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A Special Issue on 'Making Higher Education Truly Inclusive: Challenges and Prospects'

Centre for Social Research & Development, Pune

A Special Issue on

Making Higher Education Truly Inclusive: Challenges and Prospects

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Editorial

*We are happy to present this Special Issue on **Making Higher Education Truly Inclusive: Challenges and Prospects** to the academicians, researchers and Policy makers. The papers in this Special Issue of the Journal have been chosen from the papers submitted by the authors for the National Conference on "Making Higher Education Truly Inclusive: Challenges and Prospects" organized by the Department of Social Work, Rani Channamma University, Belagavi, Karnataka in association with Karnataka State Higher Education Council, Bengaluru on 28 February 2018. The selection of the papers has been done through a peer review process.*

Jagdish Jadhav and Suman Rana analyzes the egalitarian and inclusive education in the state of Rajasthan using All India Survey on Higher Education (2016-17) with reference to access, equity and quality. Vishal G. Jadhav observes that the inevitable incongruence occurs because the State lacks the vocabulary and imagination to address and comprehend issues related to the heterogeneous sociability and the infinite permutations that are generated through the interplay between them in the everyday social. Rameez Manzoor and Channaveer R.M reveals that higher education increases the opportunities for employment and skill development, thus empowers persons with disabilities to be self dependent. In India, Government has taken number of constructive steps for the inclusive education of persons with disabilities in higher education.

Gangadhar B. Sonar argues that learning to practice and practicing to learn is a continuous process in which both students and educators are stakeholders. Participatory pedagogy is gaining its significance only in the recent times in social work education. A.N.Panda discusses the education scenario in the state of Orissa, especially the situation related to women and the need of education in training the rural women leaders. Kumudini Achchi advocates the need for offering extended social work education has emerged as a remedial bridge to fulfill the gap. Specialized training for the faculty members and a well-planned curriculum has to be framed accordingly.

Devata D. Gasti analyses the importance of education for dalit women and the issues and challenges they encounter in pursuing higher education in order to reach the positions of decision-making. Sumanth S. Hiremath advocates use of

Information and Communication Technologies (ICTs) to achieve inclusive higher education for People with Disabilities (PWDs) in education sector. Laveena Reshma D'Sa examined the attitude of Pre-service teachers towards higher education of women and utilized descriptive survey method which involved a sample of 50 pre-service teachers. Vishwanath A. Khot attempts to find out the problems that the rural population is suffering in regard to education and suggest possible remedies to overcome those barriers.

Bankapur V.M. elaborates significance of digital library as basic needs for human beings in which everyone will be able to access, use and share information and knowledge. Kiran Kumar P and Usharani B reveal that education brings a reduction in inequalities and functions as a means of improving their status within the family. In order to fight against the socially constructed gender bias, women have to swim against the system that requires more strength. Neeti Roy highlights the challenges and opportunities of higher education in relation to different caste systems present in India like SCs, STs, and Minorities; and its effect on the quality of education. R. N. Mangoli explores the plight of Muslim Community in India and critically analyzes the actual conditions of Indian Muslims in Higher Education in the light of All Indian Surveys on Higher Education in India as well as Sachar Committee report 2006.

B. S. Navi and Mallikarjun M. Maradi aims at demonstrating the current status, growth and issue i.e. both external governance and internal governance with special reference to higher education system in India. Ashok Antony D'Souza and Anitha Merlyn D'Souza attempt to contextualize the discourse on making higher education in India inclusive; identify the constraints/challenges faced by different stakeholders in making it inclusive; and explore the possibilities for making it truly inclusive through civil society initiatives. Dr. B.T.Lawani & Dr. Bharati Patil discusses the institutional growth of higher education for women in India. They focus on the growth of women's universities, colleges for women and the growth of women's enrolment in the higher education.

Dr. Ashok Antony D'Souza   **Dr. B. T. Lawani**
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Guest Editors

How Far Higher Education is Egalitarian and Inclusive in Rajasthan?

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Abstract

Education is considered as an instrument of development and progress. It is also considered as an instrument which is used in most societies of the world to bring social equality or at least to eradicate social inequality among their members. An education system where all categories of students are treated equally is considered as an egalitarian education system. Similarly, Inclusive Education also seeks to cater the requirement of all students particularly those who are vulnerable to marginalization and exclusion. In India, education, especially higher education is considered as an important driver of development. Over the last decades, India has recorded steep growth in the higher education. India is now the largest education system and the second largest in terms of student's number in the world.

While ensuring access to higher education in Rajasthan on one side; it suffers from varied forms of bias: urban-rural, gender, caste, religion, regional participation and so on. Now question arises: How far Higher Education System is Egalitarian and Inclusive in Rajasthan? The purpose of this paper is to analyze Egalitarian and Inclusive Education in the state of Rajasthan. All India Survey on Higher Education (2016-17) to see Egalitarian and Inclusive higher education in Rajasthan using three parameters i.e. Access, Equity and Quality. Result. Analysis of the data showed that the state of Rajasthan is serious falling short of the Egalitarian and Inclusive education parameters of higher education.

Key words: *Higher Education, Egalitarian, Inclusive, Rajasthan*

Introduction

Education is important instrument for human development, national development and progress. Education is fundamental right of every citizen regardless of gender, race, region, culture, caste, religion or linguistic differences. A developed nation is certainly an education nation. It is believed that good education improves economy, political participation and cultural harmony. In 1948-49, Dr. S. Radhakrishna Commission proposed:

"The most important and urgent reform needed in education is to transform it, to endeavor to relate it to the life, needs and aspirations of the people and thereby make it the powerful instrument of social, economic and cultural transformation necessary for the realization of the national goals. For this purpose, education should be developed so as to increase productivity, achieve social and national integration, accelerate the process of modernization and cultivate social, moral and spiritual values" (Ministry of Human Resource Development, 2016, P. 1).

It is also considered as an instrument which is used in most societies of the world to bring social equality or at least to eradicate social inequality among their members. Perhaps, this can be achieved only than when there is no discrimination against people from different class, caste, creed, social and economic status, religion and gender. An education system where all categories of students are treated equally is considered as an egalitarian education system. To achieve egalitarianism we need an education system where every student get equal opportunities in education to further their aspiration irrespective of their background(Amos & Abdukareem, 2012).

Similarly, Inclusive Education – a new approach deals with education of differently able along with normal one under the same roof. It seeks to cater the requirement of all students particularly those who are vulnerable to marginalization and exclusion. It refers to all students with or without disabilitybeing able to further their future through access to education with necessary support systems. To achieve inclusive education we need an education system that meets the need of different students with efficiency. It was first adopted at the World Conference on special needs education and was readdressed at the World Education Form(Kumar & Kumar, 2007). This concept was further supported by the "United Nation's Standard Rules on Equalization of Opportunities for Person with Disability Proclaiming Participation and equality for all" (Kumar & Kumar, 2007, P. 1, 2). In 2008, International Conference on Education in Geneva adopted linking of inclusive education with major educational themes, the democratization of learning opportunities and lifelong learning. Therefore, an inclusive education system does not addresses only the need of discrete categories of students instead responds through the curriculum, pedagogical strategies, physical facilities and appropriate services to different and special need of every student especially those who are vulnerable to marginalization and exclusion (Sharma, 2017).

In India, education, especially higher education is considered as an important driver of development. Over the last decades, India has recorded steep growth in the higher education. India is now the largest education system and the second largest in terms of student's number in the world. Despite of impressive growth in education sector, India's gross enrolment ratio (GER) is 25.2% of 18-23 years, is still below in comparison to countries like China and USA. Ironically, Rajasthan, the state with maximum numbers of public-private universities/institutions i.e. 78, is still struggling with low gross enrolment ratio (GER- 20.5) in higher education in relation to nation-wide GER. Government of India (GOI) intended to increase GER in higher education to 30% by 2020 through various endeavors and particularly through the *Rashtriya Uchchatar Shikha Ahiyan* (RUSA).

Subsequently, GOI is establishing more government funded universities/institutions and also encouraging private sector for their proactive engagement.

While ensuring access to higher education in Rajasthan on one side; it suffers from varied forms of bias: urban-rural, gender, caste, religion, regional participation and so on. Now question arises: *How far Higher Education System is Egalitarian and Inclusive in Rajasthan?* The purpose of this paper is to analyze Egalitarian and Inclusive Education in the state of Rajasthan. The authors have used three parameters i.e. Accessibility, Equity and Quality (Figure 1) to see Egalitarian and Inclusive education in higher education system of Rajasthan.

Figure 1: Egalitarian and Inclusive Education

Methodology

Authors have undertaken critical analysis on latest report of All India Survey on Higher Education (2016-17) (Government of India, 2017) to see Egalitarian and Inclusive higher education in Rajasthan using three parameters i.e. Access, Equity and Quality.

Status of Higher Education in Rajasthan

Higher education in Rajasthan is progressing at fast pace adding over 768 colleges and 35 universities during 2011-2017. As of 2017, it has one Central University (Central University of Rajasthan), four Institutions of National Importance, twenty two State Public Universities, one State Open University, forty two State Private Universities and eight Deemed Universities. As per AISHE Survey 2016-17, the top 8 States which have highest number of colleges in India are Uttar Pradesh, Maharashtra, Karnataka, Rajasthan, Andhra Pradesh, Telangana, Tamil Nadu and Madhya Pradesh. Among the top 8 states in terms of highest number of colleges in India, Rajasthan has highest number of universities (78) and 4th highest number of private and government colleges (3202) and 36 colleges per lakh population. After Bangalore, Jaipur has second highest number of colleges (635) in the entire country. Further, Rajasthan has four (04) universities exclusively for women.

Rajasthan- Progress Report on implementation and progress of RUSA in Rajasthan is as follows:

Table - 1

State Profile: Higher Education

Universities/Colleges	2012-13	2013-14	2014-15	2015-16	2016-17
State Public Universities	22	22	22	26	24
State Private Universities	33	40	40	43	44
Deemed Universities	8	8	8	8	8
Govt. General Colleges + Sanskrit Colleges + B.Ed Colleges	144+28 +0	179+29 +0	190+29 +5	195+29 +5	207+29 +5
Pvt. General Colleges + Sanskrit Colleges + B.Ed Colleges	1383+26 +788	1337+26 +779	1396+27 +809	1444+27 +809	1508+27 +810
Self Financed Courses Colleges	7	7	7	7	7
Public Private Partnership Colleges	3	4	4	6	6

Table - 2

University wise Number of Affiliated Colleges

Name of the University	2012-13	2013-14	2014-15	2015-16
Rajasthan University, Jaipur	786	767	792	331
MLS University, Udaipur	146	154	166	175
JNV University, Jodhpur	100	104	111	124
MDS University, Ajmer	154	151	164	164
MGS University, Bikaner	229	236	249	253
Kota University, Kota	112	104	104	104
PDDU, Shekhawati, Sikar	-	-	-	270
MSM Brij University, Bharatpur	-	-	-	116
RRB Matsya University, Alwar	-	-	-	102
Govind Guru Tribal University, Banswara	-	-	-	-

Table - 3

Schemes of the Higher Education Department

Name of the Scheme	Amount Given		Budget in Lakh	
			2015-16	2014-15
Mukhyamantri Uchcha Shiksha Chhatravrati Yojana	Rs. 500 pa to 1 lakh students as per merit upto 5 years	60% and above Annual income less than 2.5 lakh	4550	3650
Scholarship for SBC Girl Students	Rs. 10,000 pa for UG Rs. 20,000 pa for PG	To girls secured 55% or above	7.0	1.7
Medhavi Chaatraa Scooty Yojana	Total 1650 Scooties @ 50 Scooties per district		500	
DevnarayanYojana	1000 Scooties pa	To meritorious TOP 1000 girls students	500	480
V i d h w a / P a r i t y a k t a Mukhyamantri Sambal Yojana	Rs. 17880 pa		14	-

4. The State contribution towards higher education is close to 0.6% of GSDP.

5. NAAC accreditation: 68 colleges have been accredited in which 9 colleges are A grade, 52 are B grade, 7 are C grade institutions and 2 State Universities i.e. University of Rajasthan and MohanlalSukhadia University are A grade.

6. Incentives for education for the students of under privileged classes such as Kanjar, Sansi, Bhaat, Bhaand, Nat, Rana, Dom, Dholi, Mogiya, Babariya, Bagariya, Sikariwal and Chobdar under NavjeevanYojana.

7. 3% horizontal reservation for different-abled section of the society. Provision of disabled friendly infrastructure and separate toilets for student of different abled sections. Govt. College, Jaipur has a section for providing undergraduate degree to the blind, dumb and dead students.

8. Faculty Vacancies: RPSC has advertised 1248 post of college lectures in different subjects. Two rounds of written exam and interview have been conducted.

9. Several future plans have been proposed in the report. Setting up of Career counseling, Placement and Training Cell; Natural Resource Management in Tribal sub plan; Promotion of green technology for sustainable development; Centre for Entrepreneurship Development; Vocational Courses; and Infrastructure support.

While figures express a positive picture of inclusive growth of higher education in the state of Rajasthan but Gross enrolment ratio (GER) in higher education between 18-23 years shows another picture of the state. Even though the state has introduced several programmes and schemes for inclusive education, its success has largely been questionable. Therefore, to find out whether higher education in Rajasthan is Egalitarian and Inclusive in nature is our next step.

Egalitarian and Inclusive Education

The authors have used three parameters i.e Access, Equity and Quality to find out: *How far Higher Education Egalitarian and Inclusive in Rajasthan?*

Access

Looking at the time series data, it is revealed that the average enrolment per college in 2016-17 is at lowest since 2010-11 and whereas the college per lakh population and number of colleges have increased since 2010-11 (Table 4). The average enrolment per college is 443 that is second last among top 8 states, just above Karnataka.

Table - 4
Average Enrolment Vs College/Lakh population Vs Total Colleges

	Rajasthan						
	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17
Average Enrolment per College	725	638	661	665	562	551	443
Colleges per lakh population	29	32	32	33	34	35	36
Number of Colleges	2435	2670	2669	2774	2892	3050	3203

In Rajasthan there are more than 80.4% colleges running in Private mode both aided and unaided and it serves only 57.1% of the total enrolment. On the contrary, there are only 19.5% of government colleges which serves 42.8% of the total enrolment. Therefore, the maximum burden of enrolment is on government colleges of Rajasthan. State-wise enrolment in Private and Government College is given in Figure 2.

Figure 2: % Enrolment in Private and Government College

■ % Colleges   ■ % Enrolment
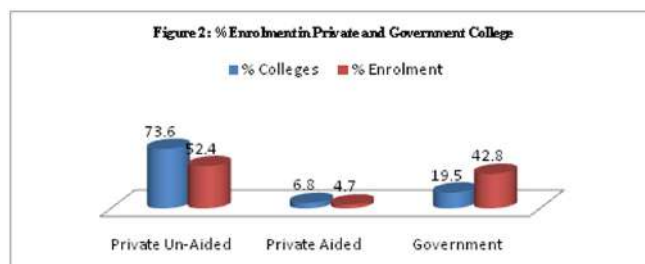
[1]*Rajasthan- Progress Report on RUSA as on 31st January 2017.http://rusa.nic.in/ rajasthan/reports-publications/ Accessed on 21/02/2018.*

Gross enrolment ratio (GER) in higher education between 18-23 years shows another picture of the state. GER of all categories is 20.5 that is lowest among top 8 states, just above Madhya Pradesh. Similarly, GER for SC category is 16.1 which is the lowest among 8 states and for ST category is 17.9. GER of SC and ST categories is lower than the average GER of the state.

The highest number of enrolment is at Under-Graduate program. 1482232 students out of total enrolment of 1808451 students are enrolled in Under-Graduate program i.e. 81.9%. Next to Under Graduate (UG) program, 10.3% students are enrolled in Post Graduate program that is 186707. In Diploma program, 5.5% students are enrolled which is 100407. Programs like MPhil and PhD, only 0.4%students are enrolled and rest 1.7% students are enrolled in PG Diploma, Certificate and Integrated Programs.The decline of enrolment from UG to PG program i.e. 81.9% to 10.3% is a cause of concern.

Distance mode of education is another opportunity to obtain degree for the students who are residing in far regions and remote areas and for whom coming to universities on regular basis is not possible. In India, Distance enrolment constitutes 11.45% of the total enrolment in Higher Education, of which 55% are female students. On the contrary, Rajasthan has7 dual mode universities and one dedicated State Open Universitywhich providesopportunity for the students to continue their education from distance mode but still there are few enrolments of students in distance mode of education. The level wise distribution of Distance enrolment shows the entire picture of the State (Table 5).

Table - 5
Comparison between Regular and Distance Enrolment in University

Level	Regular	Distance Enrolment
PhD	7010	0
MPhil	611	0
Post Graduate	116340	70367
Under Graduate	1420951	61281
PG Diploma	4856	2654
Diploma	92127	8280
Certificate	6843	7017
Integrated	10113	1
Total	1658851	149600

Equity

Looking at the Male-Female ratio at each level of program, it is seen that Rajasthan has more male students as compared to female student in almost every program, except Post Graduate and Certificate. At Under Graduate level, 54.1% male and 45.9% female are enrolled. Diploma program has 81.5% male and 18.4% female students. MPhil and PhD level program has 53.6% male and 46.3% female students. PG Diploma enrolment comprises 62.9% male and 37.0% female students. Further, Gender Parity Index in higher

education between 18-23 years is lower than national average (Table 6).

Table - 6

Gender Parity Index

S.No.	State	All Categories	SC Students	ST Students
1	Rajasthan	0.89	0.84	0.83
2	All India	0.94	0.93	0.85

The total enrolment of students is 1808451 out of which 55.0% are male and 44.9% are female students. Category-wise distribution of enrolment is given in Figure 1. SC student enrolment is 14.3% of the total enrolment and comprises 57.3% male and 42.6% female students. ST student enrolment constitutes 11.1% of total enrolment and includes 55.1% male and 44.8% female students. Muslim has more male students than females whereas other minority communities constitute more females enrolment than males. Similarly, PWD has more male enrolment than female (Figure 2).

Figure 3: Social Categories and Gender Distribution in Enrolment

	All Categories	SC	ST	PWD	Muslim	Other Minorities
Female	44.9	42.6	44.8	33.5	41.1	60.2
Male	55	57.3	55.1	66.4	58.8	39.7
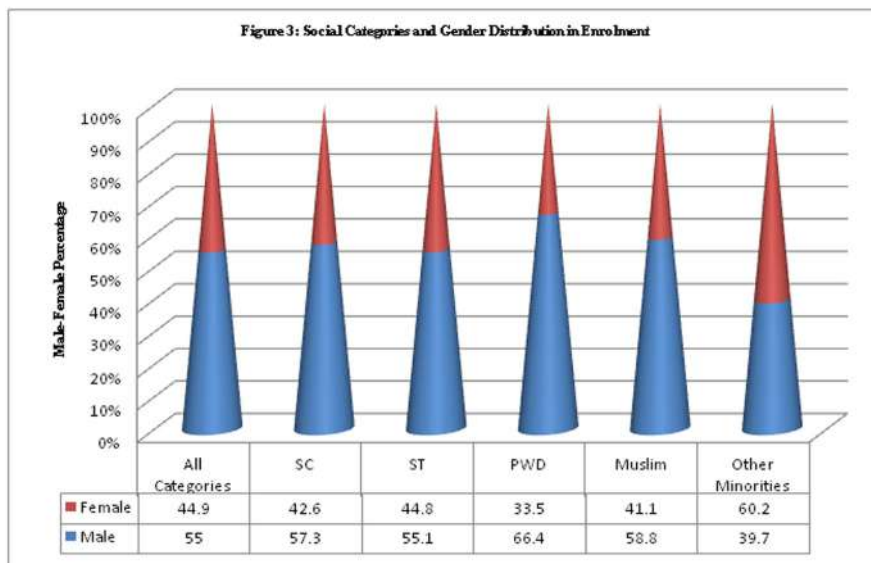
Quality

In Rajasthan, teachers of General category constitute 55.8% of total number of teacher; OBC category follows with 27.2%; and SC and ST with 7.4% and 3.1% respectively. Around 2.5% of teachers hail from Muslim background and 3.4% are from other minority groups. PWD teachers constitute 0.3% of total number of teachers. Looking at various levels of positions, maximum teachers are of Assistant Professor Level, followed by Professor. The total representation of women in teaching position is 34.9% which is low as compared to male representation. The distribution is shown in Figure 4 for clear picture.

The availability of teachers in 2016-17 (66540) is lower than 2015-16 (68904).

Figure 4: Post Wise Distribution

	Professor & Equivalent	Reader & Associate Professor	Assistant Professor/Lecturer	Demonstra tor Tutor	Temporary Teacher	Visiting Teacher
■ % Male	73.5	67.7	63.5	70.1	61.8	67.9
■ % Female	26.4	32.2	36.4	29.8	38.1	32
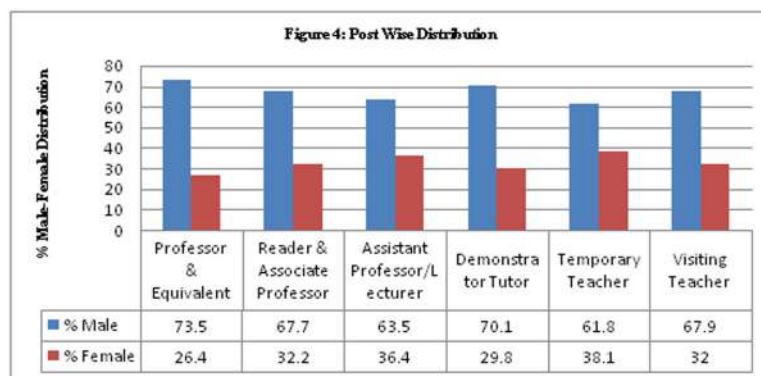
Data from Department of College Education, Government of Rajasthan revealed that there are 4591 vacant positions both in teaching and non-teaching. 42.8% of positions are vacant in colleges in which 38.6% are teaching positions and 49.9% are non-teaching positions (Table 7).

Taking Pupil Teacher Ratio (PTR) in Higher Education into account for all institutions at Rajasthan level comes out to be 27 and 25 both for regular & distance mode and regular mode. In case of University & Colleges, it is 24 for regular mode. It is seen that, PTR for University and its constituent units is significantly low at 19 in regular mode, which is a good indicator.

Table - 7

Teaching and Non-Teaching Position in Colleges

Positions	Total Number of Positions at present	Permanent Positions	Vacancy
Principal	207	151	56
Vice-Principal	129	101	28
Lecturer	6086	3823	2263
Physical Teacher	188	36	152
Librarian	183	54	129
Junior Lecturer	3	3	0
Teaching Positions	6796	4168	2628
Non-Teaching Positions	3929	1966	1963
Total	10725	6134	4591

[2] *http://dce.rajasthan.gov.in/document/reports/2017_8_2_19_27_4_16_17_1.pdf Accessed on 21/02/2018.*

Discussion

Looking at the Egalitarian and Inclusive Education parameters i.e. Access, Equity and Quality in Rajasthan, it falls short of all these parameters. Data revealed that there is constant increase in the colleges in the State but the average enrolment per college is decreasing. Most of the student enrolment burden is on Government colleges which are only 19.5% as compared to gigantic 80.4% of Private colleges. GER is also at low as compared to national GER. The huge dip in enrolment is registered from UG (81.9%) to PG (10.3%), which is an eye opening scenario. In spite of 7 Dual mode universities and 1 State Open University, few are opting to get enrolled in distance mode of education.

Looking at the Male-Female ratio at each level of program, male students are comparably more than female students in each level of program except PG and Certificate programs. GPI is also at lower side as compared to national GPI. Gender distribution at social categories i.e. SC, ST, PWD, Muslim and Other Minorities revealed that female enrolment is below than male enrolment except in other minorities groups, wherein, female enrolment is higher than male enrolment.Most of the teachers in Rajasthan are from General category followed by OBC. SC and ST constitute together 10.5% of teaching positions. Looking at the position wise, Assistant Professors are more in the state followed by Professors. Pupil Teacher Ratio of the state is bit higher as compared to national ratio.

Analysis of the data shows that the state of Rajasthan is serious falling short of the Egalitarian and Inclusive educationparameters of higher education.

1. Fall of students' enrolment, availability of fewer teachers, gender gap in enrolment and teachers and non-responding nature of the 13 Rajasthan universities poses the serious questions on the quality and governance of universities.

2. Sudden dip in enrolment from UG to PG:

   a. Questions accessibility of colleges universities

   b. Questions quality of the private and government colleges.

3. Increase in several private aided and un-aided colleges

   a. Question the intentions and concern of the state on the quality and quantity of the college, with which they are coming up within short span of time. Rajasthan has maximum State Private Universities i.e. 42, which still questions the state's intention.

4. 42.8% of positions are vacant in colleges in which 38.6% are teaching positions and 49.9% are non-teaching positions. This seriously questions the quality of education provided at the institutions and intentions of State Government towards higher education.

5. Lack of disabled friendly infrastructural facilities for the differently abled students in Rajasthan.

6. Spending around 0.6% of GSDP which is very minimal to satisfy the need of huge student population in Rajasthan.

7.   NAAC accreditation: 68 colleges have been accredited in which 9 colleges are A grade, 52 are B grade, 7 are C grade institutions and 2 State Universities i.e. University of Rajasthan and MohanlalSukhadia University are A grade.

Conclusion

There is no doubt that state of Rajasthan is progressing fast in higher education. During the period 2011-2017, large number of universities especially private universities has come up in Rajasthan. However, neither college density i.e. the number of college per lakh has increased nor the average enrolment per college has increased in the state. Another serious issue is often decline of enrolment from UG to PG program i.e. 81.9% to 10.3% and it is a cause of concern.

Rajasthan has more male students as compared to female students. Gender Parity Index in higher education between 18-23 years is lower than national average. In every category, male enrolment is higher expect other minority groups, wherein, female enrolment is high than male enrolment. Similarly, gender gap is huge in teaching positions as well. Around 65% of males are in teaching position as compared to their female counterpart. Pupil Teacher Ratio is also on higher side in comparison to the national average. Around 42.8% of teaching positions are vacant which serious questions the quality of the institutions.Despite state governments several flagship programmes and schemes to provide all learners equal opportunities in higher education, it is falling short of Egalitarian and Inclusive education parameters.

Rajasthan government should focus on some of the key areas such as: Financial Spending, NAAC Accreditation, to reduce Gender Parity Index, to fill the vacant teaching and non-teaching positions, infrastructural facilities for differently abled students, and monitoring of colleges and universities. If doing so, higher education in Rajasthan will be Egalitarian and Inclusive in nature.

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"Education has always been important but, perhaps, never more so in man's history than today. In a science-based world, education and research are crucial to the entire developmental process of a country, its welfare, progress and security. It is characteristic of a world permeated by science that in some essential ways the future shape of things is unpredictable. This emphasizes all the more the need for an educational policy which contains a built-in flexibility so that it can adjust to changing circumstances. It underscores the importance of 'experimentation and innovation. If I may say so, the single most important thing needed now is to get out of the rigidity of the present system. In the rapidly changing world of today,- one thing is certain: yesterday's educational system will not meet today's, and even less so, the need of tomorrow."

Excerpt from the covering letter of Dr. D. S. Kothari (1964-66) to Shri Chagla dated 29 June 1966.

Making Quality Higher Education Accessible to the Tribals in India: Challenges and Prospects

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Abstract

This paper argues that behind legislative interventions lie a sociology of action that directs actors (who implement legislation) to observe, recognise, and assess micro practices of social life (such as corruption, clientelism and patronage) or situated practices (such as casteism, patriarchy and religion based identity politics). If these meanings of social life (interplay of identities and meanings within the larger normative order, e.g. social locations based on caste-class-gender-religion-linguistic identities and their interplay) are not incorporated in the way designs of government programmes are conceptualized, there are no social memories that can aid actors in political intervention. In these circumstances the latter convert themselves into discourses. Thereby, they defeat the very purpose of State involvement in social justice interventions. For instance, women's reservation in political forums is a welcome legislation in terms of a step towards the empowerment of women. The interplay of caste, class, religion and other locational identities within the given structural order, however, organises power relations through which some sections of women remain at the margins. This power relation in turn classifies individuals and communities into pre-imposed administrative categories.

This kind of classification can, and does, lead to exclusions and marginalisation of individuals as a by-product of the process of legislation and law. In such a case, wherein a highly rationalised and essentialised citizenship map informed by a colonial episteme, is preconceived by the state, it fails to capture with precision the fluidities and infinite possibilities of social reality. This bureaucratic obsession of attempting a superimposition between the state conceived model on the one hand and the myriad life worlds on the other often leads to misconstrued comprehensions of the social. The paper argues the inevitable incongruence occurs because the State lacks the vocabulary and imagination to address and comprehend issues related to the heterogenous sociabilities and the infinite permutations that are generated through the interplay between them in the everyday social.

Key words: *Tribal, Higher Education, Quality, Challenges, Prospects*

Introduction:

Scholarship on tribals in India has suggested that this section of society has faced marginalization since the colonial and especially since the post independence period. Post colonial literature argues that the colonial episteme constructed a binary of colonizer and the colonized, west and the east, science and religion and similarly a social construct called caste and tribe. In this binary tribals were deemed to be backward, cultureless, an ahistoric community of savages. Post colonial literature suggests that anthropology as a discipline was complicit in the reproduction of the colonial episteme. In this discourse, the tribals were binary opposites of caste society in India. This received meaning of tribe was reciprocated by the post independent Indian state. It was in this context therefore that the trajectory of development in India needs to be assessed.

In most legislations therefore, there is a policy oversight of the Indian State as it fails to identify the uneven nature of livelihoods and infrastructural processes that organise and structure the lifeworlds of the poor. Specifically, the poor, in India, are often small peasants and petty producers; they engage socially, combine, and exchange low value labour, goods, and services, through unorganised rural and urban economies. These unofficial economies reproduce themselves through monetary and non-monetary activities. The poor are also socially organised as micro groups of individuals through households and families, kin, and caste affiliations. There are also various groups and affiliations of inequality that run along the lines of gender, age, expression of sexual identities, differential abilities, access to citizenship, and group and community rights.

We begin our discussion by explaining the two main processes by which the lifeworlds of the poor in India are structured. These are the economic and the political. The economy organises individuals, families and households, all social networks via social capital, while the political, via the State and its actors and institutions, either through its presence or absence, engages with the social networks of individuals to then organise the economy. This paper therefore begins with a discussion of the economy and how it organises the sociabilities that structure the networks of individuals and households across rural and urban India, to create regional networked social spaces. The paper then examines how State and law are debated in India, and examines the reasons for the intellectual distance between legal conceptions and micro-practices of discrimination in India.

The underlying question is whether State legislation for social justice in India is inevitably flawed? The focus of this paper is to understand the social system that organises petty production wherein most individual's households and families in the country find an economic identity. It is difficult to estimate the number of individuals, households, and families that are involved in this production system. Most data we use is related to statistics on the 'informal sector' and the unorganised economy. This is, however, a derivative of the whole. Given that professional knowledge denotes formal economy as being organised around the manufacturing and service industry, the informal sector and economy denotes the economic activities that are not a part of these organised manufacturing and service industries. Trying to understand the informal sector in this way, however, leads to complications as it eliminates a lot of economic activities and does not outline the systemic

elements that structure the petty production economy.

