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REDEFINING GENDER

ISSUES IN GLOBAL PERSPECTIVE

EDITED BY DR. ANIRUDDHA SAHA



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DEPARTMENT OF EDUCATION
ASANNAGAR MADAN MOHAN TARKALANKAR COLLEGE
UNIVERSITY OF KALYANI

Redefining Gender: Issues in Global Perspective

Edited by

Dr. Aniruddha Saha

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Asannagar Madan Mohan Tarkalankar College

University of Kalyani

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Message

I am pleased to know that the Department of Education of Asannagar Madan Mohan Tarkalankar College is going to publish an edited book of multidisciplinary nature titled "Redefining Gender: Issues in Global Perspective" very soon.

The total credit goes to the members of editorial board and Dr. Aniruddha Saha inspired us to make it possible.

I thank all the faculties who have contributed to this edited volume.

I hope this effort will enable us to develop an academic environment in this institution.

Date: 18.05.2023

Principal
(Dr. Asok Kr. Das)
Asannagar MMT College

Editorial

We have entered the era of cutting-edge technology, though our social functioning is marked by practices based on the principles of gender discrimination. Reductive generalizations about women are eating into the vitals of our communities. Ibsen, Jane Austen, Mahasweta Devi, Emmeline Pankhurst, Mary Wollstonecraft and other writers substantially contributed to the growth of discourses on women empowerment. Most feminists agree on four basic principles — working to increase economic equality, eliminating gender stratification, ending sexual violence, and promoting sexual freedom. Our constant endeavor is to eradicate gender bias, thereby founding the society on the principles of non-discrimination.

Dr. Aniruddha Saha

Redefining Gender: Issues in Global Perspective

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Contents

1. *Gender and Globalization: An Intersectional Perspective* 11-22
Chiranjibi Behera
2. *Gender Equality in Education: An Analytical Evaluation* 23-33
Dr. Kamalesh Sarkar
3. *Women's Right to Choose: Thoughts on Personal Freedom from a Global Perspective* 34-42
Konica Chanda
4. *Sustainability and Education: A Study of Relationship between Women's Education and Environmental Sustainability Outcomes* 43-56
Mallicka Banerjee
5. *Women's Education in West Bengal during the Last Two Decades* 57-64
Nafisa Khatun & Mudassar Nazar Baidya
6. *Gender Equality and Women Empowerment in India on the Perspective of SDG Goal-5* 65-71
Nilakshi Adhikari
7. *Gender Inequality in India: A Study* 72-78
Partha Das
8. *Sub (versioned) Woman : A Tweak of the Nipple* 79-83
Partha Pratim Bandyopadhyay
9. *Issues Related to the Education of Transgender People in India* 84-91
Priyanka Ganguly & Sanjoy Dutta

10.	<i>Gender Inequality in Modern India: A Study</i> Ratna Garai	92-98
11.	<i>Educational Problems of Minority Girl Students at Higher Secondary Level in Rural Areas of Jagaddal Block</i> Sangeeta Roy	99-106
12.	<i>Women's Empowerment from a Gender Perspective : A Study of Programmes and Policies and their Consequences</i> Santu Biswas	107-119
13.	<i>Environmental Attitude of Student Teachers : A Comparative Analysis</i> Dr. Shree Chatterjee	120-131
14.	<i>Hegel's Life and His Concept of Philosophy</i> Soumen Pal	132-142
15.	List of Contributors	143-144



Gender and Globalization: An Intersectional Perspective

Chiranjibi Behera

Abstract

Gender and globalization have been studied extensively; however, an intersectional perspective is crucial to understanding how these two concepts intersect and contribute to complex social inequalities. Intersectionality recognizes the interconnectedness of multiple social identities and their impacts on power dynamics. Globalization has led to the feminization of labor and increasing mobility of women in the global economy. However, women of color, LGBTQ+ individuals, and other marginalized groups face additional barriers due to their intersecting identities. Intersectionality highlights the need for a more nuanced analysis of gender and globalization, recognizing the diversity of experiences and emphasizing the importance of addressing the unique challenges faced by different groups. Gender and globalization have become an integral part of the contemporary society with far-reaching implications for social inequalities and marginalized groups. An intersectional perspective is critical to understanding the complexities of these two concepts and their effects on power dynamics. While globalization has led to increased labor mobility and opportunities for women, intersecting identities such as race, class, and sexuality create additional barriers for some groups. This paper argues that an intersectional approach is necessary to better understand the impacts of globalization on gender and to address the unique challenges faced by marginalized groups. It emphasizes the importance of recognizing diversity in experiences and identities, and the need for more comprehensive policies and interventions to address gender inequalities in the context of a globalized world.

Keyword : Gender, Globalization, Intersectionality, Social Inequalities

1. Introduction

Since the 1990s, globalization has been transforming our world in profound ways. The process of economic globalization has been accompanied by

rising levels of social and cultural globalization, as well as increased migration and travel. These changes have led to new opportunities and challenges for women around the world.

Globalization has significantly impacted the way we live, work and related to each other, and has transformed social, economic, cultural and political structures worldwide. However, globalization has also contributed to gender inequalities by perpetuating traditional gender roles, values, and norms., “Gender and Globalization: An Intersectional Perspective is a critical topic that has gained visibility due to its significance in shaping social and political aspects worldwide. The complex connections between gender, power, and globalization are crucial to unpacking in understanding how gender roles shift in different contexts, and the various forms of inequalities that emerge. Through this discussion, we hope to provide a comprehensive and multi-dimensional analysis of gender and globalization, and its impact on society and people’s lives.”

In recent years, globalization has led to increased opportunities for women around the world. With more women entering the workforce and taking on leadership roles, the “glass ceiling” that has long prevented women from achieving their full potential is slowly but surely being broken. However, despite these advances, gender inequality remains a persistent problem in many parts of the world. Women are still paid less than men for comparable work, and they are often excluded from decision-making positions in both the public and private sectors. Moreover, women continue to bear the brunt of poverty and violence. The issue of gender inequality is complex and multi-dimensional. While economic factors play a role, cultural attitudes and social norms also contribute to the discrimination against women. In order to truly empower women and create a more equitable world, we need to address this issue at all levels – from the individual to the global.

One way to do this is through education. By increasing access to education for girls and young women, we can help them develop skills and knowledge that will enable them to participate fully in society. Additionally, education can help challenge harmful stereotypes and preconceptions about gender roles. At the same time, we need to change laws and policies that discriminate against women. For example, many countries do not have laws that protect women from domestic violence or guarantee their right to own property.

In addition, many workplaces do not have policies in place that promote gender equality or provide adequate support for working mothers.

1.1.Historical Context:

The history of globalization can be traced back to the colonial era, where European powers expanded their empires and established trade networks across the world. This process of colonization and globalization created a global division of labor, with colonized countries providing raw materials and cheap labor, while the colonial powers reaped the benefits of their economic exploitation. Women in these colonized countries were often relegated to domestic and agricultural work, while men were employed in industries that were set up by the colonial powers.

In the post-colonial era, globalization continued to shape the economic and social landscapes of developing countries. The rise of neoliberalism in the 1980s and 1990s resulted in the liberalization of trade and investment, which opened up new opportunities for economic growth and development. However, these policies also led to the dismantling of social welfare systems and the erosion of workers' rights, particularly for women who were employed in informal and low-wage jobs.

1.2. Current Context:

Today, globalization continues to have profound impacts on gender relations across the world. The expansion of global markets has created new opportunities for women to participate in the formal economy, but this has also resulted in the feminization of labor, where women are concentrated in low-wage, precarious jobs. Additionally, women continue to face systemic barriers to accessing education, healthcare, and political representation in many parts of the world.

1.3. Intersectionality:

Intersectionality is a framework that emphasizes the interconnected nature of social identities and the ways in which they shape individuals' experiences of power and privilege. Applying an intersectional perspective to the study of gender and globalization reveals how the intersections of gender with other social identities, such as race, class, and sexuality, produce unique experiences and challenges for different groups of women.

For example, women of color in the global south are disproportionately impacted by the negative effects of globalization, as they are often employed in the most precarious and low-wage jobs. Women in rural areas also face unique challenges, such as limited access to education and healthcare, which can limit their opportunities for economic and social mobility.

2. Gender and Globalization: An Intersectional Perspective

Gender is a complex and multifaceted concept that intersects with other social categories such as race, class, ethnicity, and nationality. The intersectionality perspective recognizes that individuals experience multiple forms of oppression and privilege simultaneously. Gender intersects with globalization in several ways, including economic, political, cultural, and social dimensions.

2.1. Economic Dimension:

Globalization has led to significant changes in the global economy, characterized by the growth of transnational corporations, the liberalization of trade, and the spread of neoliberal policies. These changes have had profound effects on gender relations, particularly in terms of women's labor force participation and access to economic resources. On the one hand, globalization has created new opportunities for women's economic empowerment, such as access to global markets, new technologies, and flexible work arrangements. On the other hand, it has also led to the feminization of labor, where women are concentrated in low-wage, precarious, and informal jobs. This trend has been particularly evident in export-oriented industries such as textiles, electronics, and agriculture, where women make up a significant proportion of the workforce.

2.2. Political Dimension:

Globalization has also influenced the political landscape of societies, leading to the emergence of new forms of governance and the erosion of state sovereignty. This has had implications for gender relations, particularly in terms of women's political representation and participation. While globalization has created new opportunities for women's political activism and advocacy, it has also exposed them to new forms of violence, such as online harassment and cyberbullying. Moreover, globalization has also created new challenges for gender-based violence prevention and

response, particularly in contexts where the rule of law is weak and gender inequality is pervasive.

2.3. Cultural Dimension:

Globalization has facilitated the spread of cultural products, practices, and norms across borders, leading to cultural homogenization and hybridization. This has had implications for gender identities and expressions, particularly in terms of the construction of femininity and masculinity. On the one hand, globalization has created new opportunities for the expression of diverse gender identities and sexual orientations, challenging traditional gender norms and stereotypes. On the other hand, it has also reinforced patriarchal ideologies and practices, such as beauty standards, gendered division of labor, and male dominance in public and private spheres.

2.4. Social Dimension:

Globalization has also transformed the social fabric of societies, leading to changes in social structures, relationships, and identities. This has had implications for gender relations, particularly in terms of family structures, gender roles, and social norms. While globalization has created new opportunities for women's empowerment and autonomy, it has also led to new forms of inequality and exclusion, particularly for marginalized groups such as women of color, indigenous women, and migrant women. Moreover, globalization has also created new challenges for gender equality, particularly in contexts where social norms and values are deeply entrenched and resistant to change.

3. Gendered Impacts of Globalization

The globalization of the economy has shifted production from manufacturing to service sectors, creating new opportunities for women in low-wage jobs such as domestic work, care, and sex work. However, these jobs are often devalued, insecure, and lack social protection, leaving women vulnerable to exploitation, abuse, and discrimination. The globalization of production has also increased competition, leading to the casualization of employment, wage stagnation, and job insecurity, which disproportionately affect women and exacerbate their economic vulnerability.

Globalization has also shifted migration patterns, as people move between countries and continents seeking better economic opportunities. Women

constitute a significant proportion of international migrants, yet they face multiple forms of discrimination and marginalization based on their gender, race, and legal status. Migrant women often work in low-paid and informal jobs, and face challenges accessing healthcare, education, and social services. They also face high levels of violence, exploitation, and abuse, including sexual harassment and trafficking.

The proliferation of global media and communication technologies has created new spaces for women's empowerment and participation in public life. However, the media also perpetuates gender stereotypes and ideals, which serve to limit women's agency and perpetuate gender inequalities. Women's bodies are sexualized and commodified in advertising, entertainment, and pornography, reinforcing the view that women are objects of desire rather than subjects with agency.

4. Different Perspectives on Women's Empowerment in a Globalized World:

The term "women's empowerment" has been used in a variety of ways, but there is no single, agreed-upon definition. One common understanding is that women's empowerment is the process of expanding women's ability to make strategic life choices in order to increase their well-being and autonomy. This can include choices about education, work, health care, and relationships. Women's empowerment also refers to increasing women's political participation and leadership.

There are different perspectives on how best to achieve women's empowerment in a globalized world. Some believe that it is essential to challenge existing power structures and create new opportunities for women. Others focus on supporting women within the current system. And still others take a more holistic approach, working to address the underlying causes of inequality between men and women. Whichever perspective you agree with, there is no doubt that women's empowerment is essential for achieving gender equality and creating a more just and peaceful world.

4.1 Gender and Global Governance

Globalization has also created new opportunities for governance and decision-making at the global level. International organizations such as the United Nations (UN) and the World Trade Organization (WTO) play

a critical role in shaping global policies and regulating economic activity. However, these institutions have been criticized for their lack of gender sensitivity and their failure to address gender-based inequalities.

In recent years, there has been a growing recognition of the importance of incorporating gender perspectives into global governance. The UN has adopted a series of resolutions and declarations that call for gender equality and the empowerment of women, including the Sustainable Development Goals (SDGs) and the Beijing Platform for Action. However, progress in implementing these policies has been slow, and women's voices and perspectives continue to be marginalized in many decision-making processes.

4.2. Economic Instability and Gender Inequality

The current global economic order is one in which women are increasingly finding it difficult to participate in the workforce on an equal footing with men. This is due to a number of factors, including the prevalence of gender-based discrimination and violence, the lack of affordable childcare and eldercare, and the difficulty of balancing work and family responsibilities.

In many societies, women are still expected to take on the majority of domestic responsibilities, even if they also have a full-time job. This often leaves them little time or energy to pursue their own career goals. Additionally, women are often paid less than men for doing the same job, making it harder for them to get ahead financially.

All of these factors can contribute to economic instability for women and their families. When women are not able to participate fully in the workforce, it can lead to increased poverty and inequality. There are a number of ways to address economic instability and gender inequality. One is to provide more support for women who want to enter or re-enter the workforce. This could include things like affordable childcare, flexible work arrangements, and targeted training and development programs. Another approach is to address discrimination and violence against women head-on. This might involve changing social norms around gender roles and increasing access to justice for victims of abuse. Whatever approach is taken, it is important that we continue to strive for a more equitable world where all people can participate fully in the economy and reach their full potential.

5. Breaking the Glass Ceiling: Examples of Women's Achievements Worldwide

There are many ways to break the glass ceiling, and women around the world have been doing it for centuries. Here are just a few examples of women's achievements worldwide:

In ancient Egypt, women held high positions in society and were able to own property and businesses. In China, Empress Wu Zetian was the first and only female emperor in Chinese history. She ruled during a time of great prosperity and technological advancement. In Japan, Empress Shotoku was a highly respected leader who helped promote Buddhism and advanced women's rights. In India, Queen Lakshmi Bai was a legendary warrior who fought against the British colonization of India. In Africa, Queen Nzinga Mbande was a powerful ruler who led her people in resistance against Portuguese colonialism.

These are just a few examples of the many ways women have broken through the glass ceiling throughout history. In recent years, we have seen even more women achieving great things on a global scale.

6. The Role of Governments, International Organizations and Non-Governmental Organisations

The role of governments, international organizations, and non-governmental organizations (NGOs) is critical to women's empowerment in a globalized world. Governments can play a lead role in ensuring that women have equal rights and opportunities as men. They can also provide financial and technical support to NGOs working to promote women's empowerment.

International organizations can help by setting standards and providing funding for programmes that promote women's empowerment. NGOs can work directly with women to help them access education, health care, and economic opportunities. They can also lobby governments and institutions to change policies and practices that discriminate against women.

7. The Impact of Technology on Women's Empowerment

In a globalized world, technology has had a profound impact on women's empowerment. With the advent of the internet and mobile technologies, women have been able to access information and resources that were

previously out of reach. This has allowed them to gain knowledge and skills that they can use to improve their lives and participate more fully in the global economy.

Technology has also played a role in enabling women to connect with each other and build networks of support. Social media platforms like Facebook and Twitter have created spaces where women can share information and ideas, and mobilise around issues that matter to them. These networks have been instrumental in raising awareness about gender inequality and violence against women, and in providing support to women who are experiencing these problems. While there is still much progress to be made, technology has undoubtedly played a major role in advancing gender equality and empowering women around the world.

7.1. The Future of Women's Empowerment

Women's empowerment has been a hot topic in recent years, with more and more women speaking out and taking action to achieve equality. The future of women's empowerment looks bright, with continued progress being made in many areas.

One area where there is still room for improvement is gender parity in the workforce. Although women have made great strides in the workplace over the past few decades, they are still not equally represented in most industries. This is slowly changing, however, as more and more companies are realizing the value of diversity in their workforce. In the future, we can expect to see even more women in leadership positions across all industries.

Another area where women continue to face challenges is personal safety. Despite efforts to raise awareness and create laws to protect women from violence, sexual assault, and other forms of abuse, these problems persist in many parts of the world. In the future, we need to continue working to create safe environments for all women, whether they are at home, at work, or out in public spaces. We also need to do better at holding perpetrators accountable for their actions and providing support for victims of abuse. Looking ahead, it is clear that there is still much work to be done to achieve true gender equality. But with each passing day, more and more women are empowered to speak up and fight for their rights. The future of women's empowerment looks bright indeed.

7.3. The Role of Policy and Activism

Gender inequality cannot be addressed without a comprehensive policy response that recognizes the intersectionality of gender and other forms of inequality. Governments and institutions need to ensure that women's labor rights are protected, and that they have access to safe and secure employment with living wages. Legal frameworks must be put in place to protect migrant women from exploitation and violence, and to ensure their access to health, education, and other essential services. Policies should also be developed to address the impact of the media on gender norms and representations, and to promote positive messages and images of women's empowerment.

At the same time, activism at the grassroots level is critical to effecting change in gender relations within globalization. Women's movements have been instrumental in shaping policies and raising awareness about the gendered impact of globalization. Feminist activists and organizations have advocated for women's rights and gender equality, for instance, through campaigns on women's health, reproductive rights, and access to education. Women's movements have also mobilized to challenge gender-based violence, harassment, and discrimination, and to create safe spaces for women to participate in public life.

8. Conclusion

In conclusion, gender and globalization are inextricably linked, and the impact of globalization on gender is complex and multifaceted. Women have been both beneficiaries and victims of globalization, and the intersectionality of gender with other forms of inequality means that responses must be integrated and comprehensive. Governments, institutions, and civil society organizations need to work together to address the gendered effects of globalization, to ensure that women's rights are protected, and that they have access to opportunities and resources to lead empowered lives. Gender and globalization are intertwined phenomena that have complex and multifaceted impacts on individuals and societies. Globalization has created new opportunities for women's empowerment and gender equality, but it has also reproduced and intensified existing forms of gender-based discrimination and inequality. Intersectionality provides a critical lens through which we can analyze and understand the ways in which gender

interacts with other forms of oppression and privilege in the context of globalization. Addressing the challenges of gender inequality in the context of globalization requires a comprehensive and intersectional approach that recognizes the diverse experiences and needs of women

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Gender Equality in Education: An Analytical Evaluation

Dr. Kamalesh Sarkar

Abstract

Gender equality in education means that people of all gender have equal opportunities, rights and responsibilities. Gender equality is a human right. It is also a matter of social justice and also pivotal for sustainable development, for peaceful societies and for individual welfare. Gender equality in education remains a precedence area for governments, civil society and multinational organizations at regional, national and global situations. The impact of the Covid- 19 epidemic, which has exposed, aggravated and created new forms of inequalities and differences associated with gender and education (UNO-GSDR Report-2023). Education has tremendous power of transformation. Though the capability of educational systems to acquire gender equity and equivalency has yet not been completely dressed in any country. Enormous progress has been produced. Over the last three decades, gender equality in education has soared throughout the world. But parity is only a shell measure. Women are distinguished just simple because they're girls and women. Boys too are confined by dangerous morals of virility. Education enhances employment opportunities, makes better health and empowers every gender of the society about their rights. India had ranked 140th among 156 countries in the global gender gap Index 2021. The index exhibits that India's position is not so good in gender equality. This paper explains why education is significant for gender equality? The paper analyzed that education is the most powerful tool for gender development and education helps in creation of better society.

Keyword : Gender equality, social justice, human right, education.

1. Introduction

Education plays an important role for gender equality. Equality of women and men is an essential element of any democratic setup. Still, in present-day societies inequalities between women and men exists in the educational

field as in the political, socio-cultural, economical and any other fields (ROBERT, 1994). The United Nation's Sustainable Development Goals and 2020- 2030 Decade of Action commit the global community to achieving quality education and gender equality by 2030. The agenda asserts a strong narrative towards achieving gender parity, admitting it as a guiding principle linked to the realization of the right to education and stating that women and girls should be inversely empowered in and through education.

At the Global Movement for Education, we believe that gender parity is a mortal right of human being and a needful for achieving broader socio-economical and political development targets, as stated in the Agenda for Sustainable Development. Inversely important, is the recognition that the gender confines related to access to quality education faced by girls and boys, women and men, are different and so are their demands. Gender uniformity is usually linked to the right to quality education for all and to accomplish this, we need an approach that ensures that girls and boys, women and men, access, complete and are uniformly entitled through the quality education.

Gender equity is the procedure of being auspicious to women and men. To assure fairness, schemes and steps must continually be accessible to recompense for women's literal and social drawbacks that help women and men from other working on a ranking playing field. Equity leads to equivalence. Gender parity doesn't mean that men and women come the same; only that access to openings and life changes is neither dependent on, nor constrained by, their coition. Achieving gender coequality requires women's commission to insure that decision- making at private and public situations and access to coffers are no longer laded in men's favor, so that both women and men can fully share as equal significant others in productive and reproductive life.

