic in women, flesh trade, etc.
20. Indian Constitution, Article 39(a) Equality in adequate means of livelihood, Article 39 (d) equality in remuneration, Article 39 (e) Health of women, Article 42- Right to maternity benefits.
Equal Opportunities for Small Entrepreneurs in a Globalised World?

Ashfaque Karim
C.A

INTRODUCTION

Small businesses are normally privately owned corporations, partnerships, or sole proprietorships. What constitutes "small" in terms of government support and tax policy varies from country to country and from industry to industry.

A phenomena witnessed across all sectors is the gradual erosion of small business which are being replaced by huge business houses. The new generation youngsters in most traditionally small business houses find it more profitable to be employed rather than be employers. This paper is a small exploration into the question whether other than the natural disadvantage of size (which in fact should merit social support), whether this erosion is due to lack of equal opportunities when competing with big business houses in the globalised world?

SOCIAL AND ECONOMIC BENEFITS OF SMALL BUSINESSES

Jeff Milchen summarises the economic and social benefits of small businesses in the following words:

“Dollars spent at community-based merchants create a multiplier in the local economy, meaning that from each dollar spent at a local independent merchant, up to 3.5 times as much wealth is generated in the local economy compared to a dollar spent at chain-owned businesses.”

In fact by opening up huge retail chain stores, the profits of locally owned businesses greatly decrease and many businesses end up failing and having to close. This creates an exponential effect. When one store closes, people lose their jobs, other businesses lose business from the failed business and so on. In many cases large firms displace at least just as many jobs as they create if not more.

MODERN ZAMINDARI SYSTEM

Basic human wisdom would forbid pitching a young teenage boxer against an experienced boxer like Mike Tyson. Perhaps it was this wisdom that prompted our national leaders immediately after independence to abolish the Zamindari system in the agricultural sector so as to provide an equal playing field in economics to all at large. However today the same Zamindari system has crept back into our economy albeit with a difference. We witness Zamindari system in the Industrial sector with few big business houses having presence in majority of the sectors. For example the TATA group has under its umbrella ninety four companies operating in twenty eight diverse sectors such as:

1. Agrochemicals and agricultural services
2. Air conditioning and refrigeration
3. Automobile and automotive services
4. Automobiles, auto assemblies & auto components
5. Chemicals
6. Construction equipment
7. Consumer products
8. Consumer products – retailing
9. Defence & aerospace
10. Drugs
11. Engineering services
12. Financial services
13. Hotels and hospitality
14. Industrial infrastructure – EPC projects
15. Industrial machinery and equipment
16. Investment services
17. IT and IT-enabled services
18. Logistics
19. Material handling equipment
20. Media and entertainment
21. Mining
22. Power
23. Realty and infrastructure
24. Renewable energy
25. Retail chains
26. Services – miscellaneous
27. Steel products and services
28. Telecom products and solutions

Similar is the case with other big business houses which have been allowed to grow into gigantic sizes. Added to this in the new scenario are the multinational and transnational corporate joining in (the annual budget of some of these corporate is even more than the budgets of some nations). Also we are allowing Foreign Direct Investment (FDI) even in the retail sector which provides opportunities to maximum small entrepreneurs. We can say that the land of Gandhi is becoming narrower for young and small entrepreneurs and opportunities are becoming scare for young entrepreneurs who at the same time are getting increased opportunities of service in corporate giants.

THREAT FROM TECHNOLOGY MARKETING

With the development of E Commerce and M commerce in the past few years small businesses have started facing a new type of threat from online business portals. Technology coupled with the fast moving life of modern man has brought many online selling stores also into the picture. Added to this the television and telephone marketing have at times made a visit to a nearby small local shop absolutely unnecessary.
DIFFERENT SOLUTIONS IN DIFFERENT SECTORS

Agreed that protection is not a perfect solution. But then not having a level playing field and exposing small and medium entrepreneurs to competition from transnational giants is also not the solution! This is a true fact not only in the Indian context but even in the industrially developed nations.

For example In 2006, months before a Walmart store was opened in the Austin neighborhood of Chicago's West side, researchers counted 306 businesses in the surrounding area. Two years after the Walmart opened, 82 of those businesses had closed. That’s a whooping closure rate of 27%!!

