

# **CHAPTER I**

# **Introduction**

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### **1.0 INTRODUCTION**

Gender equality is vital to balanced human progress. It can remedy many of our ills related to malnutrition, healthcare and education of children. Promotion of gender equality and empowerment of women was taken up as one of the eight Millennium Development Goals (MDGs) which was agreed upon by all the 192 United Nations member states and 23 international organisations. The MDGs were to be achieved by the year 2015. Though with the advent of Sustainable Development Goals (SDGs), the shift from Millennium Development Goals has taken place, the core idea of international human development with equality and equity remains the same. Out of the seventeen goals, the fifth is 'to achieve gender equality and empower all women and girls'. The document on Sustainable Development Goals was adopted at the Sustainable Development Summit held between September 25 and 27, 2015 at New York, USA. The SDGs are to be achieved between 2016 and 2030. In India the protection of women's rights has been sought through the promulgation of laws and designing of policies. Education has been identified as the most powerful means to empower women and to make them independent. Since independence attempts have been made to ensure that the educational needs of all are addressed equally. Special provisions were made for weaker sections so that they could come on par with the rest and thus the 'common good' is well protected with less conflicts and struggles amongst them. Indian Constitution acknowledges the diverse needs of the complex society and attempts to render 'level playing field' for all the members of civil society. In order to protect the rights of socially and economically backward classes certain specific provisions were included. But only constitutional provisions have not been proved enough to ensure protection of everybody's right. The effective implementation of the laws is crucial for making social equality a reality. It has been pointed out that there is a wide gap between policy and practice. The post colonial history has recorded quite a few struggles by different groups either claiming for their rightful share in the development or for fair treatment. Such struggles just go on to show that the sense of inequality is still pervasive. For fostering the feeling of unity and mitigate the sense of alienation amongst the member of the society, it is highly imperative that the members understand and recognise each other's fair claims for development.

## **1.1 WOMEN EDUCATION IN INDIA**

The history of girl child education is interwoven with the history of woman education. Woman education includes wide range of issues concerning such as equity, access, retention, religious beliefs and so forth. Historically, woman education has gone through various vicissitudes dating back to Vedic period to present day.

### **1.1.1 Women education in the Vedic period**

In the Vedic period women had access to education in India, in fact it is believed to be one the golden periods of women education. There were several hymns in the Rig – Veda composed by women. Gargi and Maitryi were the prominent female philosophers of the time. Indrani and Urvashi were famous rishis. One can also find several compositions on women during this period.

### **1.1.2 Women education during the medieval period**

The status of women deteriorated during the medieval time this was mainly due to political, socio-cultural and religious reasons. The education of girls and women suffered immensely during this time. Only women from the elite and rich class had the access to education. Women insecurity gave rise to strict *purdah* practice and their confinement to home.

### **1.1.3 Women education in the British period**

The British period is marked by both neglect of women education followed by initiatives and efforts by missionary societies and indigenous movements asserting women's rights. Sharma (2004) notes that while the Charter Act of 1813 made provision for education for men, education for women suffered setbacks due to social and religious reasons. In 1810 in Bengal region the attempt was made by Christian missionaries for opening the first institution for women education. The approval of educational development programme in the Woods Dispatch (1854) is considered to be the starting point of women education.

Walia (2007) notes that in the 18th century education of women suffered so much so that in the beginning of 19<sup>th</sup> century hardly 2 per cent women got education. It was during this time various socio-religious movements led by eminent persons like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar emphasized on women's education in India. Later Jyotiba Phule, Periyar and Baba Saheb Ambedkar were leaders of the lower castes in India who took various initiatives to make education available to the women of India. The Maharaja Syajirao Gaekwad of Baroda did a pioneering work of making primary education compulsory in his state. He emphasized girl child education

and opened girl schools. The private enterprise also played its role in the expansion of education. There was an increase in the number of schools and training institutions. Walia (2007) notes that in 1882 there were 2,600 primary schools, 81 secondary schools and 15 training institutions. For the education of girls and women there was one college. In 1883 two Indian women got their first graduate degree. In 1916 the first Medical College for women- the Lady Hardinge College, Delhi was established. In the same year D.K. Karve's efforts to establish the first women university took shape in the name of Shrimati Nathibai Damodar Thakarsay University. The Organisation of the Women's Indian Association came into existence in 1917. Annie Besant was its president. The organization had its primary object of spreading education among women (Walia, 2007).

These efforts were scattered and did little to improve the condition of women education. In 1941 the literacy rate for women was just 6 per cent as against 22.6 per cent of male literacy rate. However, women's education got a fillip after the country got independence in 1947.

#### **1.1.4.0 Women Education after the Independence**

After the liberation of the country the need for the improvement of women education was acknowledged at the highest level. The factors that could promote women education were addressed in various commissions, committees and policies. With the increasing understanding of the issues of women education, the handling of them also got evolved.

##### **1.1.4.1 Commissions on women education**

Secondary Education Commission (Mudaliar Commission) (1952-53) recognized the two divergent views on the education of women - one expecting them to be capable of handling daily chores of home affairs and other asserting women's right to be on equal footing with men at all fronts. The Commission seems to be upholding the traditional view that demands women to be prepared to fulfill their two fold duty when it states, "... the teaching of Home Science in Girls' schools (and wherever possible, for girls attending boys' schools) should be radically improved not necessarily with the idea that women's place is restricted to the home, but because it is essential that she should be educated to fulfill her two-fold duty to family and society"

The Commission also puts singular responsibility on women for securing the welfare of her family, home and society when it states, "An educated girl who cannot run her home smoothly and efficiently, within her resources can make no worthwhile

contribution to the happiness and the well-being of her family or to raising the social standards in her country.” However, the Commission also made a point for making available every type of education to women which was available to men.

The Education Commission (1964-66) had a working group on women’s education. The commission recommended establishment of committees for women education at centre and state levels. It suggested opening up of more schools and hostels for women. The need to find methods for creating job opportunities for women in educational sector was mentioned in the Commission. It observed that the gap between girls’ education and boys’ education was narrowing and the proportion of girl students to the total enrolment increased.

#### **1.1.4.2 Committees on women education**

In May 1958 the National Committee on Women’s Education was set up the Government of India Shrimati Durgabai Deshmukh – an eminent social worker and freedom fighter was the chairperson of the committee. The committee gave a comprehensive report on women education. The report of the committee provided guidelines to the subsequent Five Year Plan on forming policy for women education. The committee was of the view that the highest priority should be given to bridging the gap between education of girls and boys. The committee suggested the national and state level council for women education should be set up. The recommendations of the committee were taken seriously and councils for women education were formed at state and national levels.

Smt. Hansa Mehta Committee was appointed in 1962 to examine the problems of curriculum for girls at primary, secondary and university levels. The committee suggested that there should be no discrimination in the curriculum for boys and there should be common courses for boys and girls at the middle stage. The committee emphasised the recruitment of more female teachers at primary level. The committee advocated introduction of vocational courses at middle and secondary levels for girls. As a result, in 1986-87 the number of female teachers increased to 40.2 per cent which was 15 per cent in 1950-51. (Walia 2007)

Shree M Bhaktavatsalam chaired the committee appointed by National Council for Women Education in 1963. The main objectives of the committee were to know the reasons for lack of public support for girls’ education and to find the main obstacles that hinder girls’ education in the six states which were less developed. The major

suggestions of the committee were that the school environment should be girls friendly, there should be more female teachers and there should be special incentives for them.

Ramamurthy Review Committee (1991) gave special focus on girls belonging to rural and disadvantaged segments. It highlighted the need to provide adequate support services to girls belonging to disadvantaged groups. The committee made a point for 50 per cent share for girls in educational resources.

Later, the National Perspective Plan for Women (1988-2000) made a strong case for woman education so that women could achieve a comparable level of education by the year 2000. The Empowerment of Women and Children Committee (2001) also gave importance to equality of access to quality education to women.

#### **1.1.4.3 Women education in the National Policies on Education**

Both National Policies on Education 1968 and 1986 reflected on gender issues. National Policy on Education 1968 stressed equal opportunity for all. The policy deliberated on the promotion of girl child education on the ground of social justice. The gender issues for the first time received special attention in the Sixth Five Year Plan (1980-85) in the form of a separate chapter on Women Development. Subsequently, promotion of girl and women education remained concerning agenda with central and state governments. However, gender disparity continued to reflect in literacy rate, enrolment, and dropout rates especially in the case of marginalized community. As a result, the Education Policy of 1986 tried to address wide spread discrimination and diversity that the multifaceted and hence challenging Indian scenario presents. The National Policy Education (1986) perceived education as a crucial tool for empowering women and explicit case was made in support of programmes that could promote women education.

*“Education will be used as an agent of basic change in the status of woman. In order to neutralise the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women's development.” (4.2, National Education Policy - 1986)*

The policy took special note of Common School System, core components and quality school education. In the area of gender education it laid emphasis on equal treatment to gender, elimination of social restrictions and inculcation of scientific temper. Girls' enrolment, retention, their vocational and technical education received precedence in it.

