

INTRODUCTION

1.0 Introduction

Education is one of the basic needs of human beings, which has the capacity for bringing about social, economical and cultural change. Education is one of the most important building blocks of a nation. It serves as an essential instrument for economic, social, political, national and international development. It is through education that an individual gets equipped with necessary knowledge essential for a successful life. Education is a process of development from birth to death. Education refines sensitivities and perception that contribute to individual growth and development, social cohesion and national spirit. It actually brings out the hidden, real potential of human beings by promoting problem solving ability, creative thinking, participating in decision making, leadership and economic generation. Education hence, as a system becomes a potent instrument for achieving national goal of social justice and equity.

Secondary Education Commission (1952-53) states that, “Education which is national in character must develop in its citizens' habits, attitudes and qualities of character and equip them to bear the burden of life in the changing economic structure”. It further indicates that education should develop democratic citizenship, leadership qualities, enhance social and national integration and promote development of social, moral and spiritual values.

Education is a process of drawing out the innate capacities of an individual to develop one's personality to the fullest, by training or teaching. It leads to all-round development, modification of behaviour, character building, enrichment of experience, adjustment to the environment and it is a lifelong process. Opportunities of education should be equally available to all the individuals of the society.

Everyone has a right to education, which shall be directed to the full development of human resource, human dignity and potential, with particular attention to women and children. Education should be designed to strengthen respect for human rights and

fundamental freedoms, including those related to population, poverty, gender equality and development.

Education is one of the most important means for empowering women with the knowledge, skills and self confidence necessary to participate fully in the developmental process of a country. Education has an enabling role in emboldening the women community. Education of women, therefore, ought to occupy top priority among the many measures taken to improve the status of women in any society. It is a well known fact that education empowers women, increases women's status in the community and leads to greater input into family and community decision making.

Swami Vivekananda strongly believed that "All nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women (the real shakti/ power) have never become great, nor will ever be in future".

1.0.1 Indian society and women education

Importance of education for women is even more crucial and essential because in the Indian society, women have to constantly struggle against discrimination, injustice, deception, poverty, violence, and abuse. According to Dash (2009), "Women have been one of the weaker sections facing injustice, discrimination, inequalities, exploitation and denial of education and one of the socially, culturally and economically deprived members of the Indian society is women".

The condition of women is a mirror of cultural, social and educational growth of the society. In a society women accounts for 48.5 percent (Census of India, 2011) of the total population and is essentially the important part of the society. Without contributions received from women, a society cannot attain social, political and economic growth at national and international level.

According to Pasricha (1995), "the progress of Indian women is hindered by an out dated tradition and conventions. Aged old prejudices and social evils continue to prevail in our society, which encourage women to remain in subordinate social roles". This has rendered gender inequality in the society, which has passed down from one generation to another, considering it as a social format. Some of the social reformers thought about it, few reacted against it and very few could achieve some substantial contribution for women empowerment. The government is also making serious efforts

in this direction, many policies, committees and commissions are framed, proper instructions are rendered to the authoritarian bodies, constitutional provisions and laws are made to protect the women population but inequalities continue to exist between men and women. This status of women is the outcome of a variety of causes in which patriarchal values reinforced by tradition, media and other socio-political institutions play a major role.

1.0.2 Primary education for women students

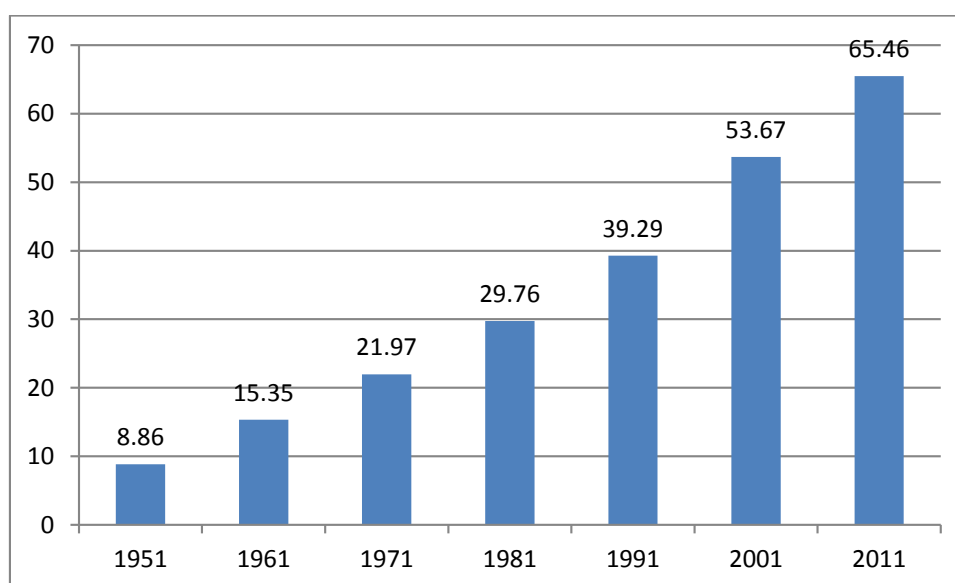
To raise the status of women, efforts start at the elementary level. Education of girls has been a high priority for the Government of India. The National commitment to provide free and compulsory education to all children in the 6-14 years age group is now a Fundamental Right of every child in India after the passing of the Constitution (Eighty sixth Amendment) Act in December, 2002. Reaching out to the girl child is central to the efforts to universalize the elementary education. Sarva Shiksha Abhiyan (SSA) or 'Education for All' programme recognizes that ensuring girl's education requires changes not only in the education system but also in societal norms and attitudes. Efforts are being made to generate favourable condition for girls' schooling. People of the society are motivated to encourage girls' education. Motivation and mobilization of parents and the community at large, enhancing the role of women and mothers in school related activities and participation in school committees, and strengthening the linkages between the school, teachers and communities are some of the ways to enhance favourable conditions for girls' education.

1.0.3 Sarva Shiksha Abhiyan (SSA)

'Education for all' is one of the major tasks being carried out by the Government of India. Participation and progress of all in education needs to be emphasized and achieved. India is working but the pace is slow. At the start of British Raj till independence just 4-8 percent of females were literate. According to Census of India (2011), the percentage for female literacy went up to 15.3 percent in 1961 and 29.7 percent in 1981. Literacy rate crossed fifty percent in 2001. By 2011 female literacy rate in India stood at 65.46 percent.(Figure 1.1) Women have progressed post independence but participation of all, is still a goal to be achieved, more so due to SC/ST, Muslims, other backward communities, and rural India. The rural areas of India have the lowest female literacy rate. Female literacy rate in urban areas is higher

as compared to rural India. From the reports of SSA (2013), it can be noted that there is a dramatic difference in the female literacy rate based on various regions in India. Kerala has the highest female literacy rate (ninety two percent as per 2011 census), followed by Mizoram (89.4 percent as per 2011 census), Goa (81.8 percent as per 2011 census), Andaman & Nicobar Island (81.8 percent as per 2011 census) and Chandigarh (81.4 percent as per 2011), Gujarat is much lower at 70.7 percent (as per 2011 census), whereas Rajasthan (52.7 percent as per 2011 census) has the lowest female literacy rate in India. States such as Uttar Pradesh (59.3 percent as per 2011 census) and Bihar (53.3 percent as per 2011 census) that are the most populated states in India show low levels of female literacy. This is directly related to the health and infant mortality. Kerala has the lowest infant mortality whereas states of Bihar and Uttar Pradesh have a high mortality rate.

Figure 1.1
Female literacy rates in percentage 1951 to 2011



Source: Census of India 2011

1.0.4 Secondary education for women students

With large emphasis by the government and school authorities on enhancing the facilities for primary education, there is further requirement that equal or more stress be laid on secondary education. It is the link between primary and tertiary education. After free and compulsory education at the primary level, the students cannot be left on their own, especially rural, poor and the marginalised group. They need to be

encouraged to pursue secondary education and accordingly necessary amenities should be provided. At this stage, the pupils can be considered as the drivers of the nation. They would be in near future, the main contributors in India's rapid economic and social progress. To fully realise this significant potential, the Government of India is committed to provide quality secondary education to all those children who have successfully completed their primary education. Then they would be prepared for higher education, technical and vocational education; they would enter into the world of work with maximum potential and understand their responsibilities as citizens of a progressive society.

1.0.5 Rashtriya Madhyamik Shiksha Abhiyan (RMSA)

With the successful implementation of the Sarva Shiksha Abhiyan, a large number of students are passing out from upper primary classes creating a huge demand for secondary education. This created a need for strengthening secondary education infrastructure across the country and made the government to start a central scheme RMSA. The Rashtriya Madhyamik Shiksha Abhiyan (RMSA-2009) scheme initiated in by Government of India, demonstrates the government's ambition for a secondary education system that can support India's growth and development. RMSA aims to increase the enrolment rate to seventy five percent at the secondary stage within five years by providing a secondary school within a reasonable distance of every home. It also aims to improve the quality of secondary education making all secondary schools conform to prescribed norms, removing gender, socio-economic and disability barriers, and providing universal access to secondary level education by 2017. Above all, it aims to dramatically improve learning outcomes so that young people leaving school can play their part in the development of the country. It aimed at expanding and improving the standards of secondary education. The RSMA would also take secondary education to every corner of the country by ensuring a secondary school (up to class X) within a radius of five km for every neighbourhood. RMSA is an initiative of Government of India to achieve the goal of universalisation of secondary education (USE).

1.0.6 Education at tertiary stage

After successful completion of secondary education, pupil proceeds into tertiary stage i.e. Higher Education, which includes education given in academic institutions like

universities, colleges, technical institutes and vocational training colleges. At the end of training and teaching, a certificate of diploma, degree or doctorate is awarded. The general education mainly consists of higher education courses in arts, commerce and science, the technical education on the other hand comprises of programs of education, research and training in engineering technology, architecture, town planning, management, pharmacy and applied arts and crafts. Professional education includes courses in medical education, law and other specialized fields.

A sound higher education sector plays an important role in economic growth and development of a nation. Higher education, in terms of its relevance and importance, enjoys a significant position in the education system as it equips people with appropriate knowledge and skills to be gainfully employed. India has one of the largest systems of higher education in the world offering facility of education and training in almost all aspects of human creativity and intellectual endeavor. In the context of current demographic structure of India where the majority of population is below the age of twenty five years, the role of higher education is critical. There should be equal opportunities for women students to participate in higher education as that of men students.

1.1 Importance of women education

Education is the basic and the foremost requirement for empowerment of women. It increases women's confidence and leads to easy decision making and participation in betterment of the society. It enables them to break the vicious circle of poverty, poor sanitation, unhygienic living and ill health, and to lead a dignified, decent quality life. Education provides women with a basic knowledge of their rights as individuals and citizens. It also gives them access to decision making power which can serve to place women on a more equal footing with their male counterpart.

Rasheeja and Krishnan (2013) believes that, education is considered as a merit good as the value of education rests not only for the person acquiring it but also for others. The benefits of women education are compounded across generations. Girls who have been educated are likely to marry at proper age, and would prefer to have smaller and healthier families. Educated women can recognize the importance of health care and know how to seek it for themselves and children. Education helps girls and women to know their rights and to gain confidence to claim them.