A more pragmatic approach would be limiting the presence of huge business in sectors requiring huge capital investment and retail and other sectors where small entrepreneurs have a strong presence should be strictly out of bounds for huge business houses.

However solutions are not so simple. In sectors like the pharmaceutical sector where both big and small businesses exist, co-existence should be ensured by the law makers by flexibility in application of legal laws towards small businesses and/or exclusively leaving some products only for the small businesses.

Another option is ensuring a share for small businesses in government contracts. For example in USA small businesses are legally obligated to receive a fair portion (23 percent) of the total value of all the government's prime contracts as mandated by Section 15(g) the Small Business Act of 1953. Similar legislation is found wanting in most developing countries.

The underlying policy being size should not become a cause for a businessman to become an employee of a huge business house from being an independent entrepreneur. Dr.C.L.Bhansal mentions that in a small business “When the founder dies, business passes to successor or is dissolved”. If equal opportunities are provided it will pass on otherwise will be dissolved.

REFERENCES

A life of dignity is the right of every citizen. Poverty is an obstruction to a dignified life. Self-employment is a significant step to have sustained incomes and remove the shackles of poverty. Programme for self-employment of the poor has been an important component of the anti-poverty programmes implemented through government and the non-government initiatives in the rural areas of India. If we look at the history of Self Help Groups in India, it started with the initiative of NABARD.

In 1987 NABARD first put funds into the SHG/SAG4 movement (in response to a proposal from MYRADA submitted in 1986). In 1987 it provided MYRADA with a grant of 1 million Indian rupees (Rs) to enable it to invest resources to identify affinity groups, build their capacity and match their savings after a period of 3-6 months. The grant was based on MYRADA’s experience in promoting SHGs since 1985 and the initiative of the NABARD chairperson at that time, Shri P.R. Nayak.

**SOME OF THE SUCCESS STORY OF SELF HELP GROUPS**

**Name of the Block:** Bhavani  
**Name of the Village Panchayat:** Odathurai  
**Name of the Self Help Group:** Annai Indhira doing Seri Culture Activity

On the lines of the age-old proverb, “Many drops of water join together to form the ocean”, these 13 members started conducting regular weekly meetings and contributing small savings, which led to the gradual increase of their group corpus, maintained in their savings bank account with Indian Overseas Bank, Odathurai. Simultaneously, they started withdrawing small sums of money as internal loans in order to meet their consumption and other needs. They soon realized that the development of micro-enterprises in their village was very essential in order to provide the people a source of regular employment. They were already involved in mulberry cultivation and silkworm rearing. However, most of them were landless and did not possess the financial capacity to secure lands on lease or to construct rearing sheds. Therefore, they approached their block development officials for guidance. They generate 7 to 8 harvests in a year and since all the family members are involved in the trade, each family is able to earn a weekly wage of ₹1,500. Their main sources of raw material procurement and marketing are Kollegal and Rammagar in Karnataka, Palacodu in Dharmapuri and sometimes they also directly procure eggs from Tamil Nadu Agricultural University, Coimbatore.

Owing to their reported success, the District Collector and the Project Officer have also visited this SHG and appreciated the members on its effective functioning. Thus, this village is slowly being transformed from a socially and economically backward village into a progressive village on the path towards development.

**Name of the Block:** Bihpuria  
**Name of the Village Panchayat:** Bihpuria  
**Name of the Self Help Group:** Dahgharia Punchang Mahila SHG
No.1 Dahgharia Punchang Mahila SHG: The No. 1 Dahgharia Punchang Mahila SHG at No.1 Dahgharia was formed under the guidance of Bihpuria Dev. Block during 2002-03 and passed 1st grading in 2004-05. A sum of 25,000/- only has been provided as revolving fund during the month of March 2005. During 2006-2007 the SHG has passed second grading test and Allahabad Bank, Lahalial sanctioned an amount of ₹ 2.50 lakhs against their activity for Handloom. The SHG consists of 15 women members. The group has taken the handloom activity and producing different clothes like mekhela, sadar, gamusa, endi sadar etc. and selling their products in the local market as well in the different SHG melas held in time to time in state and district level.