*The removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereo-typing in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies. (4.3, National Education Policy - 1986)*

The National Policy on Education (1986) and its revised Programme of Action (1992) are considered major landmarks in the area of women education in India. The Policy recognised education as an instrument of women's equality and empowerment. Removal of gender disparity received primary focus in this Policy. Education was recognised as potent force that capacitates women for contributing in the national development as good as men can do, if not more.

#### **1.1.4.4. Present status of women education in India**

Looking at the enormous efforts and ambitious plans to improve the condition of women education, the output is still far from satisfactory. In India the economic and technological progress is not in congruence with the condition of women. Their social condition vis-a-vis partake in the country's development is still not at par with their male counterpart. As per the recent census (2011) women population of the country is 58,74,47,73 i.e 49 per cent of the total population. The female literacy rate is 65.46 % whereas the male literacy rate is 82.1 per cent. Jharkhand and Bihar registered the lowest female literacy rates of 56.2 per cent and 53.3 per cent respectively. The status of female enrolment at primary, secondary, higher secondary and tertiary stages has always lagged behind male enrolment.

#### **1.1.4.5 Gender Inequality Index in Human Development Index 2014 India's position**

With the Gender Inequality Index (GII) value of 0.563 India stood at 130<sup>th</sup> place in Gender Inequality Rank out of 188 countries in 2014. Other South Asian countries did better than India in the area of Gender Inequality Index. Sri Lanka with GII value of 0.370 stood at 73rd rank, Myanmar with the value of 0.413 stood at 8th rank, Nepal with a value of 0.489 stood at 108th place. (HDR, 2014)

#### **1.1.4.6. Women representation in India; progress yet to chart**

Women's representation in social and political field has remained limited. A very few number of females have been able to come forward and make their representation in the social and political arenas of the country compare to their male counterpart. In India 12.2 per cent of parliamentary seats are held by women, and 27 per cent of adult women have reached at least some secondary education compared to 56.6 per cent of their male counterparts. For every 100,000 live births, 190 women die from pregnancy related causes; and the adolescent birth rate is 32.8 births per 1000 live births. Female participation in the labour market is 27 per cent compared to 79.9 per cent for men. (HDR, 2014)

#### **1.1.4.7 Women's education goes a long way**

Women education not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children which results in leading a better life. Moreover, studies show that mortality rate, nutritional status, earning potential and autonomy in the household are directly related to woman's education.

#### **1.1.5.1 Literacy rate for female in India**

One of the key indicators taken into consideration to measure progress in women education is the female literacy rate. The female literacy rate in the first half of twentieth century did not touch two digits. Even in the first four decades of later half the increase was sluggish and largely insubstantial. The following table shows crude literacy rate from 1901 to 2011.



**Table 1.1 Crude literacy rates in India from 1901 to 2011**

<b>Sl. No</b>	<b>Census Year</b>	<b>Total Literacy (%)</b>	<b>Male Literacy (%)</b>	<b>Female Literacy (%)</b>
1.	1901	5.35	9.83	0.60
2.	1911	9.92	10.56	1.05
3.	1921	7.16	12.21	1.81
4.	1931	9.50	15.59	2.93S
5.	1941	16.10	24.90	7.30
6.	1951	16.67	24.95	9.45
7.	1961	24.02	34.44	12.95
8.	1971	29.45	39.45	18.69
9.	1981	36.23	46.89	24.82
10.	1991	42.84	52.74	32.17
11.	2001	64.83	75.26	53.67
12.	2011	74.04	82.14	65.46

(Mani and Parmar, 2012)

A noticeable decadal increase of 6.13 per cent in the crude female literacy rate was observed in the census of 1981 (18.69 to 24.82 per cent). The succeeding decade showed the major leap of 7.35 per cent (24.82 to 32.17 per cent). Over the years these efforts have improved the condition of women education in India. Women's literacy rate has grown over the decades. While in 1971 only 18.69 per cent of Indian women were literate, by the end of 2001 the female literacy rate went up to 54.16 per cent. In the census 2011 this figure has gone up to 65.46 per cent.

#### **1.1.5.2 Literacy rate for female in Gujarat**

In the state of Gujarat the literacy rate has shown consistent improvement. If we look at the last three census data since 1991, the state has shown progress in overall literacy rate, female literacy rate and in narrowing the gender literacy gap.

**Table 1.2 Comparison of male and female literacy rates**

Literacy rate	1991				2001				2011			
	Male	Female	Total	Gender Gap	Male	Female	Total	Gender Gap	Male	Female	Total	Gender Gap
<b>National</b>	64.13	39.29	52.21	24.84	75.85	54.16	65.38	21.69	82.14	65.46	74.04	16.68
<b>Gujarat</b>	73.39	48.92	20.75	80.50	58.60	69.97	21.90	87.23	70.23	79.23	79.31	17.00

Source: Census 1991, 2001 and 2011

The latest Census – 2011 shows that literacy rate is not evenly distributed across the districts of Gujarat. The following table shows there is a gradual improvement in the total literacy of each of the district. However, there are some districts which are far lagging behind.

**Table 1.3 Ranking of districts of Gujarat by literacy rates (Census -2011)**

Rank	Persons		Males		Females	
	District	Literacy rate	District	Literacy rate	District	Literacy rate
1	Ahmadabad	86.65	Ahmadabad	92.44	Ahmadabad	80.29
2	Surat	86.65	Surat	91.05	Surat	81.02
3	Anand	85.79	Anand	93.23	Anand	77.76
4	Gandhinagar	85.78	Gandhinagar	93.59	Gandhinagar	77.37
5	Navsari	84.78	Navsari	90.06	Navsari	79.30
6	Kheda	84.31	Kheda	93.40	Kheda	74.67
7	Mahesana	84.26	Mahesana	91.88	Mahesana	76.12
8	Bharuch	83.03	Bharuch	88.80	Bharuch	76.79
9	Rajkot	82.20	Rajkot	88.67	Rajkot	75.26
10	Vadodara	81.21	Vadodara	87.59	Vadodara	74.40
11	Valsad	80.94	Valsad	86.48	Valsad	74.96
12	Junagadh	76.88	Junagadh	85.80	Junagadh	67.59
13	Bhavnagar	76.84	Bhavnagar	86.15	Bhavnagar	66.92
14	The Dangs	76.80	The Dangs	84.98	The Dangs	68.75
15	Porbandar	76.63	Porbandar	84.56	Porbandar	68.32
16	Sabarkantha	76.60	Sabarkantha	87.45	Sabarkantha	65.29
17	Amreli	74.49	Amreli	81.82	Amreli	66.97
18	Jamnagar	74.40	Jamnagar	82.35	Jamnagar	65.97
19	Patan	73.47	Patan	84.28	Patan	62.01

**Table Ranking of districts** (Continues from the previous page)

20	Narmada	73.29	Narmada	82.60	Narmada	63.62
21	Surendranagar	73.19	Surendranagar	83.47	Surendranagar	62.20
22	PanchMahals	72.32	PanchMahals	84.07	PanchMahals	59.95
23	Kachchh	71.58	Kachchh	80.60	Kachchh	61.62
24	Tapi	69.23	Tapi	76.86	Tapi	61.69
25	Banaskantha	66.39	Banaskantha	79.45	Banaskantha	52.58
26	Dohad	60.60	Dohad	72.14	Dohad	49.02

Source: Census 2011

### 1.1.5.3 Classification of districts of Gujarat state on the basis of female literacy rate

Mani and Parmar (2014) have classified districts in four categories based on their female literacy rates. Districts with 70 percent and above literacy rate have been classified as progressive. The most backward districts Panchmahals, Dohad, Banaskantha have below 60 percent of female literacy rate. Narmada with 63.62 percentage of female literacy rate is in the category of backward district along with Tapi, Kuchchh, Surendranagar and Patan.

**Table 1.4 Classification of districts of Gujarat state on the basis of female literacy rate**

Sl. No.	Type of district	Female literacy rate (%)
1.	<b>The most backward districts</b>	<b>49 to 60</b>
	Dohad	49.02
	Banaskantha	52.58
	PanchMahals	59.95
2.	<b>Backward districts</b>	<b>60 to 64</b>
	Tapi	61.69
	Kachchh	61.62
	Surendranagar	62.20
	Patan	62.01
	<b>Narmada</b>	<b>63.62</b>

**Classification of districts** (Continues from the previous page)

3.	<b>Moderately developed districts</b>	<b>65 to 69</b>
	Jamnagar	65.97
	Sabarkantha	65.29
	Amreli	66.97
	Bhavnagar	66.92
	Junagadh	67.59
	Porbandar	68.32
	The Dangs	68.75
4.	<b>Progressive districts</b>	<b>70 to 82 and above</b>
	Ahmedabad	80.29
	Surat	81.02
	Anand	77.76
	Gandhinagar	77.37
	Navsari	79.30
	Kheda	74.67
	Mahesana	76.12
	Bharuch	76.79
	Rajkot	75.26
	Vadodara	74.40
	Valsad	74.96

(Mani and Parmar, 2014. *Girls' Enrolment in India at Elementary Level: An Analysis*)

**1.1.5.4 More urban more literate, more rural less literate**

One important feature of literacy that emerges in the census 2011 is that the districts with more urban population have recorded more literacy rate compare to their rural counterparts. This is important to note because in Gujarat on one end there are districts like Ahmedabad with more than eighty percent urban population and on the

other end there are district like Dohad with barely nine percent urban population. The gap between their literacy rates is quite conspicuous.

