



WOMEN, MULNIVASI BAHUJAN (SC, ST, OBC, MINORITY COMMUNITY) SOCIETY AND ROLE OF EDUCATION IN INDIA

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Abstract:

Educationists of the country are crying out for the New Education Policy-2020. They consider it the Mantra of universalization of ECCE. But in the reality, I believe in the 'Mantra of Dr Ambedkar.' The Mantra would be nothing but "Educate, Agitate and Organize." If agriculture is the backbone of Indian economy then I would categorically affirm that education is the backbone of women and Sc/St/Obc and other Mulnivasi Bahujan people of India. I believe that education supplies world vision, self-sustenance, self-respect and knowledge of the constitutional provisions, and historical exclusions of Indian Hindu society. In most of the developed countries the percentage of the women's education is high. Thus, we have gender inequality at the highest rate in our country. I dream an India where the equality in all sphere should acknowledged or praised. Keeping these aspirations, I make a study. Specially this study sought the importance of women empowerment and aware to Sc/St/Obc and minority community's people specially with education policies. This paper also tried to study why we should at least begin and focus at current stage, especially in the new education policy 2020 in India. This study also focuses on the career aspiration, attitude toward gender and awareness of women rights specially in Mulnivasi Bahujan society. Keeping these objectives, I conclude that the education is the backbone or key to solve the entire catastrophes in the field of women rights and educational rights of Sc, St, Obc and Minority communities.

Keywords: Women Empowerment, Mulnivasi, Bahujan, Gender Inequality, Mantra of Ambedkar. Early Childhood Care Education (ECCE)



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Introduction:

Education is simply a matter of developing appropriate behaviour and habits involving inculcation of certain virtues, and habits. Values represent wide range of good thoughts about the end that people should pursue in their life. The value of education in a society provide goals or ends for the members to aim for values provide a general guideline for the behaviour of the people. As for human self-respect, fundamental rights, co-operation, social equality and constitutional morality should guide our life in multiple ways. Ambedkar's main objective of education was to privilege and legalise 'constitutional morality' over the traditional, social morality of the caste system. Speaking in the Constituent Assembly on 4 November 1948, he said, "Constitutional morality is not a natural sentiment. It has to be cultivated. We must realize that our people have yet to learn it"¹ thus education system of our country should be strong bases on values especially which are highlighted in Constitution of India. Furthermore, education is the main agency for individual transformation and social change.



The concept relating to the value of education from the point of view of the individual as well as the society has varied from society to society according to different stages of development. The arguments in justification of role of education in India can be dividing into two categories, namely the one considering it as the value in itself, because it leads to development of the overall personality of the individual. The Indian concept of education is that of a potential medium for attaining salvation (*Mukti*) from all trials and troubles. But the function of education is evidently to extend the horizon of our knowledges as our direct contact. If education expends rationally, it is obvious get higher goals, it opens the wider horizon before us. With consciousness of this innate value of the education or the society has always granted high status to the educated persons.

The Role of Education in a Society:

The second category comprises those who emphasise on the ultimate objectives of education to the society at large for fulfilling the social, economic, political and cultural values necessary for the socio-economic activities. This category evidently aims to direct education policies in the service of economic development and social change thereby ensuring social justice with the annihilation of caste in to the society.

Society is an ever-changing phenomenon. These changes cannot be stopped. Here it grows and declines, there it finds restitution, accommodates itself to various changing conditions. Society is a system of social relationship. But these social relationships are never permanent. They are subject to change time to time. Society cannot be preserved in a museum to save it from the effects of time. Social change reveals itself in different stages of human history. In ancient times when life was confined to caves, the social system was different from that of the computer age today. There is no fixity in human relationships. Circumstances bring about many changes in the behavior patterns. From the dawn of history to this day, society has the ability like water i.e., to flow easily. There is no controversy about the substance of yield identity.