**Name of the Block: Namkhana**

**Name of the Village Panchayat: Namkhana**

**Name of the Self Help Group: Chandanpiri Shri Rama Krishna Asram, an NGO**

It was a small beginning when Chandanpiri Shri Rama Krishna Asram, an NGO working in Namkhana Block, inside the Sundarban region of South 24 Parganas district, applied in 2002 for Micro Credit. The Corporation sanctioned a loan of 3.0 lakh on 4-4-2002 with an interest @5% per annum. Since then the Corporation has financed to the tune of 113.22 lakh till the end of the financial year 2010-11, and now the entire OBC population of Namkhana Block in the BPL category may look forward for financial support towards livelihood and income generation from W.B.Backward Classes Development & Finance Corporation through the NGO, which is working hard to build up its network and coordinate the whole task. People of this Block have to live with frequent high tides, cyclones and breaches of embankments causing extreme vulnerability particularly for the backward and poor families. Life of 90% of the people of Sundarbans depends on agriculture on reclaimed land, while fishing is the next major source of income. A good number of beneficiaries covered under micro credit have taken up vegetables production and sale as another important means of livelihood with the investment of the fund they borrowed from the NGO.

Presently the number of families who took loans stands at 500 spread over to 6 Gram Panchayats. The Corporation engaged the Understanding the Tendencies of Social Asymmetry(UTSA) to conduct an Impact Study on them. Its report, submitted in April 2011, contained the following salient features:

1. 35.46% of applicants seeking loan of more than 20,000 had earning of less than 3000 per month.

2. Owing to the devastating Aila in 2009 causing damage to land and property extensively the rise in income level suffered. Thus per capita income of the beneficiaries rose from 3436 in 2009 to 4698 in 2010. The growth was more in Haripur and least in Narayanpur Gram Panchayat.

3. 28.75% women beneficiaries utilized the loan for agriculture, while 25.5% men used it for small business. Only 2% of them utilized the loan for a purpose other than what they had mentioned in applications.

**Name of the Block: Jirania block,**

**Name of the Village Panchayat: Harijoy Chowdhury Para**

**Name of the Self Help Group: Kowaiphang Bodal**

Kowaiphang Bodal is a SHG of 11 tribal women from a backward tribal hamlet of Harijoy Chowdhury Para of Jirania block, West Tripura district, Tripura, India formed in June 2002. Nurtured by a social intermediary the group mopped up reasonable sum of ₹ 6,050 (US$ 135) in a span of 10 months, which they safely kept with the local rural bank branch at Bankimnagar. Subsequently, the SHG commenced internal lending and started earning from interest payments. Intrigued by its promptness, dynamism of the members and its creditworthiness of the SHG the local branch of
Equalizing Opportunities: The SELF HELP GROUP

Tripura Rural Bank sanctioned a credit limit to this SHG. This offer served as a major confidence booster to the otherwise shy tribal women. They then started exploring the possibilities of starting income generating activities! A plot of about one acre land was hired on a one-time lease rent of ₹ 15,000 (US$ 333) to start agricultural operations – an activity which was familiar to all. The best raw material that the poor could give was labour which they collectively put by tilling the land. In one cropping season they could harvest enough to repay the borrowing and save for the future with greater hopes!!

Confidence begets confidence! Now Kowaiphang Bodal has even found additional avenues for putting their spare time to use. Every month, two members of the group, on a rotational basis, weave a Pachera (traditional tribal garment for the lower portion of the body) for sale. A Pachera for ceremonial use can fetch them a return as high as ₹ 600.

When asked about the benefits of forming the SHG, Secretary, Radharani Deb Barma says that taking independent financial decisions, negotiating deals and pursuing income generating activities, activities which they could not even dream of a few months back were now made real by Kowaiphang Bodal. From simple ignorant women who could not even speak up for themselves they have metamorphosed into confident decision makers, investors and mentors to their families!