**Table 1.5 District wise rural and urban population vis-à-vis literacy rate**

Rank	District	Rural Population	Urban Population	Literacy Rate
1	Dohad	91.01	8.99	60.60
2	Tapi	90.21	9.74	69.23
<b>3</b>	<b>Narmada</b>	<b>89.56</b>	<b>10.44</b>	<b>73.29</b>
4	Dang	89.11	10.89	76.80
5	Banaskantha	86.73	13.27	66.39
6	Panchmahal	86.00	14.00	72.32
7	Sabarkantha	85.04	14.96	76.60
8	Patan	79.07	20.93	73.47
9	Kheda	77.24	22.76	84.31
10	Mahesana	74.65	25.35	84.26
11	Amreli	74.51	25.49	74.49
12	Surendranagar	71.70	28.30	73.19
13	Anand	69.68	30.32	85.79
14	Navsari	69.26	30.74	84.78
15	Junagadh	66.95	33.05	76.88
16	Bharuch	65.93	34.07	83.03
17	Kuchchh	65.28	34.72	71.58
18	Valsad	62.77	37.23	80.94
19	Bhavnagar	58.99	41.01	76.84
20	Gandhinagar	56.79	43.21	85.78
21	Jamnagar	55.04	44.96	74.40
22	Porbandar	51.23	48.77	76.63
23	Vadodara	50.46	49.54	81.21
24	Rajkot	41.88	58.12	82.20
25	Surat	20.32	79.68	86.65
26	Ahmedabad	15..95	84.05	86.65

Source: Data from Census 2011

Districts with high rate of urban population Ahmedabad (84.05), Surat (79.68), Rajkot (58.12) also have high rate of literacy (Ahmedabad 86.65 percent, Surat 86.65 percent, Rajkot 82.20 percent). Districts with low rate of urban population Dohad (8.99), Tapi (9.74), Narmada (10.44) also have comparatively low rate of literacy (Dohad 60.60 percent, Tapi 69.23 percent, Narmada 73.29 percent)

The scenario can be taken as a hint at the aperture that lies between the facilities that exist in a few urban areas and lack of them in their rural counterparts. Bandyopadhyay (2012) in the study 'Gender and School Participation' clearly highlights how lack of attention towards rural area adversely affects the students of these areas. The study states, "...children living in remote rural areas need the most attention and care, as they are at the receiving end and substantial section of these students are girls."

There are 18 thousand villages in the Gujarat state in which 58 percent of state population inhabits. The average urban population of the state is 42.58 percent. There are 19 districts which have lower urban population than that of the state average. The total population of these districts is 35,00,61,89 which accounts to almost 58 percent of total state population. Out of these 19 districts 8 are in the tribal areas. (Jani G. 2011). The restricted access to facilities has its roots in socio-economic and geographical factors also.

#### **1.1.6.1 Socio - economic condition and access to education**

Mani and Parmar (2014) contends that the districts that have low socio economic status, more people residing in rural areas and depend mainly on agriculture have low literacy rates. Kothari et al. (2002) seem to be suggesting the same in their study on social assessment of rural Vadodara

Girls are more vulnerable to socio-economic factors. Stereotyping of their role leads to unequal treatment at home and school. Bandyopadhyay (2012) records how stereotyping hampers girls participation in academic activities. In the study Bandyopadhyay states, " ...gender stereotyping continue to determine assigning of work such as cleaning school premises, distributing mid-day meal, fetching water, cleaning utensils etc. Many girls have expressed their dissatisfaction regarding this unequal division of labour putting them in a disadvantageous situation as they waste precious time in such work instead of academic work"

The efforts to improve the educational scenario of the areas which pose social and geographical challenges have been undertaken. Banaskantha, Sabarkanta, Panch

Mahals, and Dangs are chosen for the multipronged approach to the elementary education programme with the support of the World Bank and other agencies. The major premise seems to be linkage between the socio-economic status of parents and the increase in elementary education enrolment. More the socio-economic status, better is the enrolment in urban as well as rural areas. It is, to some extent, true in the case of tribal girls' education also. (Mani. R. S, and Parmar R, 2014)

### **1.2.0 GIRL CHILD EDUCATION; EFFORTS AND OBSTACLES**

Women empowerment begins with the education of girl child. At elementary level child's attitude is formed which stays with her for the rest of her life. Her experiences at early age influence her future choices when she grows up into an adult, and decides her course of life. The acts, schemes, and programmes are formulated with the intent to provide congenial atmosphere in which one has the sense of security in what one does.

#### **1.2.1.0 Efforts**

Various efforts have been made by central and state level governments and agencies through various schemes and programmes to address and improve the girl child education scenario. Some of these schemes and projects are implemented all over India where as some of them cater to the area specific needs.

#### **1.2.1.1 Right of Children to Free and Compulsory Education (RTE) Act, 2009**

The Right to Children to Free and Compulsory Education (RTE) Act, 2009 was amended in 2012 and the RTE amendment ACT came into force with effect from 1 August, 2012. Some of the key features of the act are:

- It provides for free and compulsory education in a nearby school till the completion of elementary education.
- Puts onus on appropriate government to provide free elementary education
- Compulsory admission, attendance and completion of elementary education in the age group of six to fourteen years
- Provision for admission in age appropriate class
- Prohibits physical punishment and mental harassment
- Appropriate government and every local authority are required to “ ensure that the child belonging to weaker sections and the child belonging to disadvantaged groups are not discriminated against and prevented from pursuing and completing elementary education on any grounds.

### **1.2.1.2 Sarva Siksha Abhiyan (SSA)**

The ambitious Sarva Siksha Abhiyan Project is to cover the entire country for Universal Elementary Education (UEE) which means hundred per cent enrolment and retention of all children of age group 6-14 years. The functional areas of SSA are teacher training, planning and management, tribal education, gender education and so forth. The expenditure on the programme is shared by the central and the state government in which the contribution of the central government is 85 per cent and that of the state is 15 per cent. The project was launched by Government in 2001. The Ministry of Human Resource Development has brought out 'Sarva Shiksha Abhiyan, Framework for Implementation' (2011) in which it has highlighted the issues of girl child education. The Framework has addressed the issues of retaining older girl children through planning economic, academic and social dimensions to support girl child education.

### **1.2.1.3 Save Girl Child, Educate Girl Child**

The dropping sex ratio in India particularly in the age group of 0 to 6 years has raised worries with the government. The honourable Prime Minister of India launched, *Beti Bachao, Beti Pathao* Scheme on January 22<sup>nd</sup>, 2015 from Haryana - the state with one of the worst sex ratios. The scheme aims at ending gender discrimination against women and empowering them with education. The scheme also focuses on improving women's safety in big cities.

### **1.2.1.4 The New Education Policy**

The Ministry of Human Resource Development, Government of India has recognized the need to formulate New Education Policy after the gap of almost three decades. A multi-layered consultation was carried out on thirteen identified themes in the year 2015. The proposed (under formulation at the time of writing this thesis) policy in its sixth and tenth themes addresses the issues of rural literacy, girl education, education of Scheduled Tribes (STs) and Scheduled Castes. (SCs).

### **1.2.1.5 National Programme of Mid-Day Meal in Schools (NP-MDMS)**

The National Programmes of Nutrition Support to Primary Education was launched in August 1995 with a dual objective of enhancing enrolment, retention and attendance and at the same time providing nutritious food to the primary school children. In 2004 for primary section 100 grams of food grain, 8-12 grams of protein and 300 calories were decided. In 2008-09 the scheme was renamed as 'National



Programme of Mid-Day Meal in Schools' and under the schemes upper primary classes were also covered. At upper primary 150 grams of food grain, 20 grams of protein and 700 calories have been decided. It has been a successful programmes, especially amongst poor and disadvantaged sections. There are two kinds of mid-day meal schemes are available in the state. There are government approved agencies which prepare meal centrally at one place and distributes in schools. Here, the food quality is standardized and all school receives same types of food. In the other type schools get meal prepared with local arrangements. In this case the food quality varies from school to school. In the Narmada district the later type of mid day meal scheme is implemented where meal is prepared locally.

#### **1.2.1.6 Kasturba Gandhi Balika Vidyalaya (KGBV)**

The Kasturba Gandhi Balika Vidyalaya (KGBV) scheme was launched by the Government of India in August, 2004. The scheme runs in harmony with the SSA. KGBVs are upper primary residential schools for SC/ST/OBC and minority girls. The scheme targets 3,000 Educationally Backward Blocks (EBB) in the country where female literacy is below the national average and gender gap is above the national average. There are 89 KGBV schools in the Gujarat out of which 2 are in Narmada district; one is in Nighat of Dediapada block and the other is in Selamba of Sagbara block. Both these KGBVs are of Model Type -1 which means they have the intake capacity of 100 with the residential capacity for 45 girl children (SSA, Gujarat, 2015).