But one cannot accept that the Hindu constitute a society. To do so is to misunderstand the essentials which go to make up a society. "Men do not become a society by living in physical proximity any more than a man ceases to be a member of his society by living so many miles away from other men. Secondly similarity in habits and customs, beliefs and thoughts are not enough to constitute men into society. Things may be passed physically from one to another like bricks. In the same way habits and customs, beliefs and thoughts of one group may be taken over by another group and there may thus appear a similarity between the two."² There may be more but two are fundamental aspect. First aspect is the individual is an end and the aim and object of the society is the growth of the individual and development of his personality. The second essential is that the terms of associated life between members of the society must be regarded by consideration founded on liberty, equality and fraternity.³

But the Indian society does not recognize the sanctity of the human character. All individuals do not have the same status as their virtues. Even family is not regarded as the unit of society except for the purpose of inheritance and marriage. Denial of property, educational and religious rights to women shows the point that even family was not recognized as the unit of society. The unit of Indian Hindu society is the class and there is no room for individual merit. To deny freedom of opportunity, to deny freedom to acquire knowledge, which has no scope of mobility; not even horizontal mobility, thus caste socio-economic structure has been the stagnant economic frame. Whether in the north or the south, Hindu or Muslim, urban or village, virtually all things, people, and groups of people are ranked according to various hereditary identities, religions, castes and sub-castes. If one is attuned to the theme of hierarchy in India,



one can distinguish it everywhere. Crosscutting and permeating all of these differences of region, language, wealth, status, religion, urbanity, and gender is the special feature of Indian society. Role of education in this context has not been affirmative. After 70 years independence the people of India belong to thousands of castes and caste like occupational groups in hierarchically ordered. Each occupational group has been called as a separate caste. *Chamar* indicates his occupation. *Bhangi, Nai, Chandal, Teli, Tanti, Mason* each of these castes indicates very obviously their type of occupation and means of production relation,⁴ even caste members are expected to marry within the group and follow caste rules pertaining to diet, avoidance of ritual pollution, and many other aspects of life. It would lead to a division of the society. It would certainly be a day of disaster in Indian society. For, as has been well said by Abraham Lincoln that ‘a house divided against itself cannot stand very long. Therefore, the sooner room is made for the realization of their aspiration, the better for the few, the better for the country, the better for the maintenance for its independence and the better for the continuance of its democratic structure.’⁵

To Liberate the Society:

It is also an admitted fact that the policy of Indian education has always been interest oriented. Earlier these education policies were merely a display of good faith for women. It has always been set in Brahminical perspective, as evidenced from the honour accorded to the upper strata of society and mainly on account of their learning in the philosophical and religious literature etc. There was no incentive for social status of women and untouchables, which were continually humiliate by the rules of caste hierarchy and diminished the earning capacity of the individual, as there were virtually no jobs beyond the caste profession. They were knowingly kept aside with the education system. The female’s literacy rate after independence is gradual:

Sr. no	Census year	Literacy rate
1	1981	29.76
2	1991	39.26
3	2001	54.16
4	2011	64.60

Man does not live alone in the society. From birth till death, he is surrounded by a number of people. Some of these people are his relatives, some are friends, some are neighbors and others are strangers or unknown to him. He is bound to all these people who are related to him either on the basis of blood or marriage. The bond of blood or marriage which binds people together in groups is called kinship. According to the Dictionary of Anthropology, kinship system includes society recognized relationships based on supposed as well as actual inherited ties. These relationships are the result of social collaboration and are recognized by creed of forefathers. Dr Ambedkar viewed that ‘we conceive the word society as one by its very nature. The qualities which accompany this unity are praiseworthy community of purpose and desire for welfare, loyalty to public ends and maturity of sympathy and cooperation.’⁶ Community simply means a group that consists of people living in a physical area and who have common interests and common ways of sustaining them. Each society consists of different parts, such as individuals, groups, institutions, associations, and communities. In our society the social order and caste system play not only a prominent but also a predominant role because everywhere in mind of the Indians is distracted and misled by so many false perspectives. Like higher education gives an additional interest in the retention of the caste system. That is why an educated person who belongs