Swami Vivekananda, was a great thinker and reformer of India during 1863 to 1902. According to Yatiswarananda (2008), Swamiji gave highest priority to education to uplift women and the masses, and failed to understand that in a country like India where the goddess like Kali, Durga, Saraswati and Sita are worshipped, why are women ill treated? Swamiji was the first religious leader in India to understand and openly declare that the real cause of India's downfall was the neglect of the masses and in particular the women. Swami Vivekananda always wanted women to come ahead and take part in jobs, business and in social reformation same as men do. Swamiji insisted on providing to the students the education which instils in them the strong feeling of patriotism, religion, character building, good health, spirituality, motherhood and strong moral and ethical values. Though Swami Vivekananda agreed that women have grave problems but also believed they all can be solved through magic wand - Education.

1.2 Scenario of women education in India

India has a civilization as old as five thousand years or more. Documented proof of educational standards of people of India can be obtained through religious epics like Ramayana and Mahabharata, where the women of royal families were not only educated but even would participate in political discourse and war fares. Huge volumes of medical knowledge are available in Charkasamhita and Ayurved shashtra, Sanskrit scholars like Panini are recognised and respected even today. India was house to some of the most ancient and famous universities of Takshilla (800-500 BC) and Nalanda (100 AD), along with several others all over the country like, The Vikramshilla, The Vallabhi University, The Odantpuri College, The Kashi University, The Mithila, The Nadia, The Dhara and The Kannauj. Admissions to these universities were not biased for male or females. Each got equal opportunity to study. There were female teachers too in these universities. It suggests that India before getting into clutches of foreigners was a gender sensitive nation. With the advent of Mughals and then the British, the status of women in India deteriorated.

Since the historical background of India is vast, for convenience purpose, four categories are considered viz., Ancient period, Islamic period, British period, post independence India.

1.2.1 Status of women education in ancient India

Condition of women of royal families and of Brahmin families during the Vedic period is considered to be prestigious and sound. Girls along with boys were made to learn and study Vedas. One of the Vedas, the Atharvaveda emphasised the importance of education of women for finding a suitable match and successful marriage.

It is worth to cite an incident from the life of first religious head of India- Shri Adi Shankracharya. He was considered a genius, the most learned person, an *avatar* of Lord Shiva himself. According to Sankoti madt, Shankracharya once entered into debate with another great learned man named Mandana Mishra. To analyze the debate and declare the winner, wife of Mandala Mishra- Sarasawani was seated as judge. A very learned, clever and pious lady intelligently saved her husband from death penalty. This event indicates that in ancient India women were great literary figures and at times were confident enough even to judge Shri Adi Shankracharya.

Ancient India has produced several women philosophers and scholars like Maitreyi, Lopamudra, Indrani and Gargi. According to Vakil (1965) and Sareen (1959), in ancient India, few women enjoyed equal status as men, they were honoured and respected in the society and they received same education as men, they were regarded as a great source of power, peace and knowledge.

Historical documents suggest that women in ancient India were held in high esteem, were praised and valued. They were seated next to men in all religious rituals and ceremonies. No Pooja (prayers) would be complete without women. In the great epic Ramayana, once Lord Rama had to arrange for a golden statue of his wife Sita in her absence, to achieve successful completion of a religious ritual. This indicates the importance and significance given to women in Vedic age. The status of women was equivalent to men. No records narrate the birth of the girl child to be inauspicious. Birth of girl child was equated with arrival of goddess of wealth-Lakshmi. Parents used to pray and meditate to be blessed with daughters. Rigveda praises the fathers of many daughters. Boys and girls were treated uniformly. Both were sent to study Vedas in gurukuls (residential educational institutions) and girls practiced the same norms as boys. Girls also had to spend early years of their life in *Brahmacharya ashram* after observing the *Upanayana Sanskara* for study of Vedas. (Upanayana is the ceremony in which a Guru draws a child towards himself and ties a sacred thread

as a purificatory rites, thus endows him/her with second or spiritual birth and qualifies them to learn the Veda - by heart; a Brahman is initiated in the eighth year a kṣatriya - in the eleventh, a vaiśya - in the twelfth.) After the Upanayana Sanskara, the girls studies Vedas, recited Vedis, performed Vedic rites and rituals, undertook Vedic vows and did whatever necessary for the performance of *yagayajna*, just like a son. Choudhary (2011) quotes that, “*Upanayana Sanskara* was thought necessary for girls, otherwise automatically they would be reduced to status of *Shudras*”.

In the gurukuls, wife of the *guru* (male teacher) was respected as *guru mata* (teacher cum mother). She would be a teacher for all the students in their residential school system. In absence of the *guru*, the *guru mata* would handle the entire school system, indicating that women were not only learned but also proved to be good administrators, managers, economists and leaders of their time. Women in the ancient times were qualified enough to be teachers, poetess, musicians, administrators, doctors (*Vaidhya*) and entered the field of defence/military. Marriage was never forced upon the girl, but instead *Swayamvar* (selection of suitable candidate by girl for marriage) were organised. Rich and talented males would queue up and wait patiently to be selected as bridegroom. This shows the respect and honour given to girls by the parents, society and the young man in particular. Most of the families followed monogamy except for few royal families.

Polygamy is reported in families of rulers, administrators and the kings. Most of the women were engaged in house hold chores, religious activities, taking care of the children and the older members in the family and few also supported the family by working in the fields or developed their own kitchen garden. There is no mention of purdhah system, child marriages or the dowry system.

The Vedic period was a male dominated society where the daughters were not given legal or property rights. The women had to live life of a daughter, wife or mother, though unmarried daughters were able to obtain some land and property from their parents. Every house had a male lord who had a total control of the functioning of the entire family. Each member of the house along with his wife or wives has to follow the instructions and orders given by him. The women and daughters were supposed to be obedient and dutiful, which they happily did. They were honoured and flattered for this and felt proud to perform their duties.

Status of women was equal to men in the eyes of the religion. Married woman would be equally seated along with her husband to perform religious rituals. Women were healthy from all perspective-social, physical and psychological. The educational, social and familial status of women in Vedic era was fairly satisfactory in this period.

1.2.2 Status of women education during Islamic period

During the Muslim rule 1200-1700AD, the condition of women still deteriorated. Women were considered inferior to men and their status fell drastically. Women were treated as “an object to be used and not as a subject to be respected”. Initially the goal of the Muslim invaders was to loot, pillage, enslave, destroy and convert where possible but later they decided to settle and create kingdoms and empires within India. Many of the male members of the family were either made slaves or converted or killed. Large scale loss of life, damage to culture, destruction to dignity & hurting the self-esteem was common. This lead to several issues particularly for the Indian women, who had to face humiliation on all grounds Muslims would abduct, humiliate or rape Indian women on many occasions, this lead to several changes in the freedom of women.

According to Shah (2008), “Women began to cover up more to attract less attention from Muslims. They also began to appear less in public to avoid being kidnapped or raped. Their dress code changed. Hindus began to marry their children young in order to avoid their daughters being carried away. The safety of the girl was than the responsibility of two communities – that of the husband as well as the father. To avoid being enslaved after conquest, Rajput women mounted the funeral pyres of their husbands. Later they killed themselves in mass funeral pyres to avoid being raped and enslaved. The tradition of becoming ‘Satee’ came about as the only way to preserve one’s honour in those difficult times”.

Though ‘Kuran’ (the holy book of Muslims) states that both male and female should be treated equally and be educated too, but Muslims seems not to follow it. Islam expected kind and just treatment for all the girls.

Badwai (2012) believed that Prophet Muhammad emphasized on providing equal chances for male and females. In the holy book Quran it is mentioned that, “Whosoever has a daughter and he does not bury her alive, does not insult her, and

does not favor his son over her, God will enter him into Paradise”. [*Ibn Hanbal, No. 1957*]. The right of females to seek knowledge is not different from that of males. Prophet Muhammad said: "Seeking knowledge is mandatory for every Muslim". The word 'Muslim' is used for males as well as females.

Muslims came to India basically for loot and damage; did that to a large extent, later settled and ruled over India. This affected the life of women and common men. During their reign, the patriarchal society further strengthened itself and women were deprived from the basic rights of quality life and education.

Barring some states of southern India, most of the women were not educated, did not experience freedom and child marriages were common. Apart from the 'stridhan' (money, jewelries and gifts that she gets at the time of marriage) the woman had no property rights nor was allowed to obtain any segment of the property from the family heritage. Practice of 'Purdah' meant to protect women took a different turn by restricting her movements and expressions. In Rajput and Maratha families "Sati" and "Jauhar" was compulsory and even forced upon the women. Remarriage of widows was generally not favoured. It was difficult for women to travel and move out of their houses. Some of the rich families got the services of home tuitions for their women folk, but such cases were very few. Earlier, monogamy was prevalent in the society, though a rich man could keep many wives but during the Muslim rule, polygamy became a regular phenomenon. Polygamy apart, maintaining concubines was considered a social status.

Prostitution flourished in this era. Girls born to prostitutes were offered to the temples and were called as 'Devdasi' or the temple dancers. The girls passed their lives as servants to God, but most of the times they were misused by the temple authorities, the rich and the prominent members of the society. It resulted in corruption in temples which lead to serious injustice to the lives of the girls.

According to Aggarwal (2012), "Muslim women also did not enjoy a respectable status in the society. Polygamy was widely prevalent among the Muslims. Every Muslim had a right to keep at least four wives or slaves. Purdha- system was strictly observed among Muslim-women. They were devoid of education because of this social-custom. However, the Muslim women were better placed in certain respects as compared to Hindu women. They could divorce their husbands, remarry and could

claim their share in the property of their parents. There was no practice of sati among Muslim women”.

The most affected area in the life of the women was education. Barring few families and communities, most of the women were kept away from education.

Choudhary (2011) commented that the decline of literacy among the women was so marked and rapid that by the beginning of nineteenth century hardly one women in hundred could read in Madras and Malva region. In the former province in 1826 A.D only 4023 girls were attending schools against 157664 boys. According to the then population of the presidency the percentage of girls receiving some kind of education was only 0.5%. the women during this period remain somewhere between two portals- with no education, no special privileges but marked simplicity, patience perseverance, endurance , understanding, immense love for home and children and intense religion inclination.

During the phase of Muslim rule in India, the position of women was much inferior to men and they suffered from many social evils and other handicaps. Women suffered two major losses and that were: freedom and education. The educational, social and familial status of women was much ‘below satisfactory’ during this period.

1.2.3 Status of women education during British period

During British period (1700-1900A.D), education as a whole was at a low ebb and education for girls was discouraged on various grounds of racial customs. Women were surrounded by many social evils like child marriages, female foeticide, dowry, sati, ‘devdasi’, denial for widow remarriage, denial to property rights to women and purdah system. Under the name of customs and traditions women were bound and held up in domestic duties and were made to realise that their worth is only to look after the happiness of the family members. Since the women were not supposed to create any economic support, there was no need felt for education of girls and women.