#### **1.2.1.7 National Programme for Education of Girls at Elementary Level (NPEGEL)**

National Programme for Education of Girls at Elementary Level (NPEGEL) is for rendering additional support for the education of underprivileged/disadvantaged girls at elementary level. From 2007 the scheme is a part of SSA as a distinct and separate gender component plan of SSA. The scheme is applicable in the Educationally Backward Blocks (EBBs) EBB means a block where the level of rural female literacy is less than the national average and the gender gap is above the national average. There are 1552 NPEGEL clusters in Gujarat out of which 39 are in Narmada district (SSA, Gujarat, 2015).

#### **1.2.1.8 Vidya Laxmi Yojana**

The objective of the Vidya Laxmi Yojana is to encourage enrolment and retention of the girl child in the primary school. Under the scheme a girl receives a bond of ₹ 1000/-. The scheme is for the girl belonging to the village where literacy rate is

below 35 per cent or who lives in urban area but her family is under the poverty line at the time of admission in the standard 1st. The girl receives the amount with interest after completion of her primary schooling i.e. 7th standard. The aim is to retain a girl child at least till the end of her primary education.

#### **1.2.1.9 Kishori Shakti Yojana**

The scheme is under the umbrella of the centrally sponsored Integrated Child Development Services (ICDS) Scheme. The focus of the scheme, as the name suggests, is on adolescent girls. Its objectives include improvement of the nutritional, health and development status of adolescent girls, promotion of awareness of health, hygiene, nutrition and family care, linking them to opportunities for learning life skills, helping them gain a better understanding of their social environment and enabling them to take initiatives to become productive members of the society. In the entire country 6118 blocks are covered under KSY out of which 260 blocks have been covered in Gujarat under the scheme.

#### **1.2.1.10 Gujarat Council of Elementary Education**

Started as Gujarat Council for Primary Education (GCPE) in 1995, Gujarat Council of Elementary Education (GCEE) has functioned as a state level society for the implementation of District Primary Education Programme, Phase II in the districts of Banaskantha, Panchmahal and Dangs. In 1996 the State Project Office was set up in Gandhinagar. It has been responsible for the implementation of several different projects in primary education sector in the state, viz. DPE II and IPV, Sarva Shiksha Abhiyan, National Programme for Education of Girls at Elementary Level (NPEGEL) and Kasturba Gandhi Balika Vidyalaya (KGBV).

#### **1.2.1.11 Balika Samridhi Yojana**

The scheme was launched in 1997 with the objectives to change negative family and community attitudes towards girl child at birth and towards her mother, to improve enrolment and retention of girl children in schools, to raise the age at marriage of girls, to assist the girl to undertake income generating activities. Under the scheme, the newborn girl children's mothers receive a post delivery grant of ₹ 500/- as a gift from the government. Under the scheme there was a provision for Annual Scholarships to the girl child for attending school. The government of India reformulated the scheme to ensure that financial benefits ensue to the girl child.

#### **1.2.1.12 Kanya Kelvani Nidhi**

The Chief Minister of the state receives gifts and donations from individuals and charity organizations on occasions like birthdays etc. A fund has been raised by the way of selling gifts received by the C.M. and donations offered by donors, volunteers and charity institutions. Various awards and benefits are given to the girls belonging to economically backward talukas e.g. computers to the girls studying in medical or engineering, award of ₹ 5000/- to each girl standing at the top three numbers in H.S.C. / S.S.C. in every taluka and ₹ 5000/- to the disabled girl standing at the top three number in H.S.C./S.S.C., coaching classes for girls studying in the standard XI – XII science.

#### **1.2.1.13 Region specific programmes**

The extensive, wide-ranging and national gamut encompassing endeavours are underway to achieve the objective of UEE, on the other hand, there are in some pockets of the country some programmes were launched and they did well over the years. The District Primary Education Programme (DPEP) was launched in 1994 with the aim to universalize primary education. It covered 272 districts in 18 states of the country. The three districts Banaskantha, Dangs and Panchmahal from Gujarat were the beneficiaries of the programme. Under DPEP the status of schooling and infrastructural facilities expanded, teachers and para-teachers were recruited, Village Education Committees (VECs) were set up. DPEP showed improvements in girl's enrolment and Gross Enrolment Ratio (GER). In 1983 Government of India and Government of United Kingdom, entered into an agreement and launched Andhra Pradesh Primary Education Project (APPEP). To address the shortfall in the provision of schools in the state of Andhra Pradesh, the APPEP Phase I was carried out from 1984 to 1988. APPEP Phase II was implemented through to 1993. The overall objective of APPEP-II was to achieve quality improvement by the year 2000 in teacher competence and classroom practice to contribute to attaining universal primary education. Specifically the programme focused on comprehensive training for large numbers of primary school teachers, Mandal resource persons, teacher trainers and local school inspectors. *Lok Jumbish* in Rajasthan is another example of such effort. One of the objectives of *Lok Jumbish* was creation to make education an instrument of women's empowerment and equality. *Lok Jumbish* also aimed to enable 'lower caste' and most backward of the tribal people and poorest section of society, to move towards equal participation in basic education.

The Indian education scenario is complex and problems are multi-layered. In some areas children are the significant contributors and indispensable part of the family

income. In such a state of affairs, innovative and ingenious solutions are required. To one such Mr. Kurhade (2011) drives our attention to. He offers to see the solution in Mr. V. P. Baligar's proposal (Karnataka Commission of Public Instructions) to open "Flexi Schools" or "Evening Schools" which would operate from 8.00 am to 8.00 pm. Mr. Kurhade suggests, *"...in fact Baligar's proposal is the crux of the whole programme of education for all. We have seen it time and again every time a government official 'rescues' a bunch of children from employer's premise these children go back again to different employers after sometimes. They need this employment that's the sad reality. So how do we address this issue in the context of this emerging reality? Solution can be this 'Flexi Schools' or 'Evening Schools'"* (Kurhade, 2011).

### **1.3.0 Obstacles**

Through Right to Education Act (RTE) education has become fundamental right of all children of age group 6-14 years, but India is yet to achieve the elusive goal of Universalisation of Elementary education. In some parts of the country dropout rate and number of out of school children are still high. Kurhade (2011) points to the existing educational inequities, "Ours is getting to be one such society where the divide between 'haves' and 'have nots' is getting wider not only in economics terms but also in terms of education which is actually a fundamental right". In various parts of the country females are still considered to be social liabilities and access to education which could be a strong liberating force is limited, especially in rural areas. Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy rate is just a simple indicator. While the male literary rate was more than 75 per cent in the 2001 census, the female literacy rate was just 53.67 per cent According to census 2011, the overall literacy rate has gone up to 74 per cent; the female literacy rate is 65 per cent where as male literacy rate is 82 per cent. Despite the national endeavor in creating learning opportunities for women through mechanisms of positive discriminating, gender disparity persists with uncompromising tenacity, more so in rural area and among the poor (Anitha,2006). The scenario is not confined to India only, the non-industrialised countries of South Asia and Africa show the same state of affair.

*"...regional variations are enormous while enrolment rates in Latin America and the Carribean are close to those in industrialized countries at 94 and 97 per cent respectively, South Asia lags much further behind at 74 per cent, while sub-saharian*

*Africa languishes at mere 59 per cent” (Encyclopedia of Education (2005), Vol – II, in Women Education)*

Besides the non-recognition of the possible contribution that the educated women can make in country's social and economic advancement, there are various reasons that keep girl children away from school – cultural resistance and poverty are among the prominent ones. In Indian context Ahmad and Garg (2007) cite general reasons like, apathy of parents, increase in population, illiteracy and poverty. In the rural areas condition becomes more acute where poverty and social customs both most times work against the education of girl children. Flkowska (2013) in the study on Bangladeshi girls' education highlights how poverty compels children to abruptly end their education

*“...large number of Bangladeshi children are still left without access to any type of school. They are likely to be girls and boys from the poorest families, unable to bear the opportunity costs of schooling, children living in remote areas, belonging to ethnic minorities, involved in child labour as well as children with disabilities” (Flkowska,2013)*

In the primary education where kids have little or no say in term of their educational needs parents' education and aspiration play key role in their education. In rural and remote areas most of the learners are still first generation learners. Here the resources are also limited and children often have to assist their parents in earning and keeping home. Social customs, beliefs, insecurity come in the way of girl child education. Absence of gender friendly environment often keeps girls away from school. Bandyopadhyay (2012) noticed that girls received unequal treatment in school and gender inequality and gender stereotyping negatively influenced access and attendance (See1.1.6.1). Flkowska's study further records what voluntary bodies do in Bangladesh to encourage enrolment of girl children and retain them in school.

*“Various measures have been undertaken by NGOs to make their schools girl friendly and to deliver education in gender sensitive manner. The presence of female teachers in classroom, providing girls with basic “life skills”, developing leadership skills and raising awareness about girls rights ; were recognized as crucial for girls' advancement. In addition, attempts are being made to change attitudes among communities and to address at least some discriminating gender practices” (Flkowska, 2013)*

The provisions that make schools friendlier to the girl children are thought to be necessary. It is with this view that various schemes and programmes have been launched for girls. In some cases special component for girl children added in the existing programme.

#### **1.4.0 GIRL CHILDREN IN INDIAN SCHOOLS**

The XIIth five year plan places high emphasis on girl's education. Gender equality has been recognized as an important issue that requires various measures. Rath (2008) notices the gradual and steady increase in the enrolment of girls at elementary level. The increase in participation may be observed from 1990's. This healthy trend has set in due to more parents' awareness towards education and rise of political consciousness concerning education.