Objectives :

Objectives of this study are –

1. To identify the strategies of Gender Equality Education.
2. To justify the importance of education in Gender equality.

Research Methodology

It is a qualitative research. Mainly data has been collected from secondary sources. It is collected from Journals, Magazines, including the reports and documents of Government, survey report, etc. and various other publications.

Inequalities in Education in India and Global perspective

A remarkable gender gap of nearly 23% nevertheless remained at the early first of the 21st century (GOI 2000; GOI 2011). According to census estimates, the knowledge charge has endured to climb to 72% in 2011; however, the gender gap has handiest narrowed slightly, with women nevertheless at knowledge stages 15% below men (GOI 2011). Literacy fees among youths age 15- 24 have been advanced nevertheless, at 82% in 2013- 2016, but a 15% gender hole remained (UNESCO 2016). Only 27.6% ladies above 25 times received a secondary education in 2015, as compared to 50.5% of guys. In the U.S.A 94.8% girls have acquired a secondary education – a determination slightly better than for men (93.3%).

India accounts for 30% of the world's total illiterate population and around 70% of these illiterates are women. According to Census report 2001, women constitute 48% of the total population within the country, but around 46% of women are still seen to be illiterate. Problems of gender difference and disagreement begin with access to education. The Gender Parity Index (GPI) at the primary and upper primary situations was 0.9 and 0.8 in 2003. In 2005- 06 this situation remained more or less the same, for primary GPI was 0.92 and for upper primary it was 0.84. Once the girls are able to get enrolled in, they are rather more awaited than the boys to continue their education in an effective way. Access and conservation problems develop at the advanced situations of education with the GPI at lower secondary and upper secondary stage dropping to 0.73 and 0.67 independently (GPI, 2022).

Challenges to Gender Equality in Education:

There are three specific challenges for building education systems more gender-responsive. These are:

- Challenges faced by the boys and girls in access, participation and

learning, and the need for a holistic approach to achieve gender equality.

- Challenges within education systems, including the need to connect interventions with system wide reform, changing multiple levels of the system, and connecting across different ministries, implemented through gender-responsive education sector planning.
- Challenges in addressing political and cultural structures, social and cultural norms, and how to conceptualize gender in a way that leads to institutional change.

Dimensions and strategies of Gender Equality Education

There are four main dimensions of gender equality outlined in the UNESCO's work framework (UNESCO, 2003). These are:

1. Equality of access:

Equality of access means all should offere equal chances or advantages to gain all the educational opportunities. Actual attendance, rather than enrolment, is a better index of whether access has been achieved.

Strategies

- Set up schools in close contiguity to learners' homes.
- Make an advisory committee for girls' in which teachers monitor their participation at school.
- Increase parents' consciousness of their rights and responsibilities in education and of the significance of schooling both for boys and girls.
- Integrate educational activities that emphasize self-discovery, health and wellbeing, democracy, good governance, and conflict management in addition to basic knowledge and numeracy skills.
- Provide scholarships for children to encourage better attendance and fostering more positive attitudes in teachers.
- Reach out-of-school children and arrange livelihoods training.

- Prepare community people in mentoring access and quality through Parent-Teacher Associations.
- Managing committee must ensure that women are the part of their management.

2. Equality in the Learning Process :

It means that girls and boys should give equal attention and have equal chance to learn. It means that boys and girls should expose to the analogous classes, although it may be taught in different ways to accommodate the various learning styles. Equality in the literacy process also means that all learners should be exposed to teaching-learning styles and equipments that are free of stereotypes and gender bias. Everyone should have the freedom to learn, explore, and develop skills in any area of academic and co-curricular activities.

Strategies

- Train curriculum designers, text books, managers, administrators and teachers in gender mindfulness previous to developing new curriculum.
- Train faculty members in inclusive teaching practices to help them integrate learners without any discrimination.
- Increase safety and drop violence by maintaining safe and secure latrines; guarding girls on their way to and from academy; abandoning carnal discipline.
- For preventing violence, give the occasion for training the teaching staff and learners; and administering teachers code of conduct.
- Take over periodic classroom studies to monitor teachers' relations with boys and girls to ensure indifferent pupil treatment.
- Institute programs that encourage girls' participation in specialized training.
- End academic streaming grounded on gender conceptions (e.g., girls streamed into the humanities and boys into wisdom and technology).
- Give contextual-specific knowledge such as landmine safety, first aid, peace education, etc., (INEE 2004).

3. Equality of Educational Outcomes:

Equality of educational results means that girls and boys enjoy equal chances to achieve and outcomes are grounded on their individual efforts and talents. Individual assessment process should also be free of any gender biasness. Where tests or examinations are used to decide promotion into new grades, or other types of educational chances, the extent to which there may be bias in these mechanisms is an important consideration when trying to justify equality of access and outcomes.

Strategies

- Train educators to understand their perceptions or expectations.
- Include multivariate of question types (diagrams, prose, , maps, picture, tables,etc.) when developing test, examination, or assessment questions to respond to the diversity in learners' learning styles.
- Use colorful question types (multiple choice, essay, short answer, etc.) and weigh the test items to ensure that learners with different learning styles have equal openings to succeed.
- Balance classroom assessment styles to estimate group and individual work using verbal and written evaluation tools.
- Remove any gender-specific content and ensure that exemplifications reflect a balance in girls' and boys' knowledge.

4. Equality of External Outcomes

Equality of external outcomes occurs when the status of men and women, their access to goods and resources, and their capability to contribute to, share in, and benefit from socio-economical, cultural, and political exertion are equal. This implies that career openings, the time demanded to secure employment after leaving formal education, and the earnings of men and women with similar qualifications and experience are equal.

The four confines of gender equality are related, but that relationship is complex and not inevitably direct.

Strategies

- Establish and apply labor laws that ensure equal occasion and pay equity.

- Conduct social mobilization campaigns aimed at adding women's and girls' status and value in society.
- Promote legal reforms that ensure women and girls have equal protections and rights with felicitations to family law, citizenship, property power, political participation, heritage, and the financial sector.
- Give leadership training for women.
- Develop programs to remove implicit or unambiguous walls to women's participation in unconventional sectors, including targeted recruitment, training, and support initiative for women. (Subrahmanian, R., 2003).

Importance of Education in Gender Equality:

- 1. Removing Gender Gap:** There is a gap between men and women population in India. It means parents prefer boy child than girl one. Only proper education system can remove Gender Discriminations from the mindset of the people.
- 2. Functional Education:** Education removes prejudice, superstition, narrow-feelings, casteism etc., from the society. Educated people can realize their inner potentialities within themselves as well as others and try to establish a discrimination free ideal society.
- 3. Economic Freedom and Security:** There are economic disparity between men, women and others in maximum family as well as in the society. Women are always dominated by men in different economic activities and decision making processes. Women are not provided freedom and encouragement to engage any kind of productive activities for better development of their economic conditions through which they can improve their social status and dignity.
- 4. Freedom in Thoughts and Judgment:** Society and educational institutions should provide a sound environment for all to express their feelings and judgment towards various socio-economic, political issues without any hesitation. Everybody feel very happy

when they are encouraged to think reasonably and able to make any decision without any external forces in their day to day life.

5. **Recognition of Inherent Potentialities:** All human being have acquired some special native inborn potentialities and talents. For inculcation of their inner potentialities, proper opportunities and facilities should be provided. It should be highly appreciated and recognized through which we could form an ideal gender free society.
6. **Active Participation in Politics:** Active participation of women and other genders in political field is one of the means of gender equalization. Political strength can provide proper platform to the women and others for fulfillment of their required demands.
7. **Population Education :** Population education means to provide knowledge, skills and techniques regarding the problems related to over population and below population of a Country. So, for the family planning, proper age of marriage and other related issues of population, each and every people should be aware about the matter and must respect each gender and their capabilities.
8. **Improvement of Social Personality:** Most of the people in Patriarchy society have narrow views towards girls' child and other genders which have created some adjustment problems among the girls and others which need to be modified. Development of the society as well as the nation is based on social position of each genders of the society. A suitable platform to improve the social personality of the girls' child should be provided.
9. **Adult Education:** Illiteracy is a burning problem in our country and one the major causes of various socio-economic problems. According to the Census Report - 2011, the total rate of literacy is 74.04%, where the male rate is 82.14% and female rate is 65.46% in India. It has cleared that almost 26% of total population in India are yet to literate. Gender discrimination is highly practicing in illiterate families of the society. So, adult education programmes is the only way to reduce such kind of malpractices from the society.
10. **Co-curricular Activities:** Organizing various co curricular activities

such as - games and sports, literary activities, cultural programmes etc. within the educational institutions campus or in the outside and active participation of the students enhance the gender equality among the students. These sorts of activities help in inculcation of innate potentialities/talent of the students and enrich the level of their self confidence.

Conclusion :

In the developing world, there is no zone where women are equal to men in educational, social, and economic spheres. Young people and as well as children who don't identify themselves within traditional gender and sexual aspects morality face, the sticky task of Happiness in social life. Gender equality education seeks to exercise all region of an education system to transpose generalities, carriages, morals and practices by challenging power dealings, reconsidering gender principles and raising critical knowledge about the root causes of inequality and complexes of oppression. If we want sustainable development, inclusive growth and a peaceful world, then gender equality is mandatory. We never imagine the complete development of India, as long as some sections of the society are victims of rate, frustration, illiteracy, social backwardness. Gender equality provides such a society when people of all gender enjoy the same opportunities, outcomes, duties and responsibilities in all spheres of life. Without gender equality we can't bring a balanced society. Education improves the socio-economic status of women as education is believed to be an important avenue for bringing about social change and gaining entrance into prestigious occupations.

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Women's Right to Choose: Thoughts on Personal Freedom from a Global Perspective

Konica Chanda

Abstract

The present seems much promising for women as they enjoy unprecedented rights and privileges, like access to education, economic independence, right to vote, parliamentary representation, right to livelihood and an overall change in their status in society. Yet the question whether all impediments in the path of women's emancipation are erased is a pertinent one. Is the struggle for freedom over their own bodies and destinies over for women across the world? Do religious beliefs and state hegemony continue to regulate women's conduct, threatening their autonomy? The paper tries to look into women's depravity of autonomous decision-making power globally, by examining the cause and nature of two recent protests, that took place in Iran and the United States of America, and what do they indicate about the state of women's liberty in exercising their rights to freely choose a desirable course of life for themselves, and how far the state is uncondusive in granting women this freedom.

Keyword : Women, Choice, Autonomy, Reproductive rights, Patriarchy

Margaret Atwood's dystopian feminist novel, *The Handmaid's Tale* depicts a horrific picture of women's condition in the Republic of Gilead in which they are enslaved and reduced to their biological functions and sexuality. The female body becomes an object to be overpowered and systematically oppressed. The novel is a cautionary tale of what can become of the society if the state tries to subjugate women and confine them to serve particular gender roles, deemed to be necessary in the functioning of society, and if such beliefs are allowed to grow without resistance. The novel is heavily influenced by the reality of women's condition in the world, where gender segregation and marginalization of women, even if not in such extreme forms, exist and continue to repress female agency and

impair independent decision-making power. Women universally have been suffering in a predominantly patriarchal society, that decrees a woman to be ideal only when she appropriates to the standards of patriarchy, eliminating her own individuality and devoting her existence mostly to the roles of a wife, mother and child bearer. In different religious and cultural texts, self-sacrificing women are glorified as virtuous, whereas women deviating from traditional gender roles are vilified and demonised. Women like Madonna, Sita, Savitri, Hecuba, Portia and Beatrice are idealised because of their virtues of submissiveness and devotion to traditional value system. It has always been difficult for women to secure independence and security on their own terms due to several obstructions and restrictions levied on them by the society. Even strong intelligent female characters like Elizabeth Bennet could only obtain a propitious and secure future by marrying the right man, one like Mr. Darcy who can provide her with economic and social security. Deprived of means of livelihood, and incapable of inheriting private property, marriage was the only way in which a woman of her era could aspire to a comfortable and respectable life. This is a truth not only applicable for fictional characters, but equally true for women in real life, because options and choices have always been sparse for women. Women have been taught to put the needs of others before their own, and to live in a manner that fulfils the society's need to control her socio economic rights. The practice of Sati in India shows how women were deprived of their right to live, sans male companionship. The practice of Sati, prevalent in medieval Indian societies, literally linked a woman's existence to her husband's, compelling her to eliminate herself, as soon as her husband ceases to exist, by climbing on an immolation pyre. Even if widows were allowed to live after the passing away of their husbands, they led a life that was equivalent to nothing less than a punishment for outliving their husbands. Widows in India have been historically oppressed, subalternised, dehumanised, ostracised and often considered an inauspicious presence who must be barred from participating in any joyful occasion, especially associated with domestic bliss; a constant reminder of how burdensome and unwanted the life of a widow is after the death of her husband. There are countless examples from cultures all over the world that show how a woman has been compelled to serve patriarchy, obliterating her own desires, dreams and aspirations, and relinquishing the freedom to choose

a desirable way of life as an adult individual, fully capable of making her own choices.

Despite all obstacles, women today have achieved great feats that would have been unthinkable for women in the past. It is needless to say that since the ancient times women have been suffering unimaginable tortures and atrocities. Although many dated practices like stoning and burning are abolished in the modern civilised world, in which most societies are persevering to normalise equality of genders by encouraging women's participation in all fields previously reserved for men and by implementing laws to safeguard their human rights, women across the world still feel gender discrimination continues to persist in both subtle and extreme forms.

To understand the condition of women from a global perspective and how they still battle with lack of choices, we can examine two major protests from recent times, that show the concerns harrowing women from two very different parts of the world, in two completely different kinds of societies, yet identical in their objective to achieve freedom of choice. These demonstrations were held in order to gain control and agency over one's own body and destiny, and challenge the tyrannical dictates of the state, which is accused of hijacking women's freedom. The Anti-Hijab demonstrations in Iran and the Abortion Rights Movement in the U.S are both directed against the laws of their respective governments, that impose a limit over women's freedom to assert her choice, by implementing certain stringent rules that sabotage female self-agency. Although the reasons igniting the protests are very distinct from one another but the underlying ideology is very much alike as in both the cases women want to reclaim their autonomy. The fury poured over by Iranian women express their resentment at the discrimination faced by them in a theocratic fundamentalist regime; while the uproar in America shows women's response to, what they believe is, a patriarchal desire to confine and control female body, under the garb of natality law, in a liberal and secular country. The political scenarios of both Iran and America are drastically different from one another. The western world mainly operates on the principles of democracy with clear distinction between state and religion, on the other hand, Iran has an authoritative theocratic regime, which is founded on the tenets of Islamic faith, that overlaps with the matters of state. Certainly,

in America women enjoy greater number of rights and privileges than the women in Iran, who are restricted from many activities that men can freely enjoy. Yet in America women feel the infringement of their rights occurs in the form of several major issues like domestic and sexual violence, lack of security, sexism, racism, gender pay gap and violation of reproductive rights, amongst many others. The Outrages show women's dissatisfaction with the governments of their respective countries. The government of any country should be responsible for promoting humanitarian rights for the smooth functioning of the country and the well-being of its citizens. However, in both the cases the laws formed by the government have received harsh criticism and backlash from the people fighting gender disparity, for being hostile and inconsiderate towards women.

Huge protest and demonstrations shook Iran after the death of an Iranian woman Masha Amini in the custody of Iran's morality police, on 13 September, 2022. She was arrested in the capital for violating hijab law by wearing hijab "improperly"; the news of her death followed soon after. The people of Iran united **"to demand accountability for the young woman's death"** and demanding an end to violence and discrimination against women in Iran, particularly their compulsory veiling" (United Nation, 2022). On 16 September, 2022, people in thousands took to the streets of cities like Tehran, Ilam, Isfahan, Kermanshah, Mahabad, Saqez, Sanandaj, Sari and Tabrizin in what became an unprecedented moment in Iran's history, as numerous women fearlessly came out to condemn the death of Amini and show resentment against compulsory hijab law in Iran. Enraged Iranian people confronted the authority for discriminating against women and raised radical slogans for the downfall of the regime. The protests began in Tehran 48 hours after Amini was declared dead and expanded over a month in which massive outrage against the government was seen amongst the people, who furiously proclaimed their indignation against the regime and its policies. The death of the young girl reignited the debate on the issue of the mandate making it compulsory for women to don hijab in Iran, consequently, truncating their rights in choice of their clothes and beliefs. Appearing in public without proper headcover is a punishable crime and can result in imprisonment and harassment in Iran. The violent treatment of Amini in police custody that followed after her arrest also sheds light on lack of women's protection against violence and

abuse. The mandate of compulsory head covering was repealed during the Pahlavi rule, by King Reza Shah, but after the 1979 revolution, monarchy was overthrown, and Iran was declared an Islamic State. Governed by the laws of Islam, Iran quickly reinstated this rule once again. The advent of the Khomeini Government stripped women of the many rights and privileges that the Pahlavi rule granted, like right to vote, parliamentary representation and making it non-compulsory to wear hijab in public etc. Reza Shah, much like the last King of Afghanistan, Zahir Shah, aspired to bring about many reforms in field of gender equality to modernise his country. These reforms were not accepted by the Islamic regime that followed and most of these laws were soon reversed to place women in a marginal and subservient position. Women face major discrimination in the country with no law providing protection in case of severe crimes and the theocratic government is often criticised for normalising violence against women. The protests voiced deep-seated frustration at the failure of the new regime at delivering the promises it made to the people of Iran. The protests also show the changing mentality of the young generation as majority of the protestors were Gen Zs who were actively questioning segregation of gender and strict rules on dress code in the country. The protest is different and more intense than any other protests in Iran, as it is for the first time after the Islamic Revolution, when people of all ethnicities, and women in multitude, have united together to voice their discontent against the government. Women in Iran have strict restrictions on public visibility and therefore women coming to the streets in disapproval of the government was not only strikingly exceptional for Iranian women, but also very dangerous. The demonstrators burnt their veils and cut off their hair in public, or posted their videos doing so, on social media platforms, as an act of defiance. The acts of public burning of hijab and cutting off one's hair are brave gestures because in Iran the law dictates women to cover their hair in public, and the veil is considered sacrosanct, a sign of modesty that should be embraced by every woman, and scarring of such an object is certainly dangerous. Masha was detained by the morality police in Tehran because they felt her head scarf was not worn properly and her hair was not suitably covered. Thus, the Iranian women protest the death of Amini by not only displaying their hair in public, but also chopping off their hair and burning their veils. This act of defiance communicates to the government the extent of people's fury at the state's misogynistic

policies and neglect. The world stood in solidarity with the Iranian women supporting their demand for gender equality. Under the stringent Islamic law, that governs the country, women's freedom is curtailed increasingly. The recent protests in the nation articulated the accumulated anger in the citizens who resist such suffocating regime after a long period of silence and oppression. Through their protest, they have expressed their desire to breathe in a more liberating atmosphere, where women's rights are respected and supported by the authority of the nation. The protest marks a change in people's perception of the government; it is no longer considered an untouchable, absolute force beyond the purview of people's criticism and interrogation.

In another part of the world, women took to the streets to protest against the implementation of anti-abortion law in the country. The Roe vs Wade verdict, that assured safe and legal abortion to women in the U.S., was repealed on June 2022, leading to massive demonstrations and rallies by members of pro-choice group across America for "[A]ccess to safe and legal abortion and to quality post-abortion care, especially in cases of complications resulting from unsafe abortions,... to reduce maternal mortality rates, prevent adolescent and unwanted pregnancies and ensure women's right to freely decide over their bodies" (United Nations, 2022). The judgement ensured women's right to abortion till 24-28 weeks of pregnancy. On 24 June 2022, this constitutional right to abortion was overturned by the Supreme court of the U.S., leaving the nation divided. The overturning of this law implies that women in more than 26 states in the U.S. will not be able to avail safe abortion, hence they will have to travel to other states that support abortion or take recourse to illegal means of abortion. This makes abortion an expensive and unaffordable process that would involve several health risks. The legislation also implies that rape victims, even teenagers, cannot opt to terminate their pregnancies, with only exception to certain states; women with financial disadvantage will have to continue with pregnancies despite their incapability to raise a child; women with health problems, even mental disability or emotional instability will have to continue with pregnancy; seeking illegal means to terminate pregnancy can result in severe health injury to women, hence depriving them of proper health care; this also creates a class divide as rich women can travel to other states allowing legal abortion, but poor women cannot opt to do the

same, thus women of marginalised groups are more likely to suffer due to the law; women with no resources to raise a child cannot give them proper care and a good life that all children deserve, this will result in poor quality of life for both the mother and the child. There are many other conditions that leave women unprepared for pregnancy, emotional trauma, lack of financial stability or loss of a partner, and therefore people protesting strict abortion laws believe it to be, a violation of personal freedom, as well as unconstitutional, as the state makes it compulsory for women to give birth, despite her unwillingness to do so. In India the laws over abortion are laxer. Indian Constitution provides both married and unmarried women the right to terminate pregnancy before 24 weeks of pregnancy. Being a Christian country, in the U.S. this law has always been a controversial one as a large number of people condemn abortion and unplanned parenthood. In 1969, a woman named Norma McCorvey, under the alias Jane Roe fought against Texan law that criminalised abortion; this was defended by Henry Wade. In 1973, the Supreme Court ruled in favour of Jane Roe and declared abortion as a constitutional right, stating abortion can be carried out up till foetal viability, that is until the foetus can survive outside the womb, which was until 28 weeks. The right winged sympathisers and preachers of the Catholic faith have severely opposed the Roe vs. Wade proceedings in the past. They actively denounce abortion as an act of murder. The Trump Republican government had campaigned to repeal the law. The law was finally overturned in 2022 making it illegal to abort pregnancy in 26 states of the U.S., 13 of which are soon to implement this verdict.