In India, an approximate of 93% of the working population is involved in the informal sector and the largest proportion of this is in the 'self employed' sector (Sakthivel and Joddar, 2006). 36% of this population lives below the poverty line. We call this the system of petty production. This population contains mainly semi-independent peasants who have some land. They may also have small family businesses, small assets and could be simultaneously considered petty commodity producers and traders. They exploit their own family members and also hire labour. It should be pointed out that this economy is not confined to the urban area and only organised within towns and cities, as is sometimes thought. Wherever urbanization has been rapid and extensive, it has been concentrated in urban arena. Given the range and scope of the informal economy, however, it is best to describe it as being an economy that not only organises towns and cities, but also connects these up with rural areas into a network of inter-connected nodes.

The informal economic system covers a range of monetised and non-monetised market transactions involving commodities and services, produced, distributed, consumed, and reproduced (sometimes through recycling) in Indian society. It includes household labour and other forms of non-capitalist production; market exchanges, including gifts (through weddings and festivals); barter, and various transactions relating to the cultural system of clientele and patronage. It also includes the manufacturing and service industries where it is often difficult to distinguish at what point work is organised, and when and where it is not. The informal economy also includes the market transaction of firms and units not registered for direct taxation and licensing.

The informal economic system is highly flexible, extremely diverse, and simultaneously segmented. Flexibility is achieved by capital through casualisation of labour through physical movement. This flexibility combines time, economic sectors, strata, and regional clusters in differential combinations. The cycles of organizing these economies are highly competitive, mobile, and driven by short-term profits. Since colonial times, this economy has organized various kinds of technologies and relations of production, together with the control and discipline of labour (from unfree/bondage/slave labour to free and self-employed). The sites of the informal economy, households, sweat shops, small scale industrial units, and agricultural land, differ in distinct ways at different times and places. The work in this economy, however, is always low-skilled or unskilled labour. In this context enumeration of these sites and workforce within the received and preconceived template of labour classification, as employed by the State, becomes a difficult task. No wonder some of these sections of society remain outside the ambit of the programmes and enactments of the Welfare State.

Classic concepts of political economy do not give us the frame to understand this economy. In this economy we cannot identify the bourgeoisie and the working classes nor do the latter 'form' themselves in contestation with the capitalist class. Thus it is impossible to find a work force engaged with struggle against capital. Rather the workers are engaged in struggles between themselves for work.

This economy has articulated pre-modern sociabilities (locations based on caste, tribe, and religion) and identities to organise labourers into households which are knitted together as families and kin groups. Its members participate in a combination of work activities, simultaneously and over time, with extremely low wages. One example of this is the workers in manufacturing where there are no boundaries between organised and unorganized work. Thus a household or family may have members doing agriculture work, home-based labour production, work in sweat shops, and also be involved in retail across time and territories. As short-term and long-term migration to and from urban and rural communities increases, some families might fragment into two to three households and regroup with others labourers into new households or new families. In these situations it is difficult to distinguish when the household and the family are separate or together. Wages remain low and are segmented in terms of gender and caste, or ethnicity. As a result of this, competitive wages and long-term work are never continuously available to all labourers. The system works off the absolute poverty of the workers. This affects the long-term stability of households and of the continuity of settlements, and, in turn, investments in housing. These households generally live in temporary shelters and barracks built with recycled material pieces of wood and cardboard tarpaulin and corrugated sheets. These are then termed slum settlements.

A combination of intermediate classes control this economy in a maze of outsourcing processes that organize production, distribution, consumption, and reproduction of commodities and services, together with the reproduction of households and families. The flexibility of the system demands that work is intermittent, leading to high levels of job insecurity with wages almost never providing real-food equivalence. This most negatively affects the more vulnerable strata of the populations: women, children, the old, transgender, and the SC/dalit, 'Other Backward Castes' (OBC) , Muslim , Scheduled tribe , and Adivasi groups.

Understanding the State, Law, and Rights in India

This section elaborates the philosophical foundations of law and social justice in India and indicates how its discourse remains intellectually distant from the life worlds structured by the capitalist economy. The paper deliberates on the paradoxes that interface law, rights, and power in the country.

Post independence, the principle of law making in India embodies the philosophy of liberalism, which was inherited as part of the nationalist engagement with the colonial experience. Liberalism makes individuals the basis of law and society. It also advocates that society and its institutions exist to further the ends of individuals, without showing favor to one group or another. It is based on the belief that individuals know best what their needs are and seek State support in fulfilling their aspirations. In this context, the law needs to guarantee liberty and equality to all individual citizens. Of prime importance, in liberalism, are the individual legal rights to freedom of opinion, expression, association, and movement; the use of one's property and labor as one pleases; and the right to freely practice one's religion. Political rights and constitutional procedures, such as the independence of

the judiciary, the separation of legislative and executive power, freedom of the press, and electoral accountability, are designed to enhance and enable these individual rights and freedoms, and to place limits upon government power. Within all of this it is assumed, however, that the liberal individual is a human being not otherwise differentiated by status, class, caste, ethnicity, religion, or gender.

In India, however, there is another template upon which laws and rights have been framed, and upon which social justice has been advanced. This version has defined social justice as being linked to the caste system, and was articulated in the late 19th century and early 20th centuries by the Satyashodhak Samaj (Truth seeking society), and the Justice Party, in western and southern India respectively. They argued that social justice implies emancipation from the discriminatory and hierarchical caste system, and demanded that redress be given against past stigma and discrimination. One of their many demands was for opportunities to be given to the discriminated, through affirmative action and the introduction of quotas for these disadvantaged groups in local and provincial governments (Omvedt, 1976).

The colonial State accepted this latter demand for quotas, called reservation in India. The introduction of this policy for social justice suggested that caste discrimination could be successfully addressed through quotas and reservation. It introduced a special category called 'Depressed Classes' and enumerated them in order to make policies on quotas. In the 1931 census, the colonial administrators took into account various cultural criteria such as measures of impurity (access to wells, schools, temples are taken into account, for instance), and rechristened the Depressed Classes as Scheduled Castes. The government then gave these groups, together with the Muslims and scheduled tribes, a statutory status that paved the way for group-based quotas. The continuation of this policy was adopted by the newly formed independent Indian State, which created a nodal ministry of Welfare in 1950, to organize policies to address demands from marginalized groups. Since the 1970s, the Indian State has had to engage with further demands from groups that claim discrimination, such as women, other backward classes, children, and the old, the mentally and physically disabled, and transgender, by creating various programs and policies within its welfare ministries. The ministry's role is to protect and safeguard the interests of these disadvantaged groups, economically, socially, and culturally. (Omvedt, 1976)

The constitution of India thus recognizes a differentiated citizenship. While the law makes the individual bearer of rights, the constitution recognizes the 'community' as being a collective unit of social and political life across the nation. Roy (2010) suggests that the State recognizes citizenship through two prisms, i.e. through individual rights and identities and also through the identity of belonging to a collective/community (18-19). The early part of the post-independence debates in India demanded and obtained proportionate political constituencies for SC and ST representatives, and for public-sector employment and public education institutions. Community rights most often are not enforceable by courts but were reminders to the State to usher in egalitarian conditions. The Directive Principles envisage an active role for the State in providing a range of welfare rights, from ensuring livelihoods, equal work for equal pay, healthcare for workers, a living wage, and

provisions for just and humane work conditions, to the right to work, education, public assistance, equal justice, and access to adequate nutrition.

The discourse on 'community rights' has remained embedded in its liberal formulations (Bajpai, 2011). Over the years there has been the development of ideas that have introduced new laws and legislations regarding these rights. What is interesting to note, is that community and individual rights do not intersect in policy interventions; these are always seen as different and distinct. Law, in India, including the present social security laws, remains caught in the discourse of individual rights, while the discourse around 'community rights' has shifted to bring onto one united platform issues relating to religious minorities, deprived castes and tribes, and women.

Today, we can identify two templates upon which issues of social justice are being discussed by the Indian State: the material and the cultural. The present reality of both of these has been inherited from the colonial State. The material bases itself on an assessment of individual income, consumption, and nutrition levels, and uses the offices of economists and statisticians to comprehend poverty levels and compute the number of poor.

Higher Education and Tribals in India

The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2crores, India has the single largest tribal population in the world. This constitutes 8.6 per cent of the total population of the country (Census of India, 2011)

Scheduled Tribes are in largest number in the state of Odisha (i.e. 62%).The largest concentrations of indigenous or Schedule Tribe people are found in two distinct geographical areas. More than half of the Scheduled Tribe population is concentrated in Central India, i.e., Madhya Pradesh (14.69%), Chhattisgarh (7.5%), Jharkhand (8.29%), Andhra Pradesh (5.7%), Maharashtra (10.08%), Orissa (9.2%), Gujarat (8.55%) and Rajasthan (8.86%). The other tribal populated areas are in the North East, i.e., Assam, Nagaland, 74 Mizoram, Manipur, Meghalaya, Tripura, Sikkim, and Arunachal Pradesh. Among the states of India, Mizoram has the highest proportion of Scheduled Tribes (94.43). In contrast, Uttar Pradesh stands with the lowest proportion of Scheduled Tribes (0.57). In India, as many as 20 states and 2 union territories have the highest concentration of ST population.

India has around 900 universities, 26 thousand colleges (of which 2500 or so are women colleges) and about 140 lakh students pursuing education in them. Of this total student strength 3.13 Lakhs which constitutes 1.8% consist of tribal students. State wise analysis suggests that the North Eastern states such as Meghalaya, Nagaland, Manipur, Tripura and Mizoram have one of the highest percentage (ranging from 79% to 98% of tribals constituting higher education). (University Grants Commission report, 2011-12).

Currently, the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education. This disparity is even more marked among Scheduled Tribe women, who have the lowest literacy rates in the country (Maharatna, 2005). The male-female gap in literacy and educational attainment among the scheduled

tribes is significant. Education, especially in its elementary form, is considered of utmost importance to the tribals because it's crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on equal terms. Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard parameters of development. They are not able to participate in the process of development, as they are not aware of most of the programs and policies made for their upliftment. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people. Hence, the educational status of the scheduled tribes and the role of governance in this direction are highly essential.

The Dhebar Commission of 1960 identified certain specified reasons for the educational backwardness of tribals. They were vague generalisations like inappropriate and unattractive teaching methods adopted by the teachers, etc. It also touched other problems like poor economic condition and subsistence economy. In such a situation, children are seen as economic assets to supplement the family income by working with the parents and with others (Hasnain 2004). In a situation of dire necessitates of life, education becomes a matter of luxury for the tribal family (Pradhan 2011). All these factors have contributed to work out a broader policy for tribal education. In this background, the Dhebar Commission made recommendations to provide the mid-day meal, clothing, free book, reading and writing materials, etc. to all the tribal children in backward areas. The commission further recognizing the topographical factors recommended the opening of schools in localities where there were at least 30 school-going children, though there should be a school within one mile. The commission then suggested adjustment of timing, vacations, and holidays of schools to suit the tribal social and cultural life. It even proposed to create an atmosphere of tribal culture in the schools (Ministry of Tribal Welfare, High Powered Committee, Government of India Report 2014:158-159).

The Kothari Commission has also highlighted that the tribals deserve education with great emphasis and attention (Kothari 1966). In view of this, the Kothari Commission endorsed the recommendations of the Dhebar Commission with a note of urgency that "intensive efforts' must be made to provided for five years of early education to all tribal children by 1975-76. In order to achieve the literacy rate among tribals, the Commission also suggested the need to educate parents simultaneously. Initially despite intensive efforts on tribal education, literacy rate increased marginally from 11.3 per cent in 1971 to 16.35 per cent in 1981(Table-1); whereas in female literacy, there was no sign of relief, and it remained single digit, i.e., 8.04 per cent in 1984. This indicates that in the first three decades of independence, the growth of tribal education was very slow due to high dropout rate and the growing gap between tribals and non-tribals. Due to this higher education among the tribals also suffered severely.

The 2011 Census data indicate that educational development of the STs is quite uneven among different states. The data indicate that some states with higher concentration of tribal population have been doing extremely well. They are Mizoram (91.5%), Nagaland (80.0%), Manipur (77.4%), and Meghalaya (74.5%). Whereas some states with more

number of tribal habitations continue to perform very low. They are Jharkhand (57.1%), Madhya Pradesh (50.6%), Orissa (52.2%), Rajasthan (52.2%), and Andhra Pradesh (49.2%).

Conclusion

The State in India has accepteda limited understanding of exclusions. What is needed is a broader and more complex understanding of exclusion, which understands exclusion as being part of intersecting structures that combine to form various elements of discrimination. This perspectiveof intersectionalityhas emerged to clarify the relationships between varied and seemingly unrelated processes of social and economic exclusions. It draws attention to the way power is practised and assessestheinterface this has with social and cultural hierarchies.The theory of intersection reflects the many dimensions and subordinationsof the many kinds of marginalised. The focus in the theory of intersectionality is on power; it analyses the social location of the subalterns and those who are discriminated against, in terms of crisscrossing systems of oppressions.

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Higher Education for Persons with Disabilities in India: Barriers and Possible Solutions

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Abstract

Higher education plays an important role in the development of a country, as it is considered as a powerful instrument to build knowledge based society. Persons with disabilities should have access to higher education as articulated in United Nations Convention on Rights of Persons with Disabilities. Higher education increases the opportunities for employment and skill development, thus empowers persons with disabilities to be self dependent. In India, Government has taken number of constructive steps for the inclusive education of persons with disabilities in higher education. Persons with benchmark disabilities have 5% of reservation for admission in higher education institutes. However the percentage of enrolled students with disabilities is only 5% in higher educational institutes as per census 2011. There are number of barriers that prohibit persons with disabilities in higher education. These barriers may be within different educational policies, systems and services limit, limited or inappropriate resources, rigid curriculum and pedagogy, inadequate training and support for teachers, inaccessible educational institutions, negative attitudes towards persons with disabilities, violence, bullying or abuse and inadequate transportation.

Key words: *Higher education, Persons with disabilities, Barriers, Inclusive education.*

Background:

Disability can be defined as a limitation in a functional domain that arises from the interaction between a person's intrinsic capacity, and environmental and personal factors. Disability is an evolving concept and it results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others" (United Nations, 2007: Preamble).

Thus disability can be defined in terms of social model as a problem created by the society. The social model focuses on removing the barriers created by society that prevent persons with differences from enjoying their human rights on equal basis with others in relation to education (UNESCO, 2005). There are different barriers at multiple levels that limit a person's full participation. Barriers include: rigid curriculum and pedagogy, negative attitude, discriminative policies and practices, and inaccessible environments. Due to these barriers prevailing in our society, students with disabilities are unable to get access to higher education.

Inclusive education is a process that strengthens the foundations of education system to reach out to all the learners. Thus it is considered as a major instrument to achieve Education for All. Inclusive education adopts the principle that education is a basic human right and thus guides education policies and practices to provide equality and justice in the society. Inclusion is seen as a process that addresses and reduces exclusion within and from education. It takes account to the diversity of needs of all persons with disabilities (children, youth and adults) and increases their participation in all sectors of education. It involves changes at different levels and modifications in content, approaches in teaching, structures and strategies as per the needs of persons with disabilities. With these effective changes, it provides vision that all students of the appropriate age group can be accommodated and educated in mainstream educational institutions.

The aim of inclusive education is to remove the historical exclusion within and outside of the educational institutions. Barriers can be removed through various enactments and modification of legislation and laws, policies adopted by the government and educational management practices in order to reorganize the functions of educational systems and the acceptance of student diversity. (Rustemier, 2002, Rieser (2009). Every student is different from one another. These differences may be related to disability, gender, size, color or ethnicity. Disability is one of these differences and thus does not limit a person's strengths and abilities. Inclusive education identifies the individual differences that are valuable to consider for overall development of persons with disabilities. Inclusion focuses on the changes in the existing system in which persons with disabilities are functioning. It makes the environment accessible for both persons with and without disabilities. (UNICEF, 2009). Inclusive education thus focuses on identifying barriers in education system that hinders the full and effective participation of students with disabilities and address those barriers. (Heward, 2006 & Hardman et al. 2005). The Census of India 2011 shows that among the total disabled persons in India, 45% are illiterates. 13% of the disabled population has Matric/ secondary education but are not graduates and 5% are graduates and above. Nearly 8.5% among the disabled literates are graduates.

Barriers to Education for Students with Disabilities: System-wide Problems

1.   Lack of Legislation, Policy, Targets, and Plans

Numerous initiatives and programmes have been taken into consideration for the inclusive education of students with disabilities, a lack of legislation, policies, targets and plans become a major obstacle to provide Education for All. Lack of financial and other targeted incentives, lack of social protection and support services creates a gap in policy and programmes for students with disabilities to attend educational institutes.

2.   Inadequate Resources

To ensure inclusive education for students with disabilities, it is very important to have adequate and sufficient resources. Limited or inappropriate resources become a significant barrier for ensuring inclusive education. In most of the developing countries, it becomes very difficult to reach all those who are in need of educational rehabilitation even when educational systems are well planned and support the process of inclusion.

It is important to note that in developing countries, national budgets for education are not sufficient and families living in extreme poverty are unable to afford the costs of education for their children. In most of the educational institutes, there is shortage of resources such as inadequate facilities, insufficient qualified teachers and lack of teaching learning materials. Shortage of resources often becomes a barrier for education of Students with disabilities in higher education.

a)   Institution-based Problems

1)   Curriculum and Pedagogy

It is important to adopt flexible approaches in education that are needed to respond the diverse needs of students with disabilities. Students with disabilities are at greater risk to be excluded if the teaching materials are not appropriate, curriculum and other teaching methods are rigid and E.g., in case of students with visual or speech impairment, where information is not delivered in appropriate mode such as sign language and teaching materials such as Braille are not available in alternative formats. It is difficult for the persons with disabilities to progress fully where assessment and evaluation systems focus on academic performance rather than individual progress and therefore can restrict Students with special education needs in attaining their goal.

It is also important that the curriculum should be flexible enough to provide possibilities for adjustment to individual needs and to stimulate teachers to seek solutions that can be matched with the needs and abilities of each and every pupil. Many curricula expect all pupils to learn the same things, at the same time and by the same means and methods. But students are different and have different abilities and needs. Therefore, the curriculum must take into consideration the various needs of pupils to ensure "access for all".

2) Inadequate Training and Support for Teachers

In middle income countries like India, teachers do not have the time or resources to support disabled learners. In resource poor settings, classrooms are frequently overcrowded due to high enrollment of students, there is a shortage of teachers who are well trained and have capability of dealing with the individual needs of Students with disabilities. In most of the educational institutes, a majority of the teachers do not have skills of using sign language and thus create barriers for students with hearing impairment. Other support providers like classroom assistants are not available. Teacher education have been advanced in recent times but the advancement has not kept pace with the policy level changes that followed the Salamanca Declaration. E.g., pre-service training of regular teachers in India doesn't include any training and thus they are not familiar with the education of students with disabilities.

3) Physical Barriers

Students with disabilities usually have to face number of physical barriers in different educational setups. These barriers arise due to infrastructural barriers such as non availability of ramps or elevators in multi-storied buildings, heavy doors that persons with disabilities feel difficult to handle, inaccessible toilets and washrooms, and/or inaccessible transportation facilities to and from the institutions.

4) Attitudinal Barriers

Negative attitudes prevailing in the society becomes a major obstacle in the process of inclusive education of Students with disabilities. In some cultures, disability is seen as a divine punishment by god and persons with disabilities as carriers of bad fortune. Some Students with disabilities are not being permitted to get admission in educational institutions due to these negative attitudes prevailing in different cultures. Presence of these barriers directly affect the academic performance of the students with disabilities. People have very less expectations on the capacities of Students with disabilities. and thus their attitudes become a barrier for the education of SWD's Negative attitudes towards differences, discrimination and prejudice on the basis of disability also becomes a barrier to education.

5) Violence, Bullying, and Abuse

It is very common in education settings that students with disabilities become victims of violence by teachers, other staff members and fellow students. Students with disabilities become abused in different forms that includes physical violence, verbal abuse, emotional violence and isolation in society. The fear of bullying can be as great an issue for students with disabilities as actual bullying. Deaf students are particularly vulnerable to abuse because of their difficulties with spoken communication.

Addressing Barriers to Higher Education for Students with Disabilities

The inclusion of Students with disabilities in education requires both systemic and school level changes. As with other complex change, it requires vision, skills, incentives, resources, and an action plan. One of the most important elements in an inclusive educational system is strong and continuous leadership at the national and school levels, something that is cost-neutral.

A)   System-wide Interventions

1.   Appropriate Legislation

The successful implementation of inclusive education depends largely on the commitment to adopt appropriate legislations, develop effective policies and provide sufficient funding to implement programmes.

Political will is important for any programme to be successful. It has been revealed by a survey of low and middle income countries that if political will is lacking, the impact of the legislation and other schemes will be limited. There are other factors that have low impact on programmes related to inclusive education. These factors include insufficient funds in education sector, lack of experience of teachers/ staff members in educating persons with disabilities.

2.   Effective and Clear Policy

National policies of education should be clear that focus on inclusiveness of persons with disabilities. Supporting goal oriented national policies on inclusive education, UNESCO has given guidelines to frame policies. These guidelines direct and assist policy makers and other law making agencies to create clear policies and practices that provide support to inclusion.

3.   Funding

There should be funding that will fulfill the particular needs of institutions – for materials, teaching aids, training, ICT and other assistive technologies to meet the individual needs of the students with disabilities in educational institutes. The criteria for eligibility of funding should not be complex. Funding model that is being used should be easy to understand, flexible and predictable, provide sufficient funds, and connect special education to general education.

B)   School Interventions

1.   Recognizing and Addressing Individual Differences

There is a need to change the traditional methods of teaching and focus on student-centred approaches that recognizes that every individual has capacity to learn and specific way of learning. It is important that curricula, pedagogy, assessment and evaluation systems

should be accessible and flexible to ensure inclusive education for students with disabilities in higher education.

Information and communication technologies, including assistive technologies, should be available to students as per their needs. Some students with disabilities may have special educational needs and might require facilities such as large font size, screen readers, Braille and sign language, and specialized software. Some students with disabilities may also need alternative formats of examination, such as oral examinations for students with visual impairment. Students with intellectual disability may need different teaching styles and methods to understand. Students with disabilities should be provided reasonable accommodation depending on the available resources.

2.   Providing Additional Support

In a class room, there is diversity among students and thus have different abilities and skills. It is important to ensure that students with disabilities require additional support for fulfillment of their needs. Students with disabilities may be in need of professionals such as occupational therapists, physiotherapists, speech therapists, and educational psychologists to improve their knowledge. It is needed that students with disabilities should get support and intervension from different health, education, and social services whenever they are in need of these facilities.

3.   Building Teacher Capacity

Adequate training of mainstream teachers is essential to build confidence and competency among them to teach students with diverse educational needs. The focus of teachers training should not be merely on improving their knowledge and skills. They should be taught the principles of inclusion and thus should develop positive attitudes towards students with disabilities. Several toolkits that are available can assist teachers to work effectively towards inclusive approaches of education for students with disabilities

4.   Removing Physical Barriers

Infrastructural barriers should be overcome to make inclusion of persons with disabilities. Principles of universal design have to be followed while constructing school buildings and other infrastructure. Availability of ramps, elevators, accessible washrooms will help persons with disabilities to learn in inclusive educational setups. Accessible India campaign focuses on achieving universal accessibility that helps persons with disabilities to gain access on equal basis with others and to live independently and participate in all aspects of life in inclusive society.

5.   Overcoming Negative Attitudes

Negative attitudes towards persons with disabilities have to be overcome in society particularly in educational institutes for effective participation in inclusive education. It is not merely the physical presence of students needed, but they should be respected as well.

People have to respect their inherent dignity. It is the responsibility of educational institutes to provide them safe and supportive environment for their educational development. The attitudes of teachers need to be changed so that inclusive education becomes productive and effective.

Role of Communities and Families of Persons with Disabilities

a)   Role of Communities

Approaches are needed to involve whole community and make them realize that persons with disabilities are a part of their community and thus focus should be on their effective participation. Providing equal rights to PWD'S can help them to provide sustainable inclusive education. The role of Community-based rehabilitation programmes in higher education is to provide access and participation in inclusive higher education for students with disabilities. Thus it is needed that community based rehabilitation workers need to work with the authorities of educational institutes to make accessible environment and curriculum flexible for students with disabilities.

Community members need to be encouraged in order to recognize students with disabilities as a part of the community. Community members have to be mobilized to raise finances for fees, uniforms, assistive devices and additional support for inclusive education of students with disabilities. Persons with disabilities may be unaware about the schemes/ loans related to education provided by the government. Community-based rehabilitation programmes can help them to get access to grants and government loans, and funding agencies. It can also facilitate lobbying and advocacy for the rights of persons with disabilities related to their higher education.

b)   Role of Families

Family is the first school of a child where most of the learning occurs. Parents and other family members can play an important role in educating their children. They can motivate, empower and develop positive attitude towards persons with disabilities. Thus family members especially Parents should be involved in all aspects of learning. The attitude of family members towards persons with disabilities need to be changed as majority of the people believe that persons with disabilities lack abilities of doing various activities. Parents of persons with disabilities have to be encouraged and motivated to send their children to school for education, as they have skills to develop themselves and can lead a comfortable life.

Conclusion

Inclusion education is based on the principle that all students should learn together, regardless of differences or disability. In a classroom every student has unique qualities, learning needs. Students with disabilities also have special needs that should be considered and should be provided equal access and provide reasonable and individual accommodation

for fulfilling their needs. In India, Government has taken number of constructive steps for the inclusive education of persons with disabilities in higher education. Persons with benchmark disabilities have 5% of reservation for admission in higher education institutes. However the percentage of enrolled students with disabilities is only 5% in higher educational institutes as per census 2011.

There are number of barriers that prohibit persons with disabilities in higher education. These barriers may be within different educational policies, systems and services limit, limited or inappropriate resources, rigid curriculum and pedagogy, inadequate training and support for teachers, inaccessible educational institutions, negative attitudes towards persons with disabilities, violence, bullying or abuse and inadequate transportation. There is a need to remove barriers at different levels (Systemic level, college/university level & community level). The change to remove barriers will provide reasonable accommodation and support for students with disabilities to have equal access to higher education.

For making inclusive education a reality, a broad range of stakeholders such as policymakers, administrators, teachers, families, and students with and without disabilities can contribute to improve educational opportunities and outcomes for students with disabilities.

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Learning to Practice and Practicing to Learn: An Impact Study on Participatory Pedagogy in Social Work Education

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Abstract

Learning to practice and practicing to learn is a continuous process in which both students and educators are stakeholders. Participatory Pedagogy is gaining its significance only in the recent times in social work education. The conventional mode of fieldwork training lacks in the independent practice of social work by pupils of social work. Hence, it is difficult to develop the knowledge, skills, aptitude and value orientation and professionalism. This paper attempts to examine the impact of participatory pedagogy in social work education with reference to organization of social work camp. It is found that there has been significant development in professional skills among postgraduate social work students in the domains of personal skills, interpersonal skills, leadership skills, learning skills, presentation skills and research skills. The paper advocates learning to practice and practicing to learn as a reciprocal and continuous process. It argues that participatory pedagogy is effective in developing professionalism in social work students.

Key words: *Participatory Pedagogy, Social Work Education, Social Work Camp, Teaching Social Work Practice.*

Introduction

Learning to practice and practicing to learn is a continuous process. It is so especially in the dynamic professions like social work. According to the assumption of 'active' is largely successful in education when compared to 'passive'. When students are actively involved in education, they learn better than the students who do not participate (Peter, 2013). Hence, participatory pedagogy makes students to involve in the educational process and their participation is consequential. Eleanor and Margaret (2016) reveal that participatory pedagogy provides an opportunity to engage both the struggling as well as high achieving students. Higher achievers learn to be more creative where as struggling students flourish when they are able to apply knowledge in practical settings. On the contrary, Stephanie and Joellen (2009) argue that learning of educators helps better to teach and result in better

learning of the students. Hence, the process of learning to practice and practice to learn is reciprocal and continuous for students and social work educators.

Understanding of practice to help to practice and practice of understanding enriches with new experiences and learning. In this process of learning, professionalism excels in terms of practicing the profession over acquiring essential skills, knowledge base and techniques to meet the challenges of complex society. The primary goal of social work education is to prepare social work students to practice the profession. In the due course of social work education, students are provided with the opportunity to acquire necessary knowledge, skills, and methods of intervention, ethical values, and standards for professional practice (Hoag and Thyer, 1985).

Learning by doing is the basis of social work education. The purpose of social work is an intervention. Social workers do not stop after studying a phenomenon, but do something about it even after studies (Fortune and Proctor, 2001; 67). Allen and Others (2008) reveal that the future of social work practice will stress on methods of working with people facing complex challenges. In most of the cases, social workers are to involve in community-based practice. Social work educators need to focus on the curricular areas like developing student knowledge, skills, and values for home-based practice to make social workers to be competent in their job.

Social Work Camp is an opportunity for the social work students to practice community organization method. Practicing theory is a method of social study, but it is also hardcore of any professional course. It is, better than other methods of study as practice is consciously undertaken in the domain of social sciences like social work. In ethnographical and sociological studies, it helps to perceive and predict social roles, both one's own and those of others (Hughes, 1971). Social work camp is the hardcore components of social work education that expose community life to pupils of social work. Group living and living with community people make them to experience the experience of community members. In other words, it helps to develop an actor's point of view. In view this study has been conducted with the following objectives;

1. To experiment a set of participatory pedagogy in social work education on postgraduate students of social work in organization of social work camp; and

2. To see the impact of participatory pedagogies on postgraduate social work students in developing various skills.

Methodology

To satisfy the objectives of the study, it was adopted Ethno and impact assessment approach. The entire postgraduate in social work students of second semester (56) was considered as subjects of study. An assessment of domain skills among them was done before the planning process of social work camp. The camp was organized in Bharatanahalli (a tribal community) in Yellapur Taluka of Uttara Kannada district on Karnataka. A set of twenty one participatory pedagogies including participatory planning, organization of the camp and participatory techniques of appraising communities were experimented. After

the camp, it was further assessed the same skills to see the change. Five faculty members were in every day conversation with members of group allotted to them to collect data. A five points Likert scale developed and standardized was used by observing, informal interviews, focused group discussions and presentations by students as a technique of data collection. The data collected was subjected to processing. It was keyed into the computer in the software of SPSS to get the Uni-variate tables and percentage. The proportions have been drawn from the percentages for better understanding of the phenomenon. The participatory pedagogies adopted are detailed in table-1a and 1-b respectively.