CONCLUSION: FOLLOWING ARE THE IMPACTS OF SELF HELP GROUPS IN INDIA

1. The weaker, the poorer, the marginalized and the down trodden are able to raise their self esteem because they become independent in their thought, deed and action.
2. There financial conditions are becoming better after joining the women are able to create a lot of wealth for themselves. Also they are able to do a lot of savings because of the economic independence that has been available to them.
3. The rate of domestic violence has decreased because women are able to stand up for themselves. The women empowerment has taught them the importance of self esteem and self concept.
4. It has helped in improving the quality of life through better quality of food grain, better facilities of schooling, better quality of homes. Since the women is an extra support for finance the things has changed for better.
6. The self help groups are normally formed from the local vicinity and community. Most of the women are from the same diasporas, so together they fight and stand up for their rights and privileges. It has been noticed that after the formation of the self help groups the cohesiveness and group dynamics have increased. Women support each other at times of crisis.
7. The self help groups have also been very instrumental in creating awareness against social evils and superstitions. Many examples have been witnessed that the same group has fought against illicit liquor, child marriage, female infanticide etc.
8. The schedule caste and the schedule tribe women have benefited the most. The anonymity in which they were staying so far had been changed and suddenly they are witnessing a lot of name fame and prosperity for themselves.
9. It has been observed that not only has microfinance help people emerge from poverty, but also can be an effective strategy to reach other Millennium Development Goals, mainly those relating to improving health outcomes for women and children, and empowering women. Progress in these areas can be sustainable only when the households have enhanced earnings and better control over financial resources.
10. A very recent study in India by NCEAR (2008), found 25.3 percentage points net reduction in poverty of the households who were living below the poverty line, a significant drop from 58.3 per cent at the base level to 33 per cent in 2006. The study found that SHG-Bank Linkage programme has influenced the consumption pattern of member households.

Thus we can conclude that Empirical experiences worldwide have revealed that microfinance particularly in the form of Self Help Group approach is most suited for sustainable rural development through the participation of the stakeholders at all levels. Amidst several failures of rural development efforts by the government, Self Help Group approach in India is being used as a developmental intervention in order to address the problems of rural Indias such as rural indebtedness, under-employment, unemployment, lack of asset creation, low productivity levels, inadequate food security, low standards of living, socio-economic inequities, lack of hygiene and sanitation, illiteracy, blind beliefs, issues of gender inequality and others so as to attain economic development of the country through rural development. SHGs reduce poverty and vulnerability of the poor by increasing capital / asset formation at the household level, improving household and enterprise incomes, enhancing the capacity of individuals and households to manage risk, increasing enterprise activity within households, expanding employment opportunities for the poor in non-farm enterprises, empowering women, and improving the accessibility of other financial services at the community level.

REFERENCES

Equalization of Educational Opportunities for Women in Higher Education

Dr. Vibhuti Patel
Director,
Centre for Study of social Exclusion and Inclusive Policy (CSSEIP)
Professor and Head, P.G. Department of Economics,
S.N. D. T. Women’s University, Mumbai

INTRODUCTION

“Equal access to education for women and girls will be ensured. Special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrollment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/vocation/technical skills by women. Reducing the gender gap in secondary and higher education would be a focus area. Sectoral time targets in existing policies will be achieved, with a special focus on girls and women, particularly those belonging to weaker sections including the Scheduled Castes/Scheduled Tribes/Other Backward Classes/Minorities. Gender sensitive curricula would be developed at all levels of educational system in order to address sex stereotyping as one of the causes of gender discrimination.”

— Women Empowerment Policy, GOI, 2001

Establishment of women’s universities to ensure empowerment of women thro’ higher education was considered to be a crucial step by our social reformers as well as leaders of freedom movement. In the post independence period, as more and more girls passed out from secondary schools, pressure to establish women’s universities was mounting. Male-female disparities in terms of educational provision and utilization have attracted considerable attention in education research. Of late, issues relating to financing of higher education for women are gaining attention, essentially because of dwindling resource base on the one hand and increasing financial needs of the education sector on the other. Historical neglect of women’s higher educational needs also makes affirmative action imperative.