The country is divided on Supreme Court's verdict. The section of the society that supports planned parenthood and advocates for the right of unborn babies who cannot defend themselves, is celebrating the victory of the pro-life verdict; whereas a different section of the society deems it to be a violation of women's reproductive choice, which is being intruded over by the state, making motherhood compulsory rather a choice, is vigorously decrying the statute. People in favour of women's freedom over reproductive choice are known as pro-choice supporters. The pro-choice campaigners are actively calling out the State Legislature for depriving women of reproductive rights, and for restricting access to proper abortion care which, they believe must be made fundamental for all women of child bearing age. The World Health Organisation states :

inaccessibility of quality abortion care risks violating a range of human rights of women and girls, including the right to life; the right to the highest attainable standard of physical and mental health; the right to benefit from scientific progress and its realization; the right to decide freely and responsibly on the number, spacing and timing of children; and the right to be free from torture, cruel, inhuman and degrading treatment and punishment. (World Health Organization, 2021).

According to the report, 45% of all abortions are unsafe and severely jeopardising women's health due lack of "safe, timely, affordable and respectful abortion care" (WHO, 2021) which is a "critical public health and human rights issue" (WHO, 2021). This is a concern that makes prochoice campaigners feel this to be a breach in human right issue and every woman irrespective of class, race and geography should be given the fundamental right to proper abortion health care.

Despite all the progress made in the domain of women's empowerment and development, violation of autonomous decision-makingpower is felt by millions of women across the world. Protests like these, show that millions of women are still living under the thralls of patriarchal hegemony, sacrificing the freedom to exercise their own choice in several significant fields related to their life. Women, globally have to battle the consequences of restrictive laws that confine them to limited options. Obstructing women's freedom to choose is a huge impediment in path of women's empowerment. How can real empowerment be achieved at a global level if a woman cannot decide whether to be a mother or not in some parts of the world, and in others she cannot even choose to wear the clothing of her choice? Implementation of both these laws are intrinsically connected to religious beliefs that compels women to observe a certain of code of conduct, which, according to these beliefs, can ensure a decent and functional society. Obliging her to act in a certain manner puts the onus of creating a decent society, devoid of anarchy and trouble, on women, making it necessary to lay limitations on women's actions to maintain a balance in society. There are myriad of options available to men, but millions of women are still expected to follow tradition, and relinquish the right of autonomy. These protests bear a testimony of how the state subjects women's bodies to surveillance, as a means to proliferate patriarchal influence over the society. The state

must adopt the responsibility of eliminating stigmas and outdated beliefs about gender roles to promote equality of genders. The failure of the state legislation to do so, indicates society's desire to control women's social mobility by restricting her freedom. We can conclude women's decision over their own bodies is still largely sabotaged by the dictates of patriarchy. However, women are posing active opposition, voicing their dissent and continuing the fight for eradication of gender discrimination and promotion of women's freedom to choose from various available option, the one she thinks is right for her.

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Sustainability and Education: A Study of Relationship between Women's Education and Environmental Sustainability Outcomes

Mallicka Banerjee

Abstract

This research article provides a comprehensive review on the intersection of women education and sustainability. The article begins through discussing the importance of sustainability and the role that women can play in achieving sustainable development. Also explores the link between women's education and sustainable development, highlighting the ways in which education can empower women to become stakeholders of change for sustainability. Review covers different international summit on sustainability and how they address the term with reference to human opportunities towards sustainability. With respect to sustainability, women's education on environmental attitudes and behaviors are also being addressed. Overall the article highlights significant positive impact that women's education can have on sustainability to make sustainable choices in their personal and professional lives, participate in decision making process, promote sustainable practices in their communities. The article concludes by outlining some case studies on causal relationship between women's education and sustainability outcomes.

Keyword : Sustainability, Education, Women, Participation, Decision making.

Introduction:

Environment refers to the natural world around us, including the atmosphere, hydrosphere, asthenosphere and the living organisms that inhabit our planet. Interrelation among all the physical and organic elements creates the living system of earth (Ecosystem). This system is the base of human cosmos, which provides energy to all the living being (food), resources

(minerals, energy resources), spaces to live, culture, traditions. But Mother Nature is at the verge of threat from various human activities. Climate change, pollution, land cover changes, deforestation, and overexploitation of natural resources are some of the major threats to the environment. These threats pose a significant risk to the planet's ecosystems, biodiversity, and the well-being of human and other species.

One of the biggest risks to the environment is climate change. Changing frequency of cyclones, droughts, and floods are becoming more common and severe due to rising global temperatures which brought on by greenhouse gas emissions. Water scarcity and food security are also becoming a vulnerable issue based on climate change, which might result in hunger, displaced people, and social conflict. Another significant hazard to the ecosystem is pollution. Respiratory diseases and early mortality are triggered on by air pollution which is the result from the combustion of fossil fuels and industrial activities. Aquatic ecosystems are also being harmed from various sources like water pollution from untreated industrial effluent, harmful chemicals from agricultural field, plastic trash. The environment is also seriously threatened by deforestation. The regulation of the earth's climate, preservation of its biodiversity, and provision of ecosystem services like ground water recharge and soil stabilization. Many species are losing habitat as a result of deforestation for agriculture land expansion, urbanization or mining that contributes to climate change and soil degradation. Another major environmental threat is the excessive exploitation of nature's resources. Ecosystems may be irreparably damaged by overfishing, hunting and mining, leading to the extinction of species and the loss of biodiversity.

Soil depletion and soil fertility loss may be caused by unsustainable farming practices, e.g. in monoculture or with high use of pesticides and fertilizers. These threats are an important threat to planet's ecosystems, biodiversity and the welfare of man and all living beings. To address these threats, it is essential that governments, business and individuals act collectively to promote the sustainability of development and protection of the environment for all generations.

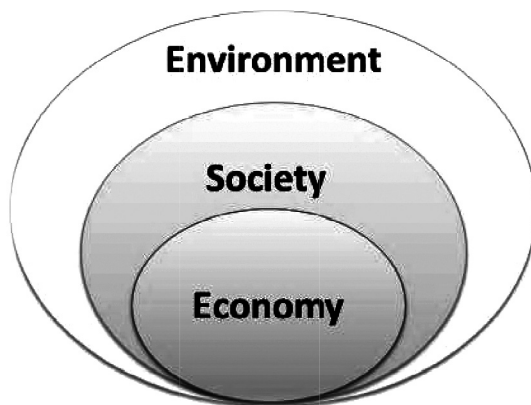


Diagram 1 : *Major dimensions of Sustainability (Giddings, 2002)*

Due to growing concerns about the effects of man's activities on the environment, sustainability has been very much discussed over the last few years. This term refers to the ability of Earth and its ecosystem to sustain life over the lifetime, and there is growing evidence that achieving sustainability is essential for both present and future generations in terms of their well being. To gain the sustainability, archived values from education is important. The importance of education for sustainability with regard to women will be explored in this paper, which is widely recognized as an important factor that contributes to sustainable development.

Background:

The concept of Sustainable Development was first flourished from United Nations Conference on Environment and Development, Rio de Janeiro in 1992. This conference marked the importance of sustainable strategies for development. In 1987, Brutland Commission report 'Our Common Future' first addressed sustainable development plans to check impact of human activities on planet. The Sustainable Development Goals (SDGs), also recognized as the Global Sustainable Goals, were identified by the United Nations in 2015 as a collective call to take action to protect the earth and to end poverty and hunger by 2030.

UN has identified total 17 SDGs to ensure peace and prosperity for all the people by 2030. These goals cover a broad range of areas, from climate

change and biodiversity restoration to health and education. In the fifth goal, “Achieve gender equality and empower all women and girls,” is particularly relevant to the topic of this research article. This goal recognizes that gender based inequality is posing a significant barrier to promote sustainable development and to achieve sustainable practice of all the goals, empowerment of women is essential.

To achieve gender equality, education is a key factor, and research has shown that educating women has a positive impact on the environment. In families and communities, women are often the primary caregivers, and their education can help them make more informed decisions about the use of resources, waste management and conservation efforts. Women with an education are also more likely to engage in environmental activist activities and advocate for their communities, which can play a major role in the promotion of sustainable practices.

Concern about Sustainability:

The concept of sustainability has become increasingly important over the past few years, where it is defined as a capacity to meet current needs without compromising future generations’ ability to meet their own needs. Sustainability is becoming a matter of importance in view of ensuring the survival and well being of societies for many decades, as well as those that rely on nature’s system. The most pressing challenges of Mother Earth are population growth, pollution, biodiversity loss and climate change. The quality of life for today’s and tomorrow’s generations, together with stability in the world economy and social structures, are under serious threat from these challenges.

It can be traced back to the 1980s, when the term sustainability began to be used in the context of sustainable development. In response to increasing concerns about the effects of Economic Growth and Development on environment and natural resources, sustainability concepts were first developed in the 1970s. In 1987, the United Nations World Commission on Environment and Development (Brutland Commission) released a landmark report titled “Our Common Future”. Sustainable development is defined by the report as being in line with current needs but not taking account of future generations’ needs. The reports contributed to popularizing the concept of sustainability, which has also become a topic

for discussion. From that time onwards, it has since been used extensively in different areas such as the field of enterprise, economics, Environmental Studies, Social Science and planning to refer to efforts aiming at building a more prosperous future for all. Many international institutions have framed this term in different way towards protecting environment. (Table 1)

Table 1: *International Summits on Sustainable Development*

Year	Event Name	Focused Theme
1972 (Stockholm)	UN Environment Conference and Sustainable Development	Different countries discussed on impact of human beings in natural environment and how economic development related to degradation of nature. Framed common principles to preserve the environment.
1979 (Genève)	World Climate Conference	Assessed the knowledge of climate change from natural and anthropogenic perspective.
1988 (Toronto)	World Conference On Changing Atmosphere	Addressed whole world about the crisis caused by pollution of the atmosphere. And also developed framework for protection of atmosphere.
1992 (Rio de Janeiro)	Earth Summit	World leaders meet at the verge of environmental degradation and unanimously decided for transformative attitude and behavior of human societies to resist degradation. Agenda 21 has been declared.
1993 (Vienna)	UN Conference on Human Rights and Sustainable Development	Promoted equal participation of women in social, political life without discrimination on grounds of sex.
1995 (Berlin)	UN Climate Change conference and Sustainable Development	Focused to develop effective policies to reduce the impact of climate change.

1996 (Rome)	World Food Summit and Sustainable Development Conference	Conveyed message to all the national and international bodies to eradicate hunger and promote food security.
1997 (Kyoto)	The Kyoto Protocol and Sustainable Development Conference	Commitments made to reduce Green House Gas (GHG) emissions to control the impact of global warming.
2000 (New York)	Millennium Summit and Sustainable Development Conference	Eight Millennium Development Goals has been declared: Eradicate poverty and hunger, Universal primary education, Gender Equality and Women empowerment, Reduce child mortality, Improve maternal health, Control diseases, Environmental Sustainability, Global partnership.
2002 (Johannesburg)	Johannesburg Earth Summit	Global commitment to promote sustainable development and accelerated the action to implement Agenda 21.
2005 (New York)	New York World Summit	Committed to control poverty and all forms of terrorism
2009 (Copenhagen)	Copenhagen Conference	Argued to reduce Green House Gas emission by 20% in 2020 from the level at 1990.
2012 (Rio de Janerio)	United Nations Conference on Sustainable Development	Developed blue print on united actions towards sustainable development policies.
2015	Paris Agreement	Agreed to develop low carbon future.

• Sustainable Development Goals, 2030

The United Nations has set several Sustainable Development Goals (SDGs) to be achieved by 2030. The SDGs aim to promote economic, social and environmental sustainability around the world. The 17 goals

are poverty, health, education, gender equality, clean water and sanitation, affordable clean energy, decent work and economic growth, sustainable cities and communities, climate action, peace, justice and strong It covers a wide range of issues, including systems. Sustainability is an important issue in today's world. The earth's natural resources are finite and their depletion poses a grave threat to the planet and its inhabitants. The SDGs aim to address this problem by promoting sustainable development around the world. . The Goals provide a framework for governments, businesses and individuals to work towards sustainable development so that future generations can enjoy a healthy and prosperous planet.

The SDGs recognize the interconnectedness of economic, social and environmental issues. They promote a holistic approach to sustainable development and emphasize the need for integrated solutions that address multiple challenges simultaneously. For example, SDG 7 promotes affordable and clean energy while recognizing its importance in achieving other goals such as: B. SDG 13 on climate protection.

The SDGs also recognize the importance of partnerships and collaboration. Achieving sustainable development requires the engagement of governments, civil society, the private sector and individuals. The goal is to promote partnerships that are inclusive and based on mutual respect, trust and shared responsibility. The SDGs are ambitious and require significant effort and investment to reach them. But the benefits of sustainable development are immense. Sustainable development can improve the quality of life for people around the world, reduce poverty and inequality, boost economic growth and protect the planet's ecosystems and biodiversity.

The SDGs provide a framework for promoting sustainability around the world. Achieving the goals requires a holistic approach that simultaneously addresses economic, social and environmental challenges. The SDGs emphasize the importance of partnership and cooperation, recognizing that sustainable development requires the participation of governments, civil society, the private sector and individuals.

Education and Sustainability:

One of the most important ways education promotes sustainability is by

promoting environmental awareness and responsibility. Education helps individuals understand the impact of human activity on the environment and develops a deeper understanding of the natural world. By raising environmental awareness, education can encourage individuals to adopt sustainable behaviors and practices that help reduce their environmental impact.

Additionally, education can play a key role in developing the critical thinking and problem-solving skills needed to tackle complex environmental challenges. Through education, individuals learn to analyze and evaluate information, identify problems, and develop effective solutions. By fostering a culture of innovation and creativity, education helps individuals find new and innovative ways to meet sustainability challenges.

Furthermore, education helps individuals understand the links between environmental, social and economic issues. By promoting a holistic approach to sustainability, education helps individuals understand how these issues are interconnected and how they can work together to advance sustainability. This will help foster a more integrated and collaborative approach to sustainability that is essential for long-term success. Empower individual, active and engaged citizens who can engage in the development and implementation of sustainable policies and practices. Through education, individuals can learn about the importance of civic engagement, advocacy and policymaking in promoting sustainability. This can create a more informed and engaged citizenry who can work together to promote sustainability and advocate for policies and practices that support sustainability.

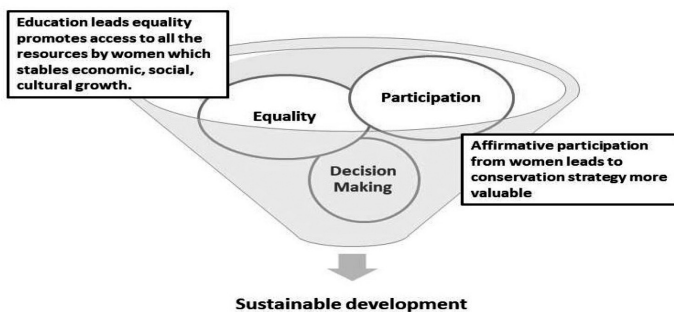


Diagram 2: *Role of Education in promoting Sustainable Practices*
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Women's Education and Sustainability:

The key element for the promotion of sustainability is education. Education can play a crucial role in creating a more sustainable future for all, as it helps to increase awareness of the environment and responsibility, develops critical thinking and Problem Solving Skills, promotes an overall approach to sustainability and enables people to take up their responsibilities. Therefore, to ensure that the lives of future generations are more sustainable and fairer, it is vital for us to keep investing in education as well as exploring innovative learning approaches which foster sustainability. To understand the importance of education in women's action towards sustainable development, three different dimensions have been taken into account.

• *Education promotes Equality*

Women's education and gender equality in society are two interconnected issues which have been given increasing attention and importance over the past few decades. Women's education is of crucial importance, as it not only allows women to advance in their careers but also benefits the whole community by empowering them. There are many benefits in women's education, including improved health outcomes, reduced infant mortality rates, increased economic productivity and greater political participation. The likelihood of delaying getting married or having a lower number of children is also higher in women who are educated. This leads to improved opportunities for individuals and their families as well as higher growth and development of the economy.

Unfortunately, there are still many significant obstacles for women in the world to equality and education. Cultural norms, poverty, and discrimination are just a few of the issues that make these problems more difficult. Particularly in developing nations, women and girls frequently lack access to education and are more likely than men to drop out of school. There are several interventions that can be made to deal with these problems. These include laws and initiatives aimed at improving women's and girls' access to education, such as funding scholarships, establishing educational facilities in remote areas, and training female educators. In addition, laws and policies that discriminate against women must be changed or repealed, as must cultural expectations and attitudes toward

women. Overall, promoting women's education and equality is essential other development and progress of any society. By giving women the same opportunities and rights as men, we can create a more inclusive and just world for all.

• *Education leads to Participation*

Education for women is essential for fostering their participation in a range of societal spheres. Women have historically been denied access to educational opportunities, which has led to their exclusion from decision-making processes and other areas of influence. However, things are changing as more and more women are obtaining education, giving them the power to actively participate in a variety of fields. Women who pursue education gain the knowledge and abilities required to participate in the political, economic, and social spheres. The ability to read and write allows educated women to access information and communicates effectively. Women who want to participate in political and social decision-making processes, where reading and writing proficiency is required, should pay particular attention to developing this skill.

Education also aids women in acquiring the critical thinking abilities required to contribute effectively to social and political debates. Women with education are better able to evaluate various points of view and analyze them, which helps them make wise decisions. Additionally, they possess the understanding and communication skills necessary for effective participation in decision-making processes. Additionally, education increases the economic opportunities for women, enabling them to take a more active role in the labor market. Women with higher levels of education are more likely to start their own businesses and be able to access higher-paying jobs, giving them more financial independence. As a result, they are able to take a more active part in decision-making processes that have an impact on their lives and the lives of their families. The health and wellbeing of women also get benefitted from their education as well. Women with higher levels of education are more likely to maintain their own health and that of their families. They can take a more active role in their communities and contribute to society as a whole thanks to their improved health.

Therefore, it is clear that promoting women's participation in a variety

of societal spheres depends critically on their level of education. Women who pursue education gain the knowledge and skills required to contribute effectively to political, economic, and social discussions. It improves their chances for employment, health outcomes, and general wellbeing. To ensure that women can participate fully and equally in all aspects of society, it is crucial to support and invest in their education.

• ***Education enhances Decision making capabilities***

The only way to empower women and give them the knowledge and skills they need to make wise life decisions is through education. Women's education is essential for improving their capacity for decision-making and enabling them to fully engage in their societies. Women's education aids in the advancement of gender equality and gives women the power to take charge of their lives, make wise decisions, and support the social and economic advancement of their communities. Education is a crucial tool for the empowerment of women. It equips women with the knowledge and abilities necessary to participate in decision-making processes successfully. In societies where women have historically been excluded from decision-making processes, such as those in developing countries where women's participation in politics and public life is restricted, women's education is especially crucial. With education and training, women can develop critical thinking skills, analytical abilities, and also decision-making abilities, which are obligatory to take an participatory role in shaping their lives and communities.

For women to be economically empowered, education is also essential. Women with more education are better prepared to enter the workforce, earn more money, and become financially independent. Education gives women the power to take charge of their lives, make wise career decisions, and pursue their goals, which can result in more job opportunities and financial security. In addition, women's education benefits their health and happiness. Women with higher levels of education are more likely to have access to healthcare services, make informed health decisions, and advocate for healthy living. Education also supports family planning and reproductive health, lowers maternal mortality rates, and improves child health outcomes.

Women who have access to education are better equipped to take charge

of their lives, make wise decisions, and support the social and economic advancement of their communities. Women's education must be given priority by governments and policymakers, who must also guarantee that they have equal access to educational and employment opportunities. We can only achieve gender equality and enable women to make significant contributions to their families, communities, and societies by giving them the tools and abilities they need.

Case Studies :

I. Bhutan : Women have been actively involved in conservation efforts in Bhutan, a nation renowned for its dedication to environmental sustainability, for a long time. In order to further advance environmental sustainability, the government has recently made investments in women's education and training. The Bhutan Women for Climate Action Network is one program that educates women on renewable energy sources, waste management techniques, and sustainable farming methods. As a result of these initiatives, women in Bhutan are actively promoting environmentally sound behavior and conservation initiatives in their neighborhoods.

II. India : Through its Women's Agricultural Resource Centre (WARC), the Self-Employed Women's Association (SEWA) has been promoting environmental sustainability in India. Women farmers are assisted in adopting sustainable agricultural practices by the WARC, which also helps them use fewer pesticides and chemical fertilizers. In order to lessen reliance on fossil fuels, the WARC also encourages the use of renewable energy technologies like solar panels and biogas plants.

III. Kenya : The Nobel laureate Wangari Maathai founded the Green Belt Movement in Kenya, which has been advancing environmental sustainability by empowering and educating women. Women have received training from the movement in sustainable forestry methods, such as tree planting and resource management. The Green Belt Movement has contributed to Kenya's increased forest cover through this work, while also empowering women and advancing gender equality.

IV. Nepal : Through its Women and Climate Change program, the Women's Environment and Development Organization (WEDO) has been promoting environmental sustainability in Nepal. The program gives women training

and assistance in renewable energy, water conservation, and sustainable agricultural practices. These initiatives have led to women in Nepal taking the lead in their communities' efforts to promote environmental sustainability and climate resilience.