Table-1.1

Participatory Pedagogies adopted before Social Work Camp

Sl. No.	Participatory Pedagogy adopted	Expected outcome
1	Participatory Planning	Plan systematically and democratically
2	Formation of committees	Sharing and owning of responsibility
3	Series of review meetings on functioning of the committees	Clarity on responsibility and active participation of every member
4	Training on Micro Planning techniques	Understand participatory research techniques
5	Training on programme management	Protocols of formal/awareness programmes
6	Training on techniques of photography and writing for newspapers	Photography and writing press note
7	Structured Experience Laboratory	Clarity on power dynamics of community
8	Training on interviewing, observation and conduct of Focussed Group Discussions	Understand research skills like questioning, observing and conducting FGDs

Table-1.2
Participatory Pedagogies adopted during Social Work Camp

Sl. No.	Participatory Pedagogy adopted	Expected outcome
1	Yogic Jogging and Pranayama	Self control and regulating anger/anxiety
2	Thought of the Day	Develop ethical and moral values
3	Household survey	Interviewing and Observation
4	Shramadana	Cleanliness drive and Demonstration on soak pit
5	Micro Planning activities	Participatory appraisal of community, identify felt needs and develop leadership skills

6	Sharing on Tribal life and culture	Understand indigenous life
7	FGDs with children, adolescent, women, farmer and aged	Mobilise groups, conduct meetings, awareness programmes and writing reports
8	Visit to local institutions (government, CBOs and NGOs)	Collect official data and understand functioning of local institutional mechanisms
9	Data Processing and Consolidation of data	Editing, coding, quantification, and tabulation
10	Writing report on Micro Planning activity and Presentation	Documentation, Analytical, drawing Inferences, Presenting data and prioritizing issues
11	Living in the Group and Social Games	We feeling, Interpersonal and learning skills and positive attitude, and healthy competition
12	Evaluation meetings	Criticism, Self criticism, and Appreciation
13	Individual feedback on the areas to improve	Behavioural change, personal skills, develop professionalism, and change in approach

Findings and Discussion

Personal background of the MSW students explored for preliminary understanding of study group. Out of 56, a majority of them more than three-fifth are males (62.5 percent); more than one-fourth have entered the course at 24 years and above age with a break in education (26.8); about seven-tenth of them hails from rural areas (69.6 percent); the same proportion belonging to nuclear families; more than three-fifth are from low economic class (60.7 percent); more than four-fifth have studied in Kannada medium till post graduation (83.9 percent); more than two-fifth are interested to work in the field of community development (43.7 percent) and more than three-fifth are belonging to the category of Other Caste (60.7 percent).

Impact on Personal Skills

The table-2 reveals the impact of participatory pedagogy on the personal skills of MSW students. The personal skills focused are; skills of living ethically; having control over self; being good tempered; being friendly; management of time; and stress management. These skills have been significantly developed among the students in the process of participatory pedagogy adopted in organizing social work camp. Out of 56, it is found that a significant proportion more than two-fifth students were poor or very poor in living ethically before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has developed to a significant proportion less than two-fifth, which was only less than two-fifth before camp.

A majority of the proportion half of them were poor or very poor in self control before camp. This proportion has been significantly reduced to more than three-tenth. On the other hand, this skill has been developed in a major proportion more than three-fifth, which was more than one-fifth before camp. Further, a significant proportion more than three-tenth students were poor or very poor in being good tempered before camp. This proportion has been significantly reduced to nil. On the other hand, this skill has been developed in a major proportion less than three-fifth, which was only more than three-tenth before camp.

A better proportion less than half of the students were poor or very poor in time management before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has been developed in a major proportion less than three-fifth, which was more than two-fifth before camp. Further, a significant proportion more than two-fifth students were poor or very poor in stress management before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has been developed in a major proportion less than three-fifth, which was only more than two-fifth before camp. The personal life of the students is deeply influenced by its co-members in terms of hard working, honesty and commitment. Living in a group, caring each other and sharing common resources make them to develop such skills.

Table-2
Personal Skills

Indicators	Pre Camp					Post Camp				
	Excellent	Good	Manageable	Poor	Very Poor	Excellent	Good	Manageable	Poor	Very Poor
Living Ethically	2 (3.6)	9 (16.1)	22 (39.3)	13 (23.2)	10 (17.9)	4 (7.1)	17 (30.4)	29 (51.8)	6 (10.7)	00 (00)
Self Control	00 (00)	12 (21.4)	16 (28.6)	19 (33.9)	9 (16.1)	6 (10.7)	31 (55.4)	16 (28.6)	3 (5.4)	00 (00)
Being Good Tempered	1 (1.8)	8 (14.3)	28 (50.0)	14 (25.0)	5 (8.9)	4 (7.1)	29 (51.8)	23 (41.1)	00 (00)	00 (00)
Friendl-iness	00 (00)	18 (32.1)	17 (30.4)	12 (21.4)	9 (16.1)	8 (14.3)	29 (51.8)	16 (28.6)	3 (5.4)	00 (00)
Time Manage-ment	2 (3.6)	11 (19.6)	17 (30.4)	17 (30.4)	9 (16.1)	7 (12.5)	26 (46.4)	18 (32.1)	5 (8.9)	00 (00)
Stress Manage-ment	00 (00)	4 (7.1)	29 (51.8)	15 (26.8)	8 (14.3)	4 (7.1)	29 (51.8)	20 (35.7)	3 (5.4)	00 (00)

*Figures in parenthesis are percentages

Impact on Interpersonal Skills

The table-3 reveals the impact of participatory pedagogy on the interpersonal skills of the MSW students. The interpersonal skills observed are; skills of verbal communication; non-verbal communication; listening skills; questioning skills; and working in groups.

These skills have been significantly developed among the students. Out of 56, it is found that a major proportion more than three-fifth students were poor or very poor in verbal communication before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has been developed to a significant proportion more than three-tenth which was only more than one-tenth before camp.

A major proportion more half of the students were poor or very poor in non-verbal communication before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has been developed to a significant proportion more than three-tenth, which was only less than one-tenth before camp. Further, good proportion less than two-fifth students were poor or very poor in listening skills before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has been developed to a major proportion more than three-fifth, which was only more than one-tenth before camp.

A major proportion less than seven-tenth students were poor or very poor in questioning skills before camp. This proportion has been significantly reduced to less than two-fifth. On the other hand, this skill has been developed to a significant proportion more than three-fifth, which was only (3.6 percent) before camp. Further, significant proportion less than two-fifth students were poor or very poor in working in groups before camp. This proportion has been significantly reduced to more than one-tenth. On the other hand, this skill has been developed to a major proportion more than three-fifth, which was less than one-fourth before camp. Working in committees and interacting with other committees, social games on communication barriers, questioning and answering enabled the students to have better verbal and non verbal communication, and also develop active listening.

Table-3
Interpersonal Skills

Indicators	Pre Camp					Post Camp				
	Excellent	Good	Manageable	Poor	Very Poor	Excellent	Good	Manageable	Poor	Very Poor
Verbal Commu-nication	1 (1.8)	7 (12.5)	14 (25.0)	25 (44.6)	9 (16.1)	4 (7.1)	16 (28.6)	31 (55.4)	4 (7.1)	1 (1.8)
Non-verbal Commun-ication	00 (00)	5 (8.9)	23 (41.1)	17 (30.4)	11 (19.6)	1 (1.8)	19 (33.9)	31 (55.4)	5 (8.9)	00 (00)
Listening	3 (5.4)	5 (8.9)	26 (46.4)	15 (26.8)	7 (12.5)	5 (8.9)	31 (55.4)	17 (30.4)	2 (3.6)	1 (1.8)
Questi-oning	00 (00)	2 (3.6)	15 (26.8)	27 (48.2)	12 (21.4)	3 (5.4)	20 (35.7)	23 (41.1)	7 (12.5)	3 (5.4)
Working in Groups	00 (00)	13 (23.2)	22 (39.3)	12 (21.4)	9 (16.1)	6 (10.7)	28 (50.0)	15 (26.8)	6 (10.7)	1 (1.8)

*Figures in parenthesis are percentages

Impact on Leadership Skills

The table-4 reveals the impact of participatory pedagogy on the leadership skills of MSW students. The leadership skills studied among the students are; delegation skills; giving and receiving feedback; conducting meetings; emotional intelligence; and rapport building. These skills have been significantly developed among the students. Out of 56, it is found that major proportion more than half of the students were poor or very poor in delegation skills before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has been developed to a significant proportion more than three-tenth which was only less than one-tenth before camp.

A significant proportions more than three-tenth students were poor or very poor in giving and receiving feedback before camp. This proportion has been significantly reduced to (5.4 percent). On the other hand, this skill has been developed to a significant proportion more than two-fifth, which was only less than one-tenth before camp. Further, a major proportion more than three-fifth students were poor or very poor in conducting meetings before camp. This proportion has been significantly reduced to less than one-fifth. On the other hand, this skill has been developed to a significant proportion less than two-fifth, which was only (3.6 percent) before camp.

A better proportion more than two-fifth students were poor or very poor in emotional intelligence before camp. This proportion has been significantly reduced to more than one-tenth. On the other hand, this skill has been developed in major proportion more than half which was more than one-tenth before camp. Further, a significant proportion less than two-fifth students were poor or very poor in rapport building before camp. This proportion has been significantly reduced to more than one-tenth. On the other hand, this skill has been developed to major proportion more than three-fifth, which was about one-fourth before camp. Every student was responsible to implement committee and micro planning related activities. They were to work independently in dealing with community members. Meeting key persons of the community, mobilizing people to conduct focused group discussions made them to develop leadership skills.

Table-4
Leadership Skills

Indicators	Pre Camp					Post Camp				
	Excellent	Good	Manageable	Poor	Very Poor	Excellent	Good	Manageable	Poor	Very Poor
Delegation	00 (00)	2 (7.1)	22 (39.3)	23 (41.1)	7 (12.5)	2 (3.6)	17 (30.4)	33 (58.9)	3 (5.4)	1 (1.8)
Giving and receiving feedback	2 (3.6)	3 (5.4)	32 (57.1)	11 (19.6)	8 (14.3)	7 (12.5)	16 (28.6)	30 (53.6)	2 (3.6)	1 (1.8)
Conducting meetings	00 (00)	2 (3.6)	17 (30.4)	25 (44.6)	12 (21.4)	00 (00)	22 (39.3)	24 (42.9)	9 (16.1)	1 (1.8)
Emotional Intelligence	00 (00)	7 (12.5)	24 (42.9)	18 (32.1)	7 (12.5)	1 1.8)	29 (51.8)	19 (33.9)	6 (10.7)	1 (1.8)
Rapport Building	00 (00)	14 (25.0)	20 (35.7)	12 (21.4)	10 (17.9)	6 (10.7)	30 (53.6)	14 (25.0)	5 (8.9)	1 (1.8)

*Figures in parenthesis are percentages

Impact on Learning Skills

The table-5 reveals the impact of participatory pedagogy on the learning skills of the MSW students. The learning skills focused are; getting organized to study; finding time to study; collecting sources of information for the study; and writing skills. These skills have been significantly developed among the students. Out of 56, it is found that better proportion more than two-fifth was poor or very poor in getting organized to study before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has been developed to a significant proportion more than two-fifth, which was only less than one-tenth before camp.

A good proportion more than two-fifth students were poor or very poor in finding time to study before camp. This proportion has been significantly reduced to less than two-fifth. On the other hand, this skill has been developed to a significant proportion more than two-fifth, which was more than one-tenth before camp. Further, a major proportion more than half of the students were poor or very poor in collecting sources of information to study before camp. This proportion has been significantly reduced to more than one-tenth. On the other hand, this skill has been developed to a significant proportion more than three-tenth which was less than one-tenth before camp.

A major proportion more than half of the students were poor or very poor in writing skills before camp. This proportion has been significantly reduced to less than one-fifth. On the other hand, this skill has been developed in major proportion more than half, which was about one-fourth before camp. Learning and unlearning was part of learning in the camp. Each student was given individual feedback in terms of learning skill that has enabled them to enhance their learning skills in terms of time management, organizing material to study and writing.

Table-5
Learning Skills

Indicators	Pre Camp					Post Camp				
	Excellent	Good	Manageable	Poor	Very Poor	Excellent	Good	Manageable	Poor	Very Poor
Getting organized to study	1 (1.8)	4 (7.1)	27 (48.2)	23 (41.1)	1 (1.8)	2 (3.6)	22 (39.3)	28 (50.0)	4 (7.1)	00 (00)
Finding time to study	1 (1.8)	7 (12.5)	25 (44.6)	18 (32.1)	5 (8.9)	2 (3.6)	22 (39.3)	23 (41.1)	9 (16.1)	00 (00)
Sources of information for study	00 (00)	4 (7.1)	23 (41.1)	19 (33.9)	10 (17.9)	1 (1.8)	16 (28.6)	32 (57.1)	6 (10.7)	1 (1.8)
Writing	3 (5.4)	11 (19.6)	18 (32.1)	11 (32.1)	13 (23.2)	8 (14.3)	21 (37.5)	16 (28.6)	10 (17.9)	1 (1.8)

*Figures in parenthesis are percentages

Impact on Presentation Skills

The table-6 reveals the impact of participatory pedagogy on the presentation skills of MSW students. The presentation skills explored among are; preparing a presentation; presenting data; coping with nerves of presentation; dealing with questions; and presentation in a particular circumstance. These skills have been significantly developed among the students. Out of 56, it is found that major proportion half of the students were poor or very poor in preparing a presentation before camp. This proportion has been significantly reduced to more than two-fifth. On the other hand, this skill has been developed in a significant proportion more than one-tenth (12.5 percent) which was (10.7 percent) before camp.

A major proportion half of the student was poor or very poor in presenting data before camp. This proportion has been significantly reduced to more than one-tenth. On the other hand, this skill has been developed in a significant proportion more than two-fifth, which was only (3.6 percent) before camp. Further, a better proportion more than three-fifth students were poor or very poor in coping with nerves of presentation before camp. This proportion has been significantly reduced to more than one-fifth. On the other hand, this skill has been developed in a significant proportion one-fourth, which was only (3.6 percent) before camp.

A significant proportion less than three-fifth students were poor or very poor in dealing with questions before camp. This proportion has been significantly reduced to more than one-tenth. On the other hand, this skill has been developed to a significant proportion more than three-tenth which was only (5.4 percent) before camp. Further, a major proportion about seven-tenth student was poor or very poor in presentation in particular circumstances before camp. This proportion has been significantly reduced to more than one-fifth. On the other hand, this skill has been developed in a significant proportion less than one-fourth, which was only (3.6 percent) before camp. Activity wise presentation and sharing of their experiences made them to develop presentation skills to a greater extent.

Table-6
Presentation Skills

Indicators	Excellent	Good	Manageable	Poor	Very Poor	Excellent	Good	Manageable	Poor	Very Poor
Preparing a Presentation	1 (1.8)	6 (10.7)	21 (37.5)	17 (30.4)	11 (19.6)	4 (7.1)	20 (35.7)	26 (46.4)	6 (10.7)	00 (00)
Presenting Data	00 (00)	2 (3.6)	26 (46.4)	11 (19.6)	17 (30.4)	1 (1.8)	23 (41.1)	25 (44.6)	6 (10.7)	1 (1.8)
Coping with presentation nerves	00 (00)	2 (3.6)	16 (28.6)	26 (46.4)	12 (21.4)	1 (1.8)	13 (23.2)	29 (51.8)	13 (23.2)	00 (00)
Dealing with questions	00 (00)	3 (5.4)	21 (37.5)	19 (33.9)	13 (23.2)	2 (3.6)	18 (32.1)	28 (50.0)	7 (12.5)	1 (1.8)
Presentation in Particular circumstances	1 (1.8)	1 (1.8)	15 (26.8)	23 (41.1)	16 (28.6)	1 (1.8)	12 (21.4)	31 (55.4)	11 (19.6)	1 (1.8)

*Figures in parenthesis are percentages

Impact on Research Skills

The table-7 reveals the impact of participatory pedagogy on the research skills of the MSW students. The research skills focused are; interview; observation; data processing; and analytical and identifying problems. These skills have been significantly developed among the students. Out of 56, it is found that significant proportion more than two-fifth students were poor or very poor in interview skills before camp. This proportion has been significantly reduced to only (5.4 percent). On the other hand, this skill has been developed in a significant proportion more than two-fifth, which was less than one-tenth before camp.

A significant proportion more than half of the student was poor or very poor in observation before camp. This proportion has been significantly reduced to less than one-tenth. On the other hand, this skill has been developed to a significant proportion less than half, which was less than one-tenth before camp. Further, a good proportion about half of the students were poor or very poor in data processing before camp. This proportion has been significantly reduced to more than one-tenth. On the other hand, this skill has been developed in a significant proportion more than two-fifth, which was more than one-tenth before camp.

A major proportion more than two-fifth students were poor or very poor in analytical and identifying problems before camp. This proportion has been significantly reduced to more than one-tenth. On the other hand, this skill has been developed in a significant proportion more than one-fourth, which was only (1.8 percent) before camp. Visiting households independently, building rapport, collecting primary data, processing of data, analyzing the data and arriving at conclusion made them to develop research skills.

Table-7: Research Skills

Indicators	Pre Camp					Post Camp				
	Excellent	Good	Manageable	Poor	Very Poor	Excellent	Good	Manageable	Poor	Very Poor
Interviewing	00 (00)	4 (7.1)	29 (51.8)	14 (25.0)	9 (16.1)	6 (10.7)	18 (32.1)	29 (51.8)	3 (5.4)	00 (00)
Observation	00 (00)	4 (7.1)	23 (41.1)	15 (26.8)	14 (25.0)	2 (3.6)	25 (44.6)	24 (42.9)	5 (8.9)	00 (00)
Data processing	00 (00)	8 (14.3)	20 (35.7)	12 (21.4)	16 (28.6)	3 (5.4)	20 (35.7)	26 (46.4)	7 (12.5)	00 (00)
Analytical and Identifying problems	00 (00)	1 (1.8)	21 (37.5)	14 (25.0)	20 (35.7)	2 (3.6)	13 (23.2)	34 (60.7)	7 (12.5)	00 (00)

*Figures in parenthesis are percentages

Conclusion

Participatory pedagogy in social work education enables the pupils of social work to develop professionalism. Commitment to excellence in education, and excellence in practice, is a prime issue of ethical responsibility. It affects the quality of services provided by professional social workers to the community (Taylor and Francis, 1986). Social work camp is one of the practices of social work practicum to understand the practice of

community organization which is based on the principle of learning by doing. Learning is endless while working in communities. Every camp gives a new experience to social work educators. Social work skills, techniques, values and principles are imbibed by student social workers in the processes of organizing social work camp. Developing professionalism is need of the hour in order to develop expertise to address complex changing issues of community. Participatory pedagogies have something to do with developing personal, interpersonal, leadership, learning, and presentation and research skills among the post graduate students of social work.

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Making Quality Higher Education Accessible to Trafficked Women in India: Challenges and Prospects

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Abstract

India has historically been a nation treating women with dual facets. Sexual exploitation being one of the types of exploitations, has reached to the level of its core alarming demanding for developmental interventions. Education is one among many interventions for development. It plays a key role in improving socio-economic and mental health status of the victims. Though most of the under-represented communities today are able to access better education at elementary and middle level of education, higher levels are yet to reach them. To make this happen, a suitable planning, organizing, staffing, co-ordination, recording, and budgeting has to be executed. There can be wider scope for practicing Professional Social Work through advocacy, supervision, implementation etc. The major need for offering extended social work education has emerged as a remedial bridge to fulfill the gap. Specialized training for the faculty members and a well-planned curriculum has to be framed accordingly. With the involvement of related institutions like UGC, GO and NGO these interventions and effective execution can be achieved effectively.

Key words: *Higher Education, Trafficked victims, Extend Social Work Training.*

Introduction

As the environment, the personality is. Influence of environment on individual on his socio-economic, cultural as well as psychological development resulting in quality of integrated and self reliant personality. As such environmentally significant behaviours always look upon transmission of information and culture, producing fundamental understanding of social expectation and constraints etc., in an individual. The behaviours of the human beings have major environmental consequences in aggregate; consequently, there can be major environmental effects from change in the behaviours of individual also. In other words, modifications in the individual behaviours as well as environmental factors are mutually dependents. This encourages the initiatives for building positive environment to the needy people who can develop their potentiality through environmental modification.

Building positive environment can be achieved through various interventions, among which education stands significant. The efficacy of education in developing human beings

can never be understatedable but provides a wider scope for debate. Being fundamental to the development of nation, education becomes important irrespective of gender, race, economic, geographical, cultural or linguistic differences. Since Independence, India as a developing country found systematically progressing on the educational field from the time of Takshashila, Nalanda and off let with the increased number of universities and colleges has been successful in reaching all classes of the society. The GOs and NGOs efforts in this direction are quite appreciable. With this achievement, higher education system of India's stands as worlds third largest in terms of students, next to China and the United States and can expect to be one among the largest education hub in short future. Despite of this effort, 25% of its population is still illiterate; only 15 per cent of Indian students reach high school, and just 7 per cent graduate (Masani, 2008). Further, India is known for producing highly skilled people who mostly cater the needs of developed countries which makes easy for India to transfer from a developing to a developed nation. Growth of Higher Education Sector in India is making society to be increasingly concerned about the quality of programmes, public assessments and international rankings of higher education institutions. However the efforts put in by the GOs and Private sectors including NGOs have made a remarkable progress in the last five year plan i.e. the 11th five year plan (2007-2012) in the Gross Enrolment Ratios – (GER) testifies to the fact. The government in the 12th five year plan (2012-2017) has made ample plans and proposed initiatives to ensure quality education at higher level.

In this juncture, unrepresented groups of Indian society especially in the Educational sector needs to be highlighted and focused for further development. In spite of government efforts in considering the total population, there are certain segments of the society who have failed to gain proper recognition for development even though they are registered under census. Trafficked victims, specially the sex trafficked victims falls in this category who are not receiving the attention of the education through are under the census list and identified as exploitative group of the society.

Human Trafficking being a biggest social evil is the result of social, economic, cultural inequality existing in the society. Sex Trafficking is considered as one of the worst consequences of transnational migration and as a modern-day slavery (Laczko & Danailova-Trainor 2009). Sex Trafficking is considered as one of the worst consequences of transnational migration and as a modern-day slavery (Laczko & Danailova-Trainor 2009). The impact of the same on victims is beyond the imagination. They are made to face psychological, financial and social challenges. Psychological challenges arise due to isolation, low self- esteem and low self- confidence (Adhikari 2011;UN Thailand). It is negatively influencing on nation's development as women from lower caste have always been under represented and exploited across all sectors resulting in many social evils directly or indirectly. The issue of human trafficking, especially with women is happening mostly for sexual exploitation. Sex Trafficking being a highly demoralizing, stigmatized issue the needs of victims becomes very different than any other women undergoing exploitation.

Though very less number of NGOs intervening in mainstreaming these victims, they aim   at mainstreaming the victims through different interventions. Generally, process of

mainstreaming involves three forms of modes such as family re union, marriage and independent existence. Reintegration with family or with society is a long and tedious one with lot of hurdles. Followed by reintegration through one of these modes, the success of interventions represents with victim's peaceful, stigma free life in the community which can be possible only with social acceptance. But tragic part of the process is stigma attached community refusal resulting in greater negative impact. In many situations, in spite of willingness of victims to get back to their families would get disappointed because of the community rejection. This would result in voluntary re-trafficking or being vulnerable to re-trafficking. In such situations, higher education can act as a powerful tool which can contribute in better adjusting ways and essential social acceptance for the rehabilitated or mainstreamed life.

Here comes the need of building up of positive environment through education contributes in their successful rehabilitation, reintegration into mainstreamed society as well as development. This can also become a measure for prevention of this social evil.

In this context, education speaks from the preliminary, primary to the higher level. It is so because majority of the victims are found illiterate. For them the need for preliminary intervention becomes essential. Since government has declared free education to the children upto the age of 14 years, tracing and facilitating the opportunities becomes uncomplicated. Those who have primary education can be looked into the available opportunities to continue their studies. In India, good numbers of NGOs are involved in offering formal and informal education patterns. This makes the efforts of identifying and mobilizing the resources tranquil.

Victims who cross the above said stage with the assistance of rehabilitation intervention or to those victims who are eligible for higher level of education, the situation becomes complicated. The demand for higher education, cost to the same and the capacity of the victims to compete with the mainstreamed society becomes very difficult. Inequalities in education and employment based on caste, ethnicity and even gender is a known and accepted factors in India, especially at the higher education level. Here come the need for proper acknowledgement of the situation and planned intervention to uplift the victims of sex trafficking and build their future in the mainstreamed society.

Offering education at the higher level becomes challenging because of the mental health status of the victims. Since the very experience of sexual violence is traumatic in nature, it results in post traumatic stress disorder. This makes achieving higher level of education challenging for the victims. As a result dropping out from the process or expression of disinterest in education from victims can be expected. To avoid such consequences, the education system has to offer tailor made courses which can be more productive. Here stands the scope for creativity, involvement and thrust for achievement.

With the qualitative intervention from GOs, NGOs and VOs there has been an appreciable improvement in the mainstreaming process of victims of sex trafficking reached to many to better higher education across the country. However the need of the hour is a provision of high quality education to match the requirements of aspiring victims.

Forcing successive governments to take initiatives to bridge the gap between the existing and needed level to reach victims, special reservations in education and employment become essential to help them overcome their socially perceived backwardness. The primary objective of the Indian reservation system is to increase the opportunities for enhanced social and educational status of the underprivileged communities and thus enable them to take their place in the mainstream of Indian society. This has come true with the caste based categorization of under privileged, to some extent for the specially abled and acid victims, through the percentage of reservation varies from state to state.

Unfortunately, no where the reservation for human trafficking victims, specially the sex trafficked victims (as majority of the trafficking in taking place for this sake) can be witnessed. But as a ray of hope, with the NGO intervention, around – number of university have extended reservation facilities for the victims of sex trafficking which is a huge success in gaining the required attention from the mainstreamed society for the victims.

To serve the purpose of matching the gap towards higher level of education with the victims, there exist a short come of suitable infrastructure as well as curriculum. Knowledge delivery systems need to be addressed with a sensitive approach. Factually, the mental health conditions of victim demands serious differential conditions to reach them.

The qualification of teaching faculties, adequate number also has to be looked upon in the later stage. The knowledge of psychology, social work and proficiency level of knowledge and experience in any form of performing arts becomes the essential basic educational qualification to deliver the knowledge. Expertise in counselling becomes an added privilege in recruitment. Along with qualified recruitment, needed an intensive training to the faculty members to understand the psychiatric and psychological conditions of the victims/trainees they need to handle and the methodology to deliver the goods. The student - teacher ratio has to be quite narrow as one to one attention is essential to reach the victims.

Here raised the scope for special training for the faculty members who can cater the needs of the above discussed system. The scope can unveil the opportunities for Extended Social Work Education to frame a supportive structure of training after MSW, where in the specialized areas such as counselling, different forms of performing arts, basic psychology, psychotherapy and psychiatric inputs (the contents of psychiatric social work and Medical social work can be blended here) with an orientation on different modes of delivery systems can provided through intensive training. It can be of one year or two semester course duration.

The curriculum of higher education for the victims demands mostly the practical orientation which can be of better results and adoption of performing arts becomes a base for effective delivery of knowledge. This can act as psychotherapy for the victims too. So framing the curriculum becomes mostly one the mode to transfer knowledge which can also acts as psychotherapy to the victims. This demands a different set of infrastructure with huge special environment which is closer to the nature. Social support system has to

be created as a mandatory element in the curriculum as the victims will be suffering from stigma and can become de-motivating factor for them. The techniques and modes through performing arts, techniques such as role play, talk therapy etc., can be a part of curriculum execution pattern too.

This can result in pooling up and rejuvenating their internal energy.

An extra privilege for the higher studies of the victims of sex trafficking can be extended in the forms of scholarship, financial assistance for stationary, transportation, educational or exposure trips, participation in ex-curricular or co-curricular activities etc.

Always rights goes in tandem with responsibilities. There can be no development without assessment. Higher education requires constant monitoring from the regulatory bodies through periodic inspections and performance measurement methodologies. Appropriate parameters and measuring channels of monitoring and evaluation system of performance along with the mainstreamed evaluation system have to be framed to maintain the consistency of delivery of quality of education.

The results of these interventions cannot be achieved in a shorter period. Thus, the duration of higher education specially framed for the victims can be extended up to 3 years. This duration is highly needed as the course content cannot be executed in short period as it is done with the mainstreamed students. The changed modes of teaching and its methodology also demand the same.

Followed by an intensive intervention as above, reservation in the jobs related to the disciplines become indispensable. This would motivate them to fight against the inequalities in societal status, issue of identity crisis and other competitive social factors which would be otherwise de-motivating factors and hinder their confidence towards development.

All these can result in multi-dimensional results along with achieving higher level of education. At the same time, these have to be a well-planned intervention in resource allocation for a long term, specially the space and finance. A financial support can be a good source for effective implementation of the project.

Other challenges would be in ensuring;

1. The administration has to be with greater transparency and accountability where the positives and negatives can be highlighted and challenged.

2. Number of suitable institutions across region to offer services

3. Provision of suitable infrastructure, trained faculty and effective pedagogy in higher education institutions aimed at delivering expected outcomes

4. Heavy, Planned and creative investment for the small group of population

Conclusion

India has historically been a nation treating women with dual facets. Sexual exploitation being one of the types of exploitations has been in the form of disguise. It always had

social and religious permit indirectly. In the medieval period, because of various social factors, she was kept away from education and her social status came down. Later, with the dynamism of society, the nature of sexual exploitation against women changed and took the form of sex trafficking. In the present situation, nature of exploitation has reached to its core and alarming demanding for developmental interventions. Education is one among many interventions for development.   It plays a key role in improving socio-economic and mental health status of the victims. Though most of the under-represented communities today are able to access better education at elementary and middle level of education, higher levels are yet to reach them. To make this happen, a suitable planning, organizing, staffing, co-ordination, recording, and budgeting has to be executed. There can be wider scope for practicing Professional Social Work through advocacy, supervision, implementation etc. The major need for offering extended social work education has emerged as a remedial bridge to fulfill the gap. Specialized training for the faculty members and a well-planned curriculum has to be framed accordingly. With the involvement of related institutions like UGC, GO and NGO these interventions and effective execution can be achieved effectively.

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Higher Education for Dalit Women

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Abstract

Dalit women are placed at the absolute bottom of the social hierarchy in India as they face systemic and structural discrimination threefold: as Dalits, as poor, and as women. There is lot of gap between the upper caste women and dalit women. The population of Dalit women in India as per the 2011, National Census is only 9.79 crore which is 48.59% to the total Dalit population in India. The total female population in India is 58.7 crore of which 16.68% comprises Dalit woman.(Manjula, 2014). The present paper attempts to analyse the importance of education for dalit women and the issues and challenges they encounter in pursuing higher education in order to reach the positions of decision-making. This paper is based on secondary data and states the constitutional provision on education for dalit. It suggests the need to take up capacity building measures by educating Dalit women to empower them holistically.

Key words: *Dalit Women, Higher Education, Constitutional Provision.*

Introduction

Dr. B. R. Ambedkar stated that "I measure the progress of the community by the degree of progress which women have achieved in that community". India is known for its high cultural values and tradition. Indian society is dominated by the male superiority, basically in such society we see women are oppressed and are not treated on par with men. Another peculiar feature is caste biased where dalits are oppressed. Moreover, the Dalit women are oppressed among the oppressed and enslaved among the slaves. Dalits are placed at the lowest in the society, there is a need to analyse status of Dalit women, who are systemically and structural discrimination in many forms as Dalits, as women, and as poor.

The population of Dalit women in India as per the 2011, National Census is 9.79 crore which is 48.59% to the total Dalit population in India. The total female population in India is 58.7 crores of which 16.68% is Dalit woman's population.(Manjula, 2014). There were many hurdles for dalit education in the past. Teaching and learning was only meant for the upper caste people and they never allowed dalits to enter the schools. During later days, there were other form of hurdles like, lack of motivation for educating among Dalit, parents were scared of sending their children to school. It is a matter of fact that the teachers belonged to dominant castes, who refused to teach them. Poverty and ignorance

of dalit was also one of the reasons. Even dalit male were hesitant for the education and for women it was great difficult. In spite of several legal measures, Dalit women's progress of education has not been significant even today. Many reasons lead to poverty and backwardness resulting in high scale dropout rates in higher educational institutions. The key determinant of educational achievement remains far away from Dalit girls (Harinath 2013).