to higher caste is very fond of caste system than an uneducated. Resultant, the academic education is not helpful to dissolve caste consciousness in Indian society. Dr Ambedkar suggested that it may be ready to break the caste consciousness if it is encouraging to condemn the caste notion in lower strata in Indian society. It would raise their spirit of rebellion against casteism. They will ready to fight. But today, Education is not given by academic institutions for this purpose. Dr. Ambedkar further advocated, “if you give education to that strata of Indian society which has a vested interest in maintaining the caste system for the advantages it gives them, then the caste system will be strengthened. On the other hand, if you give education to the lower strata of Indian society which is interested in blowing up the caste system, the caste system will be blown up.”⁷

It is an admitted fact that the nature of Indian society as represented in thoughts of theorists of modern city greatly has conflicting indifferences in their views. Every place has its distinctive characteristic determined by variables as mix of power, space, market and cultural practices. As a result of development in science and technology, there has been industrial development. Due to industrial development, there is urbanization as a result of which urban societies created. Indian society has its own smallest unit of society. Every family has a requirement to fulfill the economic needs of its members. Previously, the family was an economic unit. Goods were produced in the family. Men used to work in farms for the production of goods. Family members used to work together for this purpose. It was to a great extent self-sufficient. But today the situation has changed. The family members do not work together at home. They are engaged in different economic activities outside the same. They are no longer held together by division of labour. The economic role of modern family is considerably modified. The process of industrialization has affected many families. The centre of production has moved from home to the factory. The factory is given job only to the individual worker and not to the entire family. Its members are busy with earning wages rather than with creation. Family is thus slowly transferring its economic functions to the external agencies. Still, the institution of property is embedded with the family into the Mulnivasi Bahun society. The economic disparities widening the gap between the rich and the poor, rural and urban class. The brutal realities of the economic disparities allow a small minority to prosper at the expense of the majority. Resultant, it is expansion of social station, milien, cast and culture conflict, superstition, exploitation of the down-trodden, slum practice and unemployment into the Indian society.

Education and Caste Attitude in Indian Society:

In Indian society, castes and *Vernas* have been giving a religious coating with which almost all Indians are allied and mixed. It neither satisfies the test of value, nor does it satisfy the principle of social justice, this is the basis that which Dr. B.R. Ambedkar refused the Hindu religion. His analysis of religious revolutions showed that a religious ideal as forms of divine governance for human society falls into two categories; one in which society is the Centre and other in which the individual is the center. It was also seen that for the religious ideal, where society is the Centre and the test of the moral order is utility. And in the religious framework where the individual is the Centre and the appropriate test for what is right and what is wrong is justice. But the philosophy of Hindu society does not answer the test either of utility or of justice because the religious ideal of Hinduism for divine governance of human society is an ideal which falls into a separate class by itself. It is an idea in which the individual is not the center. The Centre of the ideal is neither individual nor society. It is a class; the class of supermen called Brahmins. Those who will bear the dominant and devastating fact in mind will understand why the philosophy of Hinduism is not founded on individual justice or social utility⁸. The question is that what is right and what is good. The answer given is amazing in 1899, Swami



Vivekananda of the Ramakrishna *Math*; the man who became famous in 1893 when he addressed the Parliament of the World's Religions in Chicago in his sadhu's robes said, "Every man going out of the Hindu pale is not only a man less, but an enemy the more,"⁹ it holds that in order to be right and good must serve the interest of the Brahmin. For the support of this the *Manusmriti* gives views clearly and in detail.