These case studies show how women's education has a positive effect on environmental sustainability outcomes. Determining the place of gender in sustainable activities also requires functional education. These programs support sustainable development and the SDGs by empowering women through education and training.

Concluding Remarks :

Women's educational attainment and sustainability are positively and powerfully linked. Women who receive education, whether in a formal or informal setting, are better equipped to make wise decisions about their own lives, including those that have a positive impact on the environment and the future of the planet. Women who have received the appropriate education are more likely to prioritize sustainable practices both for themselves and for others. In addition to being the right thing to do from the standpoint of human rights, investing in the education of women is a clever plan for advancing sustainability. We can create a more just, prosperous, and sustainable world for everyone if we provide women with the knowledge and skills they need.

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Women's Education in West Bengal during the Last Two Decades

Nafisa Khatun
&
Mudassar Nazar Baidya

Abstract

The provision of all facilities and opportunities to women for education is called women's education (Ravi, 2011). Women constitute almost half of the population of West Bengal. Hence, the progress of West Bengal depends very much upon women's educational and social status. The article is about the educational and social status of girls' and women in West Bengal over the past twenty years. It also highlighted the significance and probable research areas of female education, with special reference to West Bengal. The methodology of the paper includes a conceptual and thematic analysis of women's education in West Bengal. Recent research journal articles have been reviewed. Relevant secondary data was collected from several websites, including government websites, magazines, newspapers, and other related publications. It has been explored that education is the prime component of women's development and social progress. Women, especially village and minority women, are lagging in society due to a number of social, psychological, economic, and political issues. Girls from low socioeconomic strata need to overcome numerous barriers to pursue higher education. The educational status of girls and females in West Bengal is far better than it was in the early 2000s, and women are actively participating in society. Women's participation in education, the labour market, business, politics, and other economic and productive sectors of the state is increasing day by day. In the last two decades, women's literacy rates in West Bengal have increased. Girls' dropout rate at the elementary, secondary, and higher secondary levels has decreased. The gender gap in educational institutions, especially at the undergrad level, has been minimised. Females are spontaneously participating in all sectors of society, including politics, law, the police force, and transport. Women's

education is a mandatory condition for women's empowerment. Therefore, investigation and field studies are required for women's education and progress. The authors of this article suggest a few research areas relating to women's education and social status.

Keyword : Education, Social Status, Women, West Bengal.

Introduction :

Women constitute almost half of the population of West Bengal, and the Indian Constitution ensures equality to women along with men. But in actual practise, women are discriminated against in various aspects, especially in education (Madaboyina, 2020). Education is the key factor for women's empowerment, prosperity, development, and welfare (Jadon & Shrivastava, 2018). Education gives knowledge and abilities to improve lifestyles and also empowers women to take their own life decisions. Women's education and its related issues have been emphasised in India since independence. Women's education is the provisioning and arrangement of education for girls and women in all sorts of ongoing educational programmes and initiatives designed for all. The key point is that all girls and women will be able to get the education, skills, and confidence they need to lead an independent life. Training and apprenticeship influence the performance of women entrepreneurs considerably in that they are successful tools for developing entrepreneurial talent (Sayeed, 2023). Women's education aid has a significantly positive effect on women's education (Maruta, 2023). Conservative socio-cultural attitudes on gender segregation and dress codes affected women's participation and careers in physical education (Benn & Sinani, 2023). Women's participation in vocational, technical, and professional education at different levels should be emphasised to promote women's position in non-traditional occupations and emerging technologies (Negi, 2023). Education and leadership are interrelated. The higher education women entrepreneurs get, the stronger leadership they have (Li, 2023). Girl students belonging to low-income groups should overcome numerous barriers to pursue higher education (Kadavakollu & Ganjikunta, 2022). Girl's education is very essential for strengthening maternal health (Saha & Jaysawal, 2022). Women's empowerment begins

with education, which helps them to adapt to difficulties, face their established roles, and transform their lives (Kumar & Rajendran, 2023).

It is obvious from the above research views that education for women is an essential issue not only for women but also for the upcoming generation and for social progress and prosperity. In this connection, the authors of the present article express their thoughts on the status of female education in West Bengal in the last two decades.

Objectives

The objectives of the present article are:

1. To explain the significance of women education with special reference to West Bengal.
2. To describe the status of women education in West Bengal in the last two decades.
3. To point out a few research areas on women education.

Methodology

The methodology of the paper includes a conceptual and thematic analysis of women education in west Bengal. The paper highlights various aspects of women education in West Bengal in the last two decades with reference to significance, status, problems and solutions. Recent research journal articles have been reviewed. Relevant secondary data was collected from several websites, including government websites, magazines, newspapers, and other related publications.

Significance of women education in West Bengal

Women's education in West Bengal plays a vital role in the overall socioeconomic development of the state. It not only assists in the development of female resources but also improves the quality of family life and the societal environment. A literate female not only tends to arrange education for their girl children but also can provide better guidance to all their children. Apart from this, a cultured female can also assist in the decrease of infant mortality rate and unwanted population. Educated women are more conscious of the need for education for their children and treat them better. This will definitely have a positive impact on the total

literacy rate in West Bengal. Women's education is significant for moulding a better future generation and advancing living standards for the people of the state. Educated women can participate in the decision-making process for their families as well as for the state. Women's education is beneficial for the state's political decision-making process. An educated woman can easily understand a state's social, economic, political, and environmental issues, programmes, and policies. Women's education can reduce and eliminate social hindrances like early marriage, child marriage, poverty, gender discrimination, female malnutrition, and maternal mortality. Educated women can increase a state's productivity rate. In the era of information and communication technology, educated women can serve in the IT sectors of the state. An educated, enlightened, and conscious woman can empower other women in the state. For instance, we can mention the names of Begum Rokeya, Milatun Nahar, Sister Nivedita, Ashapurna Devi, Mahashetwa Devi, and many more. In addition to these, women's education is important for securing human rights and eliminating human trafficking. It is also beneficial to increase the political representation of women in the state legislative assembly. Women's education is needed for women's participation in administrative and managerial functions. In a word, women's education is a prerequisite for women's empowerment.

Status of women education in West Bengal

We know that the status and position of women in society were high in our country in the ancient period. Indian women had access to education in the Vedic and post-Vedic eras, as well as in the Brahmanical period. After the Brahmanical period, the women of India gradually lost their rights and dignity in society. In the mediaeval period, the educational status of common women became very low. However, in the British era, there was a revival of interest in women's education and place in Indian society, especially in West Bengal. Some social reformers like Ram Mohan Roy, Vidyasagar, Madan Mohan Malavya, Begum Rokeya, Nivedita, etc. tried their best to expand education and enlightenment among girls and women in the British period.

According to Census, 2011 total population of West Bengal is 9.13 crores in which female constitutes almost 4.45 crores. It has a sex ratio of 950, i.e., 950 females for every 1000 males. The female literacy rate is 71.16%,

while the male literacy rate is over 82%. The state has a population growth rate of about 13%. It is projected that West Bengal's population may reach 10.42 crores at the end of 2023. According to a survey conducted by the National Statistical Office (NSO) based on the 2011 census, the total literacy rate of West Bengal in 2023 will be 80.5%, of which the female literacy rate will be 76.1% and the male literacy rate will be over 84.8%. The female literacy rate was 59.61% in 2001 in West Bengal. It is as clear as day that there is an increase in the female literacy rate in West Bengal. So, there is an increase 17% female literacy rate in West Bengal since 2001 census. So, the male-female literacy gap in West Bengal has decreased in the last few decades. As per the report of employment and unemployment surveys conducted by the Labour Bureau (Ministry of Labour and Employment, 2018) in the years 2012–13, 2013–14, and 2015–16, the worker population ratios for females in West Bengal aged 15 years and above are 20.6%, 17.2%, and 20.5%, respectively. Number of female teachers in primary schools were 37782 in 2002 in West Bengal. The number of female teachers in primary schools in 2011 was 119.560 in West Bengal. In Shishu Shiksha Kendras, female teachers get preference for appointment. In the last two decades, we witnessed an increase of female teachers in high schools and colleges as well. Now a days, females are engaged in various businesses and self-entrepreneurship. We can find women working in shopping malls, hotels, restaurants, IT sectors, sports sectors, politics, banks, railways, airlines, and even transport sectors. It has been found that the number of girls admitted to schools and colleges is very high in West Bengal. The dropout rate of girls in schools and colleges has been reduced in the last decade, especially after the launch of Kanyashree Pralakpa by the state government. The number of girls taking the secondary and higher secondary exams in West Bengal has increased remarkably. Many schemes, projects, and intervention programmes have been launched by the central and state governments for girls and women, such as Beti Bachao, Beti Padhao, Sukanya Samriddhi Yojna, Balika Samriddhi Yojna, Nanda Devi Kanya Yojna, the Rajib Gandhi Scheme for Employment of Adolescent Girls, the Support to Training and Employment Programme for Women, etc. **In the latest National Education Policy (NEP-2020), it has been recommended that** Kasturba Gandhi Balika Vidyalayas be strengthened and expanded to increase the participation in quality

schools (up to grade 12) of girls from socio-economically disadvantaged backgrounds. Moreover, the Government of India will establish a ‘Gender-Inclusion Fund’ to build the nation’s capacity to provide equitable quality education for all girls as well as transgender students. The fund will be available to states to implement priorities determined by the central government that are critical for assisting female and transgender children in gaining access to education (such as the provision of sanitation and toilets, bicycles, conditional cash transfers, etc.); funds will also enable states to support and scale effective community-based interventions that address local context-specific barriers to female and transgender children’s access to and participation in education (MHRD, 2020, pp. 24–28). The Indian Constitution provides some essential provisions for women’s education and dignity in society. There are a number of articles in the Indian Constitution for women’s education and safeguard, such as 15(1), 15(3), 16, 23, 39, 243, 51, etc. These articles are crucial for raising women’s educational and social status in society.

In a nutshell, the educational status of girls and females in West Bengal is far better than it was in the early 2000s, and women are participating in society deliberately. Women’s participation in education, the labour market, business, politics, and other economic and productive sectors of the state is increasing day by day. But village girls and women, especially girls belonging to Muslim minorities and scheduled caste families, are still at the back of our society.

Research Areas on Women Education

In the light of the present scenario and research literature, the following research areas can be suggested:

1. Research on the intervention programmes and schemes for women’s education launched in the context of NEP-2020.
2. Research on the perceptions of all stakeholders, such as students of different levels, teachers, parents, policymakers, administrators, etc., regarding women’s education.
3. Research can be conducted on the impediments to the policy framework for women’s education in West Bengal.

4. Research can be conducted on the relationships between women's education and ICT use.
5. Research can be conducted on the relationships between women's education and national development.
6. Research may be conducted on minority and village girls' education and upliftment.

Conclusion

Women's education is indeed a matter of relevance. It is an important aspect of societal change. Any society's progress depends on women's educational and social status. In the last two decades, women's literacy rates in West Bengal have increased. Girls' dropout rate at the elementary, secondary, and higher secondary levels has decreased. The gender gap in educational institutions, especially at the undergrad level, has been minimised. In the last couple of years, girls' candidates for Madhyamik examinations (under the West Bengal Board of Secondary Examination) were higher than the boys. Females are spontaneously participating in all sectors of society, including politics, law, the police force, and transport. Women's universities have been set up in the states for the progress of society and female welfare. In West Bengal, females discharge the highest level of administrative duties. In spite of the remarkable progress, there has been no significant change in rural women's educational and social status. They are still lagging in society, though numerous intervention programmes have been launched in the last decade. More comprehensive and empirical field studies are required to sort out issues and remedial measures related to women's education and social status in West Bengal.

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Gender Equality and Women Empowerment in India on the Perspective of SDG Goal-5

Nilakshi Adhikari

Abstract

Gender equality refers to sexual equality or equality of the sexes. It is the state of equal ease of access to resources and opportunities regardless of gender; including economic participation and decision-making; and the state of valuing different behaviours, aspirations and needs equally, regardless of gender. Empowerment is the authority or power given to someone to do something. For the all-round development of the society women empowerment need to special attention. Women empowerment may be defined in several ways, i.e., including accepting women's viewpoints, trying to seek them and raising the status of women through education, awareness, literacy, and training. United Nation General Assembly formulated SDGs in 2015 for achieving the target of 2030. There are 17 goals and 169 targets. Among these 17 goals, only Goal-5 concerned about achieving gender equality and empower of all women and girls. In this article researcher discussed about the Gender Equality and Women Empowerment in India on the perspective of SDGs Goal-5. The major concern of this paper is the importance of gender equality and empowerment in sustainable development and how India can achieve all the mentioned targets.

Keyword : Gender, Equality, Gender Equality, Empowerment, Women Empowerment, Sustainable Development, Sustainable Development Goal.

Introduction:

The term equality in our constitution denotes a strong meaning on the perspective of several rights of human being. In our constitution it is

mentioned that Government shall not deny to any person of our country equality before the law or equal treatment of every citizen before the law. The word gender connotes the societal identity of men and women; particularly it's attributes to the roles, behaviour, activities, of men and women. Gender equality is one of the significant issues in our Indian society. The major concern of gender equality is men and women getting the same opportunities to different aspects of their life i.e., health, education, nutrition, access to resources and opportunities as well as life security. "Gender equality implies that the interests, needs and priorities of both women and men, girls and boys are taken into consideration, recognizing the diversity of different groups and that all human beings are free to develop their personal abilities and make choices without the limitations set by stereotypes and prejudices about gender roles. Gender equality is a matter of human rights and is considered a precondition for, and indicator of, sustainable people-centred development" (UNICEF 2017). According to "policy on gender equality", Government of Canada "Gender equality means that one's rights on opportunities do not depends on being male or female'. The concept of Sustainable development is the strategies that meet the human needs without degrading the natural resources. These Sustainable development goals are part of resolution of the united nations general assembly: Transforming our world: the 2030 agenda for sustainable development". The goals are broad and independent yet each has a separate list of targets to achieve. Achieving 169 targets would signals accomplishing 17 goals. Among these 17 goals number 5 goal stated about "Achieve gender equality and empower women and girls". Women play a significant role in sustainable development with many targets to empower women and portray as an independent one.

Basically Goal-5 is recognizing as the standalone gender because it is dedicated to achieving these ends. According to United Nations Entity for Gender Equality and the empowerment of women report stated that around 143 countries guaranteed equality between men and women in their constitution within 2014, another 52 had not taken these steps. On the other hand, many nations entertaining gender discrimination as, social norms.

Importance of Gender Equality in Sustainable Development

In the present society gender equality is one of the important issues in different spheres of our society-

- Gender equality can build a peaceful, prosperous environment for sustainable world. It can end the discrimination against the men and women.
- Women trafficking, sexual harassment in the workplace and other types of exploitation can be eliminated.
- It also eliminates the typical abuses like early child marriage, harassment, molestation etc.
- Gender equality can encourage the women for participating in various decision making and taking a part of different sectors of the society.
- Gender equality promotes the girls' education as well as eliminate the dropout rate of the girls' students in school education.

Targets of SDG Goal-5 for Achieving Gender Equality and Empowerment of all Women and Girls

- Eradicate all forms of discrimination against all women and girls everywhere.
- End all forms of violence against all women and girls in private and public spheres including trafficking and sexual exploitation.
- Eradicate all types of harmful practices such as early child marriage and female genital mutilation.
- Ensure women's full participation in decision making in political, economic public sphere of life.
- Ensure universal access to sexual and reproductive health rights as agreed in accordance with Programme of action of the international conference on population and development and the Beijing platform for action and the outcome documents of their review conferences.
- It ensuring reforms top give women equal rights to economic resources as well as access to ownership and control over the land

and other form of property, financial services, natural resources in accordance with national laws.

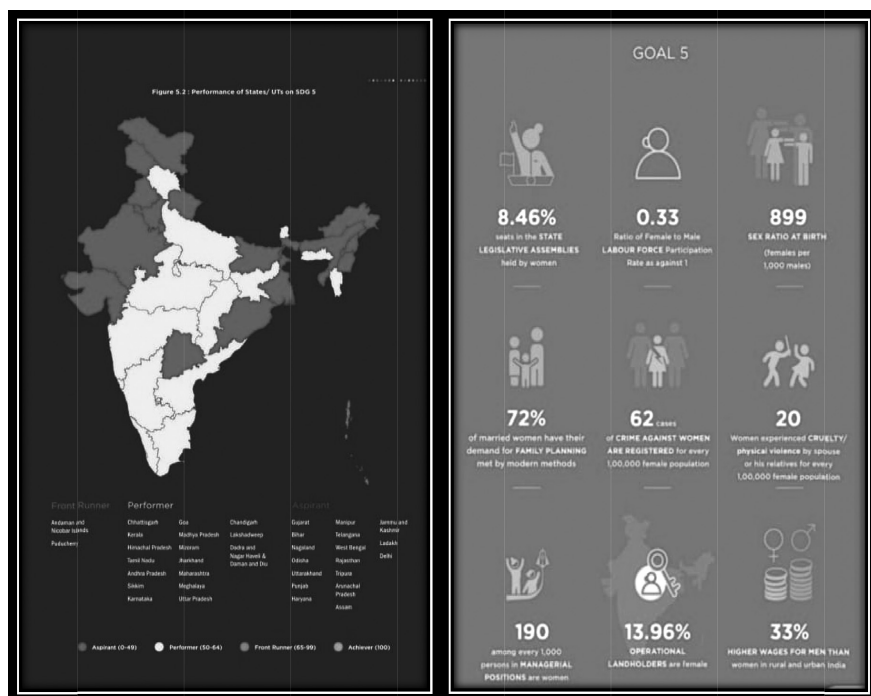
- Enhance the use of information and communication technology for the empower of women.
- Adoption of the sound policies and enforceable legislation for the promotion of gender equality and empowerment of women and girls at the all levels.

Gender Equality and Sustainable Development in Indian Context

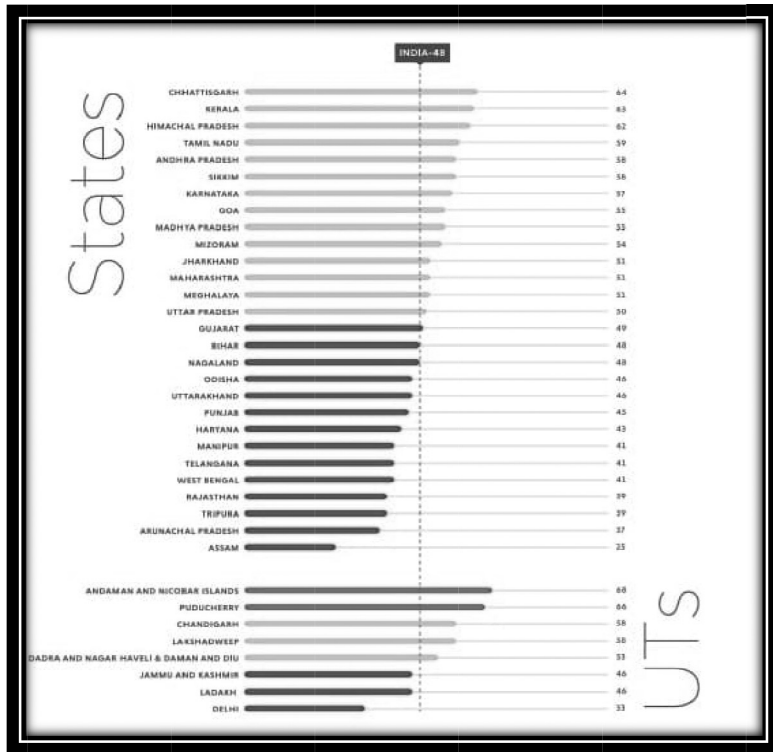
World Economic Forum (WEF) 2022 ranked India at 135 out of 146 countries in its global gender gap index. For the measure India's performance towards the goal of gender equality nine national level indicators have been identified, these indicators have been selected on the basis of availability of the data at the sub-national level and to ensure compatibility across states and UTs. Among the 36 states and UTs Chhattisgarh and Andaman and Nicobar Island are the top performers. The major findings of sustainable development goal for gender equality are discussed in below-

- Education is the key weapon to the progress and development of women in any society. In India All India survey on Higher Education (AISHE) 2020-2021 the female enrolment has increased from 45% in 2014-15 to around 49% in 2020-21.
- The role of women has changed in the present day society. Women play a significant role in the all sphere of society. They can manage both outside and inside the home work and work beyond the stereotype role of the societal norms. Today women's are participated in political sector, military force, pilot, driver, as well as the leading role of the institutions.
- Some states like Chhattisgarh, Kerala attaining their sex ratio 956 and 1084 and their literacy rate of women also increased day by day.
- On an average 8.46 % of seats in the State Legislative Assemblies are occupied by women. The target is to have 50% of the seats to be held by men and women each. The legislative Assembly of Chhattisgarh has highest representation of women at 14.44% followed by West Bengal at 13.61%.

- The ratio of female to male Labour Force Participation in the country stands at 0.33 as of 2018-19. The highest LFPR observed in Himachal Pradesh 0.08 and lowest in Bihar 0.06.
- Every 1000 persons in managerial positions (including the position of Board of Director) 190 are women. The target to be achieved is at least 245 women in managerial positions for every 1000 persons. Meghalaya and JK recorded the lowest values in the country.
- According to Agriculture census (2015-16), the percentage share of female operational landholders has increases from 12.79 % in 2010-2011 to 13.96% in 2015-2016. The female operational landholder shares highest in Meghalaya at 34.32% and lowest in Punjab at 1.55%.