In the 19th century, Jyotiba Phule and Savitribai Phule laid the foundation of women's education along with the lower caste masses in Maharashtra. Savitribai Phule with great difficulties and humiliation came forward to educate the women. It was Jyotiba Phule who realised education as 'Tritiya Ratna' or the 'critical consciousness or the knowledge as the most important device to dismantle the brahmanical power structures (Paik, 2007). Savitribai Phule expressed in her poem 'Go, Get Education', that one can achieve self-reliance, wisdom and can break the shackles of caste, patriarchy, tradition and bondage through education (Pandey, 2015).

After 1990s, dalit women started asserting differently with Dr. B. R Ambedkar's proclamation for right to self representation. It was after Bhudha and Basava, Dr.B.R.Ambedkar who emphasized on women equality. In the 20th century, he revisited and extended the Phule's vision. He viewed education as most important tool in liberating Dalits from the shackles of the oppressive Hindu Caste structure and formation of new equal social order. The main objective was to make the unheard voices heard, without getting represented by the upper caste academicians, feminists sitting on privileged positions without any caste consciousness. Their experiences, struggles, negotiations, literary work started becoming literature, bringing in limelight the true picture of the women in India. They started challenging the dominant discourses in order to carve out space and status for themselves in both public and private domains. (Minal, 2017) The fundamental agenda was to provide secular education, equality, human rights, dignity, inclusive and egalitarian citizenship through education (Paik, 2014).

Even in the 21 st century, the apartheid like caste system continues to spread its venom in the lives of the dalits. Inspit of constitutional provision and compulsory education it is witnessed the decline rate of women education. It is designed and formulated in such a way that it oppresses them in every field, and leave them with no choice but to obey them. Dalit women's lowest position amongst the low, systematically denies them choices and freedoms in all spheres of life. They don't even have right to express their view in their own personal matters, because of un-aware about their rights. With this backdrop, the enquiry into the spaces of education in the Indian context is necessary which transcends conventional forms of discrimination and exclusion. (Minal, 2017) Women in general and dalit women in particular are very ignored of the important of education. Education plays vital role in uplifting of women in general and dalit women in particular. It attempts to highlight the importance of education.

Importance of Education

Education is the single most important factor to ensure gender equality and

empowerment. Before beginning to examine methods of improving enrolment in primary education and literacy rates, it is important to know why education is such an important topic in development studies. In global era world is looking for the various opportunity for job and exposure, education and training. The past century has been characterized by a global expansion of education. Alongside this growth in education has also been an increase in the gap between different social strata (Desai & Kulkarni, 2008). Education is a challen of empowering women. It gives an occasion for women to uplift their social and economic status, as education gives the way to increase the incomes.

Education further helps the women to develop one's personality and it accentuates in improving one's status in all respect. Education has direct association with the socio-economic and political status of women. It is due to the lack of education, the Dalit women are not able to come out of their poverty and marginalised situations. Being illiterate they are not aware of their own rights and thus upper caste people can easily exploit and oppress them. Lack of education also keeps them ignorant about health and they become easy prey to epidemic diseases. It is certain that exposing continuity of discrimination, exclusion, insults and untouchability unites everyone who had similar experiences and those who resonate with such experiences. (Nelavala, 2008). India with its peculiar custums and traditions bind women not to be empowered and an unequal. So, women face many issues and challenges to be educated.

Issues and Challenges

Women in general and dalit women in particular face myriad of challenges to be educated. First and foremost is the social system that does not encourage girls education which is constitutionally provided to all Indians. Free and compulsory education is a slogan of government and many motivate affords are don by government and especially for girls education. But, as women they are deprived by this opportunity. Specially for dalit women, stigma of the untouchability and the oppressive historical past puts dalits in the dilemma which is difficult to solve. Especially for the urban middle class educated dalits, revealing caste identities involves humiliation. Since it is socially regressive, derogatory and undesirable term, which connotes carrying unnecessary burden of the past (Guru, 2005). The cultural practices, behaviour patterns, sex role expectations and association of women with the private domain continue to affect access to higher education (Chanana, 2000). According to Paik (2009) 'Dalit girls are subjected to the discipline, control, regulation and surveillance of not only state services in the education system but also of their parents. Even after migrating to cities, they are still trapped in the manacle of their social identity i.e. caste'.

There are other challenges for educating dalit women is gender discrimination and patriarchy. Caste discrimination and untouchability and stigma affect on women education. Another issue which need to be focused is the poverty, unemployment of dalits. Women is not involved in decision making process. Dalit Women also have a limited access to livelihood, food, water, sanitation and other welfare programmes. Infact, government is starving hard to uplift women for higher education by encouraging them for higher education. The Indian constitution is the source for providing many facilities to education

dalits. Lets us see the constitutional provision for dalits.

Constitutional Provisions

The Indian Constitution assures many rights and constitutional safeguards specially provided for Scheduled Castes, Scheduled Tribes and other weaker sections. Though we have securities either as a women or a Dalit in general, the Dalit women do not have special identity as the most oppressed ones among the Dalit. The government of India has passed two legislations namely Protection of Civil Rights Act, 1955 and the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) 1989 to enable the Dalits to enjoy human rights on par with other sections of Indian society. Rights may be self-evident and constitutionally secured. However, they do not automatically implement themselves (Sirnate, 2014).

In Article 15: The states prohibits the discrimination on the ground of religion, race, caste, sex and place of birth. This Article seems to be the Ist article which talk about the reservation of Scheduled Caste and Scheduled Tribes. It provides that the state can make special provision for the upliftment of some selected people and nothing in the constitution comes in contradiction to this provision. Its Article provides the foundation for the building of Reservation in the constitutional frameworks.

Article 16(4) : goes further it enables the Government to make laws to give reservation to the downtrodden in public employment. In order to bring the equality of status, an ideal enshrined in the preamble. It becomes necessary to give support to those lagging behind in the race of development to bring them at par with those who are running ahead. And Article 16(4) enables the Government to take a concrete step towards this very aim.

Article 17 :- this Article abolish the practice of untouchability in any farm to bring about the equality in social circles. A Cornerstone of Gandhijiiis ideology, this Article reatly provides a big support for the Dalits to proclaim their equality to others.

Article 41: Article 41 directs the Government to provide work, education and public assistance in case of unemployment, old age, Sickness and disablement and in other case of undeserved want. Old age unemployment and other allowance are provided with the observance of this very directive principles. Many other concessions also help the citizen to maintained their lives in capability and disability. To bring equality in status is not a remedy for the disease named in equality. Since the reservation in public employment is a process for time being and since it cannot last forever, it becomes necessary for the state to promote the education and ability among the children of the Dalits so as to make them competitive. As soon as these children become competitive, they deserve and shall not lag behind in the race of development.

Article 45: this Article direct the Government to provide free and compulsory education for each and every child upto an age of 14 years. Many concessions and scholarship are given for the children belonging to the SC.

Article 330: this Article has been framed this view in the mind. This article provides for the reservation of seats for Scheduled caste in the house of people. This article guarantees perhaps the biggest promise for the people of the reserved class Scheduled castes in the

name of reservation. According to this article seats shall be reserved in the House of People both for the Scheduled caste and some Scheduled tribes. As in the house of people, the seat have also been reserved for the people of those classes in the legislative Assemblies of states. Thus the double reservation has been provide to Scheduled caste to take part in the policy making.

Article 335: to secure their position in the administration, the claims of the Scheduled caste for the services and posts in administration have been made acceptable under Article 335. The constitution makes the people belonging to these classes able to influence each and every part of the governance system so as to make them able to guard their own interests.

Article 338: A special officer is to be appointed by the president for looking after the working of the constitutional provisions with regard to the Scheduled castes. It has been provided in article 338 of the constitutional that all the matter, relating to the safeguard provided to Scheduled Caste, will be reported to this special officer, who in turn will report the same to the president. (Paswan and Jaideva, 2002)

Conclusion

To conclude, infact government is straving hard to change the statues of dalit women through education but the mind set of people will not change easily. Even after many years of independence we witness the social stigma and discrimination in society. The high position of women are socially and economically disabled. But, however the change has to come from within the Dalit women as they start making conscious choices to focus on career, despite the wrenching demand of their personal commitments. Since the Dalit policy makers and law enforcers do not share the necessity of social change conducive to people's welfare, development has been overlooked. The Dalit women from the three organs of the State – Legislature, Judiciary and Executive have a major role in the development of Dalit women. The issues of higher education of dalit women should be given special priority by the government.

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Need of Education for Women Empowerment: A Study of Odisha

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Abstract

Women continue to be neglected in the Indian society and they are given less scope in the decision making process. To correct this disadvantageous condition the empowerment approach has been adopted in the country; reservation of seats for women in grassroots political institutions is a step towards that direction. The state of Odisha also adopted affirmative action in rural political field and reserved one-third posts for women in Panchayati Raj bodies. Later, this quota has been raised to fifty percent. But while the nature women leadership in rural Odisha is studied the limitations of women leaders become apparent. The paper discusses the education scenario in the state, especially the situation related to women and the need of education in training the rural women leaders.

Key words: *Women Empowerment, Education, Political Participation.*

Introduction

The secondary status of women is a common feature in almost all countries and women are not given their due place even if they constitute about half of the population of the world. The irony is that, on the question of status of women, there is no better condition even in many developed nations. It is generally found that women are neglected in the socio-economic and political fields and their participation in the decision making process is almost negligible. The societies in general have not accorded women a position of dignity consonant with their numerical strength and valuable contributions. As a result, women continue to be neglected. They have remained isolated from the decision making process and become only the recipients of the consequences of public policies. The Indian situation is not different in this respect. A high degree of inequality exists in the male-female participation in the socio-economic-political field of the country.

As there is a direct link between the social condition and the political system in a country the access of various groups to decision making power in political sphere inevitably depends on its social standing. Similarly, the hold of a group over political power has a direct impact on its socio-economic situation as the political system influences the social

system. Therefore, it has been often regarded that control over political power by a specific group is a prerequisite for providing socio-economic advantages to the group. As a result, empowering the marginalised people politically is considered as an important means to improve the socio-economic condition of its members.

Democracy aims at establishing an inclusive decision making system in which all categories of people in the country take part in deciding public policies. "If democracy is interpreted as rule by the people, then the question of who participates in political decisions becomes the question of the nature of democracy in a society"1. But though India has adopted a democratic system and promised equal involvement of all while decisions are made, this has not been achieved even so many decades after independence. Women in the country have been under-represented in different political institutions and their participation in the decision making process has been negligible. The decisions related to women have been taken without properly consulting them and as a result, they silently accept the decisions taken by their male counterparts. Therefore, there have been arguments in favour of giving women adequate representation in public bodies so that they become active participants in deciding the policies which affect them. It is claimed that they would overcome their difficulties and be truly equal with the male members if they are given proper place in the decision making system.

Empowerment of Women:

Political status "must be observed keeping in mind the caveat that even where women have same legal and constitutional rights as men, these rights do not constitute or guarantee equality"2. In spite of the legal provisions for equality between men and women, women do not get equal opportunity in political field because they cannot compete ordinarily with their male counterparts who are already entrenched in the citadels of public life. Unless special efforts are made for their inclusion in the decision making process their equal participation in the political field cannot be ensured. To achieve this, many countries have tried to empower them.

Empowerment means endowing one with the desirable qualities or abilities so that one can achieve one's preferred goal. Empowerment refers to self-development of somebody. It implies increasing one's capability. It allows one to decide for oneself. In a nutshell, it means one's ability to take control of one's own life.

The empowerment approach is regarded as the best approach because to give scope to a specific category to decide for itself, a special provision is made in the legal system and the particular section is provided additional guarantees so that it gets opportunity to be a part of the decision making system. This out of the way exercise is preferred because the prevailing practices are not sufficient for the deprived people's access to decision making power. By incorporating some additional legal provisions protective discrimination is made in favour of the underprivileged ones; besides, an obligation is created for various agencies to provide the stipulated scopes to the neglected sections on a compulsory basis. This special recourse is undertaken because in the normal procedure a favourable situation can be created for the disadvantaged group only at a much later stage; sometimes, it may

not be totally possible to remove the inconvenience if the conventional method is followed. Therefore, the empowerment approach has been followed in many countries to eliminate the detriments existing in the social system. This approach has also been adopted in India to enhance the prospects of women's political participation.

Gaining decision making power in political matters has not been easy for women worldwide. Women have achieved this right through a slow process. The political right was first granted to women in New Zealand. "Modern liberal democracy came into being in 1893, when New Zealand offered the franchise to women. The Commonwealth state was the first to institutionally open up the public sphere to both men and women"3.

In ancient India, women enjoyed power and dignity; but later, they were left to the position of subordination. As the role of women was considered secondary, the process of their induction into the social system was determined accordingly and it was aimed at enabling them to perform their subsidiary role in society. Gradually they were excluded from positions of power, prestige, and dignity. "Socialisation of the girl child in our country has followed a set pattern for millennia, where she has been trapped and moulded by deep-rooted combined cultures of patriarchy and hierarchy. Women are considered a population at risk because of their limited access to resources and opportunities and their systematic exclusion from positions of decision making."4 The social and moral norms were determined to suit the male version of right and wrong.

If the present condition of women in India is analysed, it has not sufficiently improved even so many years after independence. The marginalisation of women in the country has been recorded by several reports. The review of World Economic Forum in 2009 records, 'India ranks 114 among 134 countries in the world, even behind Bangladesh, Sri Lanka and Nepal, according to World Economic Forum ranking which released India Gender Gap Review 2009. It placed the country at the bottom of the table on health and survival issues, reflecting the huge gender gap. It made strong remarks against the wide inequalities between health facilities extended to males and females'5. 'According to World Economic Forum's The Global Gender Gap Index 2009, India ranks 114 while last year it was 113. The positions of other countries are Iceland at the top, Finland 2, Norway 3, Sweden 4, New Zealand 5, US 13 and UK 15. China's position is 60, last year it was 57; Iran's is 128 and Pakistan's 132. India had occupied 98th position in 2006. The global gender gap report is based on four factors – economic participation and opportunity, educational attainment, political empowerment and health and survival'6. This shows the unimportant status of women. It has been commented, "India's position has improved marginally in recent years; after hovering between positions 114 and 112 between 2007 and 2011 it has now shot to the 101st position. But its best position so far was in 2006 - when it stood 98th. It was ranked 105th in 2012"7.

"Empowerment entails developing the ability to organize and influence the direction of social change to create a more just socio-economic order. This can be facilitated by more women becoming active and visible – in other words, with an increasing participation of women in politics"8. When a woman becomes politically empowered her scope for becoming active in the political system is increased instantly and she can take decisions

concerning her without being regulated by her male relatives and thus, she can make an impact in policymaking by injecting her own perspectives. In case of the women in rural India the Act offers a significant prospect for creating a situation in their favour.

The women in India had some advantages in comparison to women in many countries with regard to getting political rights. When the Constitution was adopted after independence provisions were included to allow them equality. "It is important to note that these provisions bestowing absolute equality in the women in the matter of their civil or political rights were far ahead of the position prevailing in many of the western countries, where bitter battles had to be fought to extend suffrage to women"9. The various Constitutional provisions, different enactments by legislatures and many policy decisions by governments have been responsible for granting legal equality between men and women in India. But true equality has been illusive in the political field. "While substantial gains have been made by the women's movement over the decades in India, this has not been adequately reflected in the representation of women in position of power"10. All vouch for equality between men and women and many tall claims have been made. "However, women constituted a mere 3.1% of the total contestants in the 1996 election and did not occupy more than 6-10% of the total seats in State Legislative Assemblies and Parliament. Women's participation in local political institutions – village Panchayats and municipal bodies – has also remained low, in spite of the Government's policy of cooption and reservation of seats for women"11. 'In the 2004 Lok Sabha election, the total number of candidates was 5435 for 543 seats and out of them the number of women candidates was only 354'12. 'In the 2009 Lok Sabha election, the major two national parties the Congress and BJP had fielded 43 and 44 women candidates as against 389 and 397 male candidates respectively'13. 'Despite all the claims of giving greater representation to women in 2014 Lok Sabha elections, of the total 1325 candidates fielded by the three major political parties (Congress, BJP, and AAP) just about 12 per cent happen to be women. Total 631 women candidates contested in the recently concluded election and only 61 won and entered the Indian Parliament'14.

The reality is that Indian women had more representation in the political field before independence of the country. "The irony of women's exclusion from formal politics is aptly conveyed by the situation of women in India before and after the ouster of the British. In the decades before independence, women constituted 10 per cent of those jailed for anti-British activities. In the decades since independence, however, women have never held more than 8 per cent of the seats in the Lok Sabha, the lower house of Parliament. It was easier to get arrested for supporting democracy than it is to get elected to the democratic institutions that Indian nationalists were fighting to obtain"15.

Though sometimes women empowerment is opposed and further laxity in this respect is decried it has also been contended that women are capable of taking decisions and they deserve to be more active politically. "The experience of the States that already have 50 per cent of reservation in Panchayati tiers is that the local administration becomes more gender-sensitive and accessible. An increase in the number of women politicians at the grassroots level directly or indirectly leads to women's empowerment in several fields. Greater participation of women in decision-making fortifies the overall democratic

process, makes the functioning of the elected bodies more meaningful"16. It has been further asserted, "Greater presence of women in civic bodies would make formulation of schemes, budget allocations and implementation far more gender-sensitive"17. Advocating quotas for greater political participation the UNICEF Report states, "It has proved to be an effective tool for women's empowerment"18.

Consequences of Empowerment on Grassroots Political Leadership in Odisha:

As per the provisions of the Indian Constitution, Odisha has adopted the Panchayati Raj system to spread democracy at the rural areas. Through the institutions of Panchayati Raj the village people are given opportunities to participate in the democratic process of the country. Odisha is constituted mostly by rural areas and the rural political institutions play a significant role in development of the state. These institutions also train the rural leadership in the state. Therefore, the Panchayati Raj institutions generate an ideal environment for the political involvement of women in Odisha. The adoption of Panchayati Raj system as the form of local self government has affected the rural politics in the state and modified the rural leadership. The political leadership in rural Odisha before independence was traditional by nature and in most of the cases the headmen of villages were appointed by the regimes of the time. But after independence the traditional leadership was replaced by rational-legal leadership; the leaders got elected by people. The rural leadership in the state can be viewed in the changed context.

At present rural Odisha has been divided into 6234 Gram Panchayats, 314 Panchayat Samitis and 30 Zilla Parishads and the elected leadership consists of 6234 Sarpanchs, 314 Samiti Chairpersons, 30 Zilla Parishad Presidents and more than 87,000 office bearers as ward members, Samiti members and Zilla Parishad members.

While the quota system was introduced in the local bodies at the district level, 'out of the 30 Zilla Parishad Presidents, seats had been reserved in the following manner; 3 for SC males, 2 for SC women, 6 for ST males, 4 for ST women, 5 for BCC males, 3 for BCC women, 5 for General males and 2 for General women. In total 7 seats were allotted to the general category candidates, 5 to the SC category candidates, 10 to the ST category candidates, 8 seats to the BCC category candidates and 11 seats to the Women candidates.'19

At the lower levels 'out of 314 Panchayat Samiti Chairmen, 118 posts had been reserved for women and the rest for males. For different categories seats had been divided in the following manner: 79 for General, 36 for the SCs, 139 for the STs and 60 for the BCCs. Out of the 6233 Samiti members, 601 were to be SC males, 455 to be SC women, 1029 to be ST males, 699 to be ST women, 1037 to be BCC males, 632 to be BCC women, 1358 to be General males and 422 to be General women. Likewise, out of the total 6234 Sarpanchs, 488 posts were reserved for SC males, 344 for SC women, 1537 for ST males, 907 for ST women, 772 for BCC males, 471 for BCC women, 1249 for General males and 466 for General women.'20

The positive result of reservation for women at the grassroots level can be marked by observing their representation in Panchayati Raj institutions. 'In 1997 Panchayat elections

there were 32621 female members and 59831 male members. In 2007 election, the number of females was 36401 and the males were 64462'21.

For further empowerment of women in rural politics 'the state cabinet of Odisha increased the reservation provision from 33% to 50% on 11.2.2011 and decided that women would represent half of the seats in the three-tier Panchayati Raj institutions in Orissa Panchayat election slated to be held in 2012'22. "Orissa pioneered grassroot-level quota in elections for women by reserving one-third of the seats in panchayat bodies in 1992, when Naveen's father Biju Patnaik was the chief minister. On March 5, 2010, Naveen during the panchayati raj divas celebrations, announced that reservation for women would go up to 50 per cent"23.

Education for Women Empowerment:

When the nature, prospects and handicaps of women leadership are analysed in the context of the role women leaders are expected to play in the rural decision making process it has to be determined whether the women are capable of meeting the challenges they are likely to encounter in the rural areas. Empowerment of women is a means to better the condition of women for their self-realisation. Only if the women are capable they can utilise the scope given to them to improve their situation. "The increasing shift of development scenario requires increased diversification and specialization of knowledge and skills and high level of managerial ability for integrative condition. To quicken the pace of development there is an additional need for a new breed of administrators of superior calibre and vision with a passion for achieving results and of those who can take risks and introduce innovations"24.So only the capable persons are fit to be leaders. Development "is a complex phenomenon involving many aspects from health and education to developing resources and motivating people to action. The interrelatedness of various factors necessitates an integrated and holistic approach"25. Only such persons are fit to be leaders who have the ability to handle the complexities of development.

Empowerment of women refers to giving women opportunity to be active in socio-economic-political field and enable them to take their own decisions on matters concerning them. It aims at increasing their strength in social, economic and political fields and developing confidence in their own capabilities. It includes access to information and resources so that they can exercise decision making power of their own for protecting self-interests. In other words, empowerment stands for self-assertion.

It can be remarked that education is the central to the development of human personality. "Better-educated persons are more likely to have higher incomes, to be more exposed to mass media, to occupy higher-status positions, to be more informed about government and politics, to perceive higher stakes in politics and to feel more efficacious"26. As the women leaders will initiate, decide and execute policies they have to be more capable and therefore, they must be educated. In this context, the education of women in rural Odisha has to be considered.

Women Education in Odisha:

For enabling the women to take their own decisions women empowerment is necessary and for empowerment of women their educational empowerment is indispensable. Literacy is regarded as one of the important indicators of education as there is a difference between a literate person and an illiterate one regarding his cognitive ability and evaluating capability. It is considered as an objective criterion to determine the achievement of a group in the field of education.

According to the 2011 Census, '83.31% of the people of Odisha are rural where as 16.69 are urban. The overall literacy rate in rural area is 70.2% and in urban area is 85.7%'27.

When reservation for women was made and implemented in the Panchayati Raj system in Odisha 'the male literacy rate was 63.09 against the all India literacy rate of 64.13 and the female literacy rate was 34.68 against the all India rate of 39.29; but the female literacy rate of different districts ranged between 21 per cent in Bolangir and Boud to 9 per cent in Navarangpur. Only Cuttack, Jagatsinghpur, and Khurda had a female literacy rate of 50 per cent to 55 per cent'28.

If the education of males and females are compared at different levels it can be seen that 'in primary education in Odisha, for 100 students 56 are male and 44 are females. In middle level for 100 students, 65 are males and 35 are females. In technical education, for 100 students, 80 are males and 20 are females. At graduate level, for 100 students 27 are females. It is not expected that by 2015, the ratio between males and females will be 50:50'29.

In 2009, though the literacy rate had increased the condition had not much improved. As it was pointed out, 'In Koraput, the literacy rate of the total population is 35.72 per cent and the female literacy rate is 24.26 percent. In Malkangiri, the total literacy rate is 30.53 per cent and the female literacy rate is 20.91 per cent. In Navarangpur, the total literacy rate is 33.93 per cent and the female literacy rate is 20.67 per cent; in Rayagada the total literacy rate is 36.15 per cent where as the female literacy rate is 24.56 per cent. In Nuapada, the total literacy rate is 42.00 per cent and the female literacy rate is 25.79 per cent. In Gajapati district the total literacy rate is 41.26 per cent and the female literacy rate is 28.42 per cent; likewise in Kalahandi also the total literacy rate is 45.94 per cent and the female literacy rate is 29.28 per cent'30.

Further it can be stated, 'The literacy rate in Orissa is 63%; the male literacy rate is 73% and female literacy rate is 51%. In case of the tribals, the male literacy rate is 51% (22% less than general literacy rate) and the female literacy rate is 23.47% (27% less than general literacy rate). The tribal dropout rate is 20% more than general dropout rate'31.

'The Annual Plan of the state for 2011-12 states that the female literacy in 1991 was 24.68%, and in 2001 and 2011 it was 50.51% and 64.36% respectively; there was an increase of 13.85% over the 2001 rate where as the male literacy rate increased 7.05% during that period. The literacy rate of ST female was 10.20% in 1991 and 23.37% in 2011

while that of SC female was 24.74% in 1991 and 40.33% in 2011'32.

It continues to record that 'the overall literacy rate in KBK districts, which are considered as backward districts of the state, was 15.87% in 1991, 29.01% in 2001 and 45.49% in 2011'33.

All these statistics reflect the bad state of affairs in the field education of women and highlight the need to rectify the situation.

The dropout rate of students also underlines the people's capability and willingness to avail the educational facility provided in the state because unless the students continue their schooling they are not likely to be educated. According to the Annual Plan 2011-12 of Odisha, 'the dropout rate of girls was 3.10% in 2009-10 which was 41.40% in 2001 at primary level and at upper primary level, it was 8.24% in 2009-10 in comparison to 61.10% in 2001'34.

As per the data of 2011 Census, though there have been some improvements in women education in the state still there is need for more efforts in this direction. The data are more revealing to emphasise the alarming state of women education in Odisha in the context of women empowerment. As it can be observed from the following table, the districts which are considered backward, the data is more disturbing with regard to the rural women in general and those belonging to Scheduled Castes and Scheduled Tribes in particular.

Literacy Rate of Rural Women in Backward Districts, 2011 Census

Sl. No.	Name of District	Female Literacy in District	Female Literacy in Rural Area	Literacy Rate of SC Women	Literacy Rate of ST Women
1	Gajapati	28.42%,	24.50%,	23.83%,	14.83%,
2	Kalahandi	29.29%,	26.78%,	30.80%,	17.15%,
3	Koraput	24.26%,	15.61%,	22.45%,	8.38%,
4	Malkangiri	20.91%,	18.41%,	37.38%,	7.50%,
5	Nawrangpur	20.67%,	18.00%,	31.97%,	11.12%,
6	Nuapada	25.79%,	23.80%,	27.92%,	16.18%,
7	Rayagada	24.56%,	21.03%,	10.07%,	18.27%,

It can be seen that the literacy rate of rural women is not at all satisfactory to create sufficient number of women leaders capable of taking effective decisions. Particularly in case of the Scheduled Castes and Scheduled Tribes women it is as low as 10.07% and 7.50% respectively in certain districts.

The importance of education increases manifold as it makes a person capable, self-confident and self-reliant. To end bureaucratic bossism in different schemes related to rural areas the women leaders must be capable of dealing with the mostly urban, highly educated, properly trained, more experienced, and clearly articulate civil servants so that the real purposes of these schemes do not get obliterated in bureaucratic terminology. When there

will be leaders with capacity they will not be susceptible to be misguided by power brokers which will ultimately result in the end of corruption in rural political field.

To attain this goal the basic requirement is to empower rural women educationally. To take independent decisions politically they must be free from their ignorance. Education creates awareness. Education helps in understanding a complex issue and taking appropriate decisions. As women have the opportunity to be active in grassroots politics because of empowerment provision and they have to assume the role of initiators of public policies, they must be fully prepared to deal with the complexities of development issues. The various bodies of Panchayati Raj system are the instruments of rural development and in these institutions the women leaders are active participants; they play a very vital role in achieving the goal of rural development. Therefore, unless the women leaders are adequately groomed to be decision makers, true democratic decentralisation in Odisha cannot be attained.

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ICT for Differently-abled in Higher Education

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Abstract

Developing countries like India face many obstacles in the process of implementing inclusive higher education. Effective use of Information and Communication Technologies (ICTs) can support Government and Non-Governmental Organisations (NGOs) to achieve inclusive higher education by helping People with Disabilities (PWDs) in education sector. There may be many questions regarding the application of technology in serving persons with disabilities, but use of technology becomes inevitable in the growing technological world. Learning the need and significance of ICTs in the modern days, the paper tries to know the role played by the ICTs in inclusive higher education helping the differently abled people.

Key words: *Inclusive Education, India, ICTs, People with Disabilities*

Introduction

Education is the stepping stone for every human to build a successful life career and this applies to everyone including differently abled. Education is being increasingly viewed as a significant tool of empowering the weaker sections of the population including differently- abled persons. Education as a discipline of social science not only helps in transmitting cultural and civilization values from one generation to another, but it plays a vital role in helping physically challenged persons like their other counterparts to live with dignity and honour, confidence and independence. Developing countries like India face many obstacles in the process of implementing inclusive higher education. Effective use of Information and Communication Technologies (ICTs) can support Government and Non-Governmental Organisations (NGOs) to achieve inclusive higher education by helping differently abled in education sector. There may be many questions regarding the application of technology in serving persons with disabilities, but use of technology becomes inevitable in the growing technological world.

Inclusive Education (IE) refers to the ambition, and goal, that all children regardless of ability or disability should be educated in mainstream classes in their district schools, receiving education and support as required by their needs. The idea of inclusive education is essential and the United Nation defines it as a 'Human right' in The Convention on the Rights of Persons with Disabilities (UN, 2006). Inclusive education should be adaptable

to different styles of learning so that it suits all learners, in particular children (UNESCO).

Technology is a broad concept that deals with usage and knowledge of tools and crafts, and how it affects ability to control and adapt to environment. The man's use of Information and Communication Technologies (ICTs) began with the conversion of natural resources into simple tools. Knowing the need of the hour, ICTs have penetrated in every aspect of a man's life. On one hand where it has revolutionised and benefited to the lives of normal human beings, it has been proved to be a boon for differently abled.

Objectives

The paper analysis how ICTs can meet the requirements of higher education of differently abled in India. It also highlights UGC and MHRD educational schemes and facilities for the differently abled in India.

Methodology

The paper is prepared with sizeable secondary sources with academic articles, research papers published in the journals, magazines and from the 'World Wide Web' (www).

ICT for Inclusion at Individual Level, Systemic/ Institutional Level

Technology has made human life comfortable by providing services, information on a click, at the same time it has made life simpler for people with disability. Technology product ranging from motorized wheel chair to cell phone for deaf people to communicate has been making life of PWD (People with Disability) simpler and convenient. Assistive Technology (AT) is any item, piece of equipment, service or product system whether acquired commercially on the shelf, modified or customised, that is used to increase, maintain, or improve functional capabilities of individuals with disabilities. It can be a very complex and multifaceted field, yet in some cases be a relatively easy and creative problem solving process. Includes a range of technologies, which enable people to build on their abilities and participate as fully as possible at home, school, work and in their community.

- **Education:** Braille, Pictorial communication, Large Print, Personalised environment.

- **Rehabilitation/Inclusion:** Physiotherapy, Beauty care, Call centre/office jobs, Bank, Court etc.