The Education plays a very important role in the processes of development if it applied in the right way. Ambedkar considered education as the most powerful agent for bringing about social changes in society and it is a pre-requisite for organized effort for launching any social movement in the modern times. For him education was an instrument to liberate the masses from illiteracy, ignorance and superstitious and thus enable them to fight against all form of injustice, exploitation and oppression. Therefore, he gave the highest urgency to education in his struggle for the emancipation of Dalits from the age-old oppressive character of the caste ridden Indian society.¹⁰

The Father of the Constitution of India decided that education should be available free of charge and that attendance in schools should be compulsory for all children up to the age of 14 years as incorporated in Article-45 of the Directive Principles of State policy. This provision in Article-45 of the Directive principles of State policy reinforces Article-24 which reads 'no child below the age of 14 years shall be employed to work in any factory mine or engaged in any hazardous employment. The Constitution also directs that children cannot be abused or forced to work and to enter occupations unsuited to their age or strength' through article 39(e) and (f). Keeping in mind the need to fight the educational and economic disadvantage of scheduled castes and scheduled tribes along with other disadvantaged sections of society in the past, special emphasis was given to their needs in article-46. This article makes a commitment to protect these groups from social injustice and all forms of exploitation. All the above provision indicates a clear commitment to giving Indian children in this freedom and dignity and recognizing their essential contribution to building a democratic nation.¹¹ However, the proportion of public expenses that goes to finance the education sector is indicative of relative importance assigned to that sector. While these figures are indicative of the relative lack of public commitment to developing the education system, education is being increasingly looked on as a market for major national and multinational corporations. Where, immense profits are to be made instead of public service.¹² Social investments are required for sustained economic growth.

Dr Ambedkar strongly criticized to education policies because it strengthens caste consciousness in academic institutions. According to him, Brahmins, who were 3 per cent of the population in the Madras Presidency in 1948, held 37 per cent of the gazette posts and 43 per cent of the non-gazette posts in government jobs.¹³ There is no longer a reliable way to keep track of these trends because after 1931 the scheme of unseeing set in tactfully. In the absence of information that ought to be available, we have to make do with what we can find. In a 1990 piece called 'Brahmin Power', the writer Khushwant Singh said, brahmins form no more than 3.5 per cent of the population of our country....today they hold as much as 70 percent of government jobs. Inpresume the figurerefer only to gazette posts. In the senior levels of the civil service from the rank of deputy secretaries upward ,out of 500 there are 310 Brahmins,i.e. 63 per cent; of the 26 state chief secretaries, 19 Brahmins; of the 27 Governors and Lt.Governors,13 are Brahmins; of the 16 Supre Court Judges,9 are Brahmins; of the 330 judges of High Courts,166 are Brahmins; of 40 ambassadors,58 are Brahmins; of the total 3,300 IAS officers, 2,376 are Brahmins...¹⁴The statistical data of Khushwant Singh may be imperfect, but are unlikely to be considerable. However, it's a long span old now. Some new census-based information would help, but is unlikely to be forthcoming in near future. It is an admitted that after



independence it have been saying by the authorities that Indian Government will spend more money for the education and health facilities at low-cost or free to the poor, employment generation and number of other promises will be given to people, seem to be watchword.

Role of Education in Mulnivasi Bahujan Society:

After independence, in an effort to right a historic wrong, the Indian government implemented a policy of reservation in universities and for jobs in state-run bodies for those who belong to Scheduled Castes and Scheduled Tribes.¹⁵ Reservation in education is the only opportunity the Mulnivasi Bahujan have to break into the mainstream. To be eligible for the reservation policy, a Dalit needs to have completed high school. According to government data, 71.3 per cent of Scheduled Caste students drop out before they matriculate, which means that even for low-end government jobs, the reservation policy only applies to one in every four Dalits.¹⁶ The minimum qualification for a white-collar job is a graduate degree. The policy of reservation, however minuscule the percentage of the Bahujan population it applies to, has nevertheless given to downtrodden an opportunity to find their way into public services, to become doctors, scholars, writers, judges, policemen and officers of the civil services. Their numbers are small, but the fact that there is some Bahujan representation in the echelons of power alters old social equations. Even this tiny opportunity, these people have won for themselves washes up against a wall of privileged-caste hostility.