##### **1.4.1 Girls' enrolment**

There has been observed promising increase in the girls' enrolment. From 13.8 million boys and 5.4 million girls enrolled at the primary level in 1950-51, the number rose to 69.7 million boys and 61.1 million girls in 2004-2005. At the upper primary level, the enrolment increased from 2.6 million boys and 0.5 million girls to 28.5 million boys and 22.7 million girls in the corresponding period (Rath, A.K.2008).The proportion of girls in the total enrolment has also been growing steadily. Girls' enrolment at the primary stage increased from 28.1 per cent in 1950-51 to 46.7 per cent in 2004-2005. At the upper primary stage, girls' enrolment rose from 16.1 in 1950-51 to 44.4 per cent in 2004-2005. The overall improvement in girls' enrolment with respect to total population of girls clearly shows that there is a near universal enrolment at primary level. The gap in the upper primary level is narrowing steadily resulting in more transition to the secondary level. This has implications for the infrastructure development. More schools and more classrooms need to be created at the upper primary level and secondary level. (Mani and Parmar 2014)

**Table 1.6 Gross Enrolment Ratio in primary education (2000 – 2014)**  
(In millions)

Year	Primary Education (Classes I-VIII)		
	Boys	Girls	Total
2000-01	90.3	72.4	81.6
2001-02	90.7	73.6	82.4
2002-03	85.4	79.3	82.5
2003-04	87.9	81.4	84.8
2004-05	96.9	89.9	93.5
2005-06	98.5	91.0	94.9
2006-07	100.4	93.5	97.1
2008-08	102.4	98.0	100.3
2008-09	100.5	99.1	99.8
2009-10	103.8	101.1	102.5
2010-11	104.9	103.7	104.3
2011-12	93.3	96.3	94.7
2012-13	95.6	98.6	97.0
2013-14	95.1	99.1	97.0

*Source: Education for All: Towards Quality with Equity India, NUEPA 2014*

The efforts for girls' education seem to have yielded positive results. It is reflected in the increased GER of girls by 26.7 percentages during the period of 2001-02 to 2013-14. This is considered a considerable leap.

#### **1.4.2 Girls' dropout at national and state level**

Girls' dropout rate has been declining. The girls who enter the primary level try to continue studies and school efficiency is gradually improving with girls completing the elementary cycle of education in lesser time. The number of out of school children also declining from 32 million in 2001-2002 to 7.2 million in 2006-2007 of the total age cohorts of girls in the 6-14 years age group. (Mani and Parmar

2014). At national level girls dropout rates, at times, have remained lower than that of boy's (in the years 2006-07, 2007-08, 2008-09, 2010-11, 2011-12, 2012-13 and 2013-14 ). In the case of state level dropout rates, since 2004-05 girls dropout rates have always remained higher than that of boys'. There has been a gradual decline over the years in the dropout rates at national and state levels. The state's dropout rates have remained lower than national dropout rates.

**Table 1.7 Dropout rate at national level (2000-2014)**

Year	Primary Education (Classes I-VIII)		
	Boys (%)	Girls (%)	Total (%)
2000-01	50.3	57.7	53.7
2001-02	52.9	56.9	54.6
2002-03	52.3	53.5	52.8
2003-04	51.9	52.9	52.3
2004-05	50.5	51.3	50.8
2005-06	48.7	49.0	48.8
2006-07	46.4	45.2	45.9
2007-08	43.7	41.3	42.7
2008-09	41.1	36.9	39.3
2009-10	41.1	44.2	42.5
2010-11	40.6	41.2	40.8
2011-12	41.5	40.0	40.8
2012-13	41.8	35.7	39.0
2013-14	39.2	32.9	36.3

*Source: Educational Statistics at a Glance, MHRD 2014*



**Table 1.8 Dropout rate in Gujarat (2000-2014)**

Year	Primary Education (Classes I-VIII)		
	Boys (%)	Girls (%)	Total (%)
2000-01	40.5	36.9	38.9
2001-02	39.2	35.3	37.2
2002-03	37.8	33.2	35.5
2003-04	36.6	31.5	33.7
2004-05	15.3	20.8	18.8
2005-06	10	14	11.8
2006-07	9.1	11.6	10.3
2008-08	8.8	11	9.9
2008-09	8.6	9.2	8.9
2009-10	8.3	8.9	8.
2010-11	7.9	8.1	7.9
2011-12	7.4	7.8	7.6
2012-13	6.9	7.4	7
2013-14	6.5	7.3	6.9

*Source: Directorate of Primary Education, Dept. of Education, Govt. of Gujarat 2014*

### **1.5.0 EDUCATION OF SCHEDULED TRIBE IN INDIA**

*“Within developing country, the great divide seems between the rich and the poor. The poor in turn, is divided between the urban and the rural poor, the tribals coming at the bottom of the rural” (Saxena 2010)*

Though the present study is not entirely on Scheduled Tribe (ST) community, with 81.6 per cent tribal population in the Narmada district (Census 2011), it is likely to be inclined to take in its fold more ST people as way of sample than people from other communities. It is felt that the information on ST community is necessary to provide the study appropriate background.

### **1.5.1 Constitutional provisions for Scheduled Tribes (ST)**

It has been recognized in the constitution that the ‘weaker sections’ of the country need special attention. Article 46 of the constitution of India lays down that “The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of Schedule Castes and Schedule Tribes and shall protect them from social injustice and all forms of exploitations”

Article 342 of the Indian Constitution provides for specification of tribes or tribal communities or parts of or groups within tribes or tribal communities which are deemed to be for the purposes of the Constitution the Scheduled Tribes in relation to that State or Union Territory. Tribal communities have been recognized as a disadvantaged group of people in India. The essential characteristics that are required for a community to be identified as scheduled tribes are:

- (i) indications of primitive traits;
- (ii) distinctive culture;
- (iii) shyness of contact with the community at large;
- (iv) geographical isolation; and
- (v) backwardness.

(Statistical Profile of Scheduled Tribes in India 2013, Ministry of Tribal Affairs, Govt. Of India )

Historically, Scheduled Tribes have been lagging behind economically, socially and educationally.

### **1.5.2 Literacy rate and enrolment of Scheduled Tribe**

The average literacy rate of Scheduled Tribes according to the Census 2011 is 58.96 per cent for the entire country it is 72.93 percent. However, in terms of enrolment and Gross Enrolment Ratio at primary level the participation of ST students have increased over the years.

**Table 1.9 Enrolment in Elementary Education of Scheduled Tribe Children from 2000 to 2013 (in Millions)**

Year	Enrolment in Elementary (I-VII)		
	ST Girls	ST Boys	ST Total
2000-01	5.9	8.2	14.1
2001-02	6.3	8.8	15.1
2002-03	6.7	8.3	15.0
2003-04	7.2	8.9	16.1
2004-05	8.2	9.8	18.0
2005-06	8.7	10.0	18.7
2006-07	8.8	10.2	19.0
2007-08	9.1	10.2	19.9
2008-09	9.6	10.6	20.2
2009-10	9.6	10.7	20.3
2010-11	9.8	10.5	20.3
2011-12	10.6	11.2	21.8
2012-13	10.5	11.1	21.6
2013-14	10.2	10.9	21.1

*Source: Education for All: Toward Quality with Equity India, NUEPA, 2014*

It can be observed that the enrolment gap between girls and boys is decreasing. Compare to boys' enrolment, girls' enrolment was low by 2.5 million in 2001-02, the gap decreased by just 0.6 million in 2013-14.

### **1.5.3 Issues of tribal education**

The education of tribal offers a set of complex problems; attempt to solving them often leads to another set of problems than to solutions. Rani (2009) classified problems of tribal education into five areas - Economic Factors, Social Factors, Cultural Factors, School Factors, and Administrative Factors. Tribal people mostly depend on agriculture. Their resources are limited. The geographical condition of their

location limits the extent of outcome of the developmental efforts made either made from outside or from within.

The country as diverse as India, vagueness prevails over the purpose and aims of general education. What is to be taught and how it has to be taught are some of the contentious issues. Several ethnic groups, languages, diverse beliefs and cultures pose enormous challenge to any attempt at unifying structure of education at pan India level. This issue becomes more confusing if one were to look at the tribal education. The confusion mostly ensues from the following areas: Tribal communities have different social structure, their habitat is rural and spread over a large area, their language is unique and mostly unwritten, the education imparted to them is mostly by “outsiders” – by those who do not know their local language and culture.

Some are of the opinion that the tribal culture has to be preserved and should be kept away from any foreign influence that aims at modernising it. However, the number of those who believe that tribes represent archaic culture and advocates their modernisation is not less. These poles apart viewpoints put educationists in a tight corner while framing a curriculum for tribal communities. It is here where tribal education needs a broader view. Teaching science to tribal people need not be seen as antithesis to teaching culture in tribal context. The present educational structure is insufficiently equipped to cater to the needs of the tribal communities, radical changes are required in terms of flexibility in imparting education to tribal people.