- **Communication:** Voice commands, Descriptors, Large Print.

- **Some Gadgets available for:**

- **Visual Impairment:** Braille shorthand machine, Distance vision telescopes, Hand held magnifiers, KNFB portable reader for blind people, Talking dictionary, Smart Cane.

- **Speech Impairment:** Delayed Auditory Feedback (DAF)

- **Hearing Impairment:** Advanced Digital Speech Audiometer, Hearing Aid, Wireless FM Assistive Listening System.

- **Locomotor Impairment:** Battery Powered Joystick Operated Wheelchair, Aluminum

Crutches, Ankle Brace for ankle support, Prosthetic limbs, Cervical Immobilizer, Child model tricycle, folding sticks and folding walkers.

- **Mental Retardation:** Basic Skill Wooden Puzzles, We Can (daily living activities), Calendar of seasons, Punnarjani.

- **Cerebral Palsy:** Sanyog, Gupshup, Switches.

- **Adapted Tools:** Touch screen, Adapted keyboard, Ball mouse, and Specific software (Super-Nova for poor-sighted or blind people.)

Any tool or service that is helpful in advancing student learning. An evidence-based applied science derived from basic educational and psychological research, enhances capabilities of exploring ideas, innovations and communicating. For instance, few assistive technologies that help people with disabilities in education are as follows:

- Sign Language & Braille Learning Software, Braille Duplicators and Writers

- Text-to-Speech Engines & Speech Recognition

- Screen readers & Magnifiers

- Group Hearing Aid for classrooms

- Alternative & Augmentative Communication software/devices

- Multi-Sensory systems

- Tactile Mathematical Devices

- Tactile Geography Devices

- Tactile Science Devices

- Assessment & Evaluation Tool

- Multimedia Content

- Content Development Software

- Word Bank & Prediction Systems

- Special Access Switches & Mechanism

Inclusive Libraries for the Visually Impaired

Many companies produce software to enable users who are visually impaired. It is possible for the users to hear what appears on screen. Some software provides output in braille. The scanners can scan and convert the print into electronic media which can be accessed either through audio format or through Braille. The hard-copy in Braille can be taken by using a Braille printer. Students who are visually impaired and partially sighted must access print resources in alternative forms. Although technology enables access, adapted material such as audio textbooks are not readily available in higher education institutes. Many of the Indian colleges and universities due to unavailability of audio books related to the curriculum, students depend on volunteers to record the book. Hence, there

is a need for audio studios in every college and universities for their benefit. A separate assistive technology lab with scanners, screen readers, screen magnifiers and braille printers are available in very few universities like Jawaharlal Nehru University, Calcutta University, Delhi University, Hyderabad University, Jadhavpur University, Tata Institute of Social Science (TISS), University of Pune and few more.

Following are few suggestions for the development of visually impaired:

- **Development of Open Source Software or Free Software**

Open source software is not popular among the libraries and the students. Government needs to develop open source screen readers, screen magnifiers for the benefit of students and libraries in India. Indian Government needs to supply screen readers, optic braille readers and braille printers to every university library to ensure equal access to information for all irrespective of the nature of disability.

- **Accessible Websites**

Web sites, just like buildings can be designed to meet the needs of all people, including those with disabilities. Unfortunately current web pages of universities and colleges contain major access barriers. Hence there is a need to have accessible websites for every institution.

- **Development of e-Repository**

Just like the UGC Infonet, universities should have e-repositories for students who are visually impaired, where teachers can submit study material. The resources could be downloaded as audio or Braille. The material could be supplied in DVD on request. There should be collaboration and networking between the publishers and the UGC or higher education policy makers so that the publisher can directly submit electronic versions to the central repository.

- **Staff and Student Training**

The library staff, as well as students, need training in order to operate assistive and adaptive technologies.

- **Promotion through Research and Seminars**

Universities should allot funds to promote research on inclusive libraries. Conferences and awareness camps need to be organised in colleges to promote inclusiveness.

- **Union Catalogue of Accessible Material**

In India development of accessible material for persons with visual impairment are scattered among few organizations like Mitrajyothi, National Association for Blind, All India Federation for the Blind, National Institute of Visually Handicapped, Daisy Forum of India, Saksham and Blind Relief Association. There are also a few small NGOs working in this field. There is a need for a collaborating agency and a union catalogue of all the accessible material available in India for persons who are visually impaired, which will help to check duplication. Conversion and publication of accessible material is time consuming.

- **Physical Access to Library Building**

Libraries should develop policy for people with disabilities and make its premises accessible by building ramps and rails. Services and programme should be made available by supplying accessible material. Free transport to students who are visually impaired should be provided in university campuses.

UGC - Reservation in Admissions and NET Examination

UGC has instructions to all universities and colleges for providing 3% reservation (horizontally) in admissions for PwD students. It also provides relaxations to PwDs in the National Eligibility Test (NET) Examination.

UUC Scheme - Higher Education For Persons With Special Needs:

UGC has implemented the scheme 'Higher Education for Persons with Special Needs' (HEPSN). It has the following three components:

a)   Establishment of Enabling Units for PwDs

Resource Units are established in colleges to facilitate admissions, provide guidance and counseling, to create awareness about the needs of differently-abled persons and to assist PwD graduates to get the employment.

b)   Providing Access to PwDs

It has been felt that persons with disabilities need special arrangements in the environment for their mobility and independent functioning. It is also a fact that many institutes have architectural barriers that disabled persons find difficult for their day-today functioning. The universities and colleges under this scheme are expected to address this problem according to the Persons with Disabilities Act 1995, and ensure that all existing structures as well as future construction projects in their campuses are made disabled friendly. The institutes should create special facilities such as ramps, rails and special toilets, and make other necessary changes to suit the special needs of differently-abled persons. For this purpose, the UGC will make a one-time grant of up to Rs.5 lakh per university and college.

c)   Providing Special Equipment to Augment Educational Services for PwDs

Persons with disabilities require special aids and appliances for their daily functioning. These aids are available via various schemes of the Ministry of Social Justice and Empowerment. There may also be a need for special types of expensive equipment, which may need to be acquired by the institutes. Availability of devices such as low-vision aids, scanners, mobility devices, etc. in the institutes would enrich the educational experiences of persons with disabilities. Therefore, universities/colleges are encouraged to procure such devices. The UGC provides an ad hoc one- time grant of upto Rs.3.0 lakh per university/ college to procure devices to help PwD students enrolled for Higher Education.

MHRD Schemes/ Facilities for the Differently-Abled Students

As per the information given by then Union Human Resource Development Minister,

Smt. Smriti Irani in a written reply to the Lok Sabha question on the 'Differently-Abled Students in Higher Education', she mentioned that, as per the All India Survey on Higher Education, MHRD, there is increase in the enrolment of persons with disability (PwDs) students in higher education. The following schemes/ facilities have been launched to enhance the representation of the differently-abled students in Higher Education:

- Upgradation of Existing Polytechnics to Integrate the Persons with Disabilities (PwD): The objective of the scheme is to promote education and training of persons with disabilities by integrating them in the mainstream of technical and vocational education and skill development programmes through formal and non-formal programme.

- Teacher Preparation in Special Education Scheme (TEPSE): The scheme, implemented by UGC, provides financial assistance to offer B.Ed. and M.Ed. degree course with specialization in one of the disability areas.

- Financial Assistance to Visually Challenges Teachers (FAVCT): The objective of the scheme, implemented by UGC, is to provide facility to help visually challenged permanent teachers to achieve self-dependence by using various aids for teaching, learning and research.

- Saksham Scholarship Scheme: The Scheme is implemented by All India Council of Technical Education the objective of the scheme is to provide encouragement and support to 1000 differently abled students to pursue technical education in a year, fulfilling the eligibility criteria mentioned in the scheme.

- Facilitating PwD students under Centrally Sponsored Scheme for Integrating PwDs in the mainstream of Technical and Vocational Education: To all the Heads of all polytechnics covered under this scheme that no fee of any kind should be charged from the PwD students. However, the polytechnics, if required, may charge only examination fee from these students that too when the students get their scholarship amount. It ensures providing barrier free environment in the buildings, which would include provisions of ramps, rails, lifts, adaption of toilets for wheel users, brail signage and auditory signals, tactile flooring etc. to PwDs, as envisaged in PwD Act.

Change of Attitude

Attitudes which are deep-rooted in cultural assumptions are perhaps the most difficult aspect of change. They have influence across the board, ranging from community, to school, to government. This recommends that attitudinal change should be considered an integral part of any inclusive education programme or plan, ranging from (Disability People Organisations' (DPOs) raising awareness at grass-roots level (including for parents), to teacher education (including sensitising teachers to listen to the children's perspectives to administrative capacity-building, to policy-making. As attitudes are based on beliefs, they can be changed when presented with new information such as inclusion success stories of children with disabilities. Islands of change may have limited coverage, but they can be scaled-up and lead to broader change with advocacy.

Conclusion

India might be developing economically, but truly to call it a developed nation, its development has to be holistic, especially taking into cognizance the right of people with disability. As a participant to the UN Human Rights Treaty, India has promised to provide a better life to its citizens with disabilities. Further, the legal base to this promise is provided in the 'Persons with Disability' with 'Equal Opportunities, Protection of Rights and Full Participation Act, 1995'. According to this Act, government-funded institutions (including IITs and IIMs) have been reserving 3 percent of seats for persons with visual, hearing and locomotor disabilities. The UGC has been providing grants to set up equal opportunity centers. India having signed United Nations Convention on Rights of Persons with Disabilities, (UNCRPD) has undertaken full responsibility of bringing the disabled people to the main stream. Various measures have been taken to improve the disabled by providing social security pension, and training such persons in various skills, to facilitate them to join the main stream. Slowly but steadily the significance of participation of disabled in all lifestyles is felt by the Government as well as Society. Providing ICTs in inclusive education facilities children with special needs is underway. Making the technological solutions adaptable will go a long way in justifying the physical hurdles being faced by PWDs in day-to-day life. Inclusive Education, that too higher education accessibility should be easy and friendly to the disabled.

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Perspectives on Higher Education for Women: Attitude of Pre-service Teachers

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Abstract

Women are the vital part of a society. Education is one of the important social agent which contribute to the progress of the society .Development of the society is impossible without educating the women. There is no doubt that higher education of women contribute effectively to the developmental process. But women today face many obstacles due to which they are neglected of higher education. This neglecting attitude is seen in almost all the sections of the society and categories of people that hinder their participation in higher education. Therefore in the present study an attempt has been made to study the attitude of Pre-service teachers towards Higher Education of Women. The study utilized descriptive survey method which involved a sample of 50 pre-service teachers. A Rating scale prepared by the investigator was used to measure Attitude of Pre-service Teachers towards Higher Education of Women. Data was analyzed using descriptive statistics using mean, median and SD and inferential statistics't' at 0.05 level of significance. The findings of the study revealed that there is no significant difference in the attitude of Pre-service teachers towards higher education for women with respect to locality (urban/rural) and subjects (arts/science).

Key words: *Higher Education, Women, Attitude, Pre-service Teachers.*

Introduction

Education is one of the important social agent which contribute to the progress of the society. Development of the society is impossible without educating the women. There is no doubt that education of women contribute effectively to the development process. Women constitute a half of the human resources in India. Although they occupy half of the population in India, there has been a strong bias against women in socio economic and educational field. Women education has two aspects- individual aspect and social aspect. It is education which increases women's abilities to deal with the problems of her life, her family, her society and nation. Education increases confidence in a woman. An educated woman can easily understand the demerits of early marriage and high birth rate. They have the attitude of gender parity among their children right from health care, nutrition, education and even career. The fruits of education are enjoyed not only by the woman

concerned but it passes to her family in later life. In a word, over all development of a society depends on the development of its total members. But if half of its members are legged behind, obviously it will create hindrance to the development. Nath (2014).

Today we cannot ignore the necessity and urgency of higher education for women. Higher education for has become an indispensable need for women. Women face many obstacles due to which they are neglected of higher education such as uneducated family members, sticking to women's traditional role, and unchanging attitude of men towards women, lack of independence, decision making and so on. This neglecting attitude is seen in almost all the sections of the society and categories of people that hinder their participation in higher education. The reason behind this neglecting attitude was biological differences. The narrow attitude shown to women's education is largely due to the traditional role of women in society. A woman is expected to be a wife and a mother. To large extent this societal attitudes to women which discourage their participation in decision-making. From the economic standpoint, higher education qualifications effectively raise both employment prospects and social expectations of graduates. That is why all over the world higher education for women has gained a wider role and responsibility. If large number of women contribute in higher education, it is possible to bring of radical change in India's higher education system. However, an educated women is not only a better wife but also contributes greatly to the society.

Rationale for the Study

Higher education for women has become an important necessity of life. It is an empowering tool through which she can develop economically, politically, socially and morally. It is important from the following point of view.

- Higher Education empowers women and creates awareness about their rights, abilities, opportunities and available to for their better living.

- Higher education brings out the inner resources and powers of the women and makes one's life continuous process of self-discovery and self-development.

- Higher education helps the woman to be self-confident and enable her to earn a living

- Higher education helps the women to deal with both health care and financial support

- Higher education helps the women to have better understanding of social and political processes and makes her a wise citizen with effective social and political action.

- The higher education helps women to be mentally and emotionally stronger and to face challenges and overcome obstacles in life and to be a complete woman

- Higher education enhances social and personal growth and development of women

- Higher education gives an awareness about their rights, capabilities and choices and opportunities available to them

- Increases personal satisfaction ,self-image and self-esteem.

Studies have also indicated that there is a strong relationship between education

of women and developmental factors such as economic prosperity, social and political participation, better educational and job opportunities, to achieve gender equality, improvement in health, delayed age at marriage and so on. Nath (2014) in his paper titled 'Higher Education and Women Participation in India' presented the present status of higher education in India and women participation in it. The paper highlighted the necessity and factors responsible for women participation in higher education. Suggestions were also made to accelerate women participation in Higher education in India. The study conducted by Malik & Courtney (2011) on' Higher education and women's empowerment in Pakistan 'revealed that that participation in higher education enables women to impact on a number of discriminatory practices simultaneously and thereby effect change for the better. Yousefy & Bharatali (2011) conducted a study on Women, Employment and Higher education schoolings. The findings revealed that women with degrees at higher educational levels enjoyed better job positions. It was also found out that higher education plays a key role in employment and promotion of women in their working life. Rezai-Rashti & Moghadam (2011) in their paper 'Women and higher education in Iran: What are the implications for employment and the "marriage market"?' provides an analysis of women's access to higher education in Iran, which has varied over the last 30 years, and their continuously limited participation in the job market. Based on qualitative field research, this paper includes the voices of individual women, discussing their experience of higher education and factors they think are contributing to their limited choice of employment. Gamar & Driouchi (2014) focused on the inclusion of women in the Moroccan labor markets and businesses through the role of higher education. The attained results show that higher education has a statistically significant positive influence on the inclusion of women in the labor market and in business creation.

There is no doubt that higher education of women contribute effectively to the developmental process. But women today face many obstacles due to which they are neglected of higher education. This neglecting attitude hinders their participation in higher education. Therefore in the present study an attempt has been made to study the attitude of pre-service teachers towards Higher Education for Women.

Statement of the Problem

To study the Attitude towards Higher Education for Women among Pre-service Teachers of Secondary School Level of Mangalore Taluk

Objectives

• To study the level of attitude towards Higher Education for Women among Pre-service Teachers of Secondary School Level

• To find the difference between Rural and Urban Pre-service Teachers Attitude towards Higher Education

• To find the deference between Arts and Science Pre-service Teachers attitude towards Higher Education for Women

Hypotheses

- Ho1: There is no significant difference between rural and urban Pre-service Teachers attitude towards Higher Education for women

- Ho2: There is no significant difference between Arts and Science Pre-service teacher's attitude towards Higher Education for women

Methodology

The present study was descriptive in nature. Hence the survey method was used. All the Pre-service Teachers of Secondary School Level of Mangalore Taluk of the year 2016-17 were the population of the study. Randomly selected 50 Pre-service teachers of Secondary School Level were the samples of the study. Pre-service Teachers Attitude towards higher Education for Women was measured using a Rating Scale prepared by the investigator. Data was analyzed using descriptive statistics using mean, median and SD and inferential statistics 't' and the hypotheses were tested at 0.05 level of significance.

Results and Discussion

Objective One: To study the level of attitude towards Higher Education for Women among Pre-service teachers of Secondary School Level

This objective was analyzed using Descriptive Statistics namely Mean, Median, Standard Deviation

Table-1
Distribution of Scores on Attitude of Pre-Service Teachers
Towards Higher Education for Women

Variable	N	Mean	Median	SD	Skew
Attitude of Pre-service Teachers	50	47.92	48	4.85	-0.020

From the Table 1, it is observed that the average sores of the attitude of Pre-service teachers are 34.9. Median is 48. SD of the score is 4.85. The skewness of the probability score is -0.02. Since the obtained mean value is less than the median and probability curve having a negative skewness of 0.02, it can be concluded that Attitude of Pre-service teachers towards Higher Education for Women is normally distributed.

Table-2
Details of the Level of Attitude towards
Higher Education for Women

Attitude of Pre-service Teachers	High	Average	Low	Total
Number	10	32	8	50
Percentage	20%	64%	16%	100%

From the Table 2, it is observed that 64% of the Pre-service Teachers fall in the average category. Remaining 20% and 16% are above and below average respectively. The majority of the pre-service teachers i.e 64 percent are at the average level. This indicates

that Attitude of Pre-service teachers towards Higher education for women is average and distribution of scores is nearly normal.

Objective Two: To find the difference between Rural and Urban Pre-service Teachers Attitude towards Higher Education for Women

Ho1: There is no significant difference between rural and urban Pre-service Teachers attitude towards Higher Education for women

't' was employed to test the hypothesis and the level of significance was fixed at 0.05. The details of the test are given in the Table 3

Table-3
Details of the 't' Test for the Hypothesis

Attitude of Pre-service Teachers	N	Mean	SD	't' value	Result
Urban	28	47.7	4.59	0.78	Not significant at 0.05 level
Rural	22	48.1	5.27		

From the Table 3, it is observed that the obtained 't' value 0.78 is lesser then the table value 2.01 at 0.05 level of significance with df 42 .Hence the null hypothesis "There is no significant difference between Rural and Urban Pre-service teachers attitude towards Higher Education for Women" is accepted and it is concluded that there is no significant difference between the rural and urban Pre-service teachers on attitude towards Higher Education for Women.

Objective Three: To find the deference between Arts and Science Pre-service Teachers attitude towards Higher Education for Women.

Ho1: There is no significant difference between Arts and Science Pre-service Teachers Attitude towards Higher Education for women

't' was employed to test the hypothesis and the level of significance was fixed at 0.05. The details of the test are given in the Table 4

Table-4
Details of the 't' Test for the Hypothesis

Attitude of Pre-service Teachers	N	Mean	SD	't' value	Result
Arts	30	48.1	4.19	0.76	Not significant at 0.05 level
Science	20	47.6	5.81		

From the Table 4, it is observed that the obtained 't' value 0.76 is lesser then the table value 2.03 at 0.05 level of significance with df 32 .Hence the null hypothesis "There is no significant difference between Arts and Science Pre-service teacher's attitude towards Higher Education for Women" is accepted and it is concluded that there is no significant

difference between the Arts and Science Pre-service teachers on attitude towards Higher Education for Women.

Findings of the Study

- Attitude of Pre-service teachers towards Higher education for women is average and distribution of scores is nearly normal.

- There is no significant difference between the rural and urban Pre-service teachers attitude towards Higher education for women

- There is no significant difference between the Arts and Science Pre-service teacher's attitude towards Higher education for women.

Educational Implications

The present study revealed that attitude of pre-service teachers towards higher education is at an average level. Study also revealed no significant difference between rural and urban and arts and science pre-service teacher's attitude towards higher education for women. Based on the findings, the study has following implications.

- Teachers and school counselors play an important role in educating female students regarding the importance of higher education. This would help them to prepare female students for better future and also to remove gender inequalities in higher education.

- School should educate girls on the endless possibilities available in higher education field and encourage them to choose the field of their choice depending upon their capabilities and interest.

- In schools and colleges girls should be provided with number of activities that can develop their social skills, self confidence and self esteem.

- Workshops, seminars and input sessions can be conducted for both parents and students at schools ,colleges and community level to create an awareness regarding various issues including higher education and thus to empower women.

- Scholarships and other financial support can be rendered to poor and meritorious women students to encourage higher studies.

Conclusion

Higher education for both men and women is very essential in contemporary society. Pursuing higher education can change their life to a great extent. Even though there is an equal access for both men and women for higher education, women's participation is very low compared to men. In order to increase women participation in higher education attitude of both men and women need to be changed. They should realizethe importance of higher education and the tremendous personal and other benefits available to them. The study highlighted the need for higher education for women and educational implications for increasing women participation in Higher education .The present study paves way for further research in the field of higher education for women.

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Problems and Prospects of Higher Education in Rural India

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Abstract

Higher education is the backbone of the modern society. It has the power to transform human beings into human resources. Along with primary and secondary education higher education is also an instrument to build future generation. In India majority of the higher educational institutions are urban centric. Even most of the higher educational institutions in rural India lack quality. As a result of that rural population are deprived. Under certain circumstances it is seen that gross enrolment ratio is very poor in these rural areas. The situation is even worse for female population in regard to gross enrolment ratio. The paper highlights all these key issues and tries to find out the problems that the rural population is suffering in regard to education. Along with that the paper tries to find out possible remedies to overcome those barriers.

Key words: *Rural education, Higher education, Gross enrollment and Rural India.*

Introduction

In this emerging scenario of knowledge based society of 21st century, higher education becomes a crucial issue in creating skilled and knowledgeable human resources to meet the forthcoming challenges of the changing world. Higher education imparts in-depth knowledge and understanding so as to advance the students to new frontiers of knowledge in different walks of life. It is considered to be the major area in promoting and accelerating the process of national development. A nation cannot move without a skilled and competent quality of the citizens (Aneja, 2015). The most important problem in the higher education system in India is the lack of quality of the institutions in rural areas. The quantitative expansion is not adequate. The inequalities among the institution located in rural area and urban area are quite remarkable. The institutions of higher education located in rural and socio-economic backward areas are lacking in the implementation of best practices in higher education and quality. There are number of colleges located in remote, rural, backward and hilly areas, striving to achieve excellence. In these colleges the student's enrolment is from the socio-economic backward families. Most of the students are the first generation learners of higher education. More than 70% of the students are scholarship holders as they are belonging to socio-economic backward families. There are no criteria

for admission in the college, any students seeking higher education; who has passed the last qualifying examination, can enroll his name. The colleges are bound to enroll them, because they were established for these students. They were established with the objectives to provide education to these economically, socially and educationally weaker section of the society. In the assessment and accreditation by NAAC, such colleges get poor grades only because of the high dropout rates. The high dropout rate of the students in such colleges is a most important problem, which is to be solved (Konwar and Chakraborty, 2013). The paper highlights all these key issues and tries to find out the problems that the rural population is suffering in regard to education. Along with that the paper tries to find out possible remedies to overcome those barriers.

Objectives

1. To determine the status of higher education in rural areas in India.

2. To know the problems of higher education in rural areas.

3. To find out best possible remedies to cope out those problems.

Methodology

This paper is based on secondary data. The data is taken from different research reports, journals, websites and research papers and Gross Enrollment Ratio (GER) of higher education in urban and rural areas of India.

Higher Education in Rural India

India as a developing country and one of the influential economies in the world cannot ignore the reality of its rural scenario. The country where the most of the people are below of the poverty line, definitely have some special and energetic programmes for rural development. We are now in the 70 years of our independence; but this achievement has not yet conceptualized to welfare state and fulfillment of the needs of every corner. It is necessary to know clearly that rural development is not limited to the issues for under developed countries, infect many of the developed countries have very active rural development programmes. The Main Policy under the term is to develop the underdeveloped villages. Here education as the key instrument for social change and mobility can play a better in rural development of a country like India. In India, the situation is very sensitive that needs a clear vision on rural education and its strategies to improve the socio-economic status of rural peoples. The strategy is as one that achieves desired increase in farm output at minimum costs, makes possible widespread improvements in the welfare of the rural population, and contributes to the transformation of a predominant agrarian economy and facilities a broader process of social modernization. According to its own multidimensional nature, rural development is the approach to bring about the desired positive changes in the socio-economic and cultural life of the rural people .for maintenance of equality and fraternity which is one of constitutional and democratic feature of our nation, we must have to link the remote areas to urban so that it transported modernization in thinking and developing outlook towards a balanced society.

The Quality of Teachers/Teaching

Well-qualified and highly committed teachers are critical to the quality of higher education institutions. It is disheartening to note that most of teachers of colleges in rural areas lack advanced training to cope up with the changing set up. Teaching methods are of colonial in nature. Most of the teachers simply dictate notes in class. Therefore they have become only "dictators" in the class. Students often mug up what is being dictated in the class and teaching has been restricted to pass the examination only.

Weak Primary Education System

Primary education is the foundation of a nation, which among other things depend on the status of its school going population. However, it is sad to note that quality of Indian school System in rural areas in very poor. Most of schools lack basic infrastructure facilities. Most of the children complete their schooling without undergoing adequate training .when they go for higher education they face lot of difficulties. Most of rural students find it difficult to pass the competitive examination like IAS, NET, SLET, CET, banking, staff selection and the like. Most of the question appear in these examinations are related to primary and secondary education only. Memorization without realization at the school level make them forget when they go for higher education .Unless children are equipped with advanced knowledge and training at primary level, their performance will be deteriorated at higher level.

Medium of Instruction

One of the major problems of the students of rural areas is of medium in which they study. Of late in most of colleges, teaching and learning is taking place only in regional languages. At primary level most of students in rural areas study in regional languages. They find it very difficult to study in English. International Language is almost missing in rural areas .We have almost reaches a stage where the intelligence of a candidate is decided on his/her ability to speak in English. If he/she communicates in English, then he will be considered to be fit to deliver goods in market. There are many evidence where most the rural students were failed to impress the interviewers at the time of selection for a job. Unless we equip the rural students in English, We are certainly killing the future of rural boys and girls .Those who stress on regional languages are either well settled themselves along with their kith and kin or retired people. They don't like rural students to give competition to their kith and kin. As the world is moving fast and therefore, communication skills have become most important these days, whether we like it or not English has become the decider of fate of future generations in job market (Aneja, 2015).

Problem Faced by Students

In Rural areas, students face difficult conditions for study. Overcrowded classes, (particularly at the time of combining language classes), inadequate library and laboratory to destabilize the quality and interests of the students. It is well known that English is emerged as 'Unavoidable language'. But in most of the colleges they combine different classes in to one, which sometimes goes up to 120 to 150 students per class. What is

required of most important today, given least importance? How can a teacher justify the crowd of students in a class? Students certainly are the losers in this state of affairs.

Status of Higher Education in Rural Areas

Higher education as we have seen is the backbone of modern society as it is empowered with the building up of the future generations. The urban-centric nature of our education system can be seen from the following table.

Table-1
Gross Enrollment Ratio of Higher Education in India

Rural	Urban	Total
7.51	23.79	31.3
Males	Males	
9.28	24.77	34.05
Females	Females	
5.67	22.56	22.23

Sources: MHRD, New Delhi, 2015.

In above table 1 depicts that Gross Enrollment Ratio between rural and urban areas in India 2014. Study highlights that Rural enrollment was 7.51 per cent whereas urban 23.79 per cent followed by this males 9.28 per cent male in rural and 24.77 per cent male in urban. Further, females were 5.67 per cent in rural area and 22.56 per cent in urban area. Therefore, rural higher education compared to urban higher education very low level students enrollment ration. This is the difference between rural and urban in terms of standard living in India.

Problems

1. **Lesser Number of Institutes:** In comparison to the number of higher education institution present in urban areas i.e., cities or towns, there are very few institutions in rural areas of India. Technical higher educational institutions are very rarely established in the rural areas.

2. **Access:** The Gross Enrolment Rate (GER), measures, the access level by taking the ratio of persons in all age groups enrolled in various programs to total population in age group of 18 to 23. The access to higher education for all eligible in the country is a major issue before the policy makers.

3. **Equity:** On one hand GER stands low for the overall population, while on the other there are large variations among the various categories of population based on urban or rural habitation and rich and poor. Due to regional disparity in economic development and uneven distribution of institutions of higher education, the higher education is not equally available to the different sections of the society.

4. **Limitation of Quality:** The higher educational institutions suffer from large quality

variation in so much so that a NASSCOM- Report-2005 has said that not more than 15per cent of graduates of general education and 25-30per cent of Technical Education are fit for employment. First, the quality norms of which are not comparable with international standards can't be maintained by the higher educational institute of rural areas. Secondly, the enforcement process is not stringent. Further political interference and corruption dilute the role and impact of these intuitions in ensuring the desired quality standards.

5. **Cost of Education:** One of the main factors of lower enrolment in rural area is the cost of education. Technical education sometimes only a dream for most of the students of rural areas where the people are mostly dependent on agricultural activities. Even sometimes it is seen that normal higher education expenses cannot be afforded by some of the families coming under lower middle class tag.

6. **Higher Teacher-student Ratio:** Student teacher ratio is one of the indicators used to describe the quality of education received in any education unit, be it in a city or in any rural areas of the country. UGC has recommended an ideal ratio of 1:30 for the general undergraduate courses. Unfortunately, because of lesser no of educational institutes in rural areas, more and more students are bound to enroll and the teacher-students ratio does vary to the standard so far as quality education is concerned.

7. **Privatization:** In India both public and private institutions operate simultaneously. In the year 2000-01, out of 13,072 higher education institutions, 42 per cent were privately owned and run catering to 37 per cent of students enrolled into higher education. Since providing grant-in-aid to private colleges is becoming difficult, they sometimes not able to maintain the minimum standard of quality education. The quality of education in these private colleges is very uneven. Many of the colleges because of shortage of funds are not able to hire well deserving and quality teachers which at times create a problem for the students to face. Apart from it some institutions do not have proper infrastructure like quality laboratory.

8. **Misuse of Grants:** UGC provides financial assistance to the universities and colleges for various developmental activities. But the same fund is hardly seen to be properly utilized. Specially, in rural areas where the local bodies are not so strong, the guardian of the students are not so conscious about the proper use of financial assistance, administrative bodies takes the advantage of it.

9. **Lesser Research Activities:** It has been seen that not more that 20% of all students enrolled in a doctoral research programme complete their work and almost 80% drop out. A lack of motivation amongst university faculty to conduct and supervise research also stems from unavailability of good research students and a lack of professional incentive for research. However, to increase research output, the UGC began giving scholarships to students enrolled for a Ph.D in central universities, but ignores State universities.

10. **Poor input:** One of the major challenges facing by the higher educational institutes in rural areas is the standard of input; i.e. students, especially in general education. So

far as higher education is concerned with quality education with quality output, the biggest challenge for these institutes where minimum cut off mark is not applicable at the time of admission.

11. **High dropout rate:** In rural areas of India the school dropout rate is more than normal. As a result of this very few students taste the sweetness of higher education. Even during college life also because of family burden, poor infrastructural facilities, lack of monetary support, apathy towards education etc. we can see high percentage of drop out among rural students.

12. **Faculty problem:** Quality of teaching depends upon quality of teachers. Availability of adequate and qualified faculty is a prerequisite of quality education. Quality teachers always prefer better colleges in the sense better input, standard teacher-student ratio, better communication, better physical facilities, better research facilities etc. and due to which the rural institutes has to suffer (Konwar and Chakraborty, 2013).