India has 6 women’s universities. In the pre-independence period, the first women’s university, SNDT Women’s University was established in 1916. In 1935, Banasthali Vidyapith, Rajasthan (India) was founded in 1935 to impart higher education to women based on Gandhian principles. After 10 years of India’s independence, in 1957.Avinashilingam University for Women, Coimbatore, Tamilnadu (India) was established. During International Women’s Decade (1975-1985), two more women’s universities were established; in 1983, Sri Padmavati Mahila Visvavidyalayam in Andhra Pradesh (India) and in 1984, Mother Teresa Women’s University, Kodaikanal, Tamilnadu. In the 21st century, Karnataka State Women’s University, Karnataka (India) was established in 2003.
India adopted Women Empowerment Policy in 2001 that promised enhancing participation of women in higher education through equal opportunities, equal treatment and affirmative action. But in actual reality, three noteworthy factors that created hurdles for women’s entry into higher education have been:

1. societal attitudes to women which discourages their educational participation in co-educational colleges and universities.
2. their lower enrollments in higher education to date, especially in science, technology and professional streams (although here, patterns are rapidly changing in all regions);
3. the absence of a gender dimension in the higher education curriculum. Here comes the role of women’s studies and feminist studies.

Women will certainly not accede to leadership posts in higher education or in society in greater numbers until these issues are addressed.

Education facilitates empowerment which is essential for the participation of women in all aspects of the development process. Furthermore, higher education provides the expertise usually required for the key posts which shape policy in all fields. Hence its particular importance for women is obvious.

MACRO-ECONOMIC SCENARIO AND GENDERED ECONOMICS OF EDUCATION

Even though higher education had been inexpensive or almost free during the first four decades after independence, its access had not been easy for women. Now, in a neo-liberal era, the higher education has been denied to the disadvantaged groups and especially women from these groups because of socio-cultural and economic reasons. There were two very pertinent reasons for this. First, most of the higher education institutions offered mostly ‘masculine’ subjects. Second, they are very expensive and a longstanding understanding of the social situation of women indicates that a majority of the parents are reluctant to invest in the education of their daughters whose education is not perceived to have a production value because her income goes to the groom’s family. In the drive for privatization, women as students are the main losers as parents channelise financial resources for son’s education, daughter’s education is considered to be less important. NAAC study reveals that there is ghettoisation of women in general higher education (Arts and Commerce) and mostly men throng professional colleges (Engineering, Architect, Medicine, Science & Technology).

WHERE ARE THE INDIAN WOMEN IN THE KNOWLEDGE ECONOMY?

Education is a necessity for all and not just a luxury for those who can afford it. Therefore, it must be a top concern for India as she ventures into the future, since without a solid educational spine, her economy will no longer be able to stand the test of time. At present only 7% of total India women have been able to enroll for higher education institutions. At one level, universalisation of primary education and centrally sponsored scheme of secondary education and several state governments sponsoring women’s education has created an environment where critical mass of women from ‘sheltered’ environment are keen to join universities, but parental fear of sexual encounters, male violence, ‘unwed motherhood’ if young-adult girls are ‘allowed to mix with boys’ prevents them from entering higher educational institutions.

There is an urgent need for a reversal of these trends by means of wider access for women for higher education thro’ establishment of women’s universities, provision of legislative and infra-structure support in all professions, special programmes for mentoring women for induction in decision making bodies, affirmative action to favour women's access and participation while awaiting
a genuine change in attitude towards full gender equality and institutional and governmental support through clear and effective policies which are actually enforced. They also need support services such as transport, public toilets, crèches, hostels, career counsellors and bridge courses. The Gender Dimension of the University Curriculum demands the courses must offer stimulating role models for women students and must provide encouragement to women to articulate their needs, demands, aspiration and dreams and build their confidence. The most challenging task for women’s universities is to present male-dominated careers in a light which is more attractive to women.

Moreover, since development theory acknowledges that the gender dimension has become a key factor in any solutions proposed for global problems, gender mainstreaming in higher education is a MUST. Thus ‘women’s concerns’ should not be just left to women’s universities and women’s studies centres within the university system. There should simultaneously be gender mainstreaming in each and every stream of knowledge systems in all universities.