The status of women worsened and lead to number of unfavourable and unexpected consequences. Girls’ education was not at all considered necessary, and girls were married off at a very young age. The atmosphere at ‘in-laws’ place was apprehensive of suppression. For such a situation, Choudhary (2011) states that, “The young girls

had no status: they were more like puppets which move when someone else pulls the string than individual human beings with minds of their own”.

The British Rule in the eighteenth century brought in some degree of political orderliness, but the social structure, customs and practices remained unchanged. It was mainly during the nineteenth century that the reform movement undertaken by enlightened thinkers and leaders of Indian society who understood the importance of women's participation that the status of Indian women started changing for the better. Though initially all the leaders were men, gradually women came into the scene. Women played a role not only in changing history but also the society as a whole, through their efforts in different areas of work such as education, politics and freedom movement.

According to report of NATRSS (2011), “Reformist organizations such as Brahmo Samaj founded by Raja Ram Mohan Roy in 1828, the Arya Samaj set up by Dayanand Saraswati in 1875, and Ramakrishna Mission created by Vivekananda in 1897 and individual male reformers like Ishwarchandra Vidyasagar, Ramakrishna Paramahansa, Keshab Chandra Sen, Maharishi Kare, Mahadev Ranade and Gopal Krishna Gokhale led the fight against women's oppression by condemning such practices as polygamy, early marriage, enforced widowhood and by advocating female literacy. The British along with Indian reformers raised their voice to eliminate brutal practices against women, which had placed them at the marginalized position in the society such as: female infanticide, child marriage, enforced widowhood and sati”.

Bru (2011) states that, “Along with the male leaders several educated and learned women too took part in movement towards women education and women empowerment. Some women organizations like the Banga Mahila Samaj and the Ladies Theosophical Society functioned at local levels to promote modern ideas for women. These organizations took up issues like women's education, abolition of social evils like Purdah and Child marriage, Hindu law reform, moral and material progress of women, equality of rights and opportunities, etc. It can be said that, the Indian women's movement worked for two goals: Uplift of women and Equal rights for both men & women”.

Views of the society slowly started changing; they started to respect and appreciate educated women. Mrs. Annie Besant, Dr. Sarojini Naidu, Kamladevi Chattopadhyay,

Mrs. Nellie Sengupta, Durgabai Deshmukh and many others motivated and encouraged women to get educated and to bring about change and betterment in the society. Indian women actively participated in the freedom movement to highlight the importance of the elevation of the status of the Indian women which also had different thrusts. Women took equal initiative and participated in all types of struggle for national freedom, i.e., non-violent movement advocated by Mahatma Gandhi and the Indian National Congress, as well. Women's enthusiasm in participating in the armed revolution helped Netaji Subash Chandra Bose to set up the Rani of Jhansi Regiment of the Indian National Army. Women's participation in the freedom movement was very extensive. Smt. Kasturba Gandhi, Madam Bhikaji Cama, Sarla Devi, Muthu Lakshmi Reddy, Aruna Asaf Ali, Sucheta Kriplani, Durga Bai Deshmukh, Priti Lata Waddedar, Captain Lakshmi and Janaki Davar of INA, Jahanara Shahnawaz, Randhabai Subbarayan are only a few to have out of the many.

Several legislations were passed by the British government through which women got some liberty or ameliorations. Sati Pratha abolition Act, 1889, Hindu widow remarriage Act, 1929, Child Marriage Restraint Act, 1929, Hindu women right to property act, 1937 were some of the examples from pre-constitutional era. British government started special schools for girls and encouraged the society to provide education to women. Attempts made by the British government supported by eminent leaders of India took shape and after the establishment of a school in Calcutta in 1849, influential members of the society started taking interest in education of girls. Along with the missionaries and special facilities were provided for women to acquire modern education. It was only after 1882 that girls were allowed to go for higher education. Since then, there has been a continuous progress in the extent of education among females. Though the number of girls studying at various levels was low, yet there has been a marked increase in the number of female students at every level.

By 1892, eighteen girls passed Matriculation and there were five literate girls out of 100, it rose to twenty nine in 1951. In 1902 there were twelve Colleges, 451 Secondary schools, 5306 Primary schools for girls.

The education of women during 1902 to 1920 showed progress mainly due to great public awakening created by National Education Movement, National struggle for independence and the First World War. According to the Report of National

Committee on Women Education (1959), during 1920-22 number of Colleges for women rose from twelve to nineteen and number of Secondary schools for girls increased from 451 to 675. With efforts of social activists and support of the government, in 1946-47, there were 21479 Primary schools for girls, 2370 Secondary schools, fifty nine Arts and Science colleges and 428 Professional and Technical Colleges for Women Students.

Sharma and Sharma (2005) have mentioned that, “ An Indian Women University was established in Bombay by Maharishi D.K.Karve in 1920 with the help of a magnificent donation (\$100,000) made by the late Shri Vithal Das Thackersay, naming the university after the donor’s mother-Shreemati Nathibai Damodhar Thackersey (SNDT)” .

Sen (2008) believes that with the advent of British rule, a climate was built in favour of womens’ participation in economic and social life and female education received an impetus, although the opportunities remained limited and only a very small percentage of women could avail themselves of the educational facilities and pursued an independent career. Social traditions continued to stand in their way of broadening the scope and sphere of educational and employment avenues for women.

Thus it can be understood that during the phase of British rule the condition of women was improving but still needed lots of attention and proper policies need to be framed to cover all the underprivileged ones.

1.2.4 Status of women education in independent India

After independence, India thought seriously about education of women. The constitution of India in its Preamble and in different articles [articles 15(3), 16(2), 23, 32, 325] have stressed on equal rights and equal educational opportunities to all citizens irrespective of caste, creed, colour, religion or sex. It is stated that there should be free and compulsory education to all children.

The Preamble of the Indian Constitution briefly crystallizes and solemnly declares among other things; “Justice, social, economic and political” and “equality of status and of opportunity” which by implication sought to equalize women. Article 14 ensures ‘equality before law’ and Article 15 ‘prohibits any discrimination’. There is one specific provision in Article 15(3), which empowers the state to make ‘any

special provision for women and children’, even in violation of the fundamental obligation of nondiscrimination among citizens, inter alia of sex. Article 16(1)-guarantees ‘equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state’. In addition, Article 16(2) forbids discrimination ‘in respect of any employment of office under the state’ on the grounds only of ‘religion, race, caste, sex, descent, place of birth, residence or any one of them’. Directive Principles, which concern women directly, have a special bearing on their status. These include: i) Article 39 (a) ‘right to an adequate means of livelihood for men and women equally’ ii) Article 39 (d) ‘equal pay for equal work for both men and women and iii) Article 39 (e) ‘protection of the health and strength of workers – men and women.

Apart from the constitutional provisions, various committees and commissions were set up to look after the lacunae in education system and also special focus were made towards women education. In the post independence era, the bundle of rights, immunity, privileges are conferred upon Indian women. Women got some liberty in the democratic nation and status of women began to change. The Hindu Marriage Act, The Hindu Succession Act 1956, The Dowry Prohibition Act 1961, The Hindu Adoption and Maintenance Act, 1956 and other legal provisions brought relief to the women. Women got the right to property obtained through inheritance and thus placing the daughters equal to sons. One of the social evil in Indian society was the dowry custom which was curbed by The Dowry Prohibition Act. It gave freedom to the parents and to the girl to obtain the right to marriage without paying ‘in cash or in kind’ to the in-laws. Widow Remarriages were legalized. Woman got the right to property of her first husband and also the right to receive a maintenance fund for herself and her children in case of divorce. Most of the laws were in favor of women to provide them with the facilities and conveniences which they were deprived of since years. For understanding and availing these rights, it was of utmost importance that the women be educated and be aware of health, welfare, labour force participation and child care.

Sen (2008) comments that, “All the ‘Five year plans’ drawn for the national development, had special provision made for welfare and education for women. Briefly, these programs aimed at providing minimum health facilities integrated with family welfare and nutrition of women and children; acceleration of women

education; their increase in labour force and welfare services for women in need. As a result of this and other welfare programs, the living conditions of women have improved and they have become increasingly conscious of their rights and capabilities”.

At the start of British Raj till independence just 4-8 percent of females were literate. In 1951, the percentage of literate females was nearly nine percent, it went up to 15.3 percent in 1961 and 29.7 percent in 1981. Literacy rate crossed fifty percent in 2001. Female literacy rate in India in 2011 was 65.46 percent (Table 1.1).

With efforts of the society, government, and the Women themselves, one can notice the change in the literacy percentage of women in India, since independence. From nearly nine percent literacy rate of women, it has risen to sixty five percent in 2011.

Table 1.1
Literacy rates in percentage 1951 to 2011

Census year	Persons	Males	Females
1951	18.33	27.16	8.86
1961	28.30	40.40	15.35
1971	34.45	45.96	21.97
1981	43.57	56.38	29.76
1991	52.21	64.13	39.29
2001	64.84	75.26	53.67
2011	74.04	82.14	65.46

Source: Census of India-2011

As per the 2011 Census, the total literacy rate in Gujarat is 79.30 percent. The male literacy is much higher (87.20 percent) compared to females (70.70 percent).

State and National Government has framed various policies and programmes to encourage all the women to take up education. This will finally contribute towards India’s social, economical, political and all round development. According to Sen (2008), “any policy for the empowerment of women that government might undertake cannot hope for any degree of success if the issue at stake is the basic literacy of women. Education, to a very real extent, equals empowerment”. Hence, in 1986, the National Policy of Education devised various strategies for achieving its target of true

emancipation of women and equality between the sexes via education. The stress was laid on women's studies having fourfold paths of teaching, research, training and extension.

According to Mishra (2005), in India as a follow up to the National Policy of Education (NPE) 1986, the Programme of Action (POA) 1992, recognizes the value of women studies as a critical input to promote better understanding of women's contribution to social processes within social, technological and environmental changes, their struggles and aspirations, conceptual obstacle that makes them 'invisible' in many areas of scientific enquiry. The Programme aims to investigate and remove structural, cultural or attitudinal causes of gender discrimination, and thus empower women to achieve effective participation in all area of national or international development. POA (1992) also states that "the National Education System will play a positive, interventionist role in empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, training and orientation of teachers, decision makers, and administrators with active involvement of educational institutions".

Looking into the seriousness of women's issue, the Government of India has set up a National Commission for Women in January 1992, under the National Commission for Women Act 1990, to review the constitutional and legal safeguards for Women, to recommend remedial legislative measures, to facilitate redressal of grievances, and to advice the Government on all policy matters affecting Women.

National Knowledge Commission (NKC) (2005-07), has proposed several reforms in higher education in India that included expansion, excellence and inclusion. It reported under 'inclusion' that 'no student be denied the opportunity to participate in higher education due to economic constraint or due to his/her historical under privileged background'.

Due to efforts of the government, several programs have been successful launched and carried on at primary, secondary and tertiary level of education for the women. Such programs received great support from many non-governmental organisations, the society and the stake holders of education and thus participation and progress of women education indicates to be on rise.