Remedies

1. **Equal importance in Rural Areas:** To assess the availability of various policies programs and facilities in higher education, there is an urgent need to access and find out from the students their awareness and utilization of facilities, as also to cross check the availability of the facilities in institutions where they are enrolled.

2. **Enhance Quality of Education:** All plans for expansion must have a major thrust on enhancing quality of education. Hence due care must be taken for developing skills of teachers for enhancing teaching-learning transaction, creating conducive academic environment, improving the learning infrastructure, putting technology enabled learning into practice wherever possible.

3. **Establishment of research centers:** Establishment of research centers of excellence in various areas of local relevance must be pursued and these should be affiliated with the existing universities and institutions of national importance. UGC should focus more on research-based support to the universities and colleges. It should help in developing bench-marking in teaching and research, support curricular update, develop norms for efficient governance, establish and support large number of interuniversity centre like institutions that will facilitate institutions of higher education towards quality and excellence in teaching and research. UGC should furthermore help in developing networking and electronic connectivity, besides helping institutions in optimally utilizing them.

4. **Checking drop-out ratio:** Higher education system should take interest in their feeder area or supply chain to improve quality and drop out as a priority need of the community and duty of higher education system and for their own growth i.e., higher education system.

5. **Establishing Career Counseling Cells:** Special career counseling cells must be set by the government so that students can also enroll themselves in other technical and professional courses apart from other general courses. Besides, the students can select

subject according to their needs and capacity.

6. **Adequate fund:** To build a high quality education system, adequate funding must be made available by the Central and State governments to improve quality, at the same time, making higher education affordable to all specially for the families of rural areas where income level of the people is low and thus increasing access.

7. **Checking proper utilization of grants:** The grant provided by Central, State govt. as well as other bodies to the educational institutes is how effectively utilized is a matter of doubt. Administrative bodies of the uses the funds as per their own profitability rather than priority of the institute for greater social interests of the stakeholders. The regulatory bodies should ensure proper use of funds on the basis of priority (Konwar and Chakraborty, 2013).

Conclusion

There has been massive expansion of higher education in India; it has not been able to cope with the task of catering to India's teeming millions. Today rural higher education is characterized by low enrolment, poor completion rates leading to large scale dropouts. According to UNESCO a minimum GER of 20 per cent is required for rapid socio-economic development. While the urban sector fulfills this condition, it is woefully short in the rural areas, where majority of Indian population resides. Therefore special efforts have to be made to address this problem. There has been growth in the number of educational institutions, but the gap in rural-urban disparities, regional disparities, inadequate infrastructure etc seem to be widening. Thus a number of problems are inflicting our system of higher education. Resolving these issues is a Herculean but not an impossible task. Various Committees have been appointed in India to look into India's system of Higher Education. If we start implementing these recommendations, a way can be initiated for moving higher education in the correct direction with the passing time.

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Role of Libraries in Inclusive Learning in the Digital World

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Abstract

In the world of open learning, inclusive learning is the need of the hour. Education is for all. The role of libraries in transmission of knowledge through various modes and vibrant services paves ways for a vital democratic and open information society and converge on a concept of "information for all". The article elaborates basic needs for human beings in which everyone will be able to access, use and share information and knowledge. The importance of libraries is analyzed here to be part of inclusive learning in digital world. Library literacy is important skill to use resources and develop ability to use them for one's development. Methods of learning through literacy model like SCONUL seven pillars act as a guide in education.

Key words: *Open learning, Library Services, SCONUL's Seven Pillar, Library Platform, Five Laws of Library Science.*

Introduction

Learning is an important process of acquiring knowledge which is extended with one's ability to use it to derive a new knowledge. In today's world, education as a basic need of the society for individual development fostering it to one's opportunity to add values to society. The higher education tries to cultivate through its emphasis on developing into a progressive society with equality to enhance academic as well as research potential for overall development of the nation. Institutions are built to educate all at different levels. The development in higher education has witnessed escalation of learning, understanding and becoming proficient in knowing knowledge. Discovering knowledge and skills which is assisting for a better living in the society is a science of learning. Learning process has been more and more advanced with advances seen in education systems. Education shall be directed to fulfill the development of human personality. Education stresses both on training the minds and training souls which is reflected in the forms of Knowledge and Wisdom. Inclusive learning makes impressions of refined learning process to all. In the higher education, library is the one of the major player assisting learning. Libraries resources are stored and preserved knowledge for future use. Hence the Library is for all. The library addresses inclusive information system in an open access environment. Living

with Libraries is adapting the use of information in changed environment. What ultimately leads in digital era may be library to learn or library to live.

The State of Inclusive Library in Learning Facilitates

1. Access to library; Library renders a vast accessing tools for easy location of resources. (OPAC is good search engine designed by libraries to access resources in all formats from Braille to Digital talking books);

2. Physical Access to library (Access beyond ramp for easy usage of library with comfortable access);

3. Library Services (Designed with many interactive tools through web based online tools to reach end-users) and

4. Communication (Library communications to its clienteles are using many sorts of media from mobile to social networks to reach the user with any sort of difficulties).

As rightly quoted by Dr. S. R. Ranganathan, father of library movement in India "Libraries are not mere store houses, they are rich springs from which knowledge flows out to irrigate field of education and culture". Library movement heralded by him in India has escalated libraries growth. Library is the hearth of the any education system. The vision of the library is achieving the results are effective use of resources. Three important aspects have to be stressed here are:

1. Equal access to Knowledge;

2. Equal access to Education;

3. Equal access to Information.

Inclusive library takes care of all library users which also comprise disabled users and elders. Information for all, with guiding five laws of library sciences, the whole library philosophy is seen in this. Library is a platform for all resources, services and place for reading and learning into a inclusive education.

The Impact of Five Laws of library science stresses on inclusive learning are:

1ˢᵗ Law: Books are for use: In today's term, books means, information in digital world. Equitable access to the books and Information is open access rule of the 1st law. The restriction in use of resources of library is evaded. Anybody, any time, can access books and resources make library a potential knowledge disseminator. Its inclusiveness is in itself.

2ⁿᵈ Law: Every reader his/her book: Every Library is taken into account as every library user has his own choice of reading or using library resources for any purpose in any form. In digital world library resources are available in many formats for all kind of users. For i.e Braille books are also made available to user who has impaired vision. Right assertive technologies such magnifying screens/ websites/interactive media's are available make any one to get access to resources at all time.

3rd Laws: Every book it's reader: Every reader has his own interest of selected reading materials in format he chooses. A library makes all efforts in making available these resources. (E-books to online reading to talking books)

4th Laws: Save the time of the reader: The very essence of this law the important services designed for the users not to waste time in searching. The concept of right information at right time to the right reader makes its philosophy to endorse looking closely at how user uses information without delay in time or wasting time. Services are designed for this purpose to a various communications channels to reach the users instantly. It further monitors in,

- Sensitizing training the staff to communicate for proper use of information in the format they need;

- Designing services which will enable all types gadgets used for information access with all types of assertive technologies used in reading from screen to keyboards which may have magnifying screens, sensory touch screens and talking materials;

- Properly guiding in locating the resources in various ways to reach users.

5th Law: Library is a growing organism: Library resources grow with times, more importantly the users also grows along with new services meeting the demands. Library becomes rich with resources and users wherein many facilities also grow with time, always a growing organism always to be part of inclusive learning.

Inclusive Library Supports Learning Culture to Achieve Full Potential to All

- Content is key to success;

- Accessibility to resources to all;

- Supporting all disciplines;

- Different Library services to match the needs.

More precisely stated by Gorman about the five laws of Library science as

- Libraries serve humanity.

- Respect all forms by which knowledge is communicated.

- Use technology intelligently to enhance service.

- Protect free access to knowledge; and

- Honor the past and create the future.

Learn to Use the Resources

Always it's one's skill to use the resources. The user has to be trained in using resources. Library literacy programs are a popular activity in learning. SCONUL has come with developing literacy missions with seven pillar model. It is founded on an Information Landscape of information world perceived by an individual to be proficient in use of information. The seven points are as follows:

Identify: Identify the personal need for information, recognizing the need to achieve;

Scope: What type of resources which best meets the need;

Plan: Searching techniques used to find information;

Gather: Collecting information collected through various means of searches;

Evaluate: Selecting the right resources;

Manage: Managing information for use;

Present: Gained information and present a new knowledge.

Conclusion

Education is vital for any individual and society at large and more precisely in development of the nation. Learning is process of gaining knowledge through various levels and from various modes. Inclusive learning is part of education for all. In this process the role of libraries in inclusive learning in open learning with its services rendered to all, which fulfills the objectives of higher education. Learning with libraries is living with library irrespective of the changes in the environment. The article addresses the using libraries is a skill to be developed by an individual. Library literacy is one important learning skills of using resources effectively. Application of SCONUL model assist in steps learning which is more elaborately defined.

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Trends in Women's Participation in Higher Education: An Inclusive Approach

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Abstract

Education is the key factor for women empowerment, prosperity, development and welfare. To develop India as a prosperous partner in global economy, it has to qualitatively strengthen education in general and higher education in particular with special focus to women. Higher education provided to women would mean independence in decision making and economic independence. It would develop capabilities to discharge duties and responsibilities in the fields of social, economic, political and culturally. India is poised to becoming superpower by 2020. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. In order to fight against the socially constructed gender bias, women have to swim against the system that requires more strength. Such strength comes from the process of empowerment and empowerment will come from education. This study tries to find out the status of women in higher education level, literacy and also suggests some important measures for the development of women education in the country.

Key words: *Education, Women Empowerment, Literacy, Participation, Higher Education*

The Context

The world economy is experiencing unprecedented and irreversible changes. One of the major challenges in the context of rapid changes in the higher education sector in globalizing India is to make it socially relevant and equitable without compromising in its role in skill formation and innovation (Jinusha, 2014). The higher education sector in India seems to expand quantitatively together with universities including central, state, deemed and the private universities imparting education to first, second and third generation learners but this expansion seems to have failed to address the issue of quality in higher education leading to the creation of a quality gap between these three groups (Amit, 2014). India is a fast developing country, where its large population has starved of education. Providing

education to all is a biggest task for state. Since from the first five year plan, targets were set to increase in GERs in both primary and higher education sectors. Planning commission has set a target of 22 per cent in 12th five year plan. After globalization, the economic reform packages were introduced in India in the beginning of 1991.

These reform packages imposed a heavy compression on the public budgets on education sector, more specifically on higher education. This has trickled down to public expenditure on education in general, and higher education in particular. The process of globalization is technology-driven and knowledge-driven. Therefore, the very success of economic reform policies critically depends upon the competence of human capital. It is to be realized that higher education institutions play an important role in setting the academic standard for primary and secondary education. Further, it is to be realized that while primary education is fundamental to the nation, higher education determines its economic and technological progress in the globalised era, which are the necessary condition for the development. Education, being a subject of concurrent list and acknowledging the spill-over benefits, central government should finance higher education. University Grants Commission (UGC) is the apex body for higher education in India. Maharashtra, West Bengal, Rajasthan and Tamil Nadu are spending around 20 per cent of their budget expenditure over the years on higher education. It is appreciable that backward states, Assam and Uttarakhand are increasing their budget allocations for higher education progressively (Manjunatha and Mahesha, 2014).

Structure of Higher Education System in India

India has the largest higher education system in the world by the number of institutions with around 634 universities and about 33,023 colleges. But it ranks third in terms of enrolments with about 17 million students (UGC, 2012). With a GER of 15 per cent, India still lags behind world average, the averages of other countries including its growth sharing BRICS nations, and even the average of developing nations (MHRD, 2012). Ever since the higher education has opened up to the private sector, it has shared most of the responsibility of increasing access. Of various types of institutes, 47 per cent are State Universities, 20 per cent Deemed Universities, 16 per cent Private Universities, 7 per cent Central Universities, and other 10 per cent comprising of various Institutes of National Importance and other university level institutes (UGC, 2012). In Indian higher education, about 86 per cent of students are enrolled at undergraduate level and only about 12 per cent are enrolled at post graduate level. Surprisingly, diploma and certificate education has a meager 1 per cent enrolment as it is considered as an available provision for those who are not able to make it in the mainstream higher education. Unfortunately, for a nation aspiring to become a knowledge economy, a trivial 1 per cent enrolment in research would not be praiseworthy (UGC, 2012).

The responsibility of financing higher education is shared by both public and private sector. About 80 per cent of the public higher education funding has been sourced from State governments and about 20 per cent from the Centre. Of the 80 per cent State government funding about 82 per cent goes in non-plan expenditure, i.e. routine administration and maintenance and hardly in any capacity building (FICCI, 2011). Kapur and Mehta (2007)

described the evolution of privatization in Indian higher education using a phrase, "from half-baked socialism to half bake capitalism." Globalization has presented new challenges in the realization of the goal of empowering women and now women empowerment has become the slogan and motto of many social reformers, governmental agencies and voluntary organizations. Empowerment is a process of acquiring knowledge and awareness which enable them to move towards life with greater dignity and self assurance. The United Nation's Organization had declared the year 1975 as women's year and the decade 1975-1985 as women's decade on an international level. So various studies were conducted and made a consensus that so long as women remain depressed and exploited, no nation can enjoy freedom and justice. So various steps were taken to define the concept of women empowerment and to find out ways through which women can be empowered.

The literature also suggests that the economic gains from women's education are generally at least as high as those from men's education. An examination of the literature on the differences in education by gender shows that the concern in most countries has to do with the low level of achievement of girls in relation to boys, the girls' lower access to education, and their lower rates of persistence to the higher levels of the educational system. There is a wide gap between male-female literacy rates in India. In order to address this problem and develop appropriate interventions, it is necessary to understand the nature and extent of the problem, as well as possible explanations for the disparity.

Need of the Study and Data Base

It is evident from the views given above that the overall outlook on women education and empowerment is a positive and optimistic one. On the basis of reviews and views of experts, it has become imperative to analyze the condition of women in education in the country. The present study has been undertaken in the context of these objectives;

1. To study the trends in literacy rate in the country.

2. To examine the status of women in higher education in the country.

3. To analyze the steps taken to promote women's education in the country.

The relevant secondary data have been collected from various reports and documents of Census of India Reports, UGC Annual Reports, Journals, and various Magazines. This has enabled us to analyze the impact of education on women empowerment. The findings of the study are as follows;

Need of Women Empowerment

Women must define their own needs and goals as well as strategies. A pre- requisite for women's participation in development process is their empowerment. Women must exercise full participation in decision making process in all walks of life and fully participate with men in finding equitable and practical solution to issues both in the family and society. It also declared that human rights of women and girl child are inalienable, integral and invisible parts of universal human rights. In her message to mark the First day of the year of empowerment of women, the national commission for women chairperson Vibha Partha Sarathi said, the year to come must see women in apex decision making bodies, enter

profession denied to them so far, recognize their contribution on important and legitimate and help them to fight against disease and deprivation, indignity and inequity.

Status of Women in Higher Education

Due to the efforts made by the government and the University Grants Commission over the years, women education in India has grown both in terms of number of women's colleges and proportion of women enrolment in higher education. The data relating to a number of women colleges and women enrolments are presented in Table-1. Males register a GER of 17.1 per cent as against that of female being 12.7 per cent. The Gender Parity Index (GPI) for higher education in India is 0.74. The inequity on the basis of peoples' ethnic background is highlighted by GER for Scheduled Castes being 11 per cent, Scheduled Tribes being 10 per cent as against 15 per cent for all categories combined (MHRD, 2011). The private rates of returns as well as unemployment across gender and ethnic groups highlight disparity. The vision statement of Ministry of Human Resource Development (MHRD) highlights the consciousness amongst the policy makers for affirmative action (Joshi, 2010).

Table-1
Women Colleges and Women Enrolment in India

Year	Total Enrolment	Women Enrolment	Percentage of Women	No. Of Women's Colleges
1950-51	396745	43126	10.9	-
1960-61	1040861	170455	16.2	-
1970-71	1292500	394594	22.0	492
1980-81	2752437	748525	27.2	649
1990-91	4425247	1436887	32.5	874
2000-01	8399443	3365410	39.4	1518
2009-10	13611008	5645002	41.4	2565

Source: Sreeramamurty et al, 2012

From the above table, it is observed that the total number of women's colleges in India increased from 430 in 1970-71, to 609 in 1980-81, to 874 in 1990-91, to 1578 in 2000-01 and further increased to 2565 by 2009-10. Women enrolment as a proportion of total enrolment has witnessed a steady growth during the last four decades. The proportion of women enrolment in the total enrolment increased from 10.9 percent in 1950-51, 16.2 percent in 1960-61, to 22.01 percent in 1970-71, 27.01 percent in 1980-81, to 32.4 percent in 1990-91 to 39.36 percent in 2000-01 and further increased to 41.41 percent in 2009-10. From this it may be concluded that there has been a phenomenal growth in women enrolment in higher education particularly during the liberalization period in India.

Distribution of Women Enrolment by Faculty

The faculty-wise distribution of women enrolment in higher education during 2014-2015 had been stated in the table no. 2.

Table-2
Women Enrolment Faculty-wise: 2014-2015

Faculty	Women Enrolment	Percentage to Total Enrolment
Arts/Oriental Learning	5202612	41.7
Science	2320894	18.6
Commerce/Management	1962384	15.73
Education	765028	6.13
Engineering./Tech.	1232006	9.88
Medicine	637701	5.11
Agriculture	55414	0.44
Veterinary Science	9980	0.08
Law	148024	1.19
Others	141626	1.14
Total	12475669	100

Source: UGC Report 2014-15

Table-2 shows that the women enrolment in the faculty of Arts had been 41.7% of total women enrolment, followed by the faculty of Science (18.6%), the faculty of Commerce/ Management (15.73%), etc., constituting 76.03% in these three non-professional faculties. The faculty of Education where the percentage is 6.13%, enrolment for Engineering Technology is 9.88%. Also, double digit percentage of women enrolment is recorded only in non-professional faculties of Arts, Science, Commerce/Management and Engineering & Technology and single digit in other professional faculties. The women enrolment in the faculties of Agriculture and Veterinary Science has been a miniscule presence (UGC Annual Report 2014-15). The above tables clarify that considerable progress has taken place in respect of women's participation in higher education. After independence, to promote higher education of women government established separate women universities and women colleges. During the last six decades, no. of women colleges increased by nearly 10 times but the percentage of women colleges to total colleges remains more or less same i.e. about 12%. It is clear that, the share of women in the enrolment at each stage i.e. graduate, post-graduate, research and diploma & certificate courses are steadily increasing. Considering the same rate of growth, it can be estimated that within next few years, it will reach to the proportion of women in total population. It is to be noted that, still women prefer to go for traditional courses. The reason is higher education in these faculties is easily available even in rural area with lesser cost.

Policy Measures to Improve the Women Literacy Rate in India

The following measures can be considered for bringing phenomenal change in the plight women's education and empowerment in India

- Efforts must be initiated jointly by the government, parents and civil society to achieve universal enrolment for girls without any compromise.

- The Ministry should work out strategic steps to stop the ongoing high drop –outs among girls with the serious involvement of voluntary organisations in every locality to realize zero drop-out rates.

- Necessary poverty alleviation services must be provided to strengthen the income thereby to enable the families to send their children to schools and colleges without much financial difficulties.

- The midday meal scheme, free text books, note books, fee uniforms, free bicycles, scholarships, free bus pass and so on as done to lift up the literacy level among girls.

- Social evils like dowry, child marriage, caste system and other practices deprive rights of education for children belonging to poor and underprivileged families and communities, they should eliminated through well-designed packages of mass awareness programmes and social welfare measures with full support of public, political parties, NGOs and government agencies.

- Government, voluntary sector and philanthropic organisations and individuals should come forward to provide free education for poor girls. This will certainly encourage children of poor families to pursue education without many difficulties.

Initiatives Taken by the University Grants Commission (UGC)

- The women education has been the priority area for the UGC, a premier apex body governing university education purpose; the Commission has launched a number of schemes to encourage the enrolment and promotion of girls in higher education.

- Post Graduate Indira Gandhi Scholarship for Single Girl Child for Pursuing Higher and Technical Education: The purpose of the scheme is to support higher education through scholarships to such girls who happen to be the only child in their family and also to make them recognize the values of observance of small family norms.

- Construction of Women's Hostels for Colleges.: The UGC has been providing hostels and other infrastructural facilities to achieve the goal of enhancing the status of women and harness the potential availability for the development of the society, as also to bring about gender equity and equal representation of women through a special scheme 'construction of women's hostels'.

- Development of Women's Studies in Universities and Colleges: The scheme envisages assistance to universities for setting up new women study centers as well as to strengthen and sustain the university women study centers.

- Post-Doctoral Fellowships for Women: The scheme is implemented for the unemployed women candidates holding Ph.D. degree in their respective subject areas with an aim to accelerate the talented instincts of the women candidates to carry out the advanced studies and research.

- Development of Women's Studies in Universities and Colleges: This scheme gives assistance to universities for setting up new women study centers as well as to strengthen and sustain the university women study centers. It also to facilitate their own capacity to network in other constituent so that they are mutually supporting as well as synergizing one and another for women education.

Conclusion

The analysis presented shows that participation of women in education at all levels is less than men, though, there has been a lot of improvement during the last six decades after independence. There are several social customs and taboos, such as child marriage and purdah system that restrict women's participation in education. Traditionally, and also culturally, women in India have the responsibility of managing domestic affairs. It is rightly believed that education of a man means education of one individual, but education of a woman means education of the entire family. From the above analysis, it is found that modern education and facilities have influenced much in women empowerment. But still rural women are lagging behind in comparison to women living in urban areas. There is continued inequality and vulnerability of women in all sectors – Economic, Social, Political, Educational, Health-Care, Nutrition, Right and Legal etc. Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. The National Commission of Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. If we consider the global aspect in this regard, we see that women are being given equal treatment in developed nations. We, as a nation, dream of becoming a super power by 2020. For becoming a super power, each element of our society, nation should contribute in the nation building process. But women, who are a major factor of this society, aren't literate then we can't expect to become a super power. Therefore, it is urgent for us to know the importance of women's education, which would, in turn, give an impetus to the process of women's empowerment.

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Vidya, Veda and Varna:
The Knotty Triangle in Indian Education

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Abstract

The paper aims to highlight the challenges and opportunities of higher education in relation to different caste systems present in India like SCs, STs, and Minorities; and its effect on the quality of education. Also, it discusses how these challenges can be overruled in order make and inclusive society for a better India. Indeed, it's worth arguing about how Veda, Vidya and Varna are playing divergent yet and important role in the development of education in India. Definitely Veda and Varna play a tricky game with vidya.

Key words: *Higher Education, Caste System, Quality of Education.*

Introduction

With upcoming news and various events, it is evident that the world has recognized the economic success of the states is directly determined by their education systems. Nation's Strength is always measured by the quality of its education it provides to its youngesters. A developed nation is inevitably an educated nation. Currently, the Indian higher education system is the third largest in the world, next to the United States and China. Conventionally, education has been understood as preparation for life, as personal realization, and as an essential element in progress and social change, in accordance with changing needs (Chitty, 2002). Orr (2004) declares that if certain precautions are not taken, education may equip people to become "more effective vandals of the earth". The meaning of education has been perceived and understood differently for different people. To some it is a means of getting jobs, to some it is a way to get enlightenment, to some it is just for the sake of recognition, and to some it is a way to self-improvement. The definition keeps on changing. Orr (2004:17) says, "Education, in other words, can be a dangerous thing (...). It is time, I believe, for an educational 'perestroika', by which I mean a general rethinking of the process and substance of education at all levels, beginning with the admission that much of what has gone wrong with the world is the result of education that alienates us from life in the name of human domination, fragments instead of unifies, overemphasizes success and careers, separates feeling from intellect and the practical from the theoretical, and unleashes on the world minds ignorant of their own ignorance."

As we all know, India has a rich history and culture of its education system and since

independence, India as a developing nation is contentiously progressing in the education field. However, in the process it had to face and is still facing lots of issues and challenges, whether it relates to caste systems, religious concerns or making Indian education as an inclusive one. The current study aims to highlight the challenges and opportunities of higher education in relation to different caste systems present in India like SCs, STs, and Minorities; and its effect on the quality of education. Also, it will discuss how these challenges can be overruled in order make and inclusive society for a better India. Indeed, it's worth arguing about how Veda, Vidya and Varna are playing divergent yet and important role in the development of education in India. Definitely Veda and Varna play a tricky game with vidya.

People have been arguing about the irrelevance of caste system and the Varna system in Education sector but needless to prove it. Over the span of two decades only, one can see the evident play of Varna and caste system in education in terms of varied riots, and protests for reservation systems, etc. However, through various sources the entire scenario was of a different order previously. In the beginning, there was only one Varna in the ancient Indian society. "We were all brahmins or all sudras," says Brhadaranyaka Upanisad (1.4, 11-5, 1.31) and also Mahabharata (12.188). A smrti text says that one is born a sudra, and through purification he becomes a brahmin. According to Bhagavada Gita, varna is conferred on the basis of the intrinsic nature of an individual, which is a combination of three guineas (qualities): sattva, rajas, and Tamas. In the Mahabharata SantiParva, Yudhisthira defines a brahmin as one who is truthful, forgiving, and kind. He clearly points out that a brahmin is not a brahmin just because he is born in a Brahmin family, nor is a Sudra a Sudra because his parents are sudras. The same concept is mentioned in Manu Smrti. Another scripture Apastamba Dharmasutra states that by birth every human being is a sudra. It is by education and upbringing that one becomes 'twice born', that is, a dvija.

Manu sums up the relative status and functions of the varnas in the following verse of Manu Smrti: "The brahmin acquires his status by his knowledge, the ksatriya by his martial vigor, the vaisya by wealth; and the sudra by birth alone." In the Bhagavada Gita, 4.13, Krsna says: "The fourfold varna has been created by Me according to the differentiation of guna (qualities)." Also, in Bhagavada Gita 18.41, Krsna states: "The devotees of the Lord are not sudras; sudras are they who have no faith in the Lord, whichever is their varna." Mahabharata says that a wise man should not slight even an outcast if he is devoted to the Lord; he who looks down on he will fall into hell. SantiParva, Mahabharata also says that there is no superior varna. The universe is the work of the Immense Being. The beings created by him were only divided into varnas according to their aptitude.

Bhagavada Gita also says, "Of brahmins, ksatriyas and vaisyas, as also the sudras, O Arjuna, and the duties are distributed according to the qualities born of their own nature." According to the Hitopades, all mankind is one family. Manu Smrti (11.157) says, "Just as a wooden toy elephant cannot be a real elephant and a stuffed deer cannot be a real deer, so, without studying scriptures and the Vedas and the development of intellect, a brahmin by birth cannot be considered a brahmin."

Thus there was no as such varna system or to say caste system operating education in ancient India. However, as human civilization grew old, things started changing as the

main source of knowledge was spiritual texts. The children were taught to read these texts and enunciate mantras or slokas about gods. Religious training and traditional knowledge were imparted orally to the children at a very young age. This was even before the invention of paper, so the documents or scriptures were written in the barks of the trees and palm leaves. Gurukul: The children were sent to ashrams or homes of sages called gurus or teachers, where they lived and learned about various things ranging from small errands to religious enlightenment. The students from different backgrounds paid Gurudakshina to show their respect for their teacher. The children were taught about the various aspects of the religion, the scriptures, the philosophy, the literature, the warfare, the statecraft, the medicine astrology and the history. The Gurukul system is referred as one of the oldest and the most effective system of education. Initially, education was open for all but as time progressed and kings changed, education became cast based. The Hindu caste system was based on duties one had to perform and these duties were inherited from their ancestors. The Brahmin caste learned the scriptures while the Kshatriya caste was educated in the various aspects of warfare. The Vaishya caste learned commerce and other marketing courses while education was denied to the Shudra, the lowest caste.

Takshashila and Nalanda have its own name in the establishment of education. As man advanced, the education system changed and heterodox schools of belief flourished. Taxila or Takshashila, in ancient India (modern-day Pakistan), was an early Hindu and Buddhist center of learning. This institute is widely accepted as the first university in the world dating back to 600 B.C. The Vedas and the Eighteen Arts, which included skills such as archery, hunting, and elephant lore was taught, in addition to its law school, medical school, and school of military science. Nalanda was established in the fifth century AD in Bihar, India and survived until circa 1200 AD. It was devoted to Buddhist studies, but it also trained students in fine arts, medicine, mathematics, astronomy, politics and the art of war. Nalanda attracted pupils and scholars from Sri Lanka, Korea, Japan, China, Tibet, Indonesia, Persia and Turkey. Islamic education: With the emergence of Islam in India the traditional methods of education increasingly came under Islamic influence. The Islamic rulers helped in the spread of education by building educational institutions and universities. A feature of this traditional Islamic education was its emphasis on the connection between science and the humanities. The Middle Ages also saw the rise of private tuition in India. A tutor or Riyazi, was an educated professional who could earn a suitable living by performing tasks such as creating calendars or generating revenue estimates for nobility. Then the British came into India and made learning the English language a high priority, hoping it would speed up modernization and reduce the administrative charges. The present form of education in India was an idea proposed by Lord Macaulay in the 20th century who believed that Indians should attain modern education to come out of their traditional thoughts, interests, intelligence and morals. He used to believe that education would be filtered from upper class to lower class and as a consequence the education cost would be minimized and at the same time, the western education would be spread.

Rabindranath Tagore brought freshness to the education system as he himself hated going to school as a child. The school felt like a prison to him. Tagore set up Shantinikethan, a unique university where classes are under the skies and in the shades of trees. He believed that childhood education must be through self learning. However, after independence,

education became the responsibility of the individual states. In 1976, the education became a joint responsibility of the state and the Centre. Education up to the age of 14 was made compulsory and a fundamental right. Indian Government's deep involvement in reforming/ revolutionizing education after independence is the main reason for the current high literacy rate in India. Throughout history there have been many reforms in the education system in India and this system will continue growing to perfection.

However, over the years the religious leaders of Hinduism created the oppressive caste system as an essential component of the religion. It does not allow for upward mobility in society. If a person's family comes from the lower economic strata, in a society based on a caste system, that person would need to remain within that restricted level. Nevertheless, so long as a caste system is designed on the basis that people placed in a given caste have the appropriate skills and disposition for their a caste it improves efficiency as over time people in a given caste will become more specialized at fulfilling the duties of their caste. This however is often not the case and castes are more often based solely on social and economic power, not the actual suitability of the given people's abilities to their caste. India Exclusion Report (2014) by the Centre for Equity Studies observes how exclusionary and discriminatory practices prevail in Indian schools. There are instances where teachers discourage hard work among Dalit and Adivasi (Tribal) students, either unfairly stereotyping them as beneficiaries of reservations or questioning the value of education for such children -- who they presume will only undertake menial, traditional, caste-based occupations later in life. Discrimination within educational institutions keeps many students out of it, or affects their performance within. Poorer children are shown to have lower educational participation indicators, and it follows that a higher proportion is out of school. Marginalized households, including Dalit, Adivasi, Muslim and female-headed households, and households with persons with disabilities are vulnerable to educational exclusion due to impacts of poverty.