**Affirmative Action**

Equal opportunities offered in circumstances of inequalities of endowment, an environment will only perpetuate the existing patterns of inequality. Hence, Towards Equality Report, 1974 demanded affirmative action for promotion of women’s entry into higher education. Discourses on women in higher education in the 19th century also revolved around establishment of separate universities for women to compensate for historical neglect of women’s education (Chanana, 1988).

Women in co-educational institutions where overall environment is of male domination and trivialization of women students feel constrained and cannot realize their full educational potential. This argument makes a case in favour of establishment of women’s universities. At the same time, we have also encountered that affirmative action strategies to reduce inequities of access generally have a bad name; whether from the traditionalists who see them leading to the watering down of standards or among some women who see them as devaluing their credentials if all women are viewed as having entered under these strategies. The state must provide women with solid foundation in mathematics and science subjects; discourage the system of tracking students into arts and science streams at the second level of education, provide childcare facilities at the institution of higher learning. In situations where particular fields of study have to be pursued in another country, create special funding for married women so that their spouses can accompany them; provide a means through which the issues of gender inequality can be addressed both formally and informally, at all levels of society.

By establishment of women’s universities Feminist Studies aims to

1. To facilitate the process of understanding, recognizing and giving due importance to the contributions made by women and men.
2. To examine the reasons for subordination of women and for male domination.
3. To empower women to attain gender justice and an effective role in all decision-making processes.
4. To evolve development alternatives with women.
5. To ensure visibility of women as change agents for the enhancement of the status of women.
6. To identify and understand roots of inequality that result in invisibility, marginalisation and exclusion of women from the intellectual world.
7. To support social action aimed at equality, development, peace, education, health and employment of women.
8. Organizing seminars, workshops, debates, talks and discussions to keep women’s concerns centre stage in the public domain.
ENROLLMENT IN GENERAL AND PROFESSIONAL EDUCATION

The daughters of city-based professional parents, especially if they do not have brothers, have really undergone a sea change in their socialization. The parents are giving the best education to their daughters and expect them to be independent and follow careers. This revolution in values contrasts with those values which dominated prior to the nineties, i.e. education and its linkage to the job market early on in life, was only for those men who needed jobs and was certainly not for women. In this changed situation, the priorities of women have also changed. They too want professional education and are, therefore, entering the so called masculine disciplines.

Regional Disparities

The regional differences are due to several factors. One of them is the earlier start of formal education in the southern as compared to the northern region during the colonial period. Moreover, a large number of private engineering colleges have been established here even in contemporary period. Third, the socio-cultural practices and positive attitudes of parents towards the higher education of their daughters also impact on women’s access to professional education in co-ed as well as women’s colleges. This difference is, to a large extent, due to the practice of women’s seclusion in the north and the absence in the south. This is what explains, only one university for women, Banasthali Vidyapith, Rajasthan in North India. While South India has four women’s universities, Avinashilingam Institute for Home Science and Higher Education for Women (1957), Tamilnadu (India), Sri Padmavati Mahila Visvavidyalayam (1983), Andhra Pradesh (India), Mother Teresa Women’s University (1984), Kodaikanal, Tamilnadu and Karnataka State Women's University (2003), Karnataka (India).

Disciplinary Choices and Career Options

The relationship between availability of disciplinary choices and women’s ability to access them are not directly related nor are they dependent on women’s academic achievement. In India, girl’s academic performance is generally better or at par with the boys when they finish school. At least, this is true of those who are at the top. Every year newspaper headlines highlight the better performance of girls at the school board examinations in different provinces. Yet when they join college, it is not necessarily the subject of their choice. While the shortage of seats or of intake capacity in specific academic programmes and lack of success at the entrance tests may be ostensible reasons for the lack of consonance between educational aspirations and disciplinary choices, these do not provide sufficient explanations. The fact is that a large majority of women may be deprived of exercising free options at the school level (e.g. being discouraged by family to take up science subjects) or not being sent to expensive private ‘good quality’ schools. After schooling they may not be provided the financial investment in coaching/tuition for entrance tests (e.g. there is an entrance test for coaching classes for IIT entrance tests) because they are very expensive and families will not invest money for their women members.