At the other hand the educational Institutions in the globalization will make the inroads in the private sector. Resultant, the government has been reducing the budget of education. This is the main cause that the professional universities are open rapidly. Degree courses in technology and engineering have been starting instead of social sciences and in these organizations, teachers are hired on contract basis and they are afraid that their contract might end any day.

For instance, the following data can be shown in which there are more private institutions than government of Punjab. Distribution of recognized colleges in Punjab by type of college and management:

Type of college	1970-71			1998-99			2003-04			
	Govt	Private Aided and non-aided	Total	Govt	Private Aided and non-aided	Total	Govt	Private Aided	Private Non-aided	Total
Arts, science, commerce and home science	21 (18.42)	93 (81.58)	114 (100)	48 (23.30)	158 (76.70)	206 (100)	50 (22.42)	124 (55.61)	49 (29.97)	223 (100)
Teacher training (B. ed)	3 (17.65)	14 (82.35)	17 (100)	3 (15.00)	17 (85.00)	20 (100)	4 (10.53)	15 (39.47)	19 (50.00)	36 (100)
Engineering and tech.	1 (50.00)	1 (50.00)	2 (100)	4 (22.22)	14 (77.78)	18 (100)	4 (12.50)	1(3.12)	27 (84.38)	32 (100)
Medical/dental science	2 (50.00)	2 (50.00)	4 (100)	6 (22.22)	21 (77.78)	27 (100)	12 (18.18)	-	54 (81.82)	66 (100)
MBA/MCA & Law	-	-	-	NA	NA	NA	2 (5.71)	-	33 (94.29)	35 (100)
Total	27 (19.71)	110 (80.29)	137 (100)	61 (22.51)	210 (77.49)	271 (100)	72 (18.27)	140 (35.53)	182 (46.19)	394 (100)

Table¹⁷

in this age of globalization, there occurs educational and cultural differences along with economic and social ones each day. It is the duty of the government to safeguard the education and facilities of their people but Indian government



instead of giving its people their fundamental rights they are abandoning this responsibility for world market. This is our duty to be aware of these diplomatic policies and separate ourselves from world market. According to Indian education commission (1966); 'Education cannot be considered in isolation or planned in a vacuum. It has to be used as a powerful instrument of social, economic and political change.'¹⁸

The National Commission for Scheduled Castes and Scheduled Tribes, for example, reports that in Central Public Sector Enterprises, only 8.4 per cent of the A-Grade officers belong to the Scheduled Castes, when the figure should be 15 per cent. The same report has some disturbing statistics about the representation of S/C and S/T in India's judicial services: among Delhi's twenty High Court judges, not one belonged to the Scheduled Castes, and in all other judicial posts, the figure was 1.2 per cent; similar figures were reported from Rajasthan; Gujarat had no Dalit or Adivasi judges; in Tamil Nadu, with its legacy of social justice movements, only four out of thirty-eight High Court judges were Dalit; Kerala, with its Marxist legacy, had one Dalit High Court judge among twenty-five.¹⁹

Evidently, the basic education continues to remain a privilege enjoyed by some and there is variation among the social groups even today. On the other hand the primary schooling is still a distant goal, particularly for females amongst the socially underprivileged who's are the huge population of the country, i.e. the scheduled castes and scheduled tribes and other backward castes and Muslims in remote rural areas and urban slums, as per the census report of government of India as on 2011, the literacy level among the Scheduled caste females was 56.50 and for Scheduled tribes' females it was 49.35 and for others 65.50 percent and male literacy rate was 75.20 for Scheduled caste and 68.53 for Scheduled tribes and 82.10 for others. It shows the literacy disparity and urgency to take steps to spread the education among the scheduled caste and scheduled tribes. Further, it is in the rural areas literacy rate shows more variation. Literacy rates among the scheduled caste females in rural areas shows that 52.60 percent and for scheduled tribes 46.90 and 58.75 for others²⁰ with such 'to and fro' illiteracy, how can we compete with the global economy and what will be the position of down-trodden. Therefore, a firm commitment to the widespread and equitable provision of basic education is the first requirement of rapid progress in eliminating educational deprivation in India. Low level of girl education in India reflects both dropping out and a financial constraint in to the Indian society, it is 236 per 1000 male students in rural area.