Although there have been lots of challenges to higher education system of India, but equally have lots of opportunities to overcome these challenges and to make higher education system much better. However to do so, it needs greater transparency and accountability at the level academicians and institution level. Likewise, the role of colleges and universities in the new era and emerging overall scientific research on how people should learn is of utmost importance. According to the latest survey results, there are 38,000 colleges that make up 767 universities in India. Approximately 33 million students are enrolled in these universities with 1.4 million teachers. The gross enrollment ratio, the percentage of population 18-23 enrolled in college, is 23.6% for India and varies widely from 12% for Bihar to 44% for Tamil Nadu.

Recently, the HRD ministry has made a maiden attempt to assess and rank universities in India using a National Institute Ranking Framework (NIRF). The 2016 NIRF results as well as several international surveys typically rank the Indian Institute of Science (IISc) and the Indian Institutes of Technology (IITs) as best among the Indian institutions. Among universities, Panjab, Delhi, Calcutta, Jadavpur, Aligarh Muslim and the Savitri Bhai Phule Pune University are usually well ranked on various metrics of teaching, learning, research and placements. However, in the present context of the developments and changes it is clear that textbook driven, examinations centered curriculum, right, answers and grades

and ranks, though important, are not going to help our students face the challenges of the 21st century as these challenges have changed the nature completely. Thought at one hand, academic challenges can be met with all these reforms; behavioral and intellectual challenges need another kind of reinforcements.

In other words, to put The idea of nation and nationalism is under a process of reconfiguration with far reaching implications. A nation which was drawn from Mohandas Gandhi's belief in non-violence and self-rule, from Jawaharlal Nehru's internationalism or liberal India and sense of modernity guided by a deep understanding of India's ethos, and from Rabindranath Tagore's idealistic notion of nationalism, which defied the idea of political boundaries and sought instead to form its identity through culture, art, and poetry. In choosing to respect all faiths, but to prioritize none, Indian nationalism at Independence chose secularism and is known as Democratic nation worldwide. But in the past quarter century, step-by-step, that idea has been under seize. The photograph of a blood-soaked father of three urgently negotiating for his life minutes before he was beaten to death in a Jharkhand town was horrifying scene to witness but a habit of people. Lynching, murder, physical abuse or any kind of violence is what we see in the media. In the last few years, on the same note, three writers who have written against Hindu nationalism or superstition have been murdered. Thus, the picture of a united India, which was envisaged at the time of Independence in 1947, an inclusive and pluralistic country which would respect all the religious denominations, is at a crossroad. All these questions forced us to interrogate the kind of system, the society we are following, the type of education we are providing for our children. Conclusively to put forward the technical corrections can be done on college or university level are:

1. Changes should aim to improve the management of resources like human, economic, etc. and be restructured to improve internal democracy. Universities must continue their mission to educate, train and carry out research through an approach characterized by ethics, autonomy, responsibility and anticipation.

2. Changes in knowledge creation by encouraging Interdisciplinary and trans-disciplinary approaches. Non-scientific forms of knowledge should be explored.

3. Human and social concerns should be explored by the students and equally given importance in the institution.

4. New teaching/learning approaches that enable the development of critical and creative thinking should be integrated. In a knowledge society, higher education should transform us from disoriented projectiles into guided missiles: rockets capable of changing direction in flight, adapting to varying circumstances, and constantly course-correcting. The idea is to teach people to learn quickly as they go along, with the capacity to change their mind and even renounce previous decisions if necessary, without over-thinking or having regrets.

5. Teaching and learning must be more active, connected to real life, and designed with students and their unique qualities in mind.

6. Changes for social responsibility and knowledge transfer. The work of higher-education institutions must be relevant. What they do, and what is expected of them,

must be seen as a service to society.

7. Radical thinking should be encouraged among students to nurture totalitarian growth of youth so that they can question the negative affect of caste system or stereotyped division of society should be negated.

In the words of Alvin Toffler the author of Future Shock, "the 21st century illiterates will not be those who cannot read and write, but those who cannot learn, unlearn and re-learn". Our educational mind-set and school culture need to be aligned to the new realities of the 21st century otherwise as Scott McLead says our education will be dangerously irrelevant (Ref. Technology, Leadership and the Future School). Curriculum, pedagogical and assessment practices must be based on real world and real life situations. They must know and deal with issues that impact human life and society.

Our educational system, teaching-learning processes and curriculum must take into consideration the diverse interests and talents of the student and needs to be based on real-life experience. It must be outcome based, i.e., what students should know and can do. Curriculum should be flexible and give freedom to the students so that they can express their views, challenge current views, engage in research, and enable them to synthesize, analyze and evaluate information and data. Education must be authentic and prepare students personally, socially, emotionally, ethically and intellectually to face the challenges of the future.

It's tempting to say that no matter how much technology pushes for education, every teacher will always need to know iconic teacher practices like assessment, curriculum design, classroom management, and cognitive coaching. This may end up being true–how, education changes in the next 20 years are a choice rather than the inevitable tidal wave of social and technological change it's easy to sit back and wait for. Think of the very limited change in education since 2000 compared to the automotive industry, computer industry, retail consumer industry, etc. Huge leaps forward are not a foregone conclusion. For higher education, the usual Tosh about achieving access, equality, justice, quality, inclusiveness and employability, all the same time, is simply not possible. Excellent institutions cannot by definition be "equal". There will have to be a two-pronged approach—universal universities and stellar universities. For universality, there will have to be easy on and off ramps, building block education and portable academic credit, affordability, ubiquity, employability and signaling value. For excellence, the emphasis will have to be on merit and on strong gating functions for faculty and students.

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Indian Muslims in Higher Education: Issues and Challenges

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Abstract

After analyzing the facts revealed by All Indian Surveys on Higher Education in India as well as Shri Rajendra Prasad Sachar Committee Reports, the condition of Indian Muslims in Higher Education has been deteriorating. Based on the facts, the Government should take affirmative steps to uplift the Muslim Community. Among all the Minority Communities, Muslims are the most backward and deprived communities in India in terms of education and economic growth. And one of the main reasons of the Muslim community's backwardness is lack of education. If the Higher education policy planning for are truly inclusive, then Muslim Community should not be neglected. Today,data is very much available with us, the present paper tries to explore the plight of Muslim Community in India. It critically analyzes and explores on the actual conditions of Indian Muslims in Higher Education in the light of All Indian Surveys on Higher Education in India as well as Sachar Committee report 2006 and suggested the possible solutions to empower the community educationally.

Key words: *Indian Muslims, Higher Education, ReservationPolicies and Sachar Committee Report*

Introduction

Prophet Mohammad's (PBUH) famous command "Seek knowledge even if it is available in a distant country like China" as well as "for the men and women of belief, seeking knowledge are compulsory" and also commanded to "seek knowledge from cradle to till graveyard". It is very clear from the commands of Prophet Mohammad's (PBUH) that education is not only important for the individual growth and built once personality, it also help built once family, community and the society at large. Education being the important factor for the transformation an individual as well it affects in social change. Although there is an ample provisions available in the Indian Constitution about the rights of the education under fundamental rights and directive principles of state policy. But the states as well as central Governments have some where failed to provide education facilitiesto all equally in post-Independence of India.

After the Indian Independence, the conditions of Muslim Community have been continuously deteriorated in all spheres socially, economically, politically and particularly their rate in the higher education is very low. The Prime Minister High level Committee, Sachar Committee, which has been constituted to look into the social, economic and educational status of Muslims in India. It is clearly visible that how Muslim community people being a specific minority group has been neglected systematically so that this community could be deprived automatically to come on the main stream of the society (Sachar Commission 2006).

When a society constantly fails to address inequality and discrimination, in the longer run, it will shake the real foundations of democracy and the social contract which forms the basis of it. The fact is, in spite of constitutional safeguards and positive discrimination (reservation) by the government and its agencies, we are still nowhere near achieving equality in India.

The 15th official census in India was calculated in the year 2011, the data reveals that Muslims in India are about 17.22 Crores i.e. (14.2 %) of total population of India follows Islam. India is home to close to (11%) of total Muslims Population of World. India has third highest Muslim Population after Indonesia and Pakistan.

Similarly, in a country like India, literacy is the main foundation for social and economic growth. When the British rule ended in India in the year 1947 the literacy rate was just (12%). Over the years, India has changed socially, economically, and globally. After the 2011 census, literacy rate India 2011 was found to be (74.04%).As per the data on education level by religious community, the percentage of illiterate is (42.7%) Muslims, (36.4%) Hindus, (32.5%) Sikhs, (28.2%) Buddhists and (25.6%) Christians. Muslims have (42.7%)the highest percentage of illiterates, while Jains, at (86.4%), have the highest percentage of literates, the Christian community has (74.3%) literacy, followed by Buddhists (71.8%), Sikhs (67.5 per cent), Hindus (63.6%) and Muslims (57.3%).

When we look into the graduates who have continued their studied further are, among the Jains, (25.65%) are graduates or have studied further, of them, (44.8%) are women. The corresponding figure is (8.84%) for Christians, of them (49.8%) are women, (6.39%) for Sikhs,of them (49.9%) are women, (6.17%) for Buddhists, of them(38.15%) are women, (5.98%)for Hindus, of them (37.5%) are women and (2.75%) for Muslims, of whom (36.65%) are women.

The survey findings were based on responses of 795 universities, 34,193 colleges and 7,496 standalone institutions. There are total of 864 universities, 40,026 colleges and 11,669 standalone institutions in the country.GER is a ratio of enrolment in higher education to population in the eligible age group (18-23) years. There has been an improvement from (19.4%) in 2010-11 to (25.2%) in 2016-17, which is a significant achievement. In last 5 years, the GER of the Muslims and other minority communities has been slow. From (4.15%) GER of the Muslim youth (age group of 18-23 years) in 2012-13, it is just (4.90%) in 2016-17.

Total enrolment in higher education has been estimated to be 35.7 million with

19.0 million boys and 16.7 million girls. Girl's constitute (46.8%) of the total enrolment. Gross Enrolment Ratio (GER) in Higher education in India is (25.2%), which is calculated for 18-23 years of age group. GER for male population is (26.0%)and for females, it is (24.5%). For ScheduledCastes, it is(21.1%) and for Scheduled Tribes, it is (15.4%) as compared to the national GER of (25.2%)Scheduled Casts students constitute (14.2%) and Scheduled Tribes students (5.1%) of the total enrolment. (34.4%)students belong to Other BackwardClasses. (4.9%) students belong to Muslim Minority and (2.2%) from other Minority Community.

When tried to look into the Muslim Students enrolment in the Higher educationreality, its surprising one after seeing the data revealed by All India Survey on Higher Education (AISHE)2014-15 that the Muslim students enrolments in higher education were worse-off than scheduled castes (SCs) and scheduled tribes (STs). Muslims comprise (14%) of India's population but account for (4.4%) of students enrolled in higher education.

Similarly, according to All India Survey on Higher Education (AISHE) 2016-17, Indian Muslim population is accounted about (14.2%) whereas the Muslim Representation among the teachers in Higher Education is much lower at (4.9%) only compare to the Muslim Community's proportion.

"At the all-India level, teachers belonging to the general category are more than half, that is, (58.2%) of the total number of teachers in India, OBCs follow at (31.3%)," says the survey report.While there are no precise figures of the population of the general category and OBCs in India since there have been no caste census data since 1931, except for SC/ST populations, the OBC population has been estimated at about (41%) by NSSO and (52%) by the Mandal Commission (The Hindu 12 Jan 2018).

Sachar Committee Report (2006) has mentioned the various issues and challenges of Muslim community facing in India. The Committee mentioned the disparity in graduation attainment is widening since 1970s between Muslims and other categories in both urban and rural areas. It is an alarming and grim situation of Indian Muslims if we see the rate of Graduates and Post Graduates of Muslims. The rate of Muslim in premier colleges is only one out of 25 undergraduate and one out of 50 postgraduate. Resultantly, the presence of Muslims has been found to be only (3%) in the IAS, (1.8%) in the IFS and (4%) in the IPS. This is the plight of Muslims in the Higher Education, really a very pathetic condition. And we should not also forget that the higher education institutions are considered as the most important agencies for social change and social transformation, which reflect on the entire development of the country.

The educational backwardness of the Muslim men and women is not the only an acute problem of the Muslim society but also a problem of the whole nation. Thus, at first Muslims should come forward to remove their backwardness. If Muslims themselves make conscious endeavor to remove their backwardness it is expected that the nation will also come to their rescue.

Various committees and commissions which have been established by the Government of India to look into the educational status of Muslims and various suggestions and

recommendations put forward by them. Despite various recommendation and steps taken there is slow rate of progress.

Major Issues and Challenges of Indian Muslims

There major challenges faced by Muslim community in India are as follows:

Prejudice Mind against the Muslim Community

Muslims have always been a tough time to create a good image in the society due one or the other reasons. Being economically very poor and educationally backward, not getting the respectable jobs for their livelihood. Majorly, all sorts of hard works like from building construction labours, to auto rickshaw drivers, lorry drivers, cleaner work, coolie works etc, being done by Muslim Community people only.

Muslims Being Used for Vote Bank Politics

Since Indian Independence, Muslim being majority illiterate, has always been used them just as vote banks. Once the political parties come in power, they straight away forget the promises they made till the next election. Like that Muslim Community people has been systematically sidelined and neglected to provide them the facilities to bring them on the mainstream.

High Dropout Rates among Muslims

Surprise to know the facts revealed by the Sachar Committee 2006 that across India, half of Muslim children who complete middle school dropout during secondary school. The dropout rate among Muslims is (17.6%), higher than the all-India average of (13.2%), according to this 2014 study based on National Family Health Survey data 2005-06.

In Rajasthan, (18.5%) of Muslim primary school students dropped out, as did (20.6%) upper primary students, compared to the state averages of (8.4%) and (6%), respectively, according to this 2013-14 state survey by the state's district information system for education and independent bodies.

"High drop-out rates among Muslims, especially after middle school, are to blame for the community's small pool of youth eligible for higher education and therefore, low share of higher education enrolments," said Rakesh Basant, professor of economics at Indian Institute of Management, Ahmedabad, and a member of the Sachar Committee.

Fear of Communal Riots

Muslim community has always been under extreme fear from the Communal Riots. There were series of communal riots took place across various states, wherein Muslim community has been targeted and faced tremendous losses of lives and property. Therefore, law and order should be maintained strictly, communal harmony and maintenance of peace and tranquility should be ensured.

Lack of Implementation of Sachar Committee Recommendations

The recommendations made by the various committees are based on fact and figures.

As the Sachar Committee has addressed various issues and challenges facing by the Muslim Community and also recommended to uplift the community by suggesting various means but Government has utterly failed to make suitable policies for its implementations. Alas to mention here that when such a high power committee was constituted and their recommendations has not been implemented and their sole purpose was making higher education truly inclusive only.

Conclusion and Solutions

Making higher education truly inclusive is a great challenge before the Government. When the facts are before us about the worst conditions of Muslims in the country than schedule caste and schedule tribe, then what for Government is still waiting for. Government should now come forward and think immediately about the proper reservation policies to uplift such a huge deprived and highly backward Muslim community in the country today. This Muslim community people being the important part of the country, shall also be entitled to get the social justice under the Indian Constitution and human rights. After all they are also human beings first and should be treated equally without prejudice and discrimination in any way.

More importantly Muslims today required a peaceful and harmonious society, which is free from all sorts of fights and communal riots. Only then the social justice will be done to the major minority community in India. More importantly, there is an urgent need of making immediate suitable policies both in education and jobs at least for the next 10 years.

Government should see that there should not be any Muslim child dropouts. Muslim students should also be provided handsome scholarships with hostel facilities to encourage them to continue their further higher studies. Then, there is a possibility that the proper prosperity and development of Muslims educationally, socially, politically and economically ensured through making higher education truly inclusive.

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Challenges of Governance in Indian Higher Education

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Abstract

In this paper we propose governance implementation for higher education system at different period of time. For this we intend to frame a logical architecture design for higher education system. On the basis of this architecture we will try give a broad base for governance of higher education. The study aims at demonstrating the current status, growth and issue i.e. both external governance and internal governance with special reference to higher education system in India.

Key words: *Governance, Higher Education, Pre/Post Independence, Challenges*

Introduction

In this paper, we focus on how the governance and objectives of Indian higher education have evolved, and whether changes in governance are consistent with changes in the system's social objectives, and, in their turn, how the governance system, which is a "layered" product of past structures heavily influenced by a series of historical reforms. We organize the paper by the types of national government that dominated India in various historical periods.

Higher education is of vital importance for the country, as it is a powerful tool to build knowledge-based society of the 21st Century. India's higher education system is under pressure from the State and an increasingly educated youth population to achieve multiple objectives, such as growth, quality and equitable access. To reach these political targets, national and provincial policymakers take an activist approach, such as providing adequate resources, enabling private provision of higher education, and so forth. With the growing size and diversity of the higher education sector particularly in terms of courses, management and geographical coverage, it has become necessary to have governance in higher education Government has set a target of increasing the Gross Enrolment Ratio (GER) from the present level of about 12% to 15% by the end of XI Five Year Plan and to 30% by the year 2020. Various new initiatives are being taken by the Government to increase the GER. To manage the efforts taken by the government, it requires complete governance of higher education.

Objectives

1. To know the growth and current status of Higher education.

2. To understand the issues of governance of Higher education.

3. To evaluate the governance during pre and post independent era.

Review of Literature

Clark Burton R. (1998) and David L. Kirp (2003) discussed the rapid transformation of U.S. higher education institutions into "entrepreneurial universities" concerned with their "bottom line." This gradual shift to increased focus on an "altered" version of market coordination, one in which the university not only tries to attract students, but also becomes business oriented, mostly within the framework of state coordination, is highly relevant to current governance issues in India. Burton Clark's classic study of university organization (Clark Burton R, 1983) stressed the "triangle" of coordination "market-like" coordination, i.e., a response to market demand from students and their families; state-induced coordination; and academic professional coordination.

The author denotes that the growth of higher education in India to the changing funding pattern and suggests ways to ensure that higher education remains both affordable and accessible to all. The author emphasizes the need for greater adaptability in the higher education system so that it continues to provide the needed skills and trained workforce. Policy measures required to promote, sustain, and enhance world-class research are also included. Considering the weaknesses in the prevailing regulatory and quality assurance environment, the paper provides a roadmap for reforms towards improved accountability of the system (Pawan Agarwal, 2006).

More recently, higher education analysts have focused on globalization, its impact on the role of the nation-state, and how this translates into the relationship between the nation-state and universities (Jurgen Enders, 2004; Altbach and Teichler, 2001, Marginson and Ordorika, 2010). Many of these same writers are concerned with the internationalization of universities the movements across borders by students and faculty, and even by branches of universities and their impact on university systems.

All of these elements are present in the Indian case, but as we shall suggest, despite a growing tendency for the market axis of Clark Burton's triangle to play a major role in the Indian university system, and the increased impact of the globalizing economy on higher education through the labor market rapidly increased demand for engineering and business graduates, and the boom in private college provision in those fields the government still dominates the shape of higher education governance. Indeed, the most "internationalized" parts of the system are the elite central government controlled universities, such as the Indian Institutes of Technology and the Indian Institutes of Management. Unlike in Europe, the model is not exhibiting change from "state control models" to "state supervisory models," or to the "rise of the evaluative state" (Jurgen Enders, 2009). Rather, the federal government in India and state governments under the federal government have slowly changed the governance of Indian universities, mainly through changing the mechanisms

of state control, and the use of these mechanisms as they vary from state to state. In the past two years, with increasing interest in India's economic surge, some excellent analyses and critiques have also been made of India's universities, the manner in which they have been expanding, and their quality (Devesh Kapur, May, 2010 and Shyam Sunder, Yale University, 2010).

However, one of the problems with much of the research, including the discussion of general trends in university organization, and the more specific work on Indian universities is that they do not adequately deal with university systems' overall objectives, and especially how governance could be impacting those goals.

Current Status

India possesses a highly developed higher education system which offers facility of education and training in almost all aspects of human creative and intellectual endeavors: arts and humanities; natural, mathematical and social sciences, engineering; medicine; dentistry; agriculture; education; law; commerce and management; music and performing arts; national and foreign languages; culture; communications etc. The institutional framework consists of Universities established by an Act of Parliament (Central Universities) or of a State Legislature (State Universities), Deemed Universities (institutions which have been accorded the status of a university with authority to award their own degrees through central government notification), Institutes of National Importance (prestigious institutions awarded the said status by Parliament), Institutions established State Legislative Act and colleges affiliated to the University (both government, aided and unaided).

Growth of Higher Education

Higher education institutions in India are of varied growth levels and also have varying funding mechanisms. We have higher education institutions under the category of Institutes of national importance like IITs, IIMs, AIIMS and the Central universities, all funded 100% by the Central Government. State Universities are funded mainly by the State Government, however, some marginal financial supports are provided by the Central Government as plan grants through various schemes of the UGC. The number of the universities up to the year 2010 has been reported to be 518 by the UGC. The total student enrollment under all these institutions is over 12.3 million students (123 lakhs). There has been a rapid growth beyond the year 2000. The number of universities in year 2000 was 266 and there is almost 100% growth in less than 8 years period. Likewise, the College sector which is primarily affiliated to the universities recorded its growth to reach a mark of 25951 in the year 2010. This number was 370 in the year 1950. In the current plan period, the Govt. of India has already established 8 new IITs, 6 IIMs, 20 NITs, 3 IISERs, and 20 new NITs are proposed and 2 more SPAs. The spectacular growth in the number of higher education institutions at all levels including the affiliating college system, the universities including deemed-to-be universities etc has elevated India as a country leading globally in higher education sector along with USA and China. Thus early 1950's is an important reference points from which we could look back at our progress of higher education. Table 1 depicts the growth of institutions from 1950-51 to 2010.

Table-1
Growth of Colleges for General Education,
Colleges for Professional Education & Universities
(1950-51 to 2010)

Year	Colleges for General Education	Colleges for Professional Education	Universities/Deemed Universities/Institutes of National Importance
1950-51	370	208	27
1955-56	466	218	31
1960-61	967	852	45
1965-66	1536	770	64
1970-71	2285	992	82
1975-76	3667	3276**	101
1980-81	3421	3542**	110
1985-86	4067	1533**	126
1990-91	4862	886	184
1991-92	5058	950	196
1992-93	5334	989	207
1993-94	5639	1125	213
1994-95	6089	1230	219
1995-96	6569	1354	226
1996-97	6759	1770	228
1997-98	7199	2075	229
1998-99	7494	2113	237
1999-00*	7782	2124	244
2000-01*	7929	2223	254
2001-02*	8737	2409	272
2002-03*	9166	2610	304
2003-04*	9427	2751	304
2004-05*	10377	3201	364
2010	22951	NA	518
** Includes institutions for Post-Matric courses. Source: Educational Statistics 2004-2005.MHRD 2007,2011			

Issues of Governance

In India, the higher education institutions exist in two significant categories -- University and Colleges. Universities are autonomous bodies whereas colleges are affiliated to universities. Universities therefore, have the prime responsibility of developing

the higher education system and maintaining quality of it. Here we need to review the governance issues for all aspects of higher education system prevalent in India. We should begin examining the manner in which the governance had been evolving since pre-independence period to the present context. Models of institutional governance and administration with particular reference to autonomy and accountability are the most important issues of governance which need much pondering. We may divide issues of governance of institutions into two major groups.

1. Issues of external governance of higher education

2. Issues of internal governance of higher education

Issues concerning interaction with the Governments, statutory bodies etc. are issues of external governance of higher education system/institutions. Likewise, the issues of academic and administrative matters of the institution; and matters of its own vision and mission are considered as issues of internal governance within.

External Governance

The authorities for external governance are the Central/State Governments and their organizations/bodies, and national/international accreditation authorities. This includes any policy directive concerning the national agenda through the statutory bodies like UGC and other bodies responsible for governing the performance of the higher education institutions in terms of course content/duration of courses of study etc, particularly, with respect to matters concerning maintenance of uniformity of norms and standards of higher education. The governance of the institutions in pursuing the subject areas of studies and the areas of research are by and large through broad policy directions as prescribed by the national bodies. Internal systems of Institutions have significant scope of autonomy through their Academic Councils and the Governing Boards.

Internal Governance

Likewise, the internal governance within the Institutions is mostly carried out by the Governing structure of the institution as per provisions of respective Acts/ MoAs etc which includes apex authority of the University/Institute, namely, the Board of Governors called by many names like University Court, the Senate, Governing Council etc. These are various names assigned to the highest body of the governance of a specific institution or a university. These apex authorities are supported through various other bodies namely, Academic Council, Board of Studies, Research Board, Planning Board, Admission Committee, Faculty Selection Committee, and likewise many other committees. The financial management of the institutions are looked after by Finance Committee. In the State universities, highest body is presided over by the Governor of the State as Chancellor whereas in case of Central universities the central government appoints eminent person to be the Chancellor. Private institutes/universities are normally headed by the Chairperson or President of the sponsoring Trust with significant number of family members in the Governing Council.

Higher Education Governance in the Pre-independence Period

India's contemporary university system started in 1857 with the establishment of three public universities in the 'presidency headquarters' cities of Chennai, Kolkata and Mumbai. Subsequently, several state-owned universities started operations under the guidance of provincial governments. The governance system introduced by the colonial government replicated the University of London 'federal university' system, founded in 1836 to regulate the quality of existing colleges, in which the university is an affiliating body and reports to its local government. Similarly, in India, the role of the university was to support the educational goals of its constituent colleges by designing curricula, holding examinations and awarding degrees. The role of the colleges was largely to prepare Indians for work in the British colonial bureaucracy. The government was not interested in providing education through the university, nor paying for higher education in the colleges. The colleges were largely privately owned. The affiliated privately owned colleges primarily taught subjects in the arts and sciences, as well as the English language, to students who had completed their secondary education in the vernacular. Engineering colleges were later affiliated as well, and started awarding degrees from 1864. Their graduates usually sought employment in the state's railroads and other civic departments. Despite some later experiments with direct university education, the federal structure remained largely intact through the colonial period.. In summary, the colonial government created the federal university system, in which the lead institution—the university—was owned and operated by the state. The provincial administrations played the primary role in governing universities in their provinces. The focus of governance was on regulating quality standards. The constituent colleges were largely privately owned and lightly regulated regarding costs, access and equity. Since colonial government jobs—the ambition of most graduates— gave a relatively tiny group of college-educated Indians high status and relatively high income, they were willing to pay for it.

Higher Education Governance in the Post-independent Period

The 1947 draft Constitution of independent India recommended the transfer of all responsibility for education to the provincial governments. Since the provincial governments already managed education, this merely legally ratified an existing situation. However, it significantly affected the prioritization of objectives: the post-independence provincial governments were interested in improving access as a first priority, even if it meant sacrificing quality. To ensure this goal, they increased the level of political control over the universities by provincial-level governments.

In 1956, Parliament established the University Grants Commission as a national regulator of standards and a provider of finance. Following the UGC's establishment, the national government provided financial support to create new unitary professional institutions, a large number of which were established. Unitary regional professional colleges, jointly promoted by state and central governments, were also established. The governance of the university system in the first two decades after independence thus shifted away from provincial state control towards centralization under the national government. The change was led by India's first post-independence Prime Minister, Jawaharlal Nehru.

Nehru's strategy of state-led industrialization required the universities to produce the technicians to work in large state-owned enterprises. The establishment of the IITs, NITs and unitary agricultural universities are witness to this. These were created in disregard of the constitutional division of responsibility, through the device of using special acts of Parliament. Nehru brought the existing provincial universities under indirect central control, though the UGC. However, the UGC, though responsible for setting national quality standards, was not empowered to implement them by accrediting universities or through financial incentives. The governance model of the upper tier was the state-owned unitary specialized institution: a teaching institution specializing in a certain field of study, such as engineering. The central government appointed the board of governors and the director. The institutions controlled admissions, faculty recruitment and assessment. The governance model of the lower tier was initially unchanged from colonial times. The provincial government controlled the university's budget and funding, approved senior staff appointments, staff salaries and tuition fees. Through its membership of the university's senate, the provincial government influenced academic policy as well. The university affiliated colleges, prescribed curricula and standards of admission, held examinations and awarded degrees. The colleges recruited students and faculty, built the infrastructure and provided the education.

In comparison with colonial times, the common objectives were a focus on the elite and, within a new and numerically minuscule category—the national government controlled unitary institutions—on quality. In contrast with colonial times, the provincial universities prioritized access over quality. The governance model of provincial universities was largely unchanged from colonial times at the apex. In contrast with colonial times, in which the colleges were largely privately owned, ownership was largely with the state at the end of Nehru's tenure.

The period after Nehru's rule ended in 1964, and up to 1984, coincides largely with the Prime Ministership of Indira Gandhi. Mrs. Gandhi centralized governance generally, thus challenging the federal nature of India's democracy. Unlike Nehru, her focus was on rural and poverty issues. Accordingly, national education policy shifted from addressing the needs of large-scale industrialization to creating skills for rural occupations and small-scale industries. In 1969, the UGC created a committee on University Governance. It recommended that universities be granted autonomy from the provincial governments. Thus, the State, during Mrs. Gandhi's tenure, made strong efforts to reprioritize higher education towards greater equity.

The period that began in 1984, with the end of Mrs. Gandhi's rule, is widely identified as the start of economic reforms and liberalization, and the advent of a new political era consisting of coalition governments that included provincial parties. Meanwhile, education policy at the national level was increasingly driven by the need to counterbalance the ill-effects of politicization at the provincial universities by instituting national regulations to improve quality, control costs, and increase the supply of higher education places. In 1990, the UGC published a report on "Alternate Models of Management" (informally known as the Gnanam Committee Report, after its chairperson). It discussed the adverse impacts of

the deep politicization of university governance. The report called for greater autonomy for universities from government and greater involvement of "teachers, students and society at large" in running universities, including the positions at the top of the hierarchy.

The report recommended decentralization within the university hierarchy, including empowering university deans, shifting responsibility for course regulation, examinations and degree awards to affiliated colleges, and recommending that universities concentrate on "postgraduate education and research programmes." The report also recommended that UGC's activities be shared with State Councils for Higher Education. It suggested that most of the powers for regulating universities should pass to the State Council, with UGC playing an advisory role. It asked that the Council's composition be primarily academic. It recommended that the power to affiliate or disaffiliate a college should rest with the university.

Conclusion

India's higher education system is under pressure from the State and an increasingly educated youth population to achieve multiple objectives, such as growth, quality and equitable access. To reach these political targets, national and provincial policymakers take an activist approach, such as providing adequate resources, enabling private provision of higher education, and so forth. Issues concerning interaction with the Governments, statutory bodies etc. are issues of external governance of higher education system/institutions. Likewise, the issues of academic and administrative matters of the institution; and matters of its own vision and mission are considered as issues of internal governance within. The focus of governance was on regulating quality standards. The constituent colleges were largely privately owned and lightly regulated regarding costs, access and equity. Since colonial government jobs—the ambition of most graduates— gave a relatively tiny group of college-educated Indians high status and relatively high income, they were willing to pay for it. The report recommended decentralization within the university hierarchy, including empowering university deans, shifting responsibility for course regulation, examinations and degree awards to affiliated colleges, and recommending that universities concentrate on "postgraduate education and research programmes." The report also recommended that UGC's activities be shared with State Councils for Higher Education.