The presence of women students in technology and engineering has also increased but a study of women engineers by Parikh and Sukhatme (1992) showed that the most preferred specialisations of women were: electronics, electrical and civil engineering. Computer science, chemical and mechanical engineering followed in that order. They also mentioned that there are fewer women students in the elite institutions such as the IITs and the regional colleges of engineering.

It is in this context, that a strong case in favour of women’s universities that provide opportunities to women to enter all disciplines of higher education becomes a historical necessity.
CASE STUDY OF SNDT WOMEN’S UNIVERSITY

The S.N.D.T. Women's University was founded by Bharat Ratna Maharshi Dhondo Karve, the bold social reformer who dedicated his life to the advance of Indian women. In 1896 he established an ashram at Hingne, near Pune for widows and other helpless women. Despite opposition and with very meager resources he started a simple programme of schooling for the ashram inmates because he firmly believed that it was only through education that they could be made self-reliant and free.

Slowly but steadily the Maharshi's ashram school grew into a well accepted institution in Pune. Young girls from educated families came to study, encouraged by the success, his aspirations stretched. He dreamt of establishing a University and launched it with five students. The turning point came when Sir Vithaldas Thackersey, an eminent industrialist of Mumbai, also deeply committed to the cause of women's education stepped forward with donation of Rs. 15 lakhs. The University was named Shrimati Nathibai Damodar Thackersey Women's University (SNDT) in memory of his mother. In 1936 the University established a campus at Mumbai.

Empowerment of women, through education, has been the single-minded mission of this University ever since its establishment. With socio-cultural changes and technological advances, the goals and objectives of the University are being continuously reinterpreted to make them relevant to the needs of women and in the context of prevailing needs of the society. “Sanskruta Stree Parashakti”, An Enlightened Woman is a Source of Infinite Strength is the motto of SNDT Women’s University. Guided by this philosophy the University has developed many special features which make it distinctive and unique. It caters exclusively to women and offers courses which are important and relevant to them.

As the University grew at its campuses at Pune and Mumbai, its philosophy and its distinctive purpose took firm shape as relevant today as they were at the outset to create an atmosphere where girls can blossom into confident, self-reliant, responsible individuals, who can be a source of strength to their families and their communities.

It pioneered the concept of Distance Education seven decades ago by allowing from the outset, students to study privately at home, in the days when the idea of girls attending college was not generally acceptable. Today, it has one of the country's most reputed programmes in Distance Education. It offers instruction in four media-English, Gujarati, Hindi and Marathi.

In 1951 the University acquired statutory recognition. This recognition came along with the rare privilege of jurisdiction across the country.

Currently, the university imparts higher education to 70000 women through 214 courses. It has 3 Campuses, 33 Departments, 11 Constituent Colleges, 242 Affiliated Colleges in Maharashtra, Gujarat, Madhya Pradesh, Assam and Harayana, Goa, 1 Autonomous College, 3 Secondary Schools, 11 faculties-social science, arts, fine arts, management, technology, education, technology, science, home science, nursing and medical science, library and information Science and 2 Research Institutions. The first UGC sponsored women’s studies centre in India, Research Centre for Women’s Studies was established in this university.

CONCLUSION

There is a strong case in favour of more and more women’s universities in Asia, Africa, and Latin America as the Millennium Development Goals: MDG 2 on Universalisation of Education and MDG 3 on Empowerment of Women are making millions of women from developing countries to aspire for higher education. Establishment of more women’s universities will facilitate women’s entry into higher education thro’ provision of nurturing and safe environment and women friendly curricula. China, Bangladesh, Saudi Arabia have established women’s university due to public demand.
Decision-making role of women in higher education as also in the larger polity around needs to be guarded and nurtured for all women so that women can make themselves heard as a public voice of judgment - heard by both men and women; Expansion of gender dimension in educational curriculum - not only in higher education but all levels, and particularly in science and technology curriculum - should be meant for the public domain of judgment, of both men and women alike. Three major concerns for women’s entry into higher education are women’s contribution to economic growth, social equity and gender parity and poverty alleviation through better job opportunities.

REFERENCES