Performance of States/UTs on SDGs Goal-5 Achieving the Targets of SDGs Goal-5



SDGs Goal-5 Index Score of States / UTs

Conclusion :

It may be inferred from the above discussion that, the gender equality and women empowerment are two most significant concern of sustainable development. In India, some States and UTs meets the targets of SDGs and securing up to the mark score in SDGs index, but some States or UTs till lagged behind the satisfactory level. Though, it is essential to take several initiatives to meet all targets of SDGs. Empowering women through education is very significant to aware about their rights and being a strong citizen for the development of the nation. Women's empowerment equips and allows women to make life-determining decisions through the different societal problems. Women's empowerment has become a significant topic of discussion in development and economics. Economic empowerment

allows women to control and benefit from resources, assets, and income. It also aids the ability to manage risk and improve women's well-being. Thus, gender equality is the crucial weapon for achieving the balanced and sustainable society.

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Gender Inequality in India: A Study

Partha Das

Abstract

Every state in India exhibits gender inequality and this disparity, along with social class, has an effect on economic growth through raising the standard of living for Indians. In India, gender disparity is present in many spheres of life, including those related to culture, social concerns, economics, work prospects, income, and health. In this essay, we seek to identify the variables that contribute to gender equality in India. What are the effects of gender disparity on the economic, social, cultural, and legal environments, as well as the main obstacle facing policymakers in India who want to promote true gender equality? A few pertinent strategies were also put out with the aid of the review in an effort to combat gender inequality and support Indian women's rights to a dignified status.

Keyword : Gender, Inequality, Education.

Introduction:

One of the issues raised in India following Independence was the lack of women in positions of authority. In both government and non-governmental organisations as well as in Indian politics, gender inequality is pervasive in that country. Policymakers believe that achieving gender equality in India will result in a fresh outlook and novel vistas. Throughout the previous few decades, there have been numerous discussions on women and their growth. As a result, several national and international organisations work to progress women, ensure their full participation in the development process, and combat all types of discrimination against them. Feminism's influence and intellectual validity have been rising gradually.

Gender Inequality:

Gender inequality is the belief that women are less valuable than males in many social, economic, political, cultural, and legal spheres. Simply said, this is considered to be gender prejudice, which is the differentiation

between men and women based on their gender. India is ranked 128th out of 189 nations in the 2017 Human Development Report published by the United Nations Development Program. Lower than Pakistan on the gender inequality index (123). According to the study, all of South Asia's nations, with the exception of Afghanistan, were better for women than India, with Sri Lanka (75) coming in first among them all.

Types of Gender Inequality :

India now has a variety of gender inequities. The many forms of gender discrimination are briefly explained here.

- Impermanence Inequality
- Nasality Inequality
- Employment Inequality
- Ownership Inequality
- Special Opportunity Inequality
- Basic-Facility Inequality
- Household inequality

Gender Equality's History

An Indian woman had a position of dignity in ancient India, and the Vedas and Upanishads refer to them as maata (mother) or Devi (goddess). According to Manu Smriti, women were revered as sacred beings, and young girls were given special care throughout the early Vedic period. With the collapse of bigamy, women's status improved throughout the mediaeval era, when the dowry system and the sati system were established. The increased understanding in science and technology is being used by women in India. The gender ratio has decreased as a result of this. According to the Indian census, Kerala state has the greatest sex ratio (1086 females for every 1000 males), while Haryana state has the lowest sex ratio (878 females for every 1000 males). The dowry system was the primary factor in a select few cases of female infanticide.

Although making contributions to our society, economy, and families in many ways, women in India are often seen as a financial and economic

liability. The number of crimes committed against women is rising daily. A prevalent occurrence today at workplaces is domestic violence, rape, sexual harassment, molestation, eve-teasing, forced prostitution, and sexual exploitation. So, it's a worrying problem for our nation.

The major reasons for the gender inequality are identified as the need of a male heir for the family, huge dowry, continuous physical and financial support to girl child, poverty, domestic – violence, farming as major job for poor and the caste system.

Review of Literature

The primary reason for gender disparity in emerging nations has been outlined by Jayachandran, S. (2014). This article also covered a number of strategies for bridging the gender wage disparity. Dve, D. (1990) has concentrated on the situation of women from less powerful groups of individuals and how to protect their interests. The paper focuses on the position of women from scheduled castes and tribes in Indian society and makes the argument that socioeconomic development is crucial in reducing the deficit faced by women from scheduled groups. According to the demographic, social, economic, and governmental circumstances, Raju (2014) looked at how people in India perceive gender. The problem of gender inequality, women's empowerment, and reproductive health among Indian women has been extensively covered in the article. In this paper, some actions done by international and state organisations were also addressed. According to Rustagi (2015), this paper focuses on how shifting views towards women's role and contribution, which are safeguarded by various mediators within the labour market, will eliminate gender disparities in income and salaries if women's involvement increases in various sectors. Inequality between the various Indian states in the contemporary period is highlighted in Sharma, R.E. (2015) With the aid of some facts and figures, it has discussed gender disparity, illustrating how it exists in India and how it compares to other Asian and Western nations.

Objectives of the Study

- To figure out the causes of gender disparity.
- To make recommendations for reducing gender disparity.

Factors Causing Gender Inequality

- Economic Factors
- Social Factors
- Cultural Factors
- Legal & Political Factors

Economic Factors

- **Participation of Labor :** There is wage inequality between man and woman in India. After finishing their reproductive duties of childbearing and childrearing, a significant number of women join the workforce in their late forties.
- **Professional discrimination :** Women aren't permitted to serve in combat jobs in the military. Female officers were not eligible for permanent commissions since they were neither prepared for leadership roles nor assigned such responsibilities in India.
- **Property Rights :** Despite the fact that women have the same legal rights as males to own property and inherit it, in reality, women are at a disadvantage. Although the Hindu Succession Act of 2005 grants ancestral and jointly held property equal inheritance rights, the rule is not strictly implemented.
- **Inequality of women in correct legacy :** Women are largely denied their rightful heritage in terms of both culture and religion. The religious constitution separates the distribution of property to women, who are not granted equal inheritance rights.
- **Employment disparity :** In India, women are still underrepresented in higher positions and, if they are, only at later stages of their careers. In the workplace, males often occupy the more senior positions while women are more frequently found in lower-paying jobs like secretaries.

Social Factors

- **Education:** The literacy rate of women in India is lower than that of men. According to the census, women's literacy rates are 65.46%, while men's rates are 82.14%.

- **Health :** Due to high rates of violence, sickness, or other relevant circumstances, women often outlive men in terms of life expectancy and enjoy better health than men do.
- The **majority of India is a patriarchal society**, with men having power over female family members and inheriting wealth and titles. It is customary for women to live with their husbands and his family after marriage and for weddings to involve a bride price or dowry.
- **Inequality of women in decision-making :** In India, women have less authority than males when it comes to formal protection and recognition, as well as less access to general knowledge and information, and less decision-making authority both inside and outside the house. This is another factor contributing to gender disparity.
- The **dowry** system in India, which influences the belief that females are a burden on families, adds to gender inequality. Such a view restricts the resources parents spend in their daughters and her ability to negotiate with the family.
- **Violence** against women that is motivated by their gender includes rape, sexual attack, insults to their chastity, kidnapping, abduction, abuse from a partner or relative, the importation or trafficking of girls, being persecuted for dowry, indecency, and all other offences. These offences highlight India's severe disparity.

Cultural Factors

- **Old age assistance from sons:** The preference for boys, which stems from the belief that they are more valuable than girls, is a major contributor to gender inequality. They are expected to assist their parents' retirement plans.
- **System partials:** According to a widespread system of empathy, a person can only be a member of one family if their parent is a part of it. It typically includes male relatives passing down land, names, or titles to other family members.
- **Role of sons in religious rituals :** Religious rituals, which can only be done by men for their parents' afterlife, are another influence.

Sons are frequently the only ones allowed to carry out their parent's final wishes.

- **Son Preference :** Boys are granted the sole right to receive the family name and assets, and they are seen as adding extra prestige to their family. Further discouraging parents from having girls is the possibility of “losing” daughters to the husband's family and the high cost of daughter dowries.

Legal & Political Factors

- According to our Constitution, males and women are treated equally under the law, which entitles them to equal privileges. But regrettably, political and legal discrimination have stopped the legislation from successfully achieving female equality. This is yet another cause of gender disparity.

Conclusion :

The causes of gender disparity in India are related to the economy, society, culture, law, and politics. India must eliminate gender inequality. Today's requirements include trends where girls are able to not only depart from the culturally prescribed patterns of employment but also to advise about potential career possibilities that may vary from the conventional one. The two axles of a vehicle are like man and woman. Without the other, one's existence would be empty. We should provide females with a high degree of education and boost women's empowerment to reduce gender inequality in India. Through the various social initiatives, NGOs also contribute significantly to the elimination of gender inequality in India. When Indian society's attitude towards women changes, our prime minister Mr. Narendra Modi's “Beti Bachao Beti Padhao” campaign will be effective.

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Sub (versioned) Woman : A Tweak of the Nipple

Partha Pratim Bandyopadhyay

Thinking up the woman in the seminary, scholars are driven by a moral compulsion to construct her as a repressed and dislocated being whose organic and intellectual natures have been traditionally plundered and strategically disfigured by ideologies generating out of socio-economic and socio-cultural relationships within patriarchal societies. Such scholarly constructions tend increasingly to be based upon women in the third world, denied independent fruition by exploitative social machines that see women as merely functionaries of productive sexuality. From urban middle class women who undergo sexual harassment /rape in the workplace to low class, low caste women working in brickfields or picking berries and wood in the forests, the third-world woman is often taken as paradigm of the ‘real’ woman facing real and present oppression, thereby giving all activism in her favor a revolutionary authenticity, and developing or validating certain value systems that offer models of womanhood supposedly free and total. These models (like the ecofeminist Chipko model of woman-tree) are mostly self-deluding - they try to make us believe that the mode and effect of oppression are linear and material, and therefore entirely eradicable. On the contrary, the paradigm of the ‘oppressed woman’ is often ensconced in patriarchal reactionary ideologies themselves mutating unconsciously under the flow of capital. The contention of this paper is that such paradigms or models of the ‘real woman’ are but versions suitable to a whirlwind market – signs with no real counterparts behind them anymore, as Baudrillard would say – a market that disables the growth of any authentic womanhood because it disables the dominance of its ‘other’, patriarchy.

If patriarchy began with the institution of the family, it could develop and put in place its regulatory/repressive structures with the growth of the clan/community with the substructure of the family. With changes in systems of production and ethno-cultural mores, ideas regarding the suitable/

ideal role of the woman began to crystallize, and after a time were given unquestionable permanence by adding a metaphysical halo stemming from religious and aesthetic sanction. As women began to be displaced from power and ownership (later explained in sexual terms by Freud), the loss/truncation was covered by glorified notions of beauty and motherhood. Idealized models of womanhood, with necessary accommodations, were gradually incorporated into social institutions and preached with emphasis on the female's bodily functions – sexuality, maternity and domestic labor. Throughout the historical phases of feudalism these idealized models were consolidated by a binary strategy of the sort Bakhtin speaks of when he investigates the carnival of the middle ages – a deification of the virgin/mother and a socially unmentioned, orgiastic celebration of the darkest uncontrollable aspects of feminine sexuality (one late example is the sexual orgies of the women of Marquis de Sade). Obviously under feudalism, this binarism was aligned with class-character and moral good/bad. However, underneath the oppositional relationship of the virgin/mother and the whore, there remained the unitary agendum of erasing the faculty of intellection in the woman – patriarchal institutions consciously (and unconsciously) negated intellect as separate from the body in the woman while championed it in the man. The woman's faculty of thought or reason was sunk in her biological vicissitudes – seen as embodiment of sensuality, desire and a-rational emotions, assigned the spurious glory of being the earth-mother (Ge), she was reduced to a morphologic consciousness. Numerous instances from medieval literature and social history would demonstrate this, as also the various modes of physical and ideological repressions exercised to hold her down. Seemingly an 'otherness' was created between the sanctified/endorsed(virgin/mother) and the unholy/priapic (witch/whore) as feudal patriarchy struggled to contain its impulses, but at a deeper level the figures merged as binary and complementary – the dual product of the feudal male psyche.

As feudalism began to disintegrate, the hitherto canonized models showed signs of displacement as Renaissance scholars reopened discourses on womanhood and social planes were ruptured by triumphant radical forms like lesbianism, hermaphroditism and transvestitism. Patriarchy reacted early with moral/religious condemnation, but once these were found to be generating from new arrangements of production and capital, they

were more effectively explained as part of the panorama of male erotic imagination (its more spiced, stimulating varieties). During the early forms of capitalist production and international trade, women grouped into artisan communities and domestic trading circles – spawning the idea of the working class woman that somewhat unsettled the feudalistic binarism. Nevertheless, this new woman emerging from Renaissance capitalism was soon relocated by a male intelligentsia into the ghetto of bodily labor/skill – the doors of intellectual awakening were closed upon her by male discourses about the female’s position in society and the world. Moreover, the medieval binary figures of the virgin/mother and the witch/whore were readjusted to accommodate between them the cult of feminine beauty – a tradition of feminine figures in art, religion and popular culture that stressed the shape and dark erotic sensuality of the female body and suggested a divine mystery situated in it that ‘tease us out of thought’. This was a new erotic objectification of the woman that subsumed her possible journey towards rational emancipation, and slurred down the defiant social roles she had begun to assume. Moreover, these centuries (13th to 16th) were a time when colonization, imperial expansion and overseas trade had begun to juxtapose the white and the black woman, the slave woman and the European lady, thereby enabling fluid definitions of femininity along the dance of power and capital. While all these femininities remained superficially in mutual ‘otherness’ based on race/culture/color/class habitat etc., the cult model arose as a plastic, universally aspired one precisely because it periodically floated each of them. The Amazonian and the Nordic, the Japanese and the Senegalese, the French harlot and the Austrian prude – women were turned an endless series of products with infinite lures and attributes, negating any possible universality that could give a human dimension. This was a triumph of the male psyche in an altered world economy, to have successfully objectified femininity and put up the channels of feminine thought into self-reflexive physiological preoccupations. Thus we see the near-complete absence of women in the traditions of post-Renaissance scientific enquiry, artistic creation or politics. When the likes of Jean de Arc emerge, they are promptly killed, scandalized and deified some decades later.

The greatest ideological crisis of these post-Renaissance centuries, up to the twentieth, has been the failure to reconcile reason and emotion/

sensibility – the oscillations of philosophy and the material sciences during the period, seen in their totality, amply demonstrate that. Part of this crisis stems from the denial and objectification of femininity which probably happened out of a paranoia /fear in the patriarchal thought system, while the opposite (an acceptance of free-flowering femininity) would have effected a release from paranoia and a jouissance of being. Instead, the reductive cult continued, and underwent much refraction, sometimes reverting to what I have called the feudal binarism. Then, at the doorstep of the twentieth century came photography, the cinema, and advertisement. Each of these drew on the available series of versions of femininity, sublimated, subjugated, endorsed by patriarchy, and caused a (cancerous) growth of versions powered by the technology of viewing. The female body became a Panopticon, a loosely assorted set of body parts ever under the public gaze, and mostly under gaze of the private self. Real-life women began to crumble under this psychic pressure, and schizophrenic women began to appear in artistic representations – O'Neill's "Mourning becomes Electra" and Federico Fellini's "Eight and a Half" are beautiful examples. Almost in a Cubist mode, the lens lacerated the female body, objectified it further and emblemized it as a self-referent sign denoting products up for sale. All differences of class, culture or economic situation were muffled under the multifarious fragments of the world-woman. The pattern of erasing her in real life and substituting for her a screen image of no depth was in keeping with the state of slumping, shallow European and American economies during the World Wars.

The flesh-and-blood woman was lost in a sea of public iconography which constantly shifted paradigms (self-reflexive signs, really) of femininity and joined them in a whirlwind – the dusky beauty of Naomi Campbell and the Nordic beauty of Claudia Schiffer, the slim sweetness of Audrey Hepburn and the busty opulence of Mae West and Anita Ekberg. Curiously a similar unsettling slippage was notable in the icons of maleness – from the refined masculinity of Richard Gere to the sensitive appeal of Al Pacino. Canons of femininity were busted thus, at the same time as they were revived and floated. More importantly, while the canons were being destroyed on the mass media, they were being believed and practiced in the popular mind. People entered museums and galleries with certain ideas of beauty and found bizarre violations of those ideas in exhibited works

of art, and yet came out purchasing some of them to keep up the image of being connoisseurs, hiding the confounded state. Such experiences signify a void, a black hole sucking in all canons, turning impossible any authentic femininity (as also masculinity) any more. This was a virtual cultural fabric on whose surface sex, gender, identity pass like light and shadow over a expressionless androgynous face. Inequities of the material world – social and economic disparities issuing from gender difference, repressive practices, demands for empowerment, narrations of/about the distressed woman – are raised and frisk about in a discursive space within this virtual fabric from where the real woman has long departed.

Umberto Eco in his book “On Beauty” (Secker and Warburg) characterized this phenomenon as “a dramatic struggle between the beauty of provocation and the beauty of consumption”, and located it within the first six decades of the twentieth century. By ‘beauty of provocation’ he meant the provocative flouting of all established aesthetic canons by experimental avant garde movements. By ‘beauty of consumption’ he meant the quasi-religious ‘beautiful’ experiences (often aided by stimulants), as in the rock concerts, of a carnal and ritualistic sort suggested by the world of commercial consumption. By setting up new and abstract canons beyond the comprehension of the masses, the drive of provocation destroyed the organicity of canons of femininity; and by allowing canons to be formed by commercial mass media, the drive of consumption destroyed all canonization and attributes relevant to femininity. The woman today, therefore, is dispossessed of even her body, and exists merely as a plastic ‘version’ in the psychedelic imagination of the robotic consumer.



Issues Related to the Education of Transgender People in India

Priyanka Ganguly & Sanjoy Dutta

Abstract

The term 'Gender' includes the social classification on the basis of a person's identity, self-presentation, their behavior and their interaction with others. It can be said as a social construct (Crossman, A., 2018). The well-known classification of gender includes two categories- males and females, through the socialization process. But by coming out of these two categories of gender, it is seen that for centuries, transgender persons had been part of the Indian Society (Michelraj, M. 2015). Transgender persons can be defined as the persons whose gender identity does not correspond to the sex they were assigned at birth time ("Transgender,"n.d.). In the current chapter, the problems associated with the education of transgender people are discussed.

Keyword : Gender, Issues, Transgender, Education.

Introduction:

The terms 'gender' and 'sex' are often used interchangeably. But a difference is present between these two terms. The term 'sex' can be defined as biological attribute of humans and animals including the physical characteristics, chromosomal structure and the expression of genes, hormones and anatomy. On the other hand, the term 'gender' can be defined as the roles which are socially constructed behaviors, expressions and the identities of males, females and gender-diverse people (Canadian Institutes of Health Research, 2020). The well-known classification of gender includes two categories- males and females through the socialization process. But apart from these two categories of gender, it is seen that for centuries, transgender persons had been part of the Indian Society (Michealraj, M. 2015). The word 'transgender' can be defined as an umbrella term for the persons whose gender identity, expression and

behavior does not correspond to that which is typically associated with the sex, assigned to them at the time of birth (American Psychological Association, 2023).

It is known that education plays an important role in every society. It helps in the development of society as a whole (Sharma, A., 2022). So everyone in the society should get proper opportunity to get educated. But it is seen that many children do not have access to education because of the inequalities that stems from the sex, health and various cultural identity (Humanium, n.d.). In the current chapter, the problems associated with the education of transgender people in India will be discussed.

Review of the related literatures:

Studies done by Rajkumar (2016), Balu, A. (2020), Kamali, M.G. Rajam, J.A. Bindhu, K.C. & Prema, J.M. (2021) have focused the present status of transgender people in India with reference to education and social status. These studies have also discussed about the challenges of transgender education in India with reference to the inclusion in schools, colleges and universities, using disrespectful names and pronouns, lack of access to appropriate restrooms, confidentiality and lack of ideal personality. A research article written by Das, P. (2019) also intended to study the educational status of the transgender persons in India and the educational opportunities available for them. This study has also focused on the obstacles faced by the transgender people with reference to the inclusion in schools, colleges and universities, using disrespectful names and pronouns, lack of access to appropriate restrooms and lack of ideal personality. In an article composed by Sethi, R. (2019) focus was made to discuss the struggles of transgender people in the higher education and job prospects. In a study done by Sharma, M. & Sharma, R. (2020), focus was made to scrutinize the status and challenges of transgender people with reference to educational, social and employment aspects. A study investigated by Biswas, A. & Soora, N. (2021), focused on the education of transgender in India with reference to their status and challenges. The challenges are discussed in terms of learning environment, sensitization of teachers, content based and pedagogic modification and the societal mindset, academic fraternity and corporate sector regarding rehabilitation of transgender children. In a study researched by Sharma, C. (2022), focus

was made to analyze the challenges of transgender children in schools in terms of rigid binary model of gender and sex, stereotypical uniforms, using of pronouns and issues related to infrastructure and safety.

Objectives:

The objectives of the study are:

- To discuss the problems of transgender people in India with respect to education.
- To elaborate probable solutions of the problems of transgender people in India with reference to education.

Research Method:

The study has been done on the basis of the secondary data including various research journals, articles, online websites etc. It was a qualitative study done by review method.