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Making Higher Education in India Truly Inclusive: Challenges and Prospects

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Abstract

The aim of this paper is threefold: i) to contextualize the discourse on making higher education in India inclusive; ii) to identify the constraints/challenges faced by different stakeholders in making it inclusive; and iii) to explore the possibilities for making it truly inclusive through civil society initiatives. I hope to achieve this by developing a case for broad-basing the discourse on higher education in India based on our unique socio-cultural milieu and democratic vision as envisaged in our Constitution. I wish to also argue in favour of combining universality and equality, while also respecting plurality of cultures and institutions of higher learning as long as they fit into the ethical framework of Indian Constitution. The resources used to build my thesis are the data made available by different governmental agencies like the University Grants Commission (UGC) and AISHE on the one hand and the independent research carried out by reputed institutes and experts on the other. I have also relied heavily on the literature available on the subject in highly respected journals, as is evidenced by the list of references given at the end of this paper.

Key words: *Equality, Higher Education, Inclusive Policy, Privatization, Quality, Universality.*

The Context and Rationale

Of late, a consensus has emerged among Indian intellectuals and pedagogues for making education inclusive at various levels. The idea of inclusive approach assumes great significance to the area of higher education as it is seen to be an engine of socio-economic transformation and that of nation-building exercise. Hence, inclusive approach to Higher Education in India is seen as an essential part of the social policy and planning for ensuring equitable, just and sustainable social development of the nation.

The principle of inclusive education was adopted at the "World Conference on Special Needs Education: Access and Quality" held at Salamanca, Spain in 1994 (UNESCO,

1994) which was limited to the cause of persons with disabilities. This was restated at the World Education Forum held in Dakar, Senegal in 2000 by asserting that education was a fundamental right and by making the idea of inclusive education more comprehensive by recognizing the need for special measures to reach out to the most vulnerable and disadvantaged groups such as girls, children in difficult situations, and those belonging to ethnic minorities (UNESCO, 2000). This idea was also supported by the United Nations' "The Standard Rules on Equalization of Opportunities for Persons with Disabilities" (Department of Economic and Social Affairs, 2007) for full participation and equality. However, it has to be recognized that in a country like that of India which is marked by multiple forms of disabilities such as social, economic, and political discriminations, all the hitherto marginalized sections have to be considered as the target population while drafting and implementing policies and programmes for inclusive higher education in the country.

Further, the Indian experience in the context of the reforms in higher education is reflective of the ongoing global crisis that is based on the ideology of neoliberal capitalism which excludes the poor and socially disadvantaged sections of society from the fortress of quality higher education. The size, structure and growth of the educational system in India are riddled with many contradictions. The issues of inclusive growth and equity in access appear to outweigh its potential gains. The national debate in the country over the recent educational initiatives have raised a plethora of questions on the internationalization of higher education, quality and access, socially exclusive features and the capability of higher education to promote sustainable development. In such a context, it is highly important to understand different constraints experienced by the country in promoting inclusive education and to evolve pragmatic and sustainable strategies for furthering the cause of inclusive approach in the policies and programmes pertaining to higher education in India.

The Saga of Exclusivist Practices within the Higher Education System in India

India has a long and rich tradition of higher learning as evidenced by the fame achieved by institutions for learning and training such as Nalanda, Takhashila, Vikramshila and Vallabhi. However, over the centuries, there were exclusivist practices observable within the portals of learning based on caste, class and gender. With the emergence of reformist movement in Bengal there was a hope that the so called 'modern' education would incorporate within its ambits the qualities of accessibility, universality, and equality – the basic prerequisites for democracy. Sadly, right from the establishment of first three modern universities in India in 1857 in Calcutta, Bombay and Madras, there were no such attempts made in the British Raj. This could be because the main purpose of the rulers then was to create a managerial/supervisory/bureaucratic class that would obey and serve rather than the one that would think and create alternatives. Hence, it did not bother to disturb the exclusivist practices practiced hitherto within the educational institutions in India although it had more inclusive tendencies compared to the earlier systems in place. The attempts to reach out to the lower strata of society through education at this period was mostly due to three reasons: i) zeal among some of the liberal-minded Officers to use the modern education as a tool to 'civilize' the natives due to the famous 'Whiteman's burden'; ii)

attempts by the missionaries to 'reap souls', and iii) the social justice initiatives taken up by enlightened persons like Jyotiba and Savitribai Phule.

Saddest part of the history of higher education in India is that the exclusivist tendencies and practices within the portals of higher learning continued even after India attained Independence and envisioned for itself a brave new social order that was based on the democratic principles of liberty, equality and fraternity, thanks to the untiring efforts of Dr. Babasaheb Ambedkar. Thus, even to this day we can sadly observe visible and invisible exclusivist practices within the institutions of higher learning based on religious, regional, linguistic, ethnic, and disability related considerations, apart from the traditional caste-class-gender based discriminatory practices. UGC too, in its document titled "Nurturing Social Equity in Higher Education" (2013), has conceded to this fact by stating that "Access to higher educational opportunities continues to bear the stamp of multiple dimension of inequalities that characterize our society: gender, caste, religion, class, locality and disability". However, it is yet make real impact by evolving pragmatic, result-oriented measures that result in tangible inclusive policies and practices that allow these vulnerable and disadvantaged sections to access quality higher education in the country.

Constraints to Be Surpassed

Several experts have come up with several reasons for the exclusion of a large chunk of population from the portals of higher education in the country. I have discussed here only the prominent ones.

1. Limited Number of Institutions

One reason for the exclusion of a number of people from the higher educational institutions is the paltry growth of Universities and Colleges in the country as can be observed in Figure 1. The nation was not able to start sufficient number of institutions of higher learning, despite having the second largest population in the world, to cater to the growing demand as higher education was considered to be elitist and too burdensome to the exchequer.

**Figure 1: Growth of Higher Education in India (1950-51 to 2010-11)**

Source: UGC (https://www.ugc.ac.in/stats.aspx)
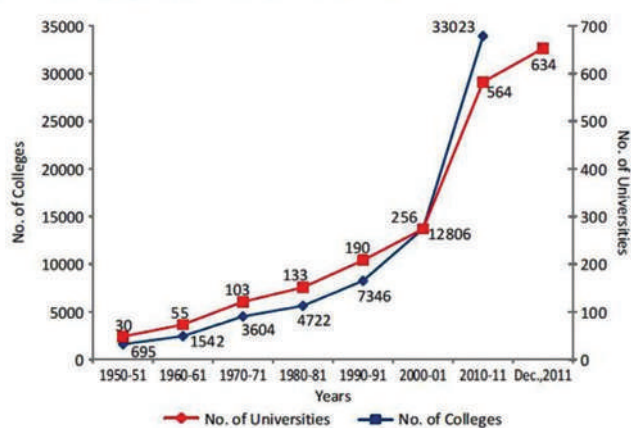
Today, although we have the third largest higher education system in the world, next only to the USA and China, the accessibility and quality of many of them continue to be a matter of concern. Also, there are structural changes after the privatization process initiated after 1991 which have resulted in private investment in educational sector which is not able to ensure social equity and justice in its policies and practices.

2. Lack of Affordability on the Part of the Students

As many as 44.81 million – 16.6% male and 9.5% female – Indian undergraduate students aged between 18 and 24 are too poor to pursue higher education, according to data (NSSO, 2014) from the National Sample Survey, 2014.

Figure 2: Reasons for Dropping Out of Higher Education in India
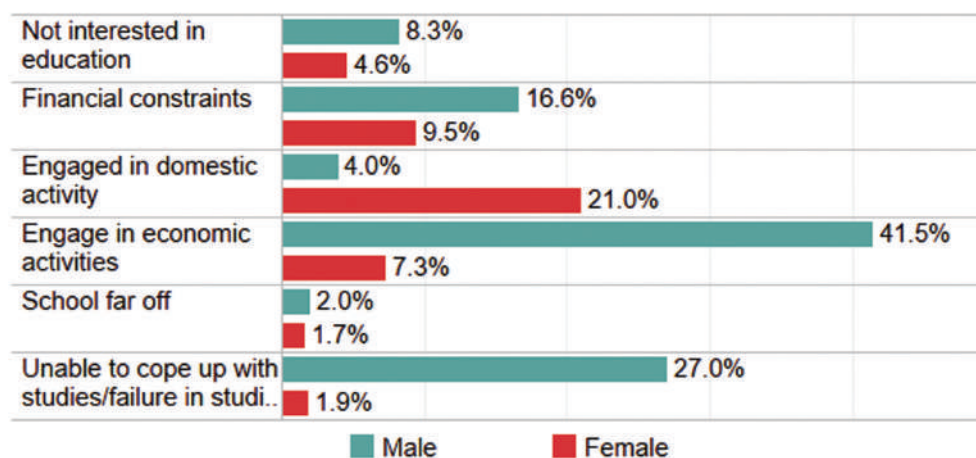
Note: Students are in the age group of 18-24 years.
Source: National Sample Survey Report, 2014; figures in percentage.

Figure 2 clearly shows how financial constraints and its consequent results such as engaging in economic and domestic activities results in students dropping out of the higher educational institutions.

3. Lack of Resources Made Available by the Government

Paltry resources are being allocated by the government to meet various infrastructural, faculty and other needs of the higher education system. This has also taken a capacity of the institutions to grow and, consequently, accommodate sufficient number of students on the one hand and to provide quality education on the other.

Figure 3: Average Expenditure per Student (2014-15)

Source: National Sample Survey Report, 2014; figures in percentage.

4. Lack of Sufficient Regulation of Private Institutions

A solution evolved by the Governments to make up for the deficit in its funding of higher education is the encouragement of private investment. The TSR Subramanian Committee report, on New Education Policy, submitted in 2016, for example, has observed that uncontrolled privatisation of higher education has resulted in the proliferation of private institutions for higher education. According to this report, most of these institutions are nothing more than shops selling degrees: "While there are a few (institutions) which can be identified as 'Centres of Excellence', both in the public and private sectors, there are a large number which are mediocre, some of them could well be described as 'degree shops'." (Committee for Evolution of the New Education Policy, 2016).

Mint (Sep. 10, 2013) in one of its articles has reported that Ernst and Young, a global auditing and consulting agency, estimated that the market of Indian higher education is worth around Rs 46,000 crore and is expanding by 18% annually. Thus, higher education is seen as a safe haven for tax evaders as well as persons with profit motives.

4. Socio-Cultural Factors

Socio-cultural factors play a significant role in keeping a large section of Indian population out of the higher education system, although these factors are rarely studied and discussed.

Table 1
Social Category and Gender-wise Distribution
of Gross Enrollment Ratio

Social Category	Gender	% of the Total	Total
SC	Male	14.6	13.5
	Female	12.3	
ST	Male	12.9	13.5
	Female	9.5	

Source: MHRD, 2012.

Apart from the rural population which faces lack of institutions as well as transportation problems there are other social categories like women, SCs, STs, OBCs, and minorities that have either socio-cultural barriers or the institutional biases that work to keep them out of colleges and universities. Similarly there are the differently-abled, sexual minorities and trafficked women who find it difficult to access quality higher education to socio-cultural reasons apart from the financial constrains.

Figure 4: Enrollment in Higher Education (2014-15)
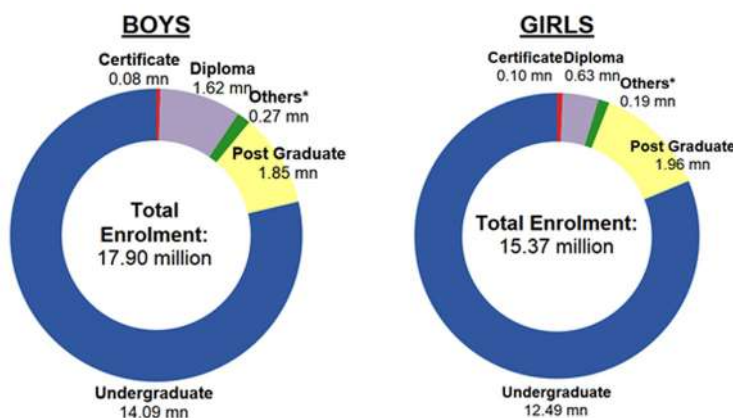
Note: Others* include Integrated, PG Diploma, M.Phil and Ph.D.
Source: MHRD.

Figure 4 clearly demonstrates how while more young women are enrolled in higher education than ever before – and apparently more successful in clearing 10th-standard board exams than young men – they are either marrying early or not finding or not looking for jobs, according to an IndiaSpend analysis of various data (Salve, 2016).

Almost 12 million women are enrolled in undergraduate courses, but few continue to professional courses; 600,000 women were enrolled for diploma courses in 2013, the latest year for which data are available. Even fewer women sign on for PhDs; only 40% of PhD candidates are female.

Table - 2

Category-wise Distribution of PWD Students

Category	% Out of Total Male	% Out of Total Female	% Out of Total	Female per hundred male
SC	6.4	10.2	8.1	123
ST	2.0	2.3	2.1	87
OBC	23.4	29.6	26.1	97

Source: MHRD, 2012.

Another worrying factor is the lack of accessibility to higher education by the Persons with Disabilities. There are several measures taken up by the UGC to sensitize the stakeholders and also to make provisions to provide the adequate facilities required by them due to their special needs. 'Persons with Disabilities (Equal opportunities, Protection of Rights and Full Participation) Act, 1995' has clearly defined the provisions to be made for the people with special needs. However, very little is actually being done to improve their enrollment and to provide them with the required support.

Table – 3
Social Category-wise Distribution of Teaching Staff

Category	% Out of Total
SC	6.9
ST	2.2
OBC	21.4
Others	69.5

Source: MHRD, 2012.

There is no social equity in the composition of teaching faculty as is observable in Table 3. This in turn is likely to result in lack of empathy for students belonging to disadvantaged sections and also bias in enrollment and teaching which can cause severe damage to the cause of inclusive approach within the higher education system.

Need for Revisiting the Concept of Inclusive Policy

Unequal access to education continues to be the dominant discourses on educational policy (Tilak, 2013). However, what is interesting to observe that the former favourite terms in these discourses such as 'equity' and 'social justice' have been substituted by the term 'inclusiveness'. This could signal two possibilities: i) it is symbolic of the progression in our thinking and approach as Abhijit Sen (2010) and some others believe, or ii) it is a retrogression if the policy makers have realized that 'equity' and 'social justice' are either not achievable or not desirable and hence have opted for 'inclusiveness' as it seems to be a much convenient replacement. Hence, those who believe that access to higher education is a basic tenet of 'equity' and 'social justice' have to be ever vigilant and ensure that the

policies aimed at inclusiveness essentially incorporate within them the ideals of 'equity' and 'social justice'. Further, accessibility to higher education alone does not suffice. What is needed is accessibility to 'quality' higher education and not just higher education per se as the country is replete with the proliferation of public and private educational institutions that admit students of different categories but continue to deny them access to the kind of courses and facilities that they deserve as mandated by the Indian Constitution.

Need for Praxis

The changes taking place in Indian higher education scenario appear to be awesome and worrisome at the same time. They appear awesome because, for the first time, there is an exciting increase in the quantum of courses and institutions. They also appear worrisome because the private players are flouting all the principles of equity and inclusiveness while the public institutions suffer from faculty and infrastructural crunch. In such a context, the MHRD, UGC, AICTE and such other bodies have been exploring many options for ensuring inclusiveness in higher education system. However, scholars such as Satish Deshpande (2013) have consistently observed that higher education is inherently excusive and elitism is an integral part of its nature and that modes of exclusion are built into its fundamental structure as a matter of principle.

Hence, analytically sound and pragmatically workable measures are required to overcome the exclusivist nature of higher education in India. Hence, the actors in Civil Society, especially the activists and social workers, need to engage with the state to ensure that there is: i) access not just to education per se, but to 'quality' education for all; and ii) that inclusiveness does not result only in access shown in terms of statistics but that kind of inclusiveness that has built into it the ideals of 'equity' and 'social justice'. Hence, there needs to be extensive conceptual and empirical research work to debunk the argument of 'merit' and the reason of lack of resources in this big and poor country to provide quality higher education for all. There needs to be concerted efforts to drive home the point that even higher education is a fundamental right in a democratic country like India and collective activism to ensure that the elitism and exclusivist practices within the portals of higher education end so that they truly become people's institutions.

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Governmental Initiatives
In the Growth of Women's Higher Education in India

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Abstract

Participation of women in higher education system in India is dismal. The enrolment of women in higher education is still below average. Gross enrolment Ratio (GER) in higher education in India is 24.5%, which is calculated for 18-23 years of age group while GER for females, it is 23.5%. In the Science, Technology, Engineering and Mathematics, the enrolment of women is poor. As per All India Survey on Higher Education 2015-16, total enrolment in higher education has been estimated to be 34.6 million with 18.6 million boys and 16 million girls. Girls represent 46.2% of the total enrolment. On this context, universities exclusively dedicated for women holds the key for promotion of education among women. In India there are 799 universities while 13 are exclusively dedicated for women, know as women university as on 31 March, 2017.

The current paper highlights on the pre-independence and present scenario of women in Higher education in India and the barriers therein to pursue the higher education. The paper also briefly describes the government's initiatives by way of establishing women's universities and launching the various schemes and programs for maximizing the participation of women in higher education.

Key words: *University, Colleges, Women, Higher Education, Governmental initiatives.*

Introduction

Higher education means the education beyond the level of secondary education. Universities and colleges play a vital role in imparting the higher education. Higher educational institutions include Professional Schools in the field of Law, Medicine, Business, Music, Art, Management, Engineering and other technical and non technical disciplines. In general the term, "Higher Education" refers the education at the degree level and above.

There is a huge gap between male (82.14%, in 2011) and female (65.46%, in 2011) literacy rates in India. Low women literacy rate has a huge negative impact on the overall growth and development of the society where women are majorly responsible for child care and development. As per research results, it is proved that children who are taken care by educated mothers are well-nourished and have all-rounded development. Though slow, in the last decade (2001- 2011) the gender gap is seen to be narrowing rapidly women literacy rate has been growing at 11.8% and men at 6.9%. Education is the most important power that outline the lives of manhood. It empowers with the ability to think, reason, take appropriate decisions and protect women's in India from oppression & abuse.

In most of the developing world around the world including India, women are often deprived of education opportunities. In spite of, women constitute 48% of the total population in India, the women literacy rate in urban area is 79.11% as against 88.76% males, and the figures are even lower in the rural situation where 57.93% women are literate as against 77.15% literate males. In 2014, India GDP growth ranges between 4.6% – 5.3% (1st – 3rd Quarter) and this growth percentage can be significantly improved if women are educated and starts contributing equally economically.

Many surveys and studies worldwide have proved that educating women is the best profitable investment in terms of safety of children health, community welfare and building long-term achievement and success of developing countries. Education unlocks a whole new world of chances for a girl, it gives her the confidence to tackle different problems of life, become economically independent, make better choices, resolve family or community matters appropriately, stand for her rights and guide her children over the years, the literacy rate among Indian women has increased and as per an article in one of India's leading newspapers, women enrollment for higher studies have increased from

10% (during Independence) to 43.8% in 2014

In India today there are close to 27.5 million students in higher education. Out of these, nearly 12 million students are women. As per the 2011 census, there has been an increase of 116 percent in women graduates in the past decade. With all these numbers coming in, the state of women's education in India seems to be in a good place. Yet a British Council report of 2015 that states that in most of the Indian universities, the representation of women in academics is less than 40 per cent. The minorities form less than 20 percent

Women in Higher Education in India: Pre Independence Period

In India the female education has its roots in the British Regime. In 1854 the East India Company acknowledged women's education and employment. Initially this education was limited only to primary school level education and only the richer section of the society enjoyed this facility. Thus as it was confined only for a small section of people in society so the literacy rate for women increased from 0.2% in 1882 to 6% only in 1947. The report of the University Education Commission in 1947 is disappointing which revealed that the commission is against female education. In their recommendation they wrote "women's present education is entirely irrelevant to the life they have to lead. It is not only a waste but often a definite disability". But in spite of this, it is fact that in post independence

period the female literacy rate was 8.9%. Thus in 1958, the government of India appointed a national committee for the education of women. The committee submitted report in favor of women education. The government of India accepted most of the recommendations of the committee.

Table 1
Enrollment of Women for Higher Education
In India from Pre-Independence to Post Independence

Year	1883	1928	1947	1961-62
No. of colleges	139	307	591	2, 282
No. of Enrollment	16,088	90, 677	2,28, 881	11,77, 245

Source: http:/www.education.nic.in/cd50years/n/2j/3j/2J3J0201.htm p; 1 of 4 Dated 31/8/2011

Since independence there had been a phenomenal growth in the number of women students' enrolment in higher education. On the eve of the independence the women enrolment was less than 10 per cent of the total enrolment but in the academic year 2010-11 women enrolment increased up to 41.5 per cent.

Institutional Growth: Current Scenario:

Institutional and infrastructural growth is most important for the enhancement of quality education. As per All India Survey on Higher Education 2015-16, total enrolment in higher education has been estimated to be 34.6 million with 18.6 million boys and 16 million girls. Girls represent 46.2% of the total enrolment. On this context, universities exclusively dedicated for women holds the key for promotion of education among women. In India there are 799 universities while 14 are exclusively dedicated for women, know as women university as on 31 March 2017.

Women Universities in India:

The establishment of the universities especially for the women in India has facilitated the women to pursue their higher education with ease. As on today there are 13 such universities which have been catering the educational needs of the women. Following is a list of these universities:

1.   Assam Women's University, Jorhat-785004, Assam. (State University) – 2013

2.   Karnataka State Women University, Jnana Shakti Campus, Athani Road, Bijapur-586 108, Karnataka. (State University) 2004

3.   Nathibai Damodar Thackersey Women's University, 1, Nathibai Thackersey Road, New Marine Lines, Mumbai-400 020, Maharashtra. (State University)- 1951

4.   Rama Devi Women's University, Bhubaneswar, Odisha (State University)- 2015

5.   Jayoti Vidyapeeth Women's University, Vedant Gyan Valley, Village- Jharna, Mahala-Jabner, Link Road, Jaipur-Ajmer Expressway (NH-8), Jaipur-303007, Rajasthan (Private University) – 2008

6. Avinashilingam Institute for Home Science & Higher Education for Women, Coimbatore-641 043, Tamil Nadu (Deemed University)

7. Mother Teresa Women's University, Anandhagiri IV Street, Kodaikanal, Dindigul Dt.-624 102, Tamil Nadu (State University)

8. Diamond Harbour Women's University, c/o Fakir Chand College, Diamond Harbour, South 24 Parganas, West Bengal – 743331 (State University)

9. Indira Gandhi Delhi Technical University for Women, Kashmere Gate, Delhi – 110 006. (State University) 2013

10. Mody Institute of Technology and Science, Lakshmangarh, District Sikar Rajasthan (Deemed University)

11. Banasthali Vidyapith, PO Banasthali Vidyapith-304 022, Dt. Tonk, Rajasthan (Deemed University)

12. Sri Padmavati Mahila Vishwavidyalayam, Tirupati-517 502, Andhra Pradesh. (State University)

13. Bhagat Phool Singh Mahila Vishwavidyalaya, Khanpur Kalan, Sonipat-1313-5, Haryana (State University)

Nearly, out of these 14 universities exclusively for women, four in Rajasthan, two in Tamil Nadu and one each in Andhra Pradesh, Assam, Delhi, Haryana, Karnataka, Maharashtra, Odisha and West Bengal. Shreemati Nathibai Damodar Thackersey (SNDT) University, Mumbai is the first women's university in India, which has turned 100 in 2016.

Socio-cultural Concerns Related to Women's Education in India

Barriers to women's education are sociological, rooted in gender stereotyping and gender segregation, and others are driven by economic concerns and constraints. A consequence of gender profiling and stereotyping is that women tend to participate more in programmes that relate to their domestic role. In institutions of higher learning, women are more inclined to enroll in courses traditionally considered more suitable for them such as arts and education, but less in courses related to science and technology. Likewise enrolment in vocational and technical fields has been male-dominated and providers of non-formal education and training tend to conduct programmes that relate to women's domestic role rather than their productive role. Families are also far less likely to educate girls than boys, and far more likely to pull them out of school, either to help out at home or for other socially induced normative considerations. Parental reluctance to educate girls is a huge factor inhibiting their access to education. There exist various factors that fuel the choices parents in Indian society make with regard to refusing or limiting the education of the girl child.

The way a society views its women determines the roles it delegates to them and the choices made for them or those they are allowed to make. When women are seen primarily as child bearers and bearers, then education is sometimes viewed as an unnecessary and extravagant indulgence. A mindset that views education for girls as unlikely to reap any returns ascribes to the view that investing in the education of the male child is like an

investment as the son is likely to be responsible for caring for aging parents, and women with largely a reproductive role in society have little need for education and any gains from it are anyway likely to accrue to the homes they go to after marriage. Economically poorer sections are often not in a position to send their children to school and are likely to invest in the male child than in the female child if they can for the above-mentioned reasons. The middle class too often does not consider education for women an important means for preparing them as individuals in their own right. Amongst the upper middle class, where education of women may not be encumbered by economic constraints, discriminatory stances, such as women's education having lower economic utility or at best being a secondary wage earner, do exist and are pervasive in the attitudes and norms prevalent in society.

In many cases, women themselves are responsible for holding back their participation in education, working on preconceived notions that they will be unable to cope with the pressures of balancing work and home, assuming that mobility in employment can cause strain at the home front, or to confirm to socially induced images of feminity.

Table - 2
Women Student's Growth In Higher Education
From 1950-51 To 2005-06

Year	Men	Women	Total Enrolment	Women as Percent of all students
1950-51	157	17	174	10.00
1955-56	252	43	295	14.60
1960-61	468	89	557	16.00
1965-66	849	218	1067	20.40
1970-71	1563	391	1954	20.00
1975-76	2131	595	2426	24.50
1980-81	2003	749	2752	27.20
1985-86	2512	1059	3571	29.60
1990 - 91	2986	1439	4425	32.50
1995-96	4235	2191	6426	34.10
2000- 01	4988	3012	8001	37.60
2005-06	6562	4466	11028	40.50

Source: Enrolment of women in higher education (Selected Educational Statistics 2005–06; University Grants Commission, Annual Report, various years Latest data on this aspect was not available)

The University Grants Commission (UGC) report re-veals that out of 169.75 lakh students enrolled in higher education in 2010-11, almost 70.49 lakh were women as compared to just about 47.08 lakh women enrolled in 2006-07.

Governmental Initiatives Encouraging Women for Higher Education:

Ministry of Human Resource Development has initiated various schemes and programs for upliftment of women educational status. This has facilitated the women to undergo higher education and upgrade their overall status and contribute for national development.

Also women education has been the priority area for the University Grants Commission (UGC), a premier apex body governing university education purpose, the Commission has launched a number of schemes to encourage the enrolment and promotion of girls in Higher Education.

a.   Higher education of women through Open and Distance Learning (ODL) Mode:

Open and Distance Learning (ODL) system is a system wherein teachers and learners need not necessarily be present either at same place or same time and is flexible in regard to modalities and timing of teaching and learning as also the admission criteria without compromising necessary quality considerations. ODL system of the country consists of Indra Gandhi National Open University(IGNOU), State Open Universities (SOUs), Institutions and Universities offering education and includes Correspondence Course Institutes (CCIs) in conventional dual mode universities. This is becoming more and more significant for continuing education, skill updation of in service personnel and for quality education of relevance to learners located at educationally disadvantageous locations.

b.   Post School Diploma (Polytechnics etc.):

This encourages women who were school drop out to pursue higher studies once again fulfill her dream. This is an additional stream available for enrolment to the school pass out students is Post School Diploma (Polytechnics etc.), which constitute major part of the Skill Development Strategy.

c.   Post Graduate Indira Gandhi Scholarship for Single Girl Child for Pursuing Higher and Technical Education:

The purpose of the scheme is to support higher education through scholarships to such girls who happen to be the only child in their families and also to make them recognize the values of observance of small family norms. Girl students up to the age of 30 years at the time of admission of Postgraduate courses are only eligible. In such circumstances education of women needs to be used and effective means for their empowerment and education will prepare them to have a control over their lives.

The mindset which militates against the girl child could not keep pace with economic progress and literacy. The Govt. of India declared elementary education as a basic human right of every child. The Union Government of India has taken various steps to uplift the status of women by implementing various schemes including free education for girls. In order to achieve and promote girls education, UGC has introduced a Post Graduate Indira Gandhi Scholarship for Single Girl Child with an aim to compensate direct costs of girl education to all levels especially for such girls who happen to be the only girl child in their family.

d. Construction of Women's Hostels for Colleges.:

The colleges and universities under the UGC, which are fit to receive central assistance under Section 12 B of the UGC Act, are eligible to receive financial assistance for this scheme. In order to achieve the goal of enhancing the status of women in Higher Education, the UGC has been providing financial support on cent per cent basis for construction of hostels for women and other related infrastructural facilities in college.

e. Development of Women's Studies in Universities and Colleges:

The centres for Women's Studies spread across Indian universities were set up and funded by the University Grants Commission (UGC) under the Twelfth Five Year Plan (2012–17), and were renewed on a plan-to-plan basis. It also to facilitate their own capacity to network in other constituent so that they are mutually supporting as well as synergizing one and another for women education. The primary role of these centers is to make knowledge simulation and knowledge spread through teaching and research till action and documentation.

f. Post-Doctoral Fellowships for Women:

The UGC has initiated a scheme of Post Doctoral Fellowship for Women to those candidates, who are unemployed holding Ph. D. degree in their respective subject areas with an aim to accelerate the talented instincts of the women candidates to carry out the advanced studies and research. The total duration of the fellowship is five years with no provision for further extension. The number of slots available under the scheme is 100 per year.

The objective of this award is to provide an opportunity to carry out the advanced studies and research in science, engineering and technology, humanities and social sciences in Indian Universities and Colleges recognized under Section 2 (f) and fit to receive assistance under section 12(B)of the UGC Act 1956/Institutes of National Importance established by the Central/State Government.

g. Indira Gandhi National Open University (IGNOU):

The Indira Gandhi National Open University (IGNOU)established in September 1985, is responsible for the promotion of Open University and distance education system in the educational pattern of the country and for coordination and determination of standards in such systems. The major objectives of the University include widening access to higher education to larger segments of the population, organising programmes of continuing education and initiating special programmes of higher education for specific target groups like women, physically challenged and people living in backward regions and hilly areas and those predominantly inhibited by tribals and SCs.

The IGNOU provide an innovative system for tertiary education and training. The system is flexible and open in regard to methods and pace of learning, combination of courses, eligibility for enrolment, age of entry, method of evaluation, etc. The University has adopted an integrated multimedia instructional strategy consisting of printed materials, audio-visual aids, educational radio and TV, teleconferencing and video conferencing

supported by face-to-face counselling sessions through a network of study centres throughout the country. It conducts both continuous evaluation as well as term-end examinations. The University has been making conscious efforts/steps to reach out to the Girl/Women learners especially in remote and rural areas of India for their development.

h. All India Council for Technical Education:

AICTE was set-up in November 1945 as a national level Apex Advisory Body to conduct survey on the facilities on technical education and to promote development in the country in a coordinated and integrated manner. And to ensure the same, as stipulated in, the National Policy of Education (1986), AICTE be vested with statutory authority for planning, formulation and maintenance of norms and standards, quality assurance through accreditation, funding in priority areas, monitoring and evaluation, maintaining parity of certification and awards and ensuring coordinated and integrated development and management of technical education in the country. In order to increase the enrolment of women in technical education, AICTE has special concessions in the regulations for setting up of new women technical institutions. These include relaxations in the norms for land availability, concession in processing fees, deposits etc. Implementation of the tuition fee waiver scheme for weaker sections has been made mandatory in all AICTE approved institutions.

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