Involvement of women in higher education has slowly and gradually increased. With just 10.8 percent of the total women population enrolled in higher education in 1951, it has risen to almost 41.5 percent in 2011. (UGC report 2011)

1.3 Growth in higher education

According to Sobti (2010), India is now experiencing a situation of unprecedented rate of expansion of educational opportunities at the tertiary level, accompanied by a high level of government financial support, public awareness & general concern for accountability. Higher education assumes an important role and responsibility in nation's social & economic growth.

Over past six decades, India has covered a long distance on the path of expanding the institutional capacity in higher education. The figures in Table 1.2 suggest that in the year 1950, the country had just thirty universities: this figure went up to 564 in 2011, nearly nineteen fold increase while number of colleges have gone up from 700 in 1950 to 33000 in 2011, almost a rise of forty seven times in sixty years.

Table 1.2
Institutions of higher education in India and their intake capacity

Capacity indicators	1950	2011	Fold increase
No. of universities (in ten)	3.0	56.4	18.8
No. of colleges (in thousand)	0.7	33.02	47.52
No. of teachers (in lakh)	0.24	8.17	34.69
No. of students enrolled (in lakh)	3.97	169.76	42.76

Source: Selected Educational Statistics, as in UGC report 2012

According to UGC report (2012), “In the year 1950, the country had just thirty university level institutions: this figure has gone up to 564 in 2011, nearly nineteen fold increase and till recently (2013), 136 universities were added making a total of 700 universities in 2013. In the year 1950, India had 700 colleges and this figure has gone higher up to 33020 in 2011, nearly forty seven folds increase. Similarly the number of teachers in higher educational institutes in 1950 was 2400: due to the increase in educational institutes, this figure increased thirty four times and in 2011 it there were 81700 teachers employed in institutes of higher learning. Universities and

colleges increased because there was a great demand for the same. It was due to increase in population and increase requirement of educated people in all fields of development that 397000 students were enrolled in 1950 in higher education tolled up to 16976000 in 2011 that is: the growth in enrolment of students in higher education rose by forty three percent”.

India’s higher education system is now third largest in the world, after China and the US. India provides higher education in almost all the fields.

The figures in table 1.3 shows that post independence, there is a steady rise in women student enrolment in India post independence. It indicates that out of all the students in the age group 18-23 years, in the year 2011, that turn up for higher education, 41.5 percent are women.

Table 1.3
Number of students enrolled (in ‘000’) in higher education in India

Year	Boys	Girls	% of girls enrolment
1950-51	397	43	10.8
1960-61	1050	170	16.1
1970-71	1854	431	22.0
1980-81	2752	749	27.2
1990-91	4925	1437	29.1
2000-01	8399	3306	39.3
2010-11	16975	7049	41.5

Source: UGC Report 2011

But inequalities in education is noticed when enrolment of women students to total women population is studied. In India only 10.57 percent and in Gujarat only 6.22 percent women are enrolled in higher education. According to UGC report (2012), “There is gender disparity to reckon with in higher education. In the age group 18-23 years females are way behind males, when one considers enrolment of women in graduation and higher courses. GER (Gross Enrolment Ratio) for women and girls is estimated to be barely 10.57percent; it is 14.42 percent for men (which indicate that out of the total population of individuals in the age group of 18-23 years, only

10.57percent women and 14.42 percent men opt for higher education). What is more, only 48.58 percent of them, as compared 55.63 percent of their male counterparts, take to higher education after completing their senior secondary school.”

1.3.1 Efforts of Gujarat government to promote women education

According to Statistics of Higher and Technical Education (2010), women are way behind men in Gujarat too, if enrolment status is to be studied, since only 6.22 percent women compared to eleven percent men in the age group of 18-23 years, opt for higher education.

Along with rise in population, the state faces many challenges and issues related to education and particularly women education. To overcome some of the issues at higher education, Gujarat government has been making continuous efforts. Apart from the regular merit scholarships, it also has exempted girls from paying tuition fees at all levels, including higher secondary and tertiary (college and university) level of education. A “Tuition fee waiver scheme” operates according to the recommendations of the AICTE (All India Council of Technical Education), where ten percent women students are exempted from paying the tuition fees, in the private institutes of Engineering. The state government also provides special concession (50-70 percent concession) passes to students, who travel through railway and state transport. Gujarat Government has started Women Polytechnic Colleges, in tribal belts, where stipend is given to encourage women students to study. There are several Non-formal education centres, Adult women education centres and Open learning system in Gujarat that provide education to women as per the requirements.

1.3.2 Importance of women’s participation in higher education

According to Takwale (2003), “In this information age, also recognized as the Knowledge age, the Indian government and the leaders are aspiring with high hopes and goals, of making India a ‘Knowledge Super Power’ within the next decade or so. No country can become a Super Power, unless the common people are developed to the highest level of their competencies and capabilities, and are empowered through tools and technologies of the age to enable them to participate in developments taking place all over. This can be achieved only through a right system of education for all.”

According to The Commission on Higher Education for Women (1979), for women, college education is necessary for character formation, creative self expression and personality development”. To contribute towards India’s social, economical, political and all round development, women should be encouraged to take up higher education. Higher education will not only provide a means for her to be economically independent but also provide a platform to understand and participate in political, social and national issues. This will be the key to changing India from ‘a developing country’ to a ‘developed country.’ Just the entry of women in higher education will not suffice, but it is important to know, understand and appreciate her success and let her participate in all spheres of work, education, social and political matters in equal footing. At the same time it is even more important to recognize, empathizes and try to solve the problems that cause failure in completing higher education.

1.4 Commissions, committees and policies on women education

An organized, systemic and planned approach may solve the problem to certain extent. Apart from articles in the Indian Constitution, many committees and commissions have recommended suggestions in the direction of improving the status of women education and to solve the problems of women students. Functionaries (teachers and administrators), policy makers, political and social leaders need to understand these problems, and try to bring structural and functional changes in educational institutes. There are high prospects of achieving success in reducing the personal suffering and to encourage more women to take up Higher Education through such efforts.

Whether it was the pre independence phase in India or the post independent era, whether it was the British government or the democratic Indian government, it is observed that in all situations, government has made sincere efforts for promoting, enhancing and making changes in the education system to suit the need of the society. It tried to study the issues, analyse the situation and make recommendations accordingly, for which several policies are framed, many committees and commissions are set up and documented reports are produced, recommendations are given and implemented. Most of these reports have laid special attention towards education of women.

For the purpose of convenience, this aspect of study is divided into two domains:

- Recommendations of Various Commissions, committees and Policies on Women Education before independence
- Recommendations of Various Commissions, committees and Policies on Women Education after independence

1.4.1 Recommendations of various commissions, committees and policies on education before independence (before 1947)

During the early days of European settlers, a statement by court of directors indicated that the British lost America due to foolishness of the British to establish schools and colleges there, which they should not repeat in India. The British thought that if Indians want anything in education, Indians should come to Britain. But this view was not accepted by all and some of the administrators felt that it was their moral duty to provide education to Indians. They then started ‘Madrasas’ (Schools to teach Muslim theology) in 1781 and Sanskrit colleges were established in 1791.

1.4.1.1 Company’s Charter 1813

East India Company passed this act in 1813. It suggested funds to be released to revive and improve literature, Science and native knowledge of India.

1.4.1.2 Wood’s Despatch 1854

In 1854, first official attempt was made to promote education in India through Wood’s Despatch. It was a long document of 100 paragraphs and dealt with the various aspects of great educational importance. It aimed to produce educated Indians to serve Company, to impart western knowledge to them, to promote intellectual development and to develop practical and vocational skills in them. Some of the major recommendations of the Despatch included: expansion of mass education, teaching of languages, development of universities and importance to women education. It was observed that the common people were deprived of educational opportunities and therefore much emphasis was given on the increase of setting up primary, middle and high schools. It clearly stated that Indian languages as well as English should be used as media of instruction. It recommended the establishment of universities in the three Presidency towns of Calcutta, Bombay and Madras. It

recommended that the government should always support education for women. The Wood's Despatch stated, "The importance of female education in India cannot be over rated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men". The Despatch also encouraged the private enterprises to promote women education. The schools for girls were to be included among those to which grants-in-aid would be given.

1.4.1.3 Hunter Education Commission 1882

In 1882 the Government of India appointed a Commission, known as the Hunter Commission, "to enquire into the manner in which, effect had been given to the principles of the Despatch of 1854 and to suggest such measures as it may think desirable in order to further carrying out of the policy therein laid down". It recommended providing vocational and technical education to the youth for commercial, vocational and non-literary pursuits. It also suggested that those interested in higher education can get admissions to courses based on the performance in entrance examination of the University. No special stress was laid on women education but at the same time no biasness was observed in the recommendations. No injustice was seen against women education. It appeared that male and female students were treated at par.

1.4.1.4 The Indian Universities Commission 1902

A commission was appointment, under the president ship of Lord Curzon, on January 27, 1902, "to enquire into the condition and prospects of the universities established in British India; to consider and report upon any proposals which have been, or may be made for improving their constitution and working, and to recommend such measures as may tend to elevate the standard of university teaching, and to promote the advancement of learning". Apart from administrative recommendations, the commission stated that emphasis should be laid on the living conditions of students and their pattern of work. It stressed on improving and making necessary changes in curricula, teaching functions and examination system within the universities. No special stress was laid on women education but at the same time no biasness is

observed in the recommendations. No injustice was seen against women education. It appeared that male and female students were treated at par by the British government and they did not feel the need to provide any special attention to education of women.

1.4.1.5 Government resolution on educational policy 1913

There was a growing popular demand in the country for mass education. A Government Resolution on education policy was issued in 1913, enunciating three cardinal principles: (i) that the standard of existing institutions should be raised in preference to increasing their number; (ii) that the scheme of primary and secondary education for the average scholar should be steadily diverted to more practical ends; and (iii) that provision should be made for higher studies and research in India, so that Indian students might get enough facilities for higher work without having to go abroad.

Though the Resolution was immediately carried into effect, the outbreak of the World War I delayed the developments planned in the Resolution. However, some new universities were established.

It seems that there was a shift of attention from administrative criterion to demand of the society and in this attempt the government stressed on mass education. Again there was no biasness or injustice observed towards women but no special notice was upheld for women.

1.4.1.6 The Calcutta University Commission 1917

The Calcutta University Commission was appointed in 1917, under the Chairmanship of the Michael Sadler. This Commission went into the question of secondary education and held the view that the improvement of secondary education was essential for the improvement of University education. The Commission made the important recommendations related to courses at secondary and university education and to create a link between secondary and university education it proposed to start intermediate colleges which would provide for instruction in Arts, Science, Medicine, Engineering and Teaching. It also laid some more rules for the university control and administration but no special reference was made for women education.