Discussion:

1. Findings regarding the issues related to Education of Transgender People in India:

The findings of this study show the following issues (Rajkumar, 2016; Das, P., 2019; Balu, A., 2020; Kamali, M.G. Rajam, J.A. Bindhu, K.C. & Prema, J.M. (2021) related to education faced by the transgender people in India.

- Inclusion of transgender people in schools, colleges and universities creates a problem. Due to the stereotype binary system of gender categories including males and females, inclusion of transgender people with the mainstream sometimes leads to the feeling of isolation among them and also not well accepted by the male and female members of the society. Thus, it becomes difficult to provide equal opportunities of education to transgender people for the problem of inclusion with male and female students.
- Another difficulty which transgender people face is that people of the society including the educational institutions often call them by using disrespectful names and pronouns. The people from the binary system of gender category often try to identify the members of the

transgender people by their physical attributes and their assigned sex at the time of birth and use improper names and pronouns to call them. At this, they feel disrespected. Transgender persons are understood and sympathized with some confusions, so long as there is continuous effort from others in using their proper names and pronouns. But if the inappropriate names and pronouns are used deliberately, it shows disrespect towards the members of the transgender group.

- Transgender people often face the lack of safe access to the restrooms in the educational institutions. The public restrooms are designed according to the binary system of males and females gender category. The signs of ‘boys’ and ‘girls’ are attached on the doors of the restrooms. This creates difficulty for the transgender people to access to the restrooms as per their gender identity. Because when they try to access the restrooms, they face the tremendous harassment from the people of binary gender. So this is another big reason for dropping out of the students from the educational institutions.
- In most of the places it is seen that the facilities are provided as per the binary system of male and female gender groups. In case of using proper locker room also, transgender people face difficulty. Because they often have no safe access to locker room facilities that conform to their gender identity.
- Dress code is another issue, which the transgender people face when the dress codes are enforced. Generally it is seen that boys and girls have particular dress codes. If transgender persons wear dresses as per their gender identity they face the humiliation and harassment from other students and teachers also. For this harassment also the members of transgender group does not want to get admitted in educational institutions and also they drop out in the middle of their course of study.
- Sometimes it is also seen that transgender persons have very unsupportive family members. They always try to hide their children’s gender identity. They often try to teach their children to behave as per their gender identity based on their assigned sex at the time of birth. So this creates confusion in the transgender people

about their gender identity and they face adjustment problems in life including education.

- Transgender people often feel lack of ideal personality. Because very few programs and libraries are available which can give information about the transgender people, biological sex and gender identity etc. so for the lack of knowledge about their own gender identity they hesitate to access in any educational institutions.

Besides, some other issues faced by them are:

- Parents who feel shame for their transgender children leave them to suffer alone (Sethi, R., 2019). They don't want to help their children in getting information about their gender identity. This develops a negative attitude among the transgender children, which creates adjustment problems among them.
- The problems faced by the transgender people in education are seen in the refusal attitude of the society to offer them good education or job opportunities (Sethi, R., 2019). This discrimination creates insecurities among the people of transgender group.
- Transgender children often experience exclusion from the mainstream due to the use of rigid male and female model of gender and sex (Sharma, C., 2022). Lack of sensitivity among the children of binary gender system, towards the transgender children creates a feeling of left out among the transgender children.
- Negative mindset of the society towards the rehabilitation, education, personality development of the transgender children, their connection to other social order and socio-cultural features (Biswas, A. & Soora, N., 2021). This negative mindset of society often creates barriers in accessing the educational institutions to get the proper education.
- Transgender people also face problems to access libraries. They face harassment in that place. The libraries in India are not advanced to give access to the transgender people. (Dhanya, S. and Thanuskodi, S. 2021)

- Teachers are often not aware of the lives, cultures and abilities of the transgender students. So they behave harshly with the transgender students. (Balu, A., 2020).
- In the other areas of educational sectors like lacks in proper textbooks including information of transgender people, seat allotment for the transgender people also creates problems for transgender child to get access in the education system. (Rajkumar, 2016; Kanali, M.G., Rajam, J.A., Bindhu, K.C. & Prema, J.M. (2021).

2. Probable Solutions regarding the Issues related to Education of Transgender People in India:

Some probable solutions (Sharma, C., 2022) may be as follows:

- Students are to be allowed to wear the uniforms as per their gender identity.
- Transgender-friendly restrooms and common rooms can be proposed.
- Anti-harassment and anti-discrimination cells can be made to make the educational institutions safe for transgender students.
- Mental health access can be provided to transgender students.
- A proper healthy environment can be made to make the transgender students inclusive and secured with the male and female students of schools.
- Besides, the members of the transgender group needs to be called out by their chosen name and pronouns as per their chosen gender identity (Rajkumar, 2016; Biswas, A. & Soora, N., 2021).
- Efforts like scholarships, books, hostel facilities etc. also can be arranged by the government to support the transgender persons (Rajkumar, 2016; Biswas, A. & Soora, N., 2021).

Conclusion:

Transgender people face several issues related to education in India. To give them a congenial environment the society should move towards them with a positive attitude and it will help to create a healthy development of our society.

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Gender Inequality in Modern India: A Study

Ratna Garai

Abstract

A dominant culture is inherently biased against women. Women are victims of discrimination even before they are born. India's male-dominated culture makes women habituated to this prejudice. Because of this, most women are struggling to appreciate their own freedom and liberties. In India, gender inequality is present in every state, and it is affected by social status and has an effect on the quality of life Indians live. Every area of life, including educational institutions, employment, opportunities, income, health, cultural issues, social issues, economic issues, and many others, are affected by gender inequality in India. In this paper, we find to identify the causes of gender inequality in India and role of education in gender inequality.

Keyword : Gender inequality, Education, Discrimination, Societal problem.

Introduction:

The male-dominated Indian society continues to want women to have a dependable person and a family. Even though women contribute in many ways to our society, economy, and families, they are often seen as a financial and economic liability in many areas of India. Day by day, there are more crimes committed against women. A common problem today at work places is domestic violence, rape, sexual harassment, molestation, eve teasing, forced prostitution, and sexual exploitation. Therefore, it's a worrying problem for our nation. The necessity for males to succeed for the family, large dowries, ongoing physical and financial support for female children, poverty, domestic violence, farming as the primary work for the poor, and the caste system are the main causes of gender inequality.

Objectives of the Study:

The objectives of the study as follows-

- To know the gender inequality in modern India
- To understand the causes gender inequality
- To understand role of education in gender inequality.

Review of Literature:

- Choudhary, R. (2018) investigated the gender inequality in India. The objective of the study was to find out factors which are responsible for gender in equality in India. Researcher showed that Gender inequality in India is exists in every arena such as education, employment, opportunities, income, health, cultural issues, social issues, economic issues and many more.
- Sundar. (2017) studied to gender equality and women empowerment. The Purpose of this study was importance of gender equality towards achieving the goal of women empowerment. This study concludes with some interesting findings along with policy suggestions.
- Ch, V. (2017) conducted a study in gender inequality in Indian society and role of Women's education in removing gender inequality. The objectives of the study were to the root cause of gender inequality. Researcher showed that educated women have proved to be no less than men in all fields.
- Kohli, S. (2017) studies on gender inequality in India. The objectives of study wereto the root cause of gender inequality in Indian society. Researcher explore that If gender discrimination is rooted out then women will deliver her knowledge, skills, potential to develop a family, nation and ultimately to the whole world. A country without women participation cannot achieve its full development.

Methodology:

The present study is a qualitative based. Researcher collected the data from various website or journal. This paper based on secondary data.

Gender Inequality:

Gender inequality is the belief that women are less valuable than males in various social, economic, political, cultural, and legal contexts. Basically, this is considered to be gender prejudice, which is the differentiation between men and women based on their gender.

It is necessary to eradicate gender inequality in society because it has been a societal issue for centuries. The greatest challenge to gender equity is sexism, and marriage is the second biggest factor to it. Most women have a tendency to believe they have fewer responsibilities than men after marriage and that their responsibility is to respect those who married them and to take care of their families.

Discrimination against women begins at birth and exists during their lifetimes. A girl child is not treated equally with males of the same family from the moment of her birth because she is perceived as a burden on her parents or family. As she gets older, she either doesn't get the chance to go to school, or college level. She marries young, which usually ends her chances of developing and leading a fulfilling existence. The discrimination doesn't stop here; it just gets worse because a boy is expected to be born instead. Nearly all women experience some instances of eve teasing, and some unfortunate some suffer sexual abuse and violence.

All genders, particularly the marginalised ones, can live freely when we give them greater authority. In addition, gender disparity prevents people from expressing their opinions. In ultimately, it hampers and risks their future.

Historical evidence demonstrates that resolving gender inequality has led to communities that are secure and safe. Gender wage disparity exists as a result of gender inequality. In the same way, it makes some genders more vulnerable to aggression and discrimination.

Causes of Gender Inequality:

Violence against women:

Violence against women committed on the basis of their gender includes a sexual assault, sexual attack, insults to their modesty, kidnapping, abduction, and cruelty from a companion or relative, the importation or

transportation of girls, persecution for dowry, indecency, and all other crimes. These offences highlight India's severe inequality.

The isolation of women:

Women in India have fewer rights than males to legal protection and recognition, as well as less access to general knowledge and information and less authority to make decisions both inside and outside the home. This is another factor contributing to gender disparity.

Division of jobs:

The division of work is one factor in gender disparity in the workplace. There is an ingrained notion in most societies that males are just more capable of handling particular tasks. Those tend to be the positions with the highest salaries. Because of this prejudice, women earn less money. Women are also primarily responsible for performing unpaid work, so even though they work in the paid workforce, they perform additional tasks that are never paid for.

Lack of legal protections:

According to World Bank research, more than a billion women lack legal protection from domestic economic or sexual abuse. Both have an extensive impact on women's capacity to flourish and take pleasure in autonomy. Additionally, there are frequently no legal safeguards against harassment at employment, in school, or in public. Without protection, women frequently have to make choices that compromise and restrict their objectives in these unsafe environments.

Religious freedom restrictions:

Women are most negatively impacted when religious freedom is violated. The World Economic Forum asserts that gender inequality increases when extremist ideologies (like ISIS) enter a society and impose restrictions on religious freedom. Researchers from Georgetown University and Brigham Young University were able to link religious intolerance and women's capacity to engage in the economy in their study. Thanks to women's involvement, economies become more stable when there is greater religious freedom.

Mentalities in society:

Society's general mentality has a big influence on gender inequality. Whether it's work, the legal system, or healthcare, how society views men and women differently and how much they are worth is prominent in all of these areas. Although success can be made through laws and structural changes, there is frequently opposition after periods of significant change because gender beliefs run deep. Men and women alike frequently fail to recognize other forms of gender inequality when they occur, such as when women are more evenly represented in top positions. These views support female inequality and prevent meaningful change.

Poor medical care:

Women generally experience lower-quality medical care than males. This is related to other factors that contribute to gender inequality, such as the fact that more women experience poverty due to a lack of employment and opportunities for education. They have a lower chance of being able to pay quality medical care. Additionally, fewer studies have been done on diseases like autoimmune disorders and chronic pain conditions that are more prevalent in women than males. The gender difference in the standard of healthcare is widened by the fact that many women also face prejudice and exclusion from their physicians.

Role of Education In Gender Inequality:

Education is the most important factor both the lives of men and women. Education is the primary method to end gender inequality in our culture.

Respect and honour in society:

Education helps women's perception of honour and respect. It eliminates all stereotypical circumstances and transforms them into sources of motivation for future generations.

Social justice:

Well-educated women are more aware of their legal privileges. Well-educated women are more aware of their legal privileges. It assists them in asserting up for their rights, escaping social injustices like female infanticide, dowries, and child marriage, and obtaining equal employment chances across all industries.

Development in the economy and success:

Education helps women economically and socially and encourages them to step forward and make contributions to the economic development and prosperity of the nation.

Better Lifestyle:

A woman's chances of leading a good existence are improved by education. She can study and learn about her rights thanks to education. It results in better living chances and standards.

Better health:

Educated women and children understand the value of hygiene and good health. They are given the tools they need to live a healthy lifestyle through health instruction. Mothers who have more education can better look for themselves and their children.

Gender inequality is an ancient problem that won't get better quickly. Similar to that, achieving the objective of equality won't be simple either. We must first remove it and give it time to disappear. In the beginning, we must concentrate on combating this issue through instruction. In other words, we must educate our children to challenge gender norms they may have experienced as children.

Additionally, we need to encourage equality in the workplace. For example, some people think that women can't perform certain jobs as well as males. That is not the situation, though.

Conclusion:

At the present time, women and men have equal chances in all fields. Women take a greater part in politics and other social pursuits. Women become more aware of their societal, social, political, and economic rights through proper education. It raises women's quality of life in our community as a whole. Both man and woman have more importance in our society. Without the other, one's existence is incomplete. We must have to give females access to high-quality education and promote women's empowerment in India in order to reduce gender inequality. Women and men must work together to find solutions to the issue of gender inequality because we are all citizens of a participatory democratic nation.

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Educational Problems of Minority Girl Students at Higher Secondary Level in Rural Areas of Jagaddal Block

Sangeeta Roy

Abstract

India is a country with diversities inhabiting various ethnic, cultural, linguistic and religious groups. The Constitution of India aims to empower society and provide equality of status among all its citizens. But some areas of West Bengal still now Minority Communities is one of the backward Communities in our society. Especially girls' students are behind in all aspects of life. In higher education, they are not as good as others. All levels of our Education System are still behind. In this article, the researcher finds some major problems of Higher Secondary level girls' students. They are facing economic problems, language problems, and family problems in pursuing their higher education. West Bengal is one of the important States of India, but Jagaddal block, North 24 Parganas district of West Bengal says another scenario. Most of the girls' students in this area are willing to do parlour work and tailoring work rather than going to school and completing their higher secondary level. The all-around development of a country depends upon harnessing the skills and abilities of all sections of society despite caste, class, colour, creed and of course sex. Nevertheless, women discriminated against for ages and also have been suffering from given unequal treatment concerning opportunities, rights and status in many socioeconomic and cultural spheres. Hence the researcher attempts to identify the Educational Problems of minority girls' students in the field of higher secondary education in Jagaddal block of West Bengal and based on the findings to recommend some suitable suggestions to reduce the gender gap in higher secondary education in West Bengal as well as India.

Keyword : Minority, Educational Problem, Economic Problem, Language barrier, Higher Secondary Student.

Introduction:

The National Constitution of 1950 or any other Constitutional document does not define the word “Minority”. The Constitution only refers to Minorities and speaks of those “based on religion or language”. But As per the National Commission for Minorities (NCM) Act- 1992 in India five religious communities viz. Muslims, Christians, Sikhs, Buddhists and Zoroastrians (Paris) have been notified as minorities. Note that these are all numerically smaller groups. The data on religious minorities for 2011 Census has not yet been released. However, as per 2001 Census, the percentage of religious minorities in the country was reported to be nearly 21.4% of the total population and in West Bengal it was 17%.

In the preIndependence period, attempts were made to give a special ferment to education of Minority girls. It was recognized as a catalyst of social change. However, literacy among girls and women has always been at a low key. Various research studies on minority conducted after the independence revealed their educational backwardness. But the issue came into lime light after 2001. After the independence, religion wise data were published for first time in the Census 2001 and educational backwardness of Minority community was an eye opener for policy makers and also for implementer.

In today’s scenario education is the most important instrument for social and economic transformation. The development of a country depends on its growth of education in society because education is one & only tool which helps to create skilled, responsible, resourceful citizen. Who actively participates in economic, political, social field in achieving economic and technological development of a country? In the development of any country elementary education helps to create the foundation while higher education helps to make human intelligence, decision making efficiency, planning, management skills and power of imagination, etc.

Objectives of the Study:

1. To identify the educational problems of minority female students at higher secondary level in Jagaddalblock .
2. To identify the economic problems of minority female students at higher secondary level in Jagaddalblock .

3. To identify the language barrier problems of minority female students at higher secondary level in Jagaddalblock .
4. To identify the family problems of minority female students at higher secondary level in Jagaddalblock .

RESEARCH QUESTIONS:

After going through the various research reviews the researcher has come across the following research questions in her mind. This are -

1. What are the family problems of minority female students at higher secondary level?
2. What are the language barrier problems of female students at higher secondary level?
3. What are the economic problems of minority female students at higher secondary level?
4. What are the educational problems of minority female students at higher secondary level?

Operational Definitions of the Terms Used:

Educational Problems: It includes the problems being faced by the learners both inside and outside classroom.

Economic problem

An economic problem generally means the problem of making choices that occurs because of the scarcity of resources. It arises because people have unlimited desires but the means to satisfy that desire is limited. Therefore, satisfying all human needs is difficult with limited means.

Language Barrier: The term “language barrier” refers to the difficulties people or groups who natively speak different languages deal with when trying to master a new language or even just communicate effectively in their day-to-day lives.

Minority: In a single sentence we say that, A minority group is any group of people who are numerically smaller than the rest of population of the country, state or a part of the state.

Higher secondary Students: Higher Secondary school students are those studying in higher secondary classes (11th and 12th) of different board of education.

Research Gap:

From the several related literature, it is observed that different studies have been conducted on Educational Vision of Minorities in India, Problems and almost less studies conducted on related to Educational problems of higher secondary minority students. Most of the available studies were reviewed and findings were indicated that there may be no researches have been conducted on Identification of Educational problems of higher secondary minority students (girl's) in West Bengal at Jagaddal block. So there is a knowledge gap existing in this area. Keeping this view in the mind, the researcher wants to conduct the study on Identification of Educational problems of higher secondary minority students (girl's) in West Bengal, Jagaddal block. Hence this study will not be replication of the earlier studies. It differs from earlier studies in respect of essential purpose, region and conditions in which it will be conducted.

Methodology of the Study

Design of the Study

Considering the demand and the nature of the study ‘ Qualitative research’ method used.

Population:

In this study all the minority students studying at higher secondary level in Jagaddal considered as the population for the study.

Sample and Sample Size:

The sample of present study will be comprises of 200 higher secondary girls' student (minority) and purposive sample technique used .

Sampling Technique:

Purposive Sampling technique used for the study.

Tools:

To collect the desired data for the study Researcher develop.

- Semi Structure Interview was used for assessing the educational problems of the minority girl's students.
- Observation method also used to accrue data for this research.

Procedure of the Data Collection:

The researcher visited a school and near locality to the student at Jagaddal given short instructions regarding the filing in of their response. Researcher conducted interview session with the minority student for collecting the data and also used observation method to the nearby minority student of the researcher resident.

Analysis of Data and Interpretation

At the higher level of education, the Minority girls remained backward due to many problems. But higher education as a public good can contribute to the society as well as to the nation. So, a study on the problems faced by the Minority girls in higher education is considered very significant to find out proper solution for it.

The educational problems of minority female students at higher secondary level in Jagaddal block. In Jagaddal block the number of high secondary school is 4, so lack of school the student unable to go school. They are unwilling to go outside of their area.

The economic problems of minority female students at higher secondary level in Jagaddal block. Most of the girls come from poor family they are unable to continue their studies .so they are prefer parlour work or tailoring rather than study so they can support their family.

The language barrier problems of minority female students at higher secondary level in Jagaddal block. Some girls are faces language related problems. According to the data the researcher found some girls weak in English subject because their elementary education also weak that's why they discontinue their study. The family problems of minority female students at higher secondary level in Jagaddal block .the main problem is family related problem, they face gender issue in education. as their parents are unwilling to support their daughter education. Gender bias is also a big barrier in their higher education.

Suggestions:

- Primary education is provided in mother tongue in minority community at jagaddal block.
- State governments should accord priority for setting up new or upgraded residential girls school.
- Improve basic facilities in schools for girls and girls hostels of minority girls.
- Provide necessary budget for scholarships to all eligible students from minority community.
- Open more technical institutes in general and for girls students in particular.

Conclusion

minority girls' educational status is very low. Specially, the educational status of Muslim girls in north 24 parganas is not inspiring. Different researches conducted in the past on socioeconomic profile of Muslims confirm that Muslims, especially women remain socially, economically and educationally backward. In a study (Shazli & Asma, 2015) opined that in respect of social, economic, political and educational aspects, Muslims are behind as compared to other communities. Muslim communities possess negative attitude towards the education of their girl child. Therefore, it is vital for the Muslim girls to develop will power and determination to get success in education. If the girls themselves develop an interest as well as enthusiasm towards attainment of education, they will be able to convince their families for their education. With the help of co-operation of their family, they can continue their education and overcome all the obstacles and problems that may arise in course of their acquisition of education. Besides, there is the urgent need to understand that education will help to raise their status in the society and therefore they should try their level best to raise their educational status.

Recommendations for Further Study

1. A similar study can be conducted by including larger samples from various areas.

2. A similar study can be conducted on parents to find out the attitude of them towards the Educational Problems of Minority Community Students at Elementary Level.
3. A similar study can be conducted at Secondary or Higher Level in the district of Purulia
4. A similar study can be conducted at different District to find out the Educational Problems of Minority Community at Elementary level.
5. A similar study can be conducted at different States to find out the Educational Problems of Minority Community at Elementary level

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Women's Empowerment from a Gender Perspective: A Study of Programmes and Policies and their consequences

Santu Biswas

Abstract

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. There has been progress over the last decades, but the world is not on track to achieve gender equality by 2030. Women empowerment through gender perspectives refers to the process of promoting women's rights, equality, and autonomy by challenging and changing the social, economic, and political structures that perpetuate gender inequality. This approach recognizes that gender is a fundamental aspect of power relations and that empowering women requires addressing the underlying power imbalances between men and women. Women empowerment through gender perspectives involves initiatives that aim to enhance women's access to education, health care, economic opportunities, political representation, and social services. It also includes strategies to challenge discriminatory gender norms and promote positive masculinities that support gender equality. Ultimately, it seeks to create a society that is inclusive, equitable, and just for all genders. Greater investment in gender statistics is vital, since less than half of the data required to monitor Goal 5 are currently available. This study is purely qualitative in nature using secondary data consisting of books, journals and websites, research articles, government publications and so. In this paper, the researcher focuses on Women Empowerment through gender perspectives with reference to outcome of various program and policies in India.