Saxena (2010) opines that tribal education must be viewed as an integral programme, both from the point of view of curriculum and distribution of gains of education. Imparting education to a tribal (communities) should not mean either completely transforming them into a modern or western person. Tribal education is to suit the special needs and aspirations of tribal groups who are in different stages of development “Education system has not recognized diversity as a basis of educational planning for tribal and evolve any strategy which will ensure a smooth transition from home language to school language by the end of the primary school. The plea here is for ameliorative planning which is relevant to a tribal’s life and which helps him take advantage of mainstream education as equal without a sense of deficiency and social oppression (Saxena, 2010)

### 1.6.0 TRIBAL COMMUNITIES IN GUJARAT

Tribal communities in Gujarat constitute 14.76 per cent of the total state population, for the entire country the figure is 8.6 per cent. In Gujarat there are 29 scheduled tribes. Bhil, Halpati, Patelia, Dholiya, Chaudhari, Rathwa, Dhanka, Naika, Kokan are amongst them. The 'Eastern Belt' of the state is predominantly tribal. It is mostly hilly, rich in minerals, natural resources and scenic beauty. The Eastern Belt runs from North to South adjoining the state boundaries of Rajasthan in the North, Madhya Pradesh in the East and Maharashtra in the South. Various tribal communities living in this belt have distinct cultural traits and customs that make broad regional classification possible. The following table shows district and block wise major tribal communities in broadly categorized three regions.

**Table 1.10 District and block wise tribal communities**

Region	District	Block	Major tribal communities
Northern Region	Sabarkantha	Khedbrahma	Dungari Garasiya, Bhil Garasiya, Bhil
		Vijay Nagar	Sokala Garasiya, Dungari Garasiya
		Bhiloda	Sokala Garasiya, Dungari Garasiya
		Meghraj	Sokala Garasiya, Dungari Garasiya
	Banaskantha	Amirgadh	Bhil Garasiya, Rajput Garasiya
		Danta	Bhil Garasiya, Rajput Garasiya

**District and block wise tribal communities (continues from previous page)**

<b>Region</b>	<b>District</b>	<b>Block</b>	<b>Major tribal communities</b>
<b>Middle Region</b>	Panchmahal	Santrampur	Bhil, Pateliya, Nayakada
		Ghoghamba	Nayakada
		Kadana	Bhil, Nayakada
	Dahod	Fatepura	Bhil, Nayakada
		Jhalod	Bhil
		Limkheda	Bhil, Pateliyua, Nayakada
		Dahod	Bhil, Pateliya
		Garbada	Bhil, Pateliya
		Devgadh Bariya	Nayakda
		Dhanpura	Bhil, Pateliya
	Vadodara	Chhota Udepur	Rathwa, Dhanka
		Kanvat	Rathwa, Dhanka
		Nasvadi	Tadvi, Bhil, Rathwa
		Jetpur-Pavi	Rathwa, Dhanka

### District and block wise tribal comm

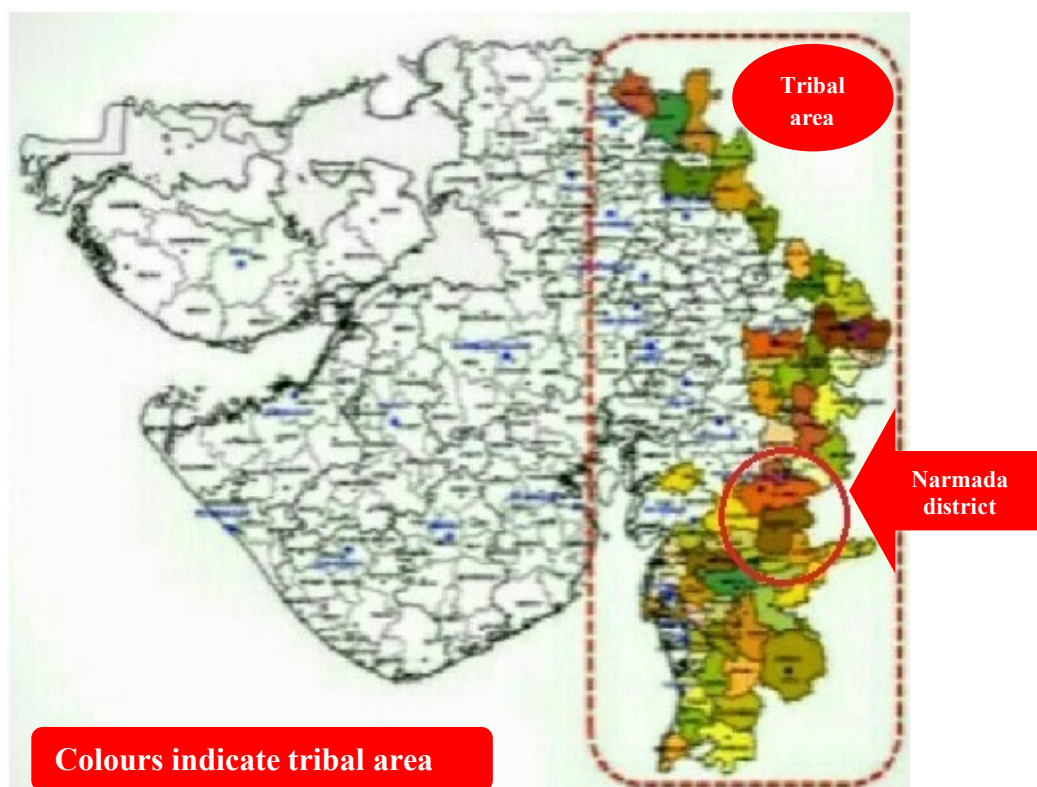
unities: (continues from the previous page)

Region	District	Block	Major tribal communities
Southern Region	Bharuch	Jhagadiya	Vasava, Bhil
		Valia	Vasava Bhil, Gamit, Dhanka
	Narmada	Tilakwada	Tadvi, Rathwa
		Nandod	Vasava Bhil
		Dediapada	Vasava Bhil,
		Sagbara	Vasava Bhil, Gamit, Dhanka
	Tapi	Vyara	Chaudhari, Dholiya, Gamit, Kokan, Kotwadiya
		Songadh	Gamit, Vasava Bhil, Chaudhari
		Uchchhal	Vasava Bhil, Gamit
		Neejar	Vasava Bhil, Dhanka, Gamit
	Surat	Mangrol	Vasava Cahudhari
		Umarpada	Vasava Bhil
		Mandavi	Chaudhari, Kotwadiya, Halpati, Gamit
		Bardoli	Chaudhari, Halpati
		Valod	Chaudhari, Dhodiya, Halpati, Gamit
		Mahuva	Chaudhari, Dhodiya, Naika, Koldha

Source: Adivasi Sanshodhan Ane Talim Kendra Gujarat Vidyapith, Ahmedabad – 14

Gujarat has a total Scheduled Tribe population of 8,917,174 (eighty nine lacs seventeen thousand one hundred and seventy four) out of which 8,021,848 people (89.95 %) live in rural areas. (Census - 2011)

### Map 1.1 Tribal area in Gujarat



Map from Tribal Department, Government of Gujarat.

#### 1.6.1 Low in literacy high in sex ratio

In Gujarat, it is worth to observe that the five districts with considerable tribal population and low literacy rate have comparatively better child sex ratio. The districts with predominant tribal community population have better sex ratio than non tribal districts. It is a fact that with the increase of literacy rate, sex ratio becomes skewed and girls' birth rate comes down. With the technology handy for prenatal gender detection in the urban areas, child's gender is no longer an irrevocable divine verdict for parents.

**Table 1.11 Districts with low literacy rate and better child sex ratio**

Sl. No.	District	Literacy Rate	Child Sex Ratio
1.	Dahod	60.60 %	937
2.	Tapi	69.23 %	944
3.	Panchmahal	72.32 %	923
4.	<b>Narmada</b>	<b>73.29 %</b>	<b>937</b>
5.	Dang	76.80 %	963



**Table 1.12 Districts with high literacy rate and low child sex ratio**

Sl. No.	District	Literacy Rate	Child Sex Ratio
1.	Ahmedabad	86.65 %	859
2.	Surat	86.65 %	836
3.	Anand	85.79 %	877
4.	Gandhinagar	85.78 %	847
5.	Mehsana	84.26 %	845