1.4.1.7 The Hartog Committee 1929

In 1929, an Auxiliary Committee of the Indian Statutory Commission, known as the Hartog Committee after its Chairman Sir Philip Hartog was appointed to review the position of education in the country. In the opinion of this Committee the Matriculation still dominated the whole of the secondary course. In order to obviate this defect, the Committee recommended that a large number of pupils intending to follow certain avocation should stop at the middle school stage and there should be "more diversified curricula in the schools". The Committee also recommended diversion of more boys to industrial and commercial careers at the end of the middle stage, preparatory to special instruction in technical and industrial schools". The Committee also reviewed the problems relating to the training of teachers and the service conditions of the secondary teachers.

1.4.1.8 The Sapru Committee 1934

The Sapru Committee appointed in 1934 by the U.P. Government to enquire into the causes of unemployment in U.P. came to the conclusion that the system of education commonly prevalent prepared public only for examinations and degrees and not for any avocation in life. The Committee suggested that- (i) diversified courses at the secondary stage should be introduced, one of these leading to the University degree (ii) the intermediate stage be abolished and the secondary stage be extended by one year; (iii) the vocational training and education should begin after the lower secondary stage; and (iv) the Degree course at the University should extend over a period of three years.

1.4.1.9 The Abbot-Wood Report 1936-37

In pursuance of the Resolution of 1935 of the Central-Advisory Board of Education (an advisory body set up in 1921), two expert advisers, A. Abbot and S.H.Wood were invited in 1936 to advise the Government "on certain problems of educational reorganization and particularly on problems of vocational education". The Abbot-Wood Report, submitted in 1937, suggested a complete hierarchy of vocational institutions parallel with the hierarchy of institutions imparting general education. As a result of their recommendations "a new type of technical institution called the

Polytechnic has come into existence". The provinces also started technical, commercial or agricultural high -schools conducting non-literary courses.

1.4.1.10 Zakir Hussain Committee Report 1937

In 1937, the Congress Ministry assumed responsibility of administration in seven major provinces of India and concentrated their attention on educational reforms. Under the president ship of Mahatma Gandhi the following resolutions were adopted:

1. That in the opinion of this conference free and compulsory education to be provided for seven years on a nation-wide scale; 2. That the medium of instruction be the mother- tongue; 3. process of education throughout this period should centre around some form of manual and productive work, may be related to some handicraft; and 4. To look into the remuneration of teachers (Wardha Scheme).

1.4.1.11 The Sargent Report 1944

In 1944, the Central Advisory Board of Education submitted a comprehensive Report on post-War Educational Development, known as the Sargent Report, visualising a system of universal, compulsory and free education for all boys and girls between the ages of six and fourteen, the Senior Basic or the Middle School to be the final stage in the school career of majority of the pupils. The High Schools should be of two main types (a) academic, and (b) technical. The objective of both should be to provide a good all-round education combined with some preparation in the later stages for the careers.

British government made several attempts by appointing different commissions to look into the matter of education and its governance, but these efforts seemed to be only in the direction of expansion of educational institutes, providing the pupil western knowledge, deviating them from Indian culture and traditions and producing only 'babus' (clerks) for the British. Status of women during that phase was not unknown to the British but little or no focus was set to promote and encourage women education. There were barely few schools for girl students and no special facilities, arrangements were made for the hostel, transport or safety of girl students.

1.4.2 Recommendations of various commissions, committees and policies on women education after independence (after 1947)

Education has continued to evolve, diversify and extend its reach and coverage since the dawn of human history. Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. There are moments in history when a new direction has to be given to an age-old process, and such a moment in the Indian history was independence from the rule of British in 1947. The era of educational reconstruction inevitably followed in the wake of social and economic reconstruction initiated by the National Government after 1947, education being the chief instrument for reconstruction and transformation of society. The first steps taken in the direction of educational reconstruction were the appointment of a series of commissions to survey, study, review and recommend improvements in the different sectors of education. One of the importance sector was women education. The problems of education of girls and women in the country, acquired a new significance since the attainment of Independence and not only special focus was laid towards it, special committees and policies too were drafted in favour of women education in India.

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. As mentioned in our Preamble 1950 as one of the national objective, “Equal opportunities will be available to all citizens in matters of education and employment.” In our constitution articles 15(3), 39, and 51(a) specifies that no citizen shall be discriminated on the ground of caste, creed, colour or sex. It is the duty of every citizen to respect women and to remove every such tradition which goes for dishonour of women.

1.4.2.1 University Education Commission 1948

To look into the problems of University education, the University Education Commission was appointed by the Government of India in 1948 under the Chairmanship of Dr. S. Radhakrishnan. The Commission made important suggestions for improving the standard of university education in the country. Introduction of a three-year degree course for the first university degree, greater use of tutorial system

of instruction, formulation of new aims, emphasis on developing knowledge and critical thinking rather than mechanical passing of examinations, establishment of rural universities, introduction of moral education and special attention to women education were some of its salient recommendations. It said, “There cannot be an educated people without educated women. If general education had to be limited to men or to women, that opportunity should be given to women, for then it would most surely be passed on to the next generation”.

Recommendations of University Education Commission (1948) on women’s education

- that the ordinary amenities and decencies of life should be provided for women in colleges originally planned for men, but to which women are being admitted in increasing numbers;
- that there should be no curtailment in educational opportunities for women, but rather a great increase;
- that there should be intelligent educational guidance, by qualified men and women, to help women to get a clearer view of their real educational interests, to the end that they shall not try to imitate men, but shall desire as good education as women as men get as men. Women's and men's education should have many elements in common, but should not in general be identical in all respects, as is usually the case today;
- that women students in general should be helped to see their normal places in a normal society, both as citizens and as women and to prepare for it, and college programmes should be so designed that it will be possible for them to do so ;
- that through educational counsel and by example the prevailing prejudice against study of home economics and home management should be overcome;
- that standards of courtesy and social responsibility should be emphasized on the part of men in mixed colleges ;
- that where new colleges are established to serve both men and women students, they should be truly co-educational institutions, with as much thought and consideration given to the life needs of women as to those of men.

Except as such colleges come into existence there are no valid criteria for comparing segregated education with coeducation;

- that women teachers should be paid the same salaries as men teachers for equal work.

1.4.2.2 The Secondary Education Commission 1952

This commission was appointed under the Chairmanship of Dr. A. Lakshmanswamy Mudaliar to mainly offer suggestions on Secondary Education and thus no specific comment is observed on women education. This Commission offered a numbers of suggestions to adjust secondary education with the new goals and needs of free India. The aim was now to train the Indian youth for intermediate leadership and for democratic citizenship. Secondary education was to be a terminal stage for a large majority of the nation's youth, who would take up their places in society after their school education and provide leadership to the general masses. The Commission was equally concerned with qualitative improvement of the schools. To develop individual talent, curricular offerings were extended and diversified. To achieve the new aims of education, changes in methods of teaching were suggested. New trends in examination, guidance and extracurricular work were brought into the school programmes. Multipurpose secondary school was a new concept recommended by the Commission. Inclusion of craft, social studies and general science in the curriculum was aimed at orienting students towards an industrial and science-centred democratic life.

1.4.2.3 The National Committee on Women's Education 1958

This commission was appointed under the Chairmanship of Dr. Durgabai Deshmukh to go into the various aspects of the questions relating to the nature of education for girls at the elementary, secondary and adult stages and to examine whether the present system was helping them to lead a happier and more useful life". The Committee, in its report published in 1959, recommended that the highest priority should be given to establishing a parity between the education of boys and girls and a bold and determined effort should be made by the Centre and the States to face the difficulties and magnitude of the problem. It recommended co-education up to the middle school stage but separate institutions for girls at the high school stage where more diversified curriculum suited to girls should be introduced. The Committee desired ample

provision for school mothers, creches, training of women teachers and employment facilities for adult women. It also desired that suitable atmosphere should be created for greater enrolment girls, for greater efforts by voluntary organisations, more provision for scholarships for girls at all stages and particularly at university stage. Some of the important recommendations of the Committee are below:

- The education of women should be regarded as a major and special problem in education for a good many years to come, and that a bold and determinate effort should be made to face its difficulties.
- Steps should be taken to constitute as early as possible a National Council for the Education of Girls and Women.
- A separate unit for Women's Education, under a Educational Adviser, should be set up at the Centre.
- In each State, a woman should be appointed as Joint Director and placed in charge of education of girls.
- Lady teachers should be appointed in all schools where there are no women.
- There should be identical curricula for boys and girls at the primary stage. At the secondary stage, there is need for differentiation of the courses.
- Vocational training courses with 'Primary' as basic qualification may be conducted in school during the day, alongside general education. Courses with 'Middle' and 'Secondary' as basic qualifications may be organised in vocational sections of middle and secondary schools, in multipurpose schools, in separate vocational schools, in apprenticeship classes, in training centres, in workshops and/or in continuation schools.
- Educational facilities for adult women in the form of condensed courses (i) that prepare women for the middle school examination, and (ii) those that prepare them for the high school or higher secondary examination should be provided more extensively in all States; and
- Part-time employment of women teachers should be encouraged as largely as possible in order to enable women to manage their responsibilities at home as well as to do some teaching work.

1.4.2.4 Education Commission 1964-66

In view of the important role of education in the national development and in building up a truly democratic society the Government considered it necessary to survey and examine the entire field of education in order to realize a well balanced, integrated and adequate system of national education capable of making a powerful contribution to all aspects of national life. To achieve these objectives speedily, the Government of India set up an Education Commission in July 1964 under the chairmanship of Dr. D.S. Kothari. The Commission in particular was to advise the Government on the national pattern of education and on the general policies for the development of education at all stages ranging from the primary to post-graduate stage and in all its aspects besides examining a host of educational problems in their social and economic context. The Commission was, however, not to examine legal and medical education.

Following are some of the recommendations of Education Commission, related to free education to children and girls' education:

1. Education should be related to productivity, social, moral and spiritual values be inculcated in youth.
2. Certain steps were suggested towards social and national Integration and to strengthen national consciousness and unity.
3. Every attempt should be made to equalize educational opportunities or at least to reduce some of the most glaring inequalities which existed by stressing upon the following:
 - Provision for free and compulsory education of good quality for all children up to the age of fourteen years as envisaged in Article 45 of the Constitution;
 - Promotion for programmes of adult education aiming not only at liquidation of illiteracy, but also at raising the civic and vocational efficiency and general cultural level of the citizens; and
 - Special encouragement to the education for girls and the backward classes.

- Emphasized on part time and vocational education, scholarships and financial assistance for girls, setting up separate machinery to look after women's education.

1.4.2.5 The National Policies on Education

The policies on education were framed since a radical reconstruction of education system was recommended by various commissions. First NPE emerged in 1968 and then in 1986 a second NPE was framed, since the country felt a need to give direction to age old process of education.

1.4.2.5.1 The National Policy on Education NPE 1968

Framing of a national policy on education marked a significant step in the history of education in post-Independence India. It aimed to promote national progress, a sense of common citizenship and culture, and to strengthen national integration. It laid stress on the need for radical reconstruction of the education system, to improve its quality at all stages, and gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people. It laid down a common scheme of studies for boys and girls. Science and mathematics were incorporated as compulsory subjects and work experience assigned a place of importance.

1.4.2.5.2 The National Policy on Education 1986 & Program of Action 1992

It laid special emphasis on universalisation of elementary education and on women education apart from other spheres of education.