Keyword : Women, Empowerment, Gender Perspective, Program and Policy.

Introduction:

Women's empowerment from a gender perspective refers to the process of increasing women's access to resources, opportunities, and decision-making power in order to reduce gender inequalities and promote gender equality. It involves addressing the root causes of gender inequality, including social norms and structures that limit women's choices and opportunities.

In both developed and developing nations like India, there are numerous gender concerns that pertain to women who belong to various social and economic classes. While women in developed nations work towards gender equality, a sizable portion of Indian women are always worried about how to survive. Yet, gender concerns have integrated themselves into the subordination of women on all levels. Patriarchal social institutions and the capitalist method of production dictate their status as objects of servitude. The class-caste and gender combination in India has proven to be a barrier to the advancement of women. Different socio-cultural perspectives have hampered the growth of several groups of individuals, particularly women. Women always work in low-paying, low-skilled positions on the fringe of the labour market. Women's duties in rural civilizations are centred on providing for themselves. With early socialisation, the strong gender dimension-based sexual division of labour is developed. The majority of women in rural areas work in agriculture in some capacity.

The type and degree of this involvement vary depending on the geography, caste background, and economic condition of the home. Women from high-income households manage agricultural output; those from middle-income families work on their farms for free; and those from landless and marginal landowner backgrounds work primarily as casual wage labourers. Despite their hard work and participation in practically all agricultural tasks, with the exception of ploughing and carrying finished goods, their function is downplayed and their contribution to the work of men remains unnoticed and negligible.

Review of Related Literature:

Bala (2017) has critically highlighted the gender-based discrimination in areas, namely, education and employment. She has critically examined

women's position globally by marshalling data and information. She says "gender inequality is a challenging global issue with huge impacts not just on girls or women, but also on women's development, labour market, productivity. GDP growth, inequality and many more related issues."

Rehman and Biswal (2018) in their book have very clearly underlined the biases involved in women's social, economic, educational and political status. Illustrating with both qualitative and quantitative data and information, they have suggested that by special interventions in the form of laws, programmes and policies, the statuses of women in general and women in particular could be improved.

Chauhan, Poonam S. (2018). Gender: concepts, context and impact. Delhi, nation press. Gender based discrimination is all pervasive in society. In any sphere, be it family, workplace. Politics or any other human organizations and activity, women's position has not always been at par with their male counterparts. Chauhan has critically examined various aspects of gender-based discrimination against different theoretical perspectives. She has also described different approaches to understand women's position in society, economy, education, culture, etc. She highlighted the fact that gender-based discrimination are socially, economically and culturally constructed and they are perpetuated to subjugate women for exploiting their labour.

Samantroy (2018) in a study on employment in agriculture has highlighted the participation of women in agriculture. According to her the majority of agricultural establishments under proprietary ownership are in rural area and owned by men. She has shown that women's ownership in agricultural establishments in rural are declining. She concludes: "It is evident that low levels of education, location of woman across social groups, lack of ownership rights, the dearth of decision-making authority and burden of household responsibilities have pushed woman to low ends of agricultural activities largely being confined to working as agricultural labourers".

Research Gap: From the review it is observed that several studies have been done on various Programs and policies for Women Empowerment from a gender perspectives in different countries particularly developed ones. In India such studies are conducted only in few. No such research work done, especially women empowerment on gender perspectives with

reference to schemes, plan and policies. So the researchers choose this topic.

Statement of the Problems:

The process of empowerment of women in general and women workers in particular is a complex one. The process has many dimensions – cultural, social, economic, political and historical. All these aspects together have contributed, from time immemorial and still contributing, to what we call women's status today. The present focuses on **“Women's Empowerment from a gender perspective: a study of programmes and policies with an eye on their effects”**.

Objectives of the Study:

The present study was undertaken with the following objectives-

- ❖ To study the process of gender discrimination practised at different level in India.
- ❖ To study the effects of programs and policies on women empowerment in the context of gender.
- ❖ To suggest approaches and strategies for the empowerment of women on the basis of the study.

Methodology:

It is a Documentary analysis based on Qualitative study. The conclusion made in the study is based on Primary, Secondary and Internet sources. The Secondary sources data relating to the journal, article, newspaper etc. Some related information's were extracted from various websites. This data was then analysed and reviewed to arrive at the inferences and conclusions.

Gender Discrimination practised at different level in India:

The social phenomena known as gender inequality occurs when people are not treated equally based on their gender. Differences in genetics, psychology, or societal cultural standards may be the cause of the treatment. While some of these divisions have empirical support, others seem to be social constructs. Even while existing policies across the globe lead to inequity among people, women are the ones who suffer the most. Women

are weakened by gender inequality in numerous areas, including business, education, and health.

Biological Factors:

Natural distinctions between the sexes are based on biological and anatomical variances, namely varying reproductive responsibilities. Chromosomes and hormone variances are a few examples of these biological variations. Yet, this does not imply that any particular man is stronger than any particular woman. There is a natural difference in the relative physical strengths of the sexes, both in the lower body and more pronouncedly in the upper body. Males are typically taller than women, which has both benefits and drawbacks. Although it is unclear to what degree this is a result of a biological difference, on average, women live substantially longer than males do - see Life expectancy. While women have more circulating white blood cells and manufacture antibodies more quickly, men have greater lung capacities, more circulating blood cells, and clotting factors. Differences such as these are hypothesized to be an adaptation allowing for sexual specialization.

Psychological factors:

The amount to which a person demonstrates stereotypically masculine or feminine qualities is influenced by prenatal hormone exposure. In terms of overall intelligence, there are hardly any distinctions between men and women. Compared to men, women are substantially less prone to take risks. Males are also more likely than women to be aggressive, which is a feature influenced by exposure to androgens during pregnancy and probably even now. It has been hypothesised that these variations, along with physical variations, are an adaptation signifying the sexual division of labour. According to a second idea, male violence is adapted in response to gender disparities in intergroup competition for resources, territory, and mates. Notwithstanding the fact that women are (on average) more empathic than men, this does not necessarily imply that any particular woman has greater empathy than any particular man. These changes are influenced by the male sex hormone testosterone, which increases visuospatial memory in both genders when administered.

Income disparities linked to job stratification:

Numerous industries are stratified by gender across the board. This is the outcome of numerous variables. They include variations in educational preferences, desired occupations and industries, work experience, hours worked, and employment pauses (such as for bearing and raising children). Males are also more likely than women to work in jobs that are riskier and higher paying. Depending on the source, these factors cause the average aggregate incomes or salaries of men and women to differ by 60% to 75%. The reasons for the remaining 25% to 40% range from sexual discrimination to women's lesser willingness and ability to negotiate wage. The European Commission claims that direct discrimination only partially accounts for the inequalities in wages between men and women.

Gender inequality in relationships:

Although there is a rising gender gap in relationships, men still hold the majority of the power in most of them. Men and women still depict themselves as having different gender roles nowadays. In a study by Szymanowicz and Furnham, the gender gap in self-presentation was examined in relation to societal perceptions of men's and women's intelligence. According to this survey, women believed that telling a possible partner they were smart would hurt their chances of getting along with him. Yet, men are significantly more likely to talk about their own intelligence with a prospective companion. Also, women only reveal their IQ to their closest friends since they are aware of the unfavourable reactions that people have to it. Females would disclose IQ more often than men with the expectation that a real true friend would respond in a positive way. Intelligence continues to be viewed as a more masculine trait, than feminine trait.

Gender inequalities in relation to technology:

According to a survey, males estimate their technological aptitude for tasks like fundamental computer operations and online interactive communication higher than women do. Yet, because it was a self-reporting study, males were asked to assess their own perceptions of their own talents. Although participants' abilities were not evaluated, the statistics are therefore dependent on perceived ability rather than actual ability.

Also, the enormous bias inherent in self-reported data makes this study ineluctably biased.

Structural marginalization:

Social frameworks that have institutionalised notions of gender differences are frequently to blame for gender inequality. When a person feels as though they are on the outside or margins of their respective society, marginalisation takes place on a personal level. This social process illustrates how people might be impacted by the laws currently in existence. For instance, in media advertising, young girls are shown with easy-bake ovens (promoting being a housewife) and dolls that they can feed and diaper-change (promoting being a mother).

Gender stereotypes:

Both men and women have ingrained cultural assumptions that might mandate specific roles; these stereotypes are one explanation for gender inequality and the ensuing gendered wage disparity. Women are traditionally assigned to jobs that call for nurturing and caring qualities because of how they are traditionally considered. Despite being valued culturally, these abilities were historically linked to household work, making jobs needing them unappreciated economically. Historically, employment held by males have been economically valued, and occupations predominately occupied by men continue to be economically valued and provide higher compensation. This is because men have traditionally been seen as the primary carers in the home.

Sexism and discrimination:

Gender inequality can further be understood through the mechanisms of sexism. Discrimination takes place due to the prejudiced treatment of men and women based on gender alone. Sexism occurs when men and women are framed within two dimensions of social cognition.

Program And Policies For Women Empowerment Through Gender Perspectives:

Women's education has been a significant issue in India for a long time. To address this issue, the Indian government has implemented various programs and policies over the years. Here are some of them:

Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013: This act mandates every workplace to have an internal complaints committee (ICC) to address complaints of sexual harassment at the workplace. The act also provides legal protection to women against sexual harassment and ensures their right to work with dignity and safety.

Sarva Shiksha Abhiyan (SSA): Launched in 2001, SSA is a government program that aims to provide free and compulsory education to all children aged 6 to 14 years. The program has a special focus on the education of girls and children from marginalized communities.

BetiBachao, BetiPadhao (BBBP): Launched in 2015, BBBP is a government scheme aimed at promoting the education of girls and preventing female feticide. The program provides financial incentives to families who educate their girl child and penalizes those who do not.

MahilaSamakhya Program : This program was launched in 1988 and aims to empower women in rural areas by providing them with education and training. The program also focuses on improving women's health and increasing their participation in decision-making processes.

National Programme for Education of Girls at Elementary Level (NPEGEL) : Launched in 2003, NPEGEL aims to provide education to girls from disadvantaged groups in rural areas. The program also focuses on the retention of girls in schools.

Rashtriya Madhyamik Shiksha Abhiyan (RMSA) : Launched in 2009, RMSA aims to provide secondary education to all children in the age group of 14-18 years. The program has a special focus on the education of girls and children from marginalized communities.

Kasturba Gandhi Balika Vidyalaya (KGBV) : KGBV is a residential school program for girls from disadvantaged communities. The program provides free education, boarding, and lodging facilities to the girls. The program was launched in 2004.

One Stop Centre Scheme : The One Stop Centre Scheme is a centrally sponsored scheme that provides integrated support and assistance to women affected by violence. It is a gender-sensitive initiative that aims

to ensure that women can access the necessary support and services under one roof.

Women Helpline Scheme : The Women Helpline Scheme is a 24/7 emergency helpline service that provides support and assistance to women affected by violence. It is a gender-sensitive initiative that aims to provide immediate assistance to women in distress.

SwadharGreh Scheme : This scheme provides a safe and supportive environment to women in difficult circumstances such as destitute women, widows, and women prisoners. It is a gender-sensitive initiative that provides women with a secure shelter and essential support services.

National Mission for Empowerment of Women (NMEW) : NMEW is a centrally sponsored scheme that aims to strengthen the overall processes that promote women's empowerment. The scheme focuses on gender-sensitive governance, gender-responsive budgeting, and capacity building of women's organizations.

These programs and policies have played a crucial role in promoting women's education in India. However, there is still a long way to go to achieve universal education for girls in India.

EFFECTS OF PROGRAMS AND POLICIES ON WOMEN EMPOWERMENT:

Programs and policies aimed at promoting women empowerment can have a significant impact on gender equality and women's overall well-being. Some potential effects of such initiatives include:

Increased access to education and training : Programs and policies that promote equal access to education and vocational training can help women acquire the skills and knowledge necessary to enter the workforce and pursue career opportunities.

Improved health outcomes : Policies aimed at improving women's health, such as maternal healthcare initiatives and reproductive rights, can help reduce gender disparities in health outcomes and increase women's agency and control over their bodies.

Increased economic participation : Programs that provide financial support and access to credit and markets can help women overcome

economic barriers and increase their participation in the formal economy.

Enhanced political participation: Policies aimed at increasing women's representation in politics and decision-making can help ensure that women's voices are heard and their needs are taken into account.

Reduction in gender-based violence : Programs and policies aimed at preventing and responding to gender-based violence can help create a safe environment for women to live, work, and thrive.

Overall, programs and policies that promote women empowerment can help reduce gender inequality, increase women's agency and control over their lives, and contribute to overall social and economic development.

Approaches And Strategies For The Empowerment Of Women :

Empowerment of women involves the creation of an environment where women can make independent decisions and take control over their lives. There are several approaches and strategies for the empowerment of women, including:

Education : Educating women and girls is one of the most powerful ways to empower them. It enables them to acquire knowledge, skills, and confidence to participate fully in society.

Economic empowerment : This involves giving women access to economic resources such as land, credit, and markets. Economic empowerment enables women to become financially independent and make decisions about their lives.

Political empowerment : This involves giving women access to political power and decision-making positions. This can be done through the reservation of seats for women in elected bodies, ensuring equal representation in government positions, and promoting women's participation in politics.

Legal empowerment : This involves ensuring that women have access to legal rights and justice. This can be achieved through the enactment of laws that protect women's rights, and ensuring that they are implemented effectively.

Health and well-being : Empowering women to take control of their health and well-being is also crucial. This can be done through access to healthcare services, information, and education.

Gender-responsive policies and programs : Ensuring that policies and programs take into account the different needs and experiences of women and men is also crucial. This can include measures such as gender budgeting, which ensures that government spending is allocated in a way that benefits women and men equally.

Overall, empowering women requires a comprehensive approach that addresses their economic, political, legal, and social needs. It also requires the involvement of all stakeholders, including governments, civil society organizations, and the private sector.

Conclusion:

Women's empowerment is crucial for achieving sustainable development and social justice, as it is closely linked to women's economic, social, and political participation. Empowered women are more likely to contribute to their communities and societies, have greater control over their lives, and enjoy better health and well-being.

However, women's empowerment is still a major challenge in many parts of the world. Women face multiple forms of discrimination and exclusion, including unequal access to education, healthcare, employment, and political participation. Gender-based violence, including domestic violence, sexual harassment, and trafficking, remains a pervasive problem.

To address these challenges, there is a need for comprehensive and integrated policies and programs that promote gender equality and women's empowerment. These policies should address the underlying social and economic structures that perpetuate gender inequality, as well as address the specific needs and experiences of women and girls.

In conclusion, women's empowerment is a critical component of sustainable development and social justice. It requires a comprehensive and integrated approach that addresses the underlying causes of gender inequality and promotes women's economic, social, and political participation. By empowering women, we can create a more equitable and just society for all.

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Environmental Attitude of Student Teachers : A Comparative Analysis

Dr. Shree Chatterjee

Abstract

Teachers are the architects of future humane society. They are responsible to teach children the difference between right and wrong and to act likewise. Ergo, teachers need to display high environmental attitude. Research shows that environmental attitude may be positively influenced by education.

This study aimed to find out the Environmental Attitude of students in B.Ed colleges in and around Kolkata. A sample 100 was taken consisting of student- teachers, both men and women, with language, life science, mathematics, physics and social sciences as their main subjects of study. Environmental Attitude Inventory (EAI, Milfont & Duckitt, 2009) was administered on the sample. The sample was examined according to gender and it was found that Environmental Attitude depends on gender, in favor of Females. The sample was also examined according to the main subject of study and it was found that Environmental Attitude did not depend on the main subject of study. The investigation implies that future teachers require to be equipped with adequate environmental attitude competencies.

Keyword : Teachers, Environmental Attitude.

Introduction:

In ancient Indian culture the teacher was known as the ‘Guru’. He was treated as ‘God’ – ‘Brahma’. Guru was one who gave ‘Mantras’. He showed ‘shishyas’ the right path of life through his vision and dedication. Many Indian educators like Rabindranath Tagore and Swami Vivekananda have emphasized the role of the teacher in the all round development of

students. He emphasized that, “A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher, who has come to an end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds; he cannot quicken them.” [‘Creative Unity’ (1922), p.187]

Teachers are the architects of the future and hopefully, the progenitors of a humane society. They have the potential of being role models for their students. They can influence their students and change their outlooks so that they may step into the more righteous avenues of life.

Teachers are perceived as one of the most important factors in shaping and affecting students’ interests in environmental issues. (Tuncer, Sungur, Tekkaya and Ertepinar, (2007). Kandir et al (2012), stated that teachers are instrumental factors in the formation of environmental attitudes among students.

Environmental attitude implies a general feeling towards ecology and the environment, feelings and concern for specific environmental issues, and feelings toward acting to remedy environmental problems, (Ugulu, Sahin and Baslar et al. 2013). Yin (1999), defined environmental attitude as “people’s perception and awareness, feelings or emotional responses, and judgments or opinions about environmental problems refer to the cognitive, affective, and evaluative environmental orientations respectively. But the newest idea of environmental attitude has been given by Milfont and Duckitt (2009). They argued that environmental attitude is based on evaluative tendencies and have an influence on beliefs, affects, and behaviors regarding human-environment relations.

Determining students and people’s perceptions and related factors that have an impact on their perceptions toward environmental issues, determining teachers’ and pre-service teachers’ attitudes towards the environment is another important dimension to develop an effective environmental education policy. Ozden (2008), explained the importance of investigating student teachers’ environmental awareness as follows: “if student teachers have positive attitudes towards environment, their students will have positive attitudes towards environment and they will be aware of environmental problems automatically.” (p. 53).

Ushadevi and Dhanya, (2009), conducted a study on 814 student teachers at secondary level in Kerala. The results showed that student teachers with high level of environmental awareness have more favorable attitude towards local environmental issues. Teachers play a very important role in inculcating environmental attitude among students. For this they themselves acquire the power of environmental attitude. Thus, this study aimed to find out the Environmental Attitude of student teachers in B.Ed colleges.

Sample:

The population of the study consisted of student teachers in teacher education institutions in Kolkata and surrounding districts. 100 student teachers from various disciplines undergoing teacher education courses in different teacher education institutions in kolkata constituted the sample. The sample is shown in Table 1.

Table 1.

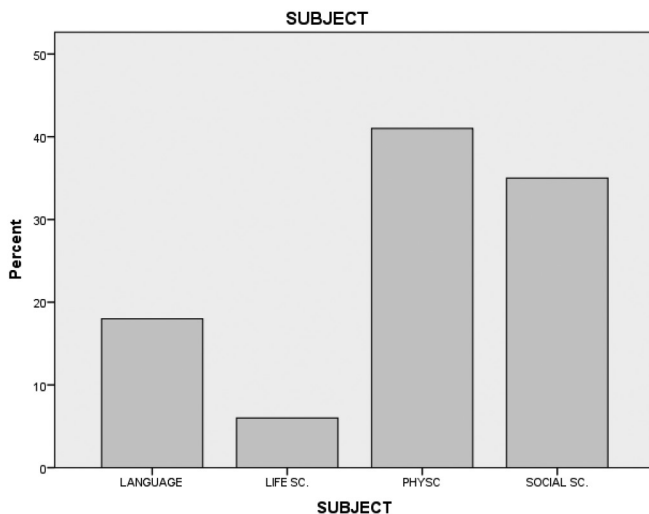
The sample

	Frequency	%
Female	50	50
Male	50	50
Total	100	100.0

Table 2.: Number of participants according to their subject

	Frequency	%	Cumulative %
LANGUAGE	18	18.0	18.0
LIFE SC.	6	6.0	24.0
PHYSC	41	41.0	65.0
SOCIAL SC.	35	35.0	100.0
Total	100	100.0	

Figure 1: Subject wise distribution of the total sample:



Tools:

General Information schedule : A general information schedule for student teachers' gender and main subject of study was constructed by the investigator.

Environmental Attitude Inventory (EAI) [L. Milfont, J. Duckitt, 2009] : Environmental Attitude have been defined as a psychological tendency expressed by evaluating the natural environment with some degree of favour or disfavour (Milfont, 2007). The EAI has twelve specific scales each consists of 6 items total 72 items. The twelve factors were established through confirmatory factor analysis, and the EAI scale is uni dimensional scales with high internal consistency, homogeneity and high test-retest reliability, and also to be largely free from social desirability. Test retest reliability of the test was 0.90.

Scoring principle:

The scoring principle was

The responses to all measures were given on a 7- point Likert rating scale , ranging from (-3) strongly disagree, to (+3) strongly agree.