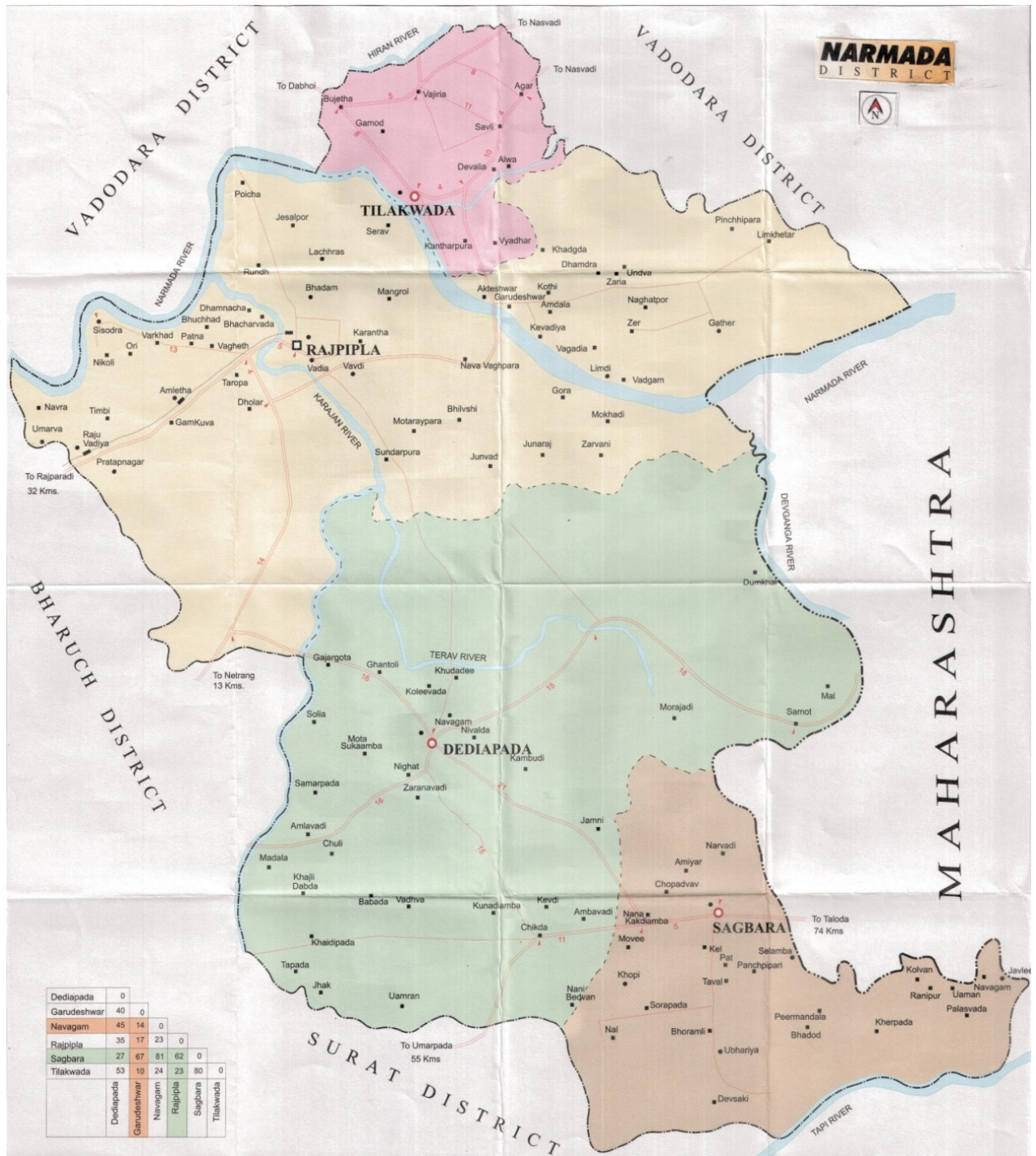
There seems to be a prevailing dispassion and unenthusiasm amongst educated parents towards the birth of a girl child. The evidence is not far to seek. In the Census 2011 Gujarat's skewed sex ratio in the age group of 0-6 is alarmingly startling. There are 886 girls per 1000 boys. In some blocks this figure is as low as 700. In the age group of 0-6 there are 74, 94,176 children out of which 39,74,286 are boys and 35,19,890 girls. There is a deficient of 4, 54, 396 girl children. This indicates towards the grave gender predicament towards which the state is heading. Jani (2011) seeks the main reason for this in the inability to change the (social) environment that breeds hankering for male child. There is an increasing tendency in the parents to put a full stop when a boy child is born and put a comma when a girl child is born. Further, Jani notes that this attitude towards girl child has led a particular community (especially in North Gujarat) to a social crisis. The decreasing number of females in that community has made it difficult for males to find and marry suitable partner from within the community. In the districts dominated by the tribal population the gap between number of girls and boys is less. The tribal community of Dohad, Tapi, Panchmahal, Narmada and Dang districts seem to be more welcoming to the birth of girl children. The sex ratio of rural and less literate districts suggests that there is a less aversion to girl child in these places. However, this could also be due to the fact of unavailability of prenatal gender detection technology in the rural areas.

### **1.7.0 NARMADA DISTRICT**

Narmada district is situated in the South of Gujarat state between north latitude 21° 25' 45' and east longitude of 72° 34' 19'. The District is surrounded by Vadodara in the North, Dhule district of Maharashtra in the East, Bharuch district in the West and

Surat district in the South. The district is spread over 2800 sq km. It has four talukas with 527 villages and 221 village *panchayats*. (on 18/2/2014 a new block Garudeshwar was declared. At the time of writing the thesis the head quarter for the Garudeshwar block, including BRC and TPEO's office, is with Nandod block). The four talukas are Sagbara, Dediapada, Nandod and Tilakwada. There are 216 *gram panchayats* in the district. In the district there are 687 primary schools, 53 secondary schools, 23 higher secondary schools, 4 colleges (arts, commerce and science ), a PTC collage, a B.Ed. college, a C.P. Ed., a woman polytechnic collage. Narmada district was part of Bharuch District till the year 1997. On October 2, 1997 Narmada district came into separate existence. Out of the four Talukas, three, namely, Sagbara, Dediapada, and Nandod got separated from Bharuch and the fourth – Tilakwada was separated from Vadodara. In the year 1918-19 Nandod was renamed as Rajpipla and was established as a Nagarpalika in 1948. Rajpipla is the current headquarter of the district. The district has population of 590,297 (census, 2011) the main occupation of the district is agriculture as about 79% of the workforce of the district is engaged in agricultural work. Animal husbandry and small scale business are available in the district. (SSA Narmada, <http://narmadadp.gujarat.gov.in/narmada>, <https://narmada.gujarat.gov.in> - 2015)

**Map 1.2 Narmada District**



*Pocket map Anada sahitya prakashan, Ahmedabad*



*Photo 1.1 Sh. M.R. Arts and Science College of Rajpipla*

### **1.7.1 Tribal community and culture in the Narmada district**

Most of the tribal people in Gujarat belong to *bhil* community. In the ancient literature that includes Mahabharata, Puranas and mythological tales *bhils* have been referred to be the decedents of non-Aryan tribes *Nishad, Nag, Pulind, Shabar and Kirat*. The *bhils* inhabiting in Narmada district said to be the descendents of the oldest *Nag* tribe or *Pulind* tribe. The Nag tribe was spread across the banks of Narmada river right from its mouth to its origin and till the region of Nagpur. This tribe was attacked by *Yadavas* and driven out. They were made to flee to the mountains of Assam. Another view holds that about two thousand years ago *Pulinds* occupied the region on the banks of river Narmada and they are the ancestors of the people whom we call *bhils* today (Patel A. M. 2000). The main tribal communities that are found in Narmada district are Bhil, Vasava, Dhanka and Tadvi etc. They consider Pandar Devi as their chief goddess. They believe in nature gods. The following are their main gods (1) Humario (2) Nandurio (3) Matalio (4) Geeb (5) Diwas Padvo (6) Nagdev (7) Pandev (8) Vaghdev (9) Jug Devta (10) Jal Devta (Community Ruling - 2001). They conduct mountain worship locally known as *Dungar Puja*. The tribal community has realized the need to be organised, to keep up with the changing times and has formulated community rules and regulations for birth ceremony, marriage ceremony, appropriate age for marriage, and rules for divorce, some of these ceremonies involve use of local wine. With the objectives of spreading awareness and solidarity amongst community, representatives of the *Vasava Bhil* community brought out a booklet titled *Samaj Pramanit*



*Dharadhoran – Rittrivajo Vyavaharu Ruling - 2001*. The booklet chalks out rituals and rules on aforementioned social rituals and matters.

### **1.7.2 Narmada parikrama**

The holy river Narmada from which the district has received its name flows in the North of the district. The Narmada is one of the third largest and one of the seven most holy rivers in the country. The Narmada *parikrama*, one of its kinds, is considered a meritorious religious practice that a pilgrim can perform. Pilgrims walking on foot cover 2,600 kilometers along the northern and southern banks of the river. A Pilgrim who undertakes the entire *parikrama* comes back to the same place from where he had started going round the river covering both ends of the river - the mouth of the river at the Arabian Sea near Bharuch and the Amarkantak the origin of the river. Now due to the construction of the Sardar Sarovar Dam the old route through *Shulpaneshwar* forest along with *Shulpaneshwar* temple has got submerged in the water. The pilgrims now take another route that passes through Dediapada. Instead of walking through the forest of *Shulpaneshwar*, now pilgrims mostly walk on roads. (Wikipedia)



**Photo 1.2 A group of parikramavasi (pilgrims) in the Narmada district who have undertaken Narmada parikrama**

### **1.7.3 Main occupation and source of income**

Despite the fact that the most of the terrain is rocky and uneven, the main occupation in the Narmada district is agriculture. Some families work as agricultural

labourers, some families are involved in animal husbandry. There are others who work as labourers in surrounding small scale industries (TALEEM 2011)