The basic objectives of the National Policy of Education (NPE) of 1986 and Programme of Action (POA) of 1992 emphasized that education must play a positive and interventionist role in correcting social and regional imbalance, empowering women, and in securing rightful place for the disadvantaged and the minorities. Government should take a strong determination and commitment to provide education for all, the priority areas being free and compulsory education, covering children with special needs, eradication of illiteracy, education for women's equality and special focus on the education of Scheduled caste, Scheduled tribes and Minorities. Regarding women education, the NPE and POA laid stress on the problems of

universalization of elementary education as, in essence, the problem of the girl child and on the increasing participation of girls at all stages of education, particularly in streams like sciences, vocational, technical and commerce education. The POA also stressed the need for reorienting the education system to promote the women's equality in education. It advocated the need for institutional mechanism to ensure that gender sensitivity be reflected in the implementation of all national programmes. The national education system should play a positive role in the empowerment of women and contribute towards the development of new values through redesigned curricula and text books with women's studies being promoted as part of the various courses. Followings were the main strategies suggested by the NPE and POA to promote women education:

- To gear the entire education system to plan a positive interventionist role for empowerment of women,
- To promote women's studies as a part of various courses and to encourage the educational institutions to take up active programme to further women's development.
- To create dynamic managerial structure to cope with the targets envisaged.

1.4.2.6 The National Commission for Women 1992

In January 1992, the National Commission for Women (NCW) was set up as a statutory body under the National Commission for Women Act, 1990 to review the constitutional and legal safeguards for women; recommend remedial legislative measures, facilitate redressal of grievances and advise the Government on all policy matters affecting women. It organises promotional activities to mobilise women and get information about their status and recommend paradigm shift in the empowerment of women. The complaints received by centers set up by NCW, were mostly related to domestic violence, harassment, dowry, torture, desertion, bigamy, rape, refusal to register FIR, cruelty by husband, deprivation, gender discrimination and sexual harassment at work place. The complaints were analysed to understand the gaps in the routine functioning of government in tackling violence against women and to suggest correctional measures. The complaints are also used as case studies for sensitization programmes for the police, judiciary, prosecutors, forensic scientists, defence lawyers

and other administrative functionaries. The NCW also constitutes Expert Committees for dealing with such special issues as may be taken up by the Commission from time to time. Some important issues taken up by the NCW include sexual harassment at workplace, women in detention, anti-arrack (anti alcohol) movement, issues concerning prostitution and political and technological empowerment of women in agriculture. The Commission interacts and networks with NGOs and the State Commissions for ensuring gender equality and empowerment of women. The Commission also interacts with the media, social activists and academics to suggest ways of ensuring due representation of women in all spheres.

1.4.2.7 National Policy for the Empowerment of Women 2001

Within the framework of a democratic polity, our laws, development policies, plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards there has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The seventy third and seventy fourth Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels.

Gender disparity manifests itself in various forms, the most obvious being the trend of continuously declining female ratio in the population in the last few decades. Social stereotyping and violence at the domestic and societal levels are some of the other manifestations. Discrimination against girl children, adolescent girls and women persists in parts of the country. The underlying causes of gender inequality are related to social and economic structure, which is based on informal and formal norms, and practices. Consequently, the access of women particularly those belonging to weaker sections including Scheduled Castes/Scheduled Tribes/ Other backward Classes and minorities, majority of whom are in the rural areas and in the informal, unorganized sector – to education, health and productive resources, among others, is inadequate. Therefore, they remain largely marginalized, poor and socially excluded.

The goal of this policy is to bring about the advancement, development and empowerment of women. The policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the objectives of this policy include:

- Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential
- The *de-jure* and *de-facto* enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres – political, economic, social, cultural and civil
- Equal access to participation and decision making of women in social, political and economic life of the nation
- Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.
- Strengthening legal systems aimed at elimination of all forms of discrimination against women
- Changing societal attitudes and community practices by active participation and involvement of both men and women.
- Mainstreaming a gender perspective in the development process.
- Elimination of discrimination of all forms of violence against women and the girl child
- Building and strengthening partnerships with civil society, particularly women's organizations.

1.4.2.8 The National Knowledge Commission 2007

The National Knowledge Commission was a high-level advisory body to the Prime Minister of India, with the objective of transforming India into a knowledge society. The National Knowledge Commission deliberations have focused on five key areas of the knowledge paradigm – access to knowledge, knowledge concepts, knowledge creation, knowledge application and development of better knowledge services. Though the focus of this commission was on creating a knowledge society, still it talks about inclusion and states that, no student be denied the opportunity to

participate in higher education due to economic constraint or due to his/her historical under privileged background.

The Indian universities have been seriously trying to follow and adapt the recommendation of these committees and commissions. The universities are making sincere efforts in the direction of providing facilities and necessary provisions to the women students. The Maharaja Sayajirao University of Baroda, Vadodara is one of such universities where women students receive several benefits. Usually, more than fifty percent of its students are women.

1.5 The Maharaja Sayajirao University of Baroda, Vadodara

The Maharaja Sayajirao University of Baroda is one of the premier universities of India, established in 1949. Earlier it was called as “Baroda College”. As was the vision of His Highness Sir Sayajirao Gaekwad that ‘the progress of a nation requires that its people should be educated’, the mission of the university to impart quality education to all section of the society on equitable basis and to disseminate knowledge with emphasis on research and extension activities. The goal of the university is to be a world class institute of higher education, involved in the creation of knowledge based society and extending research outcomes for an overall development of the nation. Shrimant Maharaja Sayajirao Gaekwad III believed in offering equal opportunities to all and did not discriminate on basis of caste, creed or gender. According to MSU Annual Report (2012-13), Maharaja Sayajirao Gaekwad once said, “Education is one part of the temple of knowledge and it should be available for all without restriction of caste and creed. When this has been done intelligently, we may then be able to ascertain the extent of human progress.”

The Maharaja Sayajirao University of Baroda is the oldest state university where English is the medium of instruction. It has thirteen faculties, three constituent colleges, two institutions and eight centres of specialized needs. In the year 2010 - 2011, there were a total of 1113 teaching and 1155 supporting staff members.

The university is a unitary residential university where undergraduate and post graduate courses are offered. Students can also take Ph.D., Diploma and Certificate course. It caters to the educational needs of more than 38,000 students through a

variety of courses in different disciplines. In the year 2012-2013, the university had 38048 students: 17907 male students and 20141 female students.

Various courses offered by different faculties, colleges and institutions of The MSU are:

1. **Faculty of Arts:** Bachelor of Arts, Master of Arts, Bachelor of Library & Information Science, Master of Library & Information Science, Ph.D., Diploma and certificate courses in German, Russian, French, Arabic, French, and P.G Diploma in Corporate Finance
2. **Faculty of Science:** Bachelor of Science, Master of Science, Ph.D., Post Graduate Diploma in Applied Biochemistry, Genetics, Petro Geology, Biostatistics, and Disaster Management, Environmental Science, and Bachelor of Computer Application, Integrated M.Sc in Cell and Molecular Biology, Master of Science - Software Technologies.
3. **Faculty of Commerce:** Bachelor of Commerce, Master of Commerce, Ph.D., Bachelor of Business Administration, Post Graduate Diploma in Banking, Business Administration, Marketing Management, Accounting & Finance Management, and Applied Economics
4. **Faculty of Technology and Engineering:** Bachelor of Engineering, Master of Engineering, Bachelor of Pharmacy, Master of Pharmacy, Ph.D., Master of Science (Applied Mathematics, Physics, Chemistry, Bioinformatics), Master of Computer Application, Post Graduate Diploma in Computer Application and Bachelor of Architectures. New course in 2014 - Masters of Urban and Regional Planning
5. **Faculty of Law:** Bachelor of Law and Master of Law, Ph.D. Post Graduate Diploma & Certificate courses in Taxation Laws & Labour Laws.
6. **Faculty of Medicine:** Bachelor of Medicine and Bachelor of Surgery, Doctor of Medicine, Master of Surgery, Master of Science (Medicine), Bachelor of Physiotherapy, Bachelor of Science (Nursing) Diploma in Anaesthesiology, Child Health, Ophthalmology, Gynaecology, Chest Disease, Medical Radiology, and Public Health.

7. **Faculty of Education and Psychology:** Bachelor of Education, Master of Education, Ph.D., Master of Educational Management, Post Graduate Diploma in Guidance and Counselling, Educational Management, Clinical & Community Psychology, Human Resource Management, Clinical & Applied Hypnosis.
8. **Faculty of Family and Community Sciences:** Bachelor of Family and Community Sciences, Master of Family and Community Sciences, Ph.D., Diploma in Early Childhood Care Education, Development Management. Diploma & Certificate courses in Fashion Technology, Courses in Hotel Management and Catering.
9. **Faculty of Fine Arts:** Bachelor of Arts, Master of Arts, Ph.D., Diploma in Visual Arts, Museology & Fine Arts. Bachelors' and Masters' in Design and Bridge courses
10. **Faculty of Performing Arts:** Bachelor of Performing Arts, Master of Performing Arts, Ph.D. and Diploma in Performing Arts.
11. **Faculty of Social Works:** Bachelors' in Social Works, Master of Social Work, Ph.D., Master of Human Resource Management, Diploma in Industrial Relations and Personnel Management, Social Development and Organisation Management and Human Resource Management, Diploma in Criminology and Correctional Administration, Diploma in Health Management Intervention.
12. **Faculty of Journalism and Communication:** Master of Communication Sciences.
13. **Faculty of Management Studies:** Master of Business Administration, Ph.D.
14. **Polytechnic:** Diploma courses in engineering.
15. **Baroda Sanskrit Mahavidhyalaya:** Degree course (Shahtri), Post Graduate degree course (Acharya), Ph.D., Certificate and Diploma course.
16. **Shri M.K Amin Arts and Science College and College of Commerce, Padra:** Bachelor of Commerce, Bachelor of Arts.

17. **Oriental Institute:** Master of Philosophy, Ph.D.
18. **Maharaja Ranjit Sinh Gaekwad Institute of Design:** Offers design courses at Graduate and Post Graduate levels.
19. **Institute of Hotel Management and Catering Technology:** PG diploma programs and evening certificate courses.
20. **Institute of Fashion Technology:** Offers PG diploma in Fashion Retailing and Merchandising and degree programmes in i) Textiles and Apparel Design, ii) Garment Technology & iii) Fashion Communication.

MSU is one of rare Universities in the world, where there is an amalgamation of the school with higher education. The pre nursery school ‘Chetan Balwadi’ affiliated to the Faculty of Family and Community Sciences (Faculty of Home Science) and the ‘Experimental School’ associated with the Faculty of Education and Psychology.