The result of such circumstance is that those who are already educated they get more benefits of government's expenditure policy on education and those who are disadvantaged people they are affected adversely. So, it is clear that, relatively well to do class get better advantages of government's expenditure policy on education than disadvantaged classes. Similar position is for health expenditure of government of India last year's budgetary provision for health services was 5.7 percent lower than 2.5 percent of last union budget. Therefore, public hospitals do not have adequate medicine in the hospital and poor people are dying without basic health facilities. Why this is happening in India after 75 years of independence?

Women's Education in India

The history of the women education all over the world shows that right from the beginning of the movement the importance of the women's education has been recognized as powerful agent for improving the women's status in the society. As stated elsewhere during the 19th century the cause of women's education was pleaded by different social reformers. However, the idea of motivating these reformers to break away with then prevalent tradition in this regard



was evidently the development of the of the personality of the women. However, there was no idea of mobilizing women's force in the wider social context.

During the post-independence period the whole idea about the purpose of women's education underwent a radical change on the consideration that in a democratic society where all citizens have to discharge their civil and social obligations, differences which may lead to variation in the standard of intellectual development achieved by the boys and girls cannot be envisaged.

It is an admitted fact that the economic development leads to disparities in social and economic inequalities. In order to avert both these undesirable elements it is necessary to take up programs which would ensure economic growth coupled with social justice. But in this connection that the women in the rural areas especially those belonging to the Mulnivasi Bahujan society need a special attention in this regard. Strictly speaking they need non-formal education linked with the economic activity of the area including the development of the local handicrafts by means of imparting training programs.

Problems of Girl's Education and New Education Policy 2020

The problem of fulfilling the constitutional directive principles that enjoins upon the state to endeavor to provide within a period of ten year from the commencement of the constitution, for free and compulsory education for all children until they complete the age of 14 years, is mainly in regard to the education of the girls. In this regard Dr Ambedkar present certain points considerable even in today's education of girls. He said, "The first point that I wish to bring to his attention is the fact that we are making indeed a very slow progress in the matter of the education of our children. The recent report issued by the government of India on the progress of education makes a very sad reading. It says that if the progress of education goes on at the rate at which it is going on today it will take 40 years for boys and 300 years for girls of school going age to be brought under education."²¹ This applied particularly to the girls. In these circumstances the women have to be made conscious of their responsibilities.

This problem was examined by the National Committee on Women's Education in 1954-59, which observed that the problem of providing universal primary education in India was practically identical with that of expanding the education of the girls which will have to be paid special attention during the fifth five-year plans. This shows that during the seventies, the girl's education at primary level (age group 6-14) would have some attention in Indian educational policies which are need to more attentions, i.e., the state of Punjab, it is too clear that the drop out per cent of students of Sc St and other backwards castes are more serious:

Enrolment in government schools during the year 2001-2002 as on 30-9-2001 in the state of Punjab ²² (Student of s/c Categories:

Sr. no	Standard of school	Total Admission	Admission %	Less or more
1	Primary (1-5 th)	868935	53.04	--
2	Middle (6-8 th)	297371	39.26	-13.78
3	High (9-10 th)	1,18928	31.45	-7.81
4	Secondary (11-12 th)	43782	23.29	-8.16