#### **1.7.4 The Backwardness Scenario in the Narmada district**

The government of Gujarat treats block as a unit for the identification of backwardness. The identification is carried out on 11 indicators. The blocks are divided into four groups Most Backward, Backward, Relatively Developed, and Relatively More Developed. The rank is assign to a block in such a manner that the block receiving least value is ranked first. The Mid-Term Appraisal document of State Flagship Scheme of Developing Talukas (2011) in the list of 56 backward blocks includes all four blocks of Narmada district. The same document cites lists of backward blocks as per Dr. I. G. Patel Committee (1984) and Cowlagi Committee (2005). In the I. G. Patel Committee's list of 25 Most Backward Talukas, Dediapada block was on the top whereas Sagbara was at 4<sup>th</sup> place. The Cowlagi Committee Backward Taluka List comprising 30 talukas placed Sagbara at 7<sup>th</sup> place and Dediapada at 12<sup>th</sup> place. The Cowlagi Committee went beyond economic criteria and took into consideration the human development parameters including gender disparities. There were 44 indicators divided in four main groups and 12 sub-groups. Out of 30 backward talukas in the Cowlagi Committee 23 are tribal dominated. The government of Gujarat has acknowledged this fact and covered these areas under Integrated Tribal Development Programme (ITDP). Dediapada and Sagbara are under ITDP. Vanbandhu Kalyan Yojana is a part of ITDP. Narmada is one of the beneficiaries of this program. The *doodh Sanjeevani Yojna* is implemented in the primary schools of the Dediapada block of Narmada district. The scheme is intended to alleviate the problem of malnourishment amongst the tribal children. Occasionally, *Baal Kishori Mela* is held in the Narmada district when grant is made available for it. The *Kishori Melas* are meant for the adolescent girl children studying in the upper primary schools to provide them necessary guidance to cope with the physical and mental change that they face.

##### **1.7.2.0 NARMADA DISTRICT IN THE CENSUS 2011**

The census data are important source of information on the population of a region. The census includes information on population, literacy, sex ratio, density etc. In India the exercise is carried out every ten year.

### 1.7.2.1 Population

Narmada district has 2,817 square kilometer of area. The district has the total population of 5, 90,297 out of which 81.6 per cent (4, 81,392) are tribal people. With the density of 210 people per square kilometer it is the third least populous district of the state. It has 89.52 per cent of rural population. (Census 2011)

### 1.7.2.2 Literacy

The district has shown a significant leap from 59.86 per cent literacy rate in 2001 to 73.29 per cent in 2011. It is almost neck to neck with the national literacy rate which is 72.93 per cent. However, it is behind the state literacy rate which is 78.03 per cent. With regard to female literacy rate the district is behind the state and the national averages. The female literacy rate of the district is 63. 62 per cent, for the state it is 70. 73 per cent and for the country it is 65. 46 per cent. Male literacy in the district is 82.60 per cent, for the state it is 87.23 per cent, for the country it is 82.14 per cent

### 1.7.2.3 Sex Ratio

In terms of sex ratio there are 961 female per 1000 males. It is better than the national and state averages which are 940 and 919 respectively. For the age group of 0-6 the sex ratio is 941 girls per 1000 boys, for the state it is 886, for the country it is 914

**Table 1.13 Narmada district in the Census 2011**

<b>Population</b>	<b>Female</b>	<b>Male</b>	<b>Female Literacy Rate</b>	<b>Male Literacy Rate</b>	<b>Sex Ratio (Adult)</b>	<b>Sex Ratio (Child)</b>
590,297	289,211	301,086	63.62 %	82.60	961/1000	941/1000

### 1.7.3.0 Primary Schooling in the Narmada District

In the Narmada district various kinds of schools are available that include Government, private, aided, tribal etc. There are 687 government schools (managed by local bodies), 39 private unaided schools and 6 private aided schools in the Narmada district. (SSA Narmada, 2014)

**Table 1.14 Government Primary and Upper Schools in Narmada District**

Block	Primary	Upper Primary
Nandod	89	173
Tilakwada	55	52
Dediapada	120	94
Sagbara	30	74
Total	294	393

Source: SSA Narmada, 2014

**Table 1.15 Out of school children in the age group of 6-11 years in the Narmada in year 2011-2012**

Sl. No.	Taluka	All Communities			Scheduled Caste			Scheduled Tribe			Muslim		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1.	Dediya pada	502	500	1002	2	0	2	490	497	987	3	2	5
2.	Nandod	211	174	385	2	3	5	207	167	374	1	1	2
3.	Sagbara	246	216	462	0	0	0	242	210	452	2	7	9
4.	Tilak wada	18	26	44	0	0	0	16	21	37	0	4	4
	Total	977	916	1893	4	3	7	955	895	1850	6	14	20

Mani and Parmar 2014

Primary schooling has been showing some promising trends in terms of enrolment and retention in the Narmada district.

## 1.8 RATIONALE

The statistics available on enrolment, dropouts and literacy rates - all indicate at improvement in the state of gender related inequalities. Literacy and enrolment rates have gone up. Dropout rate has come down. It seems that the concerted efforts by the central government, state government and voluntary organizations have ameliorated gender disparities. It is important to see and assess these developments in the regional specificity and background, as the improvements are not often uniform and identical



across the regions and groups (that include social, linguistic, religious, gender). Time and again studies and literature on rural, tribal and gender education have pointed out the unequal distribution of educational provisions, facilities and advantages. Sahoo and Das (2010) have deliberated on the issues like skewed sex ratio, high infant mortality rate, and their bearing on gender disparity in educational opportunity. They postulate, “girls and women belonging to linguistic and religious minorities and families living in forest and hill locked areas are ... major sufferers of schooling system.” On the scanty number of stories on education in Sainath’s (1996) seminal work ‘Everybody Loves a Good Drought; Stories from India’s Poorest Districts’, he retorts, “There could have been a little more on education ... had there been a little bit more of education in the places I went to” Though the work is almost two decades old, the stress on the regional disparities continues perennially through some of the more recent literature of the similar genre and disposition. To understand the status of girl children’s education, it is imperative to understand the geographic condition, the community’s perception and interest, the support that is available and the socio-economic condition of the region. It is amidst these manifold influences that one’s education takes shape. The macro data often do not bring to light the working of these influences and their diverse ramifications on education. Ramchandran (2004) points out that macro data do not reflect educational disparities resulting from social and economic inequalities. The girl child education has direct bearing on the locality, its customs and beliefs, its perceptions and its economic condition. The problems of girl child education can be comprehended in the proper way if we take these factors into account while appreciating them.

Working with a voluntary organisation, involved in an agreement with the state government for the implementation of a series of more than thirteen programmes designed for improving the primary and secondary education scenario of Narmada district, gave the investigator an opportunity to closely work with all the stakeholders of primary and secondary school education system. It also encouraged to closely study the problems that appertain primary education; especially of a girl child.

## **1.9 RESEARCH QUESTIONS**

- (1) What are the factors that interfere with the girl child education in Narmada district?
- (2) How are the programmes for encouraging education of girl child education perceived and received in the Narmada district?

- (3) What are the factors that could encourage enrolment and retention of girl child in the district?
- (4) What is the socio economic condition of the girl children in the Narmada district and how is it affecting the education of girl children?
- (5) How is a girl child perceived in the community?

### **1.10 STATEMENT OF THE PROBLEM**

A Study of the Problems of Girl Child Education in the Narmada District of Gujarat.

### **1.11 OBJECTIVES OF THE STUDY**

- 1) To study the problems of girl child education in the Narmada district
  - (i) with regard to the deterring factors to the girl child education.
  - (ii) with regard the trends of enrolment and retention.
  - (iii) with regard to the girl child's involvement in school activities.
  - (iv) with regard to the facilities and support available to girl child.
  - (v) with regard to the interest of the community in the girl child education.
- 2) To study the perceptions of parents on a girl child.
- 3) To study the socio-economic status of the girl child.

#### **1.11.1 TERMS USED IN THE STUDY**

**Girl child:** Girl student of the age group 11-15 years studying in the Upper Primary Gujarati medium government schools.

**Deterring Factors:** Factors that intervene with and affect girl child education.

**Girl child's involvement:** Girl child's academic motivation and ambitions; her participation in routine school activities.

**Interest of the community:** Relation of the community with school; its awareness and concern for education and its commitment towards solving problems of girl child education.

### **1.12 DELIMITATION OF THE STUDY**

The present study is delimited to the Gujarati medium government upper primary schools of Narmada district.

### 1.13 ORGANISATION OF THE STUDY

The thesis is in five chapters. **Chapter – 1** presents the conceptual framework of the study. An attempt to present the condition of female education till date has been made. This leads to Rationale and objectives of the study. **Chapter – 2** is the review of the literature related to the study. The review is in four categories (1) Studies conducted on primary education (2) Studies conducted on tribal education (3) Studies conducted on girl child education (4) Review of Reports. The chapter ends with stating the implications of the reviewed literature for the undertaken study. **Chapter – 3** is on the methodology adopted for the present study. It delineates how the study was carried out. In this chapter the used sampling strategy, tools and techniques for data collection and analysis have been presented. A detailed analysis and interpretation of the data constitutes **Chapter – 4**. The chapter has objective wise data analysis with triangulations and cross connections. Illustrations with the help of appropriate graphs, tables and images have been made. **Chapter – 5** concludes the study with major findings, discussion and suggestions for further research. Reference and appendices are there after this chapter.