Students of The Maharaja Sayajirao University of Baroda apart from getting world class teaching, international scholarship, educational visits, good infra structure, subsidized fees, also have access to the several facilities from playground to free legal advice cell. Some of the amenities available to the students and staff are:

- International Exchange programmes for students, teachers and administrators.
- Marg Counselling Centre-Curative, preventive and psychological care.
- Free Legal advice (Faculty of Law)
- Women’s Grievance and Counselling Cell
- Nutrition Counselling Cell (Faculty of Family and Community Sciences)
- Career Counselling and placement cell
- Financial Assistance to under privileged students
- The Astronomical Observatory at Faculty of Science, Department of Physics.
- Gym with modern equipments at Faculty of Science.
- Wi-Fi facilities at selected faculties.
- Access to Asia’s largest Library-Smt. Hansa Mehta Library.

- Security services with CCTVs facilities at selected faculties.
- Several evening courses including foreign languages courses at Bhasha Sahitya Bhavan.
- Gym, Swimming pool, Badminton courts, Table tennis court, walking track, Athletic track and huge playground at university pavilion
- Cricket ground in the campus, near DN Hall.
- Nine hostels for boys and four hostels for girls.
- Health care facilities at Health Centre, Fatehgunj.
- Regular exhibitions, skits, dramas, musical programmes and cultural activities by various faculties of the university.

1.6 Status of women in The Maharaja Sayajirao University of Baroda

The Maharaja Sayajirao University of Baroda has always supported various initiatives and plans put forward by Government, UGC (University Grants Commission) or DST (Department of Science and Technology), to facilitate education of all students and in particular the women students. Under the guidelines of the UGC, the university has set up an “Equal opportunity Cell” that looks upon operationalisation of all schemes related to SC, ST, minorities, economic weaker section and women students.

The MSU has also set up a Women’s Studies Research Centre (WSRC) at the faculty of Family and Community Sciences. WSRC contributes significantly to expansion of women’s studies teaching, research and field action.

The MSU also runs a committee called “Women Grievance Redressal and Counselling cell” (WGRC Cell). It is functional under the guidelines of The Supreme Court of India with the following objectives: 1. To deal with cases & complaints of sexual harassment and any other type of harassment of female students, teaching & non teaching women staff. 2. To process the individual complaints and take suitable action in manner & mode as per University Act. 3. To provide assistance to the faculty, college & institute for taking preventive steps in matter of gender discrimination and sexual harassment.

To encourage women in higher education, UGC, DST and The Maharaja Sayajirao University of Baroda, has put forward many schemes & policies, apart from the regular merit scholarships. Some of them are:

- **Post Doctoral Fellowship for Women i.e. Part Time Research Associate ship:** Its objective is to provide an opportunity to the unemployed women with Ph.D. degrees, and with an aptitude for research but unable to pursue research work on a regular basis due to personal or domestic circumstances.
- **Post Graduate Indira Gandhi Scholarship for Single Girl Child.** Its objective is to support post graduate education of single girl child in non professional courses and to recognize the value of observance of small family norms.
- **Women Scientist Scheme,** with an objective to encourage women students to perform post doctoral research in the fields of Science and Technology. Under this scheme fellowship is awarded to eligible women students.
- **Capacity Building for Women Managers in Higher Education.** Its objectives are : i) to develop a perspective plan and strategy for reducing the gender gap in the higher education system, ii) to offer various training programmes at different levels to women for stimulating them to aspire to become administrators iii) to develop relevant training materials for various programmes in print and electronic media iv) to support gender positive initiatives such as gender equality cell and developing gender sensitivity index, etc. and v) to increase and support development on linkages among women managers in higher education through networking etc.
- **Extension of Existing Women Hostels, and Creation of new Green hostels.** With a view to provide hostels and other infrastructural facilities in the college to achieve the goal of enhancing the status of women, the commission has introduced a special scheme for the construction of women's hostel. The colleges can receive grant of 100 lakh if they are found eligible under section 12(B) of the UGC Act.

- **Providing Basic Facilities for Women Students in Study Campus.** It aims to provide basic requirements in the campus for women students like toilets, wash rooms, common rooms.

Being such a vast teaching and residential university, having complete freedom in all academic matters, offering variety of courses according to the ‘need of the hour’, attracting foreign students and delegates, performing international student exchange programmes, inviting eminent speakers, conducting national and international seminars, workshops, symposiums, and several sports and cultural activities, where women students constitute fifty percent of the total enrolment makes The Maharaja Sayajirao University of Baroda, unique in itself.

Table 1.4
Percentage of male and female students in different faculties of
The Maharaja Sayajirao University of Baroda. 2000 & 2012

Sr. No.	Faculties	2000-2001		2012-13	
		Male	Female	Male	Female
1.	Arts	39.34	60.66	39.24	60.76
2.	Science	46.45	53.55	40.79	59.21
3.	Education and Psychology	54.44	45.56	19.23	80.77
4.	Commerce	50.20	49.80	41.90	58.10
5.	Medicine	70.82	29.18	60.00	40.00
6.	Technology and Engineering	74.00	26.00	71.35	28.65
7.	Law	65.85	34.15	59.71	40.29
8.	Fine Arts	53.64	46.36	52.44	47.56
9.	Family and Community Sciences	00.27	99.73	00.83	99.17
10.	Social Works	44.56	55.44	38.13	61.87
11.	Performing Arts	60.67	39.33	56.67	43.33
12.	Management Studies	88.38	11.62	70.83	29.17
13.	Journalism and Communication	40.55	59.45	16.28	83.72

Source: MSU Annual report 2012-13

The figures in table 1.4 show the rise in enrolment of women students in The Maharaja Sayajirao University of Baroda in last twelve years in almost all the faculties. The maximum rise (thirty five percent) is recorded in Faculty of Education and Psychology, and minimum change is noticed in Faculty of Arts (0.01 percent) in the last twelve years. Arts, teaching, nursing and medicine had been always a favorable choice of subjects for women students and technical subjects are preferred less, which is reflected in the above table when the rise in percentage of women students is seen. In the Faculty of Engineering & Technology, there are 71.3 percent male students enrolled compared to 28.6 percent women students, with a rise of only 2.65 percent women students in the past twelve years. Women students have shown their preference in subjects like Management (eighty three percent women students), Law (forty percent women students), and Journalism (83.7 percent women students indicating a rise of 24.2 percent in the last twelve years).

As per the figures in table 1.5, the number of female students enrolled is higher than number of male students. It is calculated by considering all the faculties, institutions and special centers of The Maharaja Sayajirao University of Baroda,

Table 1.5
Number of students enrolled in
The Maharaja Sayajirao University of Baroda 2008 to 2013

	2008-09	2009-10	2010-11	2011-12	2012-13
Female	18169	18619	18839	19859	20141
Male	17466	18079	17525	17670	17907
Total	35635	36698	36364	37529	38048

Source: MSU Annual report 2012-13

According to The Commission on Higher Education for Women (1979), for women, college education is necessary for character formation, creative self expression and personality development”. To contribute towards India’s social, economical, political and all round development, women should be encouraged to take up higher education. Higher education will not only provide a means for her to be economically independent but also provide a platform to understand and participate in political, social and national issues. This will be the key to changing India from ‘a developing

country' to a 'developed country.' Just the entry of women in higher education will not suffice, but it is important to know, understand and appreciate her success and let her participate in all spheres of work, education, social and political matters in equal footing. At the same time it is even more important to recognize, empathizes and try to solve the problems that cause failure in completing higher education.

1.7 Problems faced by Indian women students

1.7.1 Meaning and types of problems

According to Ahuja (1977), "A problem is a situation confronting a group or a section of society which inflicts injurious consequences that can be handled only collectively." Problems are obstacles that an individual face at a particular time, it prevents one to perform one's activities uninterrupted, it does not allow one to get the due results. Problems are at times burden or complicated questions for the individual which causes trouble for one to complete one's task. Problems differ from person to person, from time to time & from society to society.

Problem can be an individual problem (Health issue, not able to score well in a subject), Family problem (undue attention to male child, family ethics), social problem (poverty, unemployment, drug abuse) or a national problem (Political power games, scams, judicial decisions, army control etc). According to Ahuja (1977) an individual problem may get modified into a social problem for e.g. if an individual wants a job and has to compete with others for getting it, then it is merely a individual problem, but on the other hand if thirty five million educated youth are unemployed in villages and cities of a country, then it is a social problem.

Nature of the problem also changes along with passage of time within the same society. What was considered as a problem few decades ago may become routine today or vice versa. For e.g. Women wearing western clothes in college campus in India during 1950s or 60s was an "issue" but today it is normally accepted. According to Singh (1981), teachers during 1950s & 60s gathered high regards and were respected as gurus and masters, but today the scene has changed drastically. Similarly another example can be sited of students unrest, which is a regular phenomenon in present times but such a problem rarely existed in yesteryears.

1.7.2 Causes of neglect of women participation in higher education

Problems of women students are specific and common both. They need to be highlighted and attended. This was the most neglected area and was over looked mainly because of following factors:

- An attitude of unconcern: People in society, teachers and administrators remain indifferent to problem faced by women students. Either they do not find time to be interested in what affect the women students or they don't want to do so.
- Believe in luck factor: Many people do not consider women's problem to be a "problem" at all. Either they have not faced any such problem or they have never been informed about an issue. They remain unaffected. They consider it as a luck or destiny or misfortune and do not believe in trying to find a solution. E.g. Distance between house and college or women student unable to clear a particular exam or get admission in a particular course, is all because of her ill luck, according to them.
- Absence of expert knowledge: Some people though deeply concern about the problem do not know whom to approach, how to present the problem & what are the possible solutions. They have certain fallacies about "problem". They believe that "problem" itself is a negative feeling. It will be aggravated if talked in public. Instead healthy discussions may evoke good solutions. The feeling that unravelling facts (mere collecting facts data and figures) will solve problem is also wrong. Data needs to be properly interpreted and analyzed, and be reached to the proper authoritarian bodies.
- Woman herself: Women restrict herself from coming and sharing out with the society about her problems. Her presentation about problems is not effective and many times it is without strong proof. Her support and her approach is not appealing. She does not protest on large scale regularly, sporadic incidence of her expressions does not create awareness and the necessary changes. Also women from different walks of life do not come on some platform to share their issues & threats.

1.7.3 Problems of Indian women students

Most of the Indian women have faced discrimination and neglect since decades. Due to low participation in education, women have been facing several problems which can be classified as social, economical, political, legal and educational. Some of the problems related to education are: location of the school or university, high fees, dress code, influence of west, job opportunities, family acceptance of job, mandatory marriage, family life, work life balance, psychological problems and societal values & beliefs.

According to Rao (2005), there are many complications and difficulties which a modern women face, of these the most prominent seems to be acquisition of a synthesis between India's traditional past and the inevitable impact of the west.

According to Desai (1988), in the first year of college, the girl students often suffer a traumatic experience. The supportive family like atmosphere of the school is constantly felt missing. She has to adjust to the alien like atmosphere of the college. After graduation when the women students do not get a respectable job, it leads to frustration and refraining from education. Family acceptance for a job comes with conditions. Entry into employment is determined by, whether the job has social prestige, whether it is below that of husbands', whether it requires mixing with men, and whether it coincides with children's need.