Average rate of enrollment = 36.76%



Enrolment in government schools during the year 2001-2002 as on 30-9-2001 in state of Punjab (Students of General class)

Sr. no	Standard of school	Total Admission	Admission %	Less or more
1	Primary (1-5 th)	7,69,407	46.96	--
2	Middle (6-8 th)	4,58,673	60.74	+13.96
3	High (9-10 th)	2,59,302	68.55	+21.59
4	Secondary (11-12 th)	1,44,263	76.71	+29.75

Average rate of enrollment = 63.74%

After a gap of 35 years the National Education Policy was approved by the central government on 28th July 2020, the Indian government consolidate feedback from 2.5 lac villages-level stakeholders and two National Parliamentary level committees, over more than 45 months of consultations and workshops. However, the extent to which the policy has incorporated recommendations remains unknown. However, government extends the right to education eligibility window from 6-14 years to 3-18 years. To achieving a goal of 100 per cent of children 'school ready' by 2030, the new education policy pushes for universalization of Early Childhood Care and Education (ECCE).

The policy suggests formation of two new agencies: PARAKH and NTA-Performance Assessment Review Analysis of Knowledge for Holistic Development and National Testing Agency, respectively. These new agencies could lead to over-centralisation, and potentially, over-testing of children at national and state levels. The policy suggested the development of the holistic progress report card for students and parents, that can be accessed through an AI based software for periodically tracking their growth. However, it does not clear how the existing glaring digital divide will be bridged.

It is an admitted fact that the policy mentioned the word 'gifted students' to increase admission into IITs/NITs via promoting Olympiads and other costly competitive testing. Belonging to Mulnivasi Bahujan and poor families cannot afford preparation and exam fees for Olympiads and if premier institutions include them in their admission criteria, as suggested by the policy, it would deepen existing social inequalities in higher education. There are no action points or time-bound goals on bridging the gap among social categories or for children with special needs; only 'verbal acknowledgement' that inequities exist and also not clear around whether every anganwadi or pre-primary learning centre will be equipped with a high-quality teacher and a worker of anganwadi. A National Book Promotion Policy is mentioned in this policy but there is no definition of what a basic text is, against which literacy will be measured. However, more than a policy on books, it is important to precedence to relevant, age-appropriate reading materials across different languages for students which is already ongoing focus of government programs such as Samagra Shiksha. There is another action point mention of 'culture of inclusion' at school level, but no detail on how one would make that happen.

In New Education Policy Indian government, like to be assert that the education should be oriented differently. Obviously, they ignore the fact that any system of education based on the difference of caste, sex and creed is bound



to lead to discrimination against underprivileged section of the society in various fields of employment. However, the only point to be kept in mind in the case of girl's education is their additional function of domestic responsibilities. Therefore, in quite a good number of cases the girls abandon their education after their early marriage. The government has been seriously concerned and take the permanent action. It is an admitted fact that no social change can be affected, not any society cultivate social morality without the active participation of women. Dr Ambedkar once said: "I measure the progress of a community by the degree of progress which women have achieved..."²³ obviously, the women constitute the most important factor in socio-economic set up.

Conclusion

One of the important factors is the lack of opportunities for a good education, and vocational training for girls at the post school level. The government is well alive to the crying need for the provision of facilities for education and vocational training, particularly in view of new education policy against the employment of women as also the large-scale displacement of untrained women workers.

In the urban areas throughout the country, the women's education has made quite a good progress during the last 55 years after independence, it reducing the gap between the elementary education of boys and girls. Further, in the rural areas, the education of the girl in the upper and middle-class families have been very encouraging. However, among the Sc/St and Obc still curtailed, partly due to educational policy and partly because of the sustained poverty. The government has been seriously concerned and the following measures have been taken in their hands; an intensive educational propaganda to traditional prejudice against sending girls to school, especially the co-educational ones; the poverty of rural, who need the children to work either at home or in the fields and the tradition of early marriage etc.

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