According to Karvat (2012), Choudhary (2011) and Desai (1988), there is no clear articulation of goals for women's education. In a society where marriage is obligatory, she is supposed to continue her education till she gets married. Colleges and universities provide respectable waiting places for girls who wished to get married or want to go abroad. Such 'stop-gap' arrangement devalues the education. Linking education with financial benefits is also a type of devaluing the education.

According to Vyas (2012), Aswathappa (2009), Desai (1988) and Kaur (1979), Women students face dichotomy. In times of crisis in a family, brothers' education will be preferred over the sister's. When encouragement is given to girls to study certain subjects like Home Science / Arts and discouragement to take up technical subjects or to play foot ball etc., then such examples exhibits dichotomy. It is observed in employment too, educated women is taken advantage of, by employers

who considers women as secondary earners, care takers and not decision makers and only temporary in job market. Internal conflict and personality problems also exhibits dichotomy. She is not clear as to how/what she 'is' and how/what is she 'perceived'. The psychological problems of girls are generated more because of the conflict between how a girl is expected to behave and what she likes to do. This creates identity crisis, stress level, fear of insecurity and dry behaviour.

According to Desai (1988), an important issue in the case of women's education is the kind of image of an educated women being projected through media. On one hand, the educated women are portrayed as arrogant, defiant, more social, articulate, boyish, and unable to manage marital relationships. For poorer people, education at times appears to be alienating girl children from their required responsibility. On the other hand, there are a few instances when the educated women are depicted as understanding, efficient, progressive and role models.

According to Parikh & Shah (1992), Karvat (2012) and Choudhary (2011), problem arises among women students & professionals when they attempt to borrow new role models from the west. These borrowed models are very often not acceptable in family, educational institutions or in their work settings. They constantly create conflicting situation to assert themselves. Also women managers find it difficult to maintain work life balance. Highly carrier oriented women remains single or avoid family relations- this leads to disintegration of families, women managers also have to face harassment from boss, non-co operation from colleagues and biased men folk working under them. This socio-culture barrier develops role conflict amongst them.

According to Pal (2011), Vyas (2012), Bharati (2012) and Janardhanan (2012), many factors that come as obstacles in education of Indian women students are transport, distance of educational institute from their homes, sexual harassment, physical and personal violence, unnecessary attention by male teachers, writing graffiti on walls, rise in insecurity, medium of instruction, early marriage, non availability of course that can fetch her part time job, house hold chores, internal conflicts regarding moral & ethics, lack of computer training, restrictions on the number of hours they spend on internet, their dress code, and restrictions to move out of their hostels after eleven pm. When a women student takes a break from education due to family or personal reasons, there are no courses or facilities to update her knowledge.

According to Shukla (2012), though women are good at diverse management/crisis management, interactive leadership, loyalty and commitment toward duties, they still face challenges at the work place where she is considered as a care taker & not decision-maker. She also has to overcome the issues arising out of socio-cultural dilemma, limited mobility & emotional bonding.

According to Kaur (1979), certain college girls face problems like non-serious attitude towards examination, poor educational background, poor social performance, a higher failure rate, low level of intelligence, frustration, conflict among id, ego and super-ego, high degree of emotionality, lack of significance of formal education to life, lack of supervision at home also accelerated their problems and played a significant role in making them truants (absentee).

According to Baker (1973), parents placed restrictions on mixing with boys. This was found to a source of conflict. Other source of conflict was opposing views of parents regarding clothing, fashion, pocket money. Western literature & films were found to be have a deep influence on the value systems of women students, that was in contrast with their Indian value system.

There are several problems of women students, which need to be understood, resolved and carefully tackled.

1.7.4 Categories of problems of women students

Agrawal (2007) classified problems and issues of education in two levels: national level and state level. He further classified the reasons that create problems for students into three troublesome areas viz Sociological reasons, financial reasons and Educational reasons. Pattison and Patel (1966) classified the problems of adolescent girls into five areas viz: moral, religion, future, money and personality. Krishnan (1977) studied problems of women students in relation to their intelligence and achievement. Santwani (1996) classified problems of professional women into Socio-cultural problems and Psychological problems. Singh (1981) categorized 'administrative problems related to student' into areas like enrolment, hostel and discipline. Sahastrabuddhe (1995) stated that problems of students can be grouped into different areas like educational, social, economical, and psychological. Conceptualizing from these studies, the investigator has broadly categorized areas that

may cause Academic and Non academic problems to women students in higher education.

1.7.4.1 Academic problems of women students

Academic problems include areas that are related to the education system and that which may serve as a cause to create problem to women students like curriculum, medium of instruction, teaching learning process, teacher learner relationship, campus, infrastructure facilities (library, computer rooms, wash rooms, canteen etc), examination & evaluation, access & entry, extracurricular, sports, study tours, camps, practical experience, placement & job.

1.7.4.2 Non-academic problems of women students

Non academic problems include areas that are not related to the education system but which may affect the education of the women students. These areas are related to the family, society, financial and moral support from the family, distance between house & campus, place of stay (Hostel /home), parents & peer pressure, early or late marriage, health & nutrition, value & ethics, clothes & fashion, interaction & relations with class mates & friends, safety & security, use of latest technology, influence of western world, mass media, internet, TV, movies, psychological issues (Emotional problems, adjustment problems, fear of failure, and fear of rejection by friends, family and society).

1.8 Rationale

The study of women's education in India, enrolment status, problems highlighted, and the inequalities identified, needs immediate attention. Though the literacy rate and enrolment ratio of women students have gone up, post independence, yet the status of women need to be uplifted and improved. From 8.86 percent Female literacy rate have risen to sixty five percent (Table 1.1). Not only just being literate, Indian women have also enrolled in higher education, being encouraged by family, society and the government. According to UGC report (2009), at the time of independence, only two percent women of the total population were enrolled in higher education which has risen to 10.57 percent by the year 2009-10.

According to Sobti (2010), Higher education despite its multi dimensional & multifold expansion, still faces the problem related to: access to education, its quality,

its management, cost of higher education, commodification of education. (shift from education as a social good to marketable commodity is against Indian culture & the sufferer being poor, disadvantaged people, including women), global competitiveness (issue is how to raise the quality & standard of Indian education to make it globally competitive & locally relevant), concerns of weaker institutions, and developmental disparities.

According to Takwale (2003), many colleges & universities were started in India to remove regional imbalances & for supporting education for weaker & disadvantaged classes, particularly for women. To overcome the developmental disparities, it was essential to bring all the deprived disadvantaged section of the society to the main stream education for which legal & social support system had to be created. Thus right from constitutional provision (1950) to National Knowledge Commission NKC (2005-2007), all the committees and commissions have emphasized on equality of educational opportunities and stressed on women education. National Commission for Women (1992), have identified that Women Students in higher education face several issues and problems but related authentic research work are very few. Thus in its mandate, it has included that i) promotional and educational research be conducted so as to suggest ways of ensuring due representation of women in all spheres and identify factors responsible for impeding their advancement, ii) Stake holders should participate and advice on planning process of socio-economic development of women, iii) the commission should make periodical report to the Government on any matter pertaining to women and in particular various difficulties under which women toil. Its 'Research and Studies Cell' calls for special studies or investigation into specific problems or situations faced by women in different arena.

According to Takwale (2003), "To make India a knowledge super power, there has to be a right system of education for all, that may enable the common people to develop their competencies and capabilities to the highest level and thus make them confident to participate in developments taking place all over." India can achieve this target only when issues and problems of women students are understood and attempts made to solve them.

Vadodara is one of the most developed cities of Gujarat, considered as cultural capital and educational hub. The most prestigious part of Vadodara is the six decade old

world renowned University: The Maharaja Sayajirao University of Baroda. According to its Annual Report (2010-11), during 2009-10, out of total students enrolled in graduate & post graduate courses, girls amount to 54.87 percent. According to Census of India, Gujarat series (2012), out of total women population in Vadodara District, only 6.89 percent women opt for higher education. Here stands the gender disparity.

The Maharaja Sayajirao University of Baroda, has implemented number of measures to encourage women education, the most appreciated one being ‘Tuition Fee Exemption Policy’. The University is always keen and enthusiastic in extending the benefits of various scholarships, free ships, schemes and policies in favour of Women Students. It has several Women Hostels, some within the university campus itself. Project of constructing enough number of washrooms & toilets for women students and staff is also on way. It has conceptualized the idea of green hostels for women students, which will soon be made a reality. University is proud to own, one of the largest library in India Smt. Hansa Mehta Library, where separate reading rooms for women students and exhaustive books/literature are available. University also has a Health centre to provide medical aid to students and staff. Sports and NCC facilities are available at huge pavilion ground of Physical Education Department. It is also making efforts to make the campus, techno savvy (‘Wi-Fi’ campus). The teaching staff is highly qualified and eminent to cater to the needs of curriculum. Surrounded by such facilities of educational environment, students feel proud to be a part of it. But when the university has to achieve its goal of ‘World class institute of Higher Education ‘ and when it has to present itself as a role model in national and international scenario, its beneficiaries are to be taken care of. Where women students constitute half of the total population, their contribution has an equal weightage, their needs and problems are common and specific both. Their problems should to be identified, understood and solved.

The investigator being a student of this University noticed some of the problems faced by women students, like total lack of rest rooms/sick rooms, untidy and very few wash rooms, undesirable interference of politically motivated outsiders, lack of security in the campus, certain deserted areas in the campus are not safe to be used even during day time, late declaration of examination results, and hostelites have their problems timings, food and difficulty in getting admission (lack of rooms/ few girls are made to adjust the lobby or in common rooms till the seniors vacate the

rooms). This is just the tip of the ice berg and thus the investigator attempts to get a clearer, wider and a detailed picture of problems faced by Women Students of different faculties. The study may also help the women students to understand the problems of other students, in perspective of their own problems. The investigator seeks an inquiry into the steps and measures undertaken to decrease the number of issues and problems. The main purpose of the present investigation is to study about the problems of Women students in higher education and the efforts taken to reduce them.

1.9 Specification of the problem

1.9.1 Statement of the problem

Problems Faced by Women Students of The Maharaja Sayajirao University of Baroda, Vadodara

1.9.2 Objectives of the study

1. To study the academic and non academic problems of the Women Students of The Maharaja Sayajirao University of Baroda, Vadodara .
2. To study the kinds of problems of Women students brought to the notice of the authorities and the types of measures taken to overcome them.

1.9.3 Explanation of the terms

1.9.3.1 Academic problems

Problems related to one or more than one of the following areas- medium of instruction, teaching learning process, influence of friends and society on education, campus & infrastructure facilities, access & entry, placement & job.

1.9.3.2 Non academic problems

Problems related to one or more than one of the following areas- influence of male members, extracurricular & sports activities, campus facilities and place of stay (hostel or home).

1.9.3.3 Authorities

Since the study is related to students of the university, ‘Deans of Faculties’ and ‘Deans of Students’ are considered as authorities in the present study.

1.10 Delimitation of the study

The present study is delimited to Bachelors’ and Masters’ courses of the academic year 2013-2014 offered by thirteen faculties of The Maharaja Sayajirao University of Baroda, Vadodara.

The investigator collected some of the available related literature and a critical review and appraisal of these related studies is presented in the following chapter.