Table3: scoring pattern

Response	Scores of positive statements	Scores of negative statements
Strongly Agree(S.A)	3	-3
Agree(A)	2	-2
Slightly Agree(SL.A)	1	-1
Indifferent(I)	0	0
Slightly Disagree(Sl.D)	-1	1
Disagree(D)	-2	2
Strongly Disagree(S.D)	-3	3

Method Of Study:

The sample was drawn by using a purposive sampling technique. The tools were administered on the sample and the responses were recorded and tabulated appropriately. Quantitative techniques of analysis were used.

Results:

The data evinced from the sample displayed the nature of the sample as follows.

Table 4: Descriptive statistics of the total sample:

MEAN	95.29
MEDIAN	94.50
MODE	92 ^a
S.D	27.273
SKEWNESS	.041
STD.ERROR OF SKEWNESS	.241
KURTOSIS	.027
STD.ERROR OF KURTOSIS	.478

The Environmental Attitude has been displayed by a bar chart in figure 2.

Figure 2: **Environmental Attitude of the total sample**

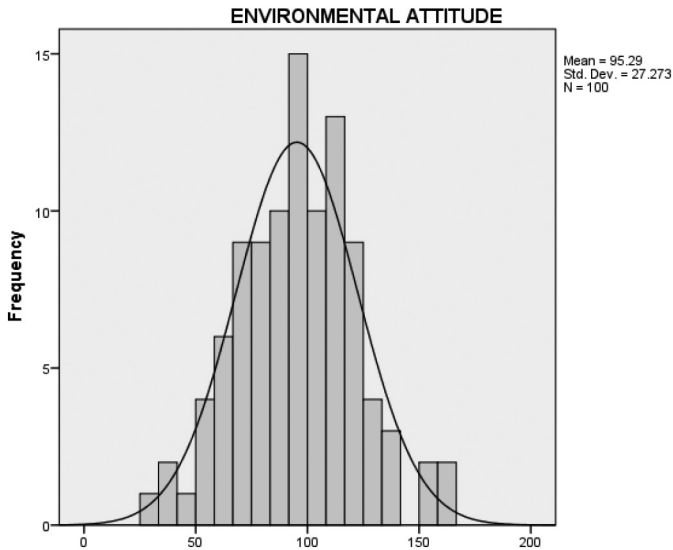


Figure 2 show the distribution of Environmental Attitude among the total sample. It shows that the distribution is normal and Mean is 95.29 and Standard deviation is 27.27

GENDER:

The data was examined according to gender.

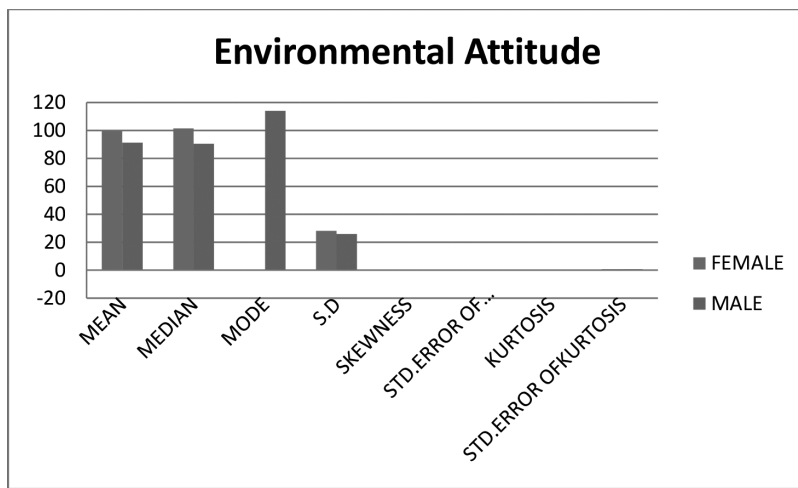
Table 5: Gender wise descriptive statistics:

	FEMALE	MALE
MEAN	99.34	91.24
MEDIAN	101.50	90.50
MODE	63a	114
S.D	28.233	25.928
SKEWNESS	-.049	.071

STD.ERROR OF SKEWNESS	.337	.337
KURTOSIS	.229	-.066
STD.ERROR OF KURTOSIS	.662	.662

Observation: Mean of Female is higher than Male. Standard deviation of Female is higher than Male.

Figure 3: Gender wise distribution (Male & Female)



The data was analyzed to see whether Environmental Attitude depends on gender.

The required null hypothesis is

H0g : Environmental Attitude does not depend on the gender of the student teachers.

	T	df	Sig. (2-tailed)	Mean Difference
Environmental Attitude	34.939	99	.000	95.290

Table 7: Gender wise distribution:

	T	df	Sig. (2-tailed)	Mean Difference	
male Environmental Attitude	34.939	99	.000	95.290	
		24.883	49	.000	91.240
female Environmental Attitude		24.880	49	.000	99.340

Table 6 & 7 show that the T-test value is highly significant at (1%). Therefore H0g may be rejected, and Environmental Attitude does depend on the gender of the participants. The above discussion indicates that female student teachers have better Environmental Attitude than male student teachers.

Main subject of study:

The data was examined according to the main subject of study.

Table 8: subject wise descriptive statistics:

	Language	Life.sc.	Phy.sc.	Social.sc
MEAN	101.50	87.17	92.66	96.57
MEDIAN	101.00	85.00	97.00	92.00
MODE	114	77	54a	92
S.D	30.020	18.203	27.552	27.043
SKEWNESS	.454	.166	-.554	.365

STD. ERROR OF SKEW-NESS	.536	.845	.369	.398
KURTOSIS	.182	-.920	-.349	-.016
STD. ERROR OF KURTOSIS	1.038	1.741	.724	.778

OBSERVATION:

The mean of language is highest and life science is lowest. Similarly S.D of language group is higher than the other subjects.

The data was analyzed to see whether Environmental Attitude depends on the main subject of study using ANOVA.

The required null hypothesis is

H0s: Environmental Attitude does not depend on the main subject of the study of the student teachers.

Table 9: Environmental Attitude : subject : ANOVA

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	1431.466a	3	477.155	.634	.595
Intercept	518947.028	1	518947.028	689.945	.000
SUBJECT	1431.466	3	477.155	.634	.595
Error	72207.124	96	752.158		
Total	981657.000	100			
Corrected Total	73638.590	99			

a. R Squared = .019 (Adjusted R Squared = -.011)

Table 8 shows that the value of F- test is not significant. Therefore H0s may be accepted and Environmental Attitude does not depend on the main subject of study of the participants.

Conclusion:

The results of this investigation show that most student teachers do not display desired environmental attitude. On these premises, it could be expected that the participants, who were at least graduates and were at least twenty years of age, would display high environmental attitude. This is more so because they have chosen a vocation that invokes high principles and leadership. Unfortunately, the sample of the study has not displayed these characteristics, i.e. high environmental attitude. This finding is thought provoking. It is possible that the participants have not entered the teaching profession from any altruistic motives or from a sense of dedication to it. Their entree to the teaching profession is possibly because of the possibility of secure and salaried jobs. In fact, their studies in colleges and universities may not have been because of the inherent thirst for knowledge but, again, for the need to attain security in adult life. Thus, they have not displayed desired environmental attitude.

Hasan, Rahman, Abdullah, (2013), highlighted there were significant differences between male and female students in terms of attitudes. In terms of disciplines there was a significant difference in knowledge among students, but in terms of attitude and practices there was no significant difference between students from different disciplines. Larijani and Yeshodhara, (2008) found that male and female teachers differed significantly. On the contrary Ozsoy (2012), Tuncer (2008), noted that females have more positive attitudes towards environmental problems than males. On the contrary Tripathi, (2000), reported that boys had better awareness than girls.

In India a survey of literature on environmental attitude yielded less promising results. A study by Mercy and Arjunan (2005), on school children revealed that boys had better attitude than girls,

It is expected that students in social sciences and life sciences are better in environmental attitude because of the close connection of these subjects to life centric and affective topics. However, this is not reflected in this study. The reason for this may lie in the nature of the formal education system, traditional methods of teaching and incorrect examination systems which do not nurture interest and curiosity among students. Questioning in the

classroom is not encouraged and the resultant submissiveness withers the spirit of inquiry and sagaciousness.

This investigation thus indicates that future teachers may not be equipped with adequate environmental attitude to invoke high thinking, and consequently, to impart benevolent leadership among children. They must therefore be made aware, during their training, of the rectitude of certain actions that may influence their future pupils to distinguish between the right and wrong paths in life and be prepared to argue on these accounts.

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Hegel's Life and His Concept of Philosophy

Soumen Pal

George Wilhelm Friedrich Hegel was the most dominant western philosopher. He was a leading figure in the German Idealism movement in the early 19th Century, was born to a Protestant family on August 27 in 1770, in Stuttgart, a city in Germany. His father was a government official. His mother was Maria Magdalena Louisa, a housewife. Hegel received an excellent early education by his mother. Hegel was an intelligent and studious child, but never docile. At 14 he went to the Stuttgart Gymnasium, where he encountered Enlightenment ideas, reading Rousseau, Adam Smith, and Lessing, who influenced his recorded aspiration to become a man of letters, a popular educator. From the Gymnasium he advanced in 1788 to the Tübingen Stift, a Protestant seminary designed to qualify students as during his studies in Stuttgart he became interested in Greek culture specially his interest was drawn to Sophocles's plays. In 1788, Hegel became the scholar of Protestant theology foundation in Tübingen University and formed close relationship with fellow seminarians F.W.J. Schelling and F. Holderlin. They made a group and read the works of Jean Jacques Rousseau (1712 – 78) and loved the ideals of French Revolution. In Tübingen University Hegel had a good progress in the ground of theology and philology (the study of words, especially the history and development of the words in a particular language or group of languages). His interest was drawn to the relation between philosophy and theology. Hegel philosophy always has been a type of theology, i.e., its essence is the absolute being it meant God and its relation to the nature and human beings.

After passing graduation in 1793 he spent 8 years in Switzerland and in Frankfurt from 1794 as a private tutor for families. During his tutorship years, Hegel's philosophical thoughts flourished. Hegel devoted himself to developing his ideas on religious and social themes, and seemed to have envisaged a future for himself as a type of modernising and reforming educator, in the image of figures of the German Enlightenment. In 1799 his father died, and after two years in 1801 he went to Jena and got the position

of the lecturer without pay in the University of Jena. In January 1801, two years after the death of his father, Hegel finished with tutoring and moved to Jena where he took a position as lecturer at the University of Jena, where Hegel's friend Schelling had already held a university professorship for three years, and in same year published his first philosophical work, *The Difference between Fichte's and Schelling's System of Philosophy*. In 1806, the army of Napoleon attacked Jena. It led to the closing of the University of Jena.

The occupation of Jena by Napoleon's troops as Hegel was completing the manuscript restricted the activities of the university and Hegel departed. Now without a university appointment he worked for a short time, apparently very successfully, as an editor of a newspaper in Bamberg, and then from 1808–1815 as the headmaster and philosophy teacher at a gymnasium (high school) in Nuremberg. During his time at Nuremberg in 1811 Hegel married Marie von-Tucher who was 22 years his junior. The marriage was entirely happy. His wife bore him two sons: Karl, who became eminent as a historian; and Immanuel, whose interests were theological. The family circle was joined by Ludwig, a natural son of Hegel's from Jena.

Hegel secured a lectureship at the University of Jena, where he spoke on a wide variety of subjects. By late 1806 Hegel had completed his first major work, the *Phenomenology of Spirit* (published 1807). After serving as the editor of a newspaper in Bamberg (1806-1808) and as director of the Gymnasium at Nuremberg (1808-1816), he was called to the professorship of philosophy at Heidelberg and then to Berlin, where he exercised a great influence and won many adherents.

In search of job, Hegel took editorship of a newspaper in the city of Bamberg in the state of Bavaria (1807 – 1808), then he went to the city of Nuremberg in 1808 and became a principal of a high school and till 1816 continued. In 1811 he married and got children. During his managing the high school he created one of his main philosophical works that is Science of Logic in three volumes (1812 – 1816). He accepted the invitation of Heidelberg University and became the professor of philosophy. His fame was increasing as the philosopher. In 1817 he published his work under the title of Encyclopedia of the philosophical Sciences in Outline. This work caused his fame more increasing.

Due to the war, Hegel left Jena and eventually settled in Nurnberg, where he served as headmaster of the Royal Gymnasium, met his future wife, and wrote the *Science of Logic* (1812–16), his *Science of Logic published in 1816*. Hegel's *Science of Logic* is divided into three books, dealing with the topics of *being*, *essence*, and *the concept*, which appeared in 1812, 1813, and 1816 respectively. In 1816, he resumed his academic career at the University of Heidelberg and published *The Encyclopedia of the Philosophical Sciences in Outline* (1817), which serves as an introduction to his philosophy. In 1816 he managed to return to his university career by being appointed to a chair in philosophy at the University of Heidelberg, but shortly after, in 1818, he was offered and took up the chair of philosophy at the University of Berlin, the most prestigious position in the German philosophical world. *Encyclopaedia of Philosophical Sciences* first published in 1817 while he was teaching at Heidelberg and subsequently revised and republished in 1827 and again in 1830 *Handbooks* for use in student teaching.

In 1821 in Berlin Hegel published his major work in political philosophy, *Elements of the Philosophy of Right*, based on lectures given at Heidelberg but ultimately grounded in the section of the *Encyclopaedia Philosophy of Spirit* dealing with *objective spirit*. Hegel's *Encyclopaedia of Philosophical Sciences* was written as a teaching manual, various parts of which were later expanded upon in lecture courses devoted to specific parts of the system. During the following ten years up to his death in 1831 Hegel enjoyed celebrity at Berlin, and published subsequent versions of the *Encyclopaedia*. Hegel himself became a power in the political and academic life of Germany. In 1818 he was invited from the University of Berlin and accepted it, and remained there until he died due to Cholera disease in 1831. He died suddenly, at the peak of his career, from an attack of cholera. His lectures on the history of philosophy, aesthetics, Philosophy of religion, philosophy of right and philosophy of history were published by his pupils *after his death Hegel's Philosophy of Nature* which is first published in 1842 supplemented by material and student transcripts from Hegel's Berlin lectures. It led to the closing of the University of Jena.

The influence of Hegel was because of his devotion to the pure thought. His students always felt that they can obtain the essential understanding of truth and its process including the history of human being and his

political life and spiritual achievements. He was a hardworking, methodic, conscientious and easygoing. He had very deep interest in finding the movement and meaning of the human and world history, and he devoted his life to express it. He believed that, truth is only in the talon of philosophy; and that, the real is rational and the rational is real.

Hegel held a chair of Philosophy at Heidelberg from 1816-1818 and at Berlin from 1818 up to his death in 1831. *Phenomenology of Spirit*, was published in 1807 followed by the *Encyclopaedia of the Philosophical Science*, published in 1816. The *Encyclopaedia* carries out the scheme, propounded in 1801, of a tripartite system containing a Logic, a Philosophy of Nature and a Philosophy of Spirit. The first part was a shortened version of the Heidelberg Science of Logic. Philosophy of Nature shows his astonishing knowledge of empirical science. Classroom lectures collected by Hegel's students termed as *Zusätze* in German have been added to Philosophy of Nature and they lend lucidity to the entire thing. Hegel also published outline of the Philosophy of Right in 1820, an elaboration of the second part of the Philosophy of Spirit, containing his ethics and his theory of the State. Hegel delivered courses of lectures on Philosophy of Religion, Philosophy of History, Philosophy of Fine Arts and History of Philosophy. These lectures were published in form of books after Hegel's death.

Hegel was one of the most influential philosophers of all time in the history of western tradition and he went on to become perhaps the major figure of German Idealism. For Hegel the history of philosophy is an organic process in which previous philosophies converge towards the goal of universal enlightenment. According to Hegel, all true philosophy has always been is, and always will be concerned with unconditional truth.² (This is the kind of truth that grounds and causes all empirical thought and reality, that is always already implied by them and that serves as a last port of call for all explanation and justification of any reality involving thought, nature and Geist.

Hegel's philosophy always has been a type of theology i.e., its essence is the absolute being it meant God and its relation to the nature and human being. For understanding the philosophy of Hegel, it is necessary to know the Absolute. In fact the main subject of philosophy is the Absolute Being. But the Absolute is totality, namely the universe. Philosophy deals

with true being, and “true” means the whole, integrity, total. Moreover, this whole or totality, is infinite life and a process of self–development. The Absolute is the process of its becoming, it is like a circle; its end is the same as its beginning. It can be said that, the absolute can be real or objective only through developing itself and its end. In fact, the absolute is a result, i.e. the end of this process is manifestation of the nature of the Absolute. Of course, the whole process is that very (same) Absolute ; but in a teleological process, it is the Telos or the End that shows the nature i.e. meaning of that process; and here, it is the philosophy that should understand systematically this teleological process. Hegel’s system was an historical culmination of all previous philosophical thought. Hegel’s philosophical system is divided into three parts: logic, the philosophy of nature, and the philosophy of spirit. For Hegel, it is the task of philosophy to study the life of Absolute; therefore the philosophic system of Hegel for studying the Absolute, is accordingly dividing into three parts: 1. Logic that, for Hegel is the science of metaphysics, studies the nature of Absolute in itself. 2. Philosophy of Nature 3. Philosophy of Spirit (Mind) These three parts together organizes the philosophic life of Absolute. The nature and the sphere of human spirit is the same realm in which an eternal idea or everlasting substance manifests itself. So, the distinction can be made between the idea or the virtual substance and the realm of its virtuality. Then, there is an image of eternal idea or Logos which presents itself in the nature and in the spirit. Logos, so to speak enters into objectivity in the nature i.e. in the material world. Material world is as the antithesis of Logos. Logos, turns to itself in the spirit i.e. in the sphere of human spirit, namely Logos manifests itself such that it is in its essence. Thus, as the mention was made above, the life of Absolute consists of three main phases Logical idea (Concept or Notion), Nature and Spirit.

Hegel’s system: Logic:–Hegel’s philosophy based upon Logic. Logic always furnishes the presupposition of every line of questioning of every possible epistemic challenge to any given claim. Neither a formal logic, nor linguistic, nor a psychology or neurology, this area discusses the categories of thinking, so it explores what we do when we think when we thereby try to find out the truth, so in this area we think about thinking. As this also includes to reflect what is scientific in what we do when we do science, you could also call it the science of science. According to Hegel, only a

fundamental logic can furnish the basis of Philosophy. Logic for Hegel is the absolute idea in itself before it becomes external nature. The most comprehensive triad of the logic consists of the categories of Being, Essence and Notion. In being reality manifests itself most abstractly; in antithesis, in the categories of Essence the inner nature of thought is revealed as the outcome of reflection; the synthetic of the Notion or Concept. In the Notion the opposition between Being and Essence is reconciled and overcome in a large synthetic. Being is the abstract external aspect of things, their most general characteristics, while Essence is their inner constitution. The most abstract conception of Nature are the triad of Space, Time and Motion. In Phenomenology, he introduces his philosophical system and exhibits the historical process through which spirit acquires an adequate concept of truth. In his Logic, as well as the Encyclopedia, which he compiled as a textbook for his lectures, he further expands upon the different parts of his system. Many of the ideas in his system are further elaborated upon in his Elements of the Philosophy of Right and in posthumously published lecture notes on the philosophy of art, the philosophy of religion, the philosophy of world history, and the the history of philosophy.

In the Logic, Hegel sets out to justify the concept's claim to the title of unconditional truth. He does so by showing that the logical concept informs a purely developmental process. The logic categories describe configuration of unconditioned truth, it might not surprise that these regularly coincide with notions of the absolute. Hegel divides the logic's description of metaphysical truth into three parts- 1. Being 2. Essence 3. Concept.

The Logic of Being begins in analysis of Being with domain of quality. The first of its categories is pure, undetermined being: it is determination that there is no determination. This equates to nothingness. The oscillation from being that is not determined to 'no determination that defines being' engenders the next category i.e becoming as the unity of undetermined being and nothing.

This defines the second part of Hegel's Logic, essence with its three major categories existence, appearance and actuality. The determinations of Essence have a different logical relation to each other than the determination of Being. In the logic of Being, logical progress meant

that one determination passed into another. New determination negated previous ones: nothing is not being, becoming is not nothing etc. The most abstract categories of essence are what Hegel calls the determination of reflection, i.e identity, difference and ground. Reflexive identity is the relation something has with itself- pure self-identity.

Thus the third and final part of Hegel's logic begins: The logic of the concepts. The concept as such is an independence that repulses itself into differentiated independence but remains identical with itself in this repulsion –it is a reciprocal action with itself that remains with itself in being active.

The concept's categorical determinations are thus develop are thus developed out of the concept itself. The concept's first determination is the subjective concept and its inner separation into three moments: Universality Particularity and individuality. The concept of universality is distinctly active and productive. This universality is free equality with itself. i.e the dynamic indeterminacy that informed the causal power in the logic of essence. It negates itself to be particularity, i.e determinacy, but remains with itself in doing so and thus defines individuality: the speculative unity i.e simultaneity of universality and particularity.

The Philosophy of Nature:

This area is about the philosophy of nature, discussing about the terms, concepts, axioms and methods we use when we practice science of nature. While Hegel had a good overview of the science of nature of his time, this area is the one that needs most work in order to include the finding of modern science. Logic, Science and the Idea of logical categories, Philosophy of Nature, the science of the Idea of Nature in developing external and the Philosophy of Spirit, student discipline, the return of the idea to her itself, from its external existence, correspond to the three spiritual moments. There are three types of spirit in Hegelian philosophy. The subjective spirit which deals with human mind as such, especially the individual mind. The objective spirit which deals with the human spirit transforming the objective world according to its concepts and The absolute spirit that deals with those areas where we reflect our thought and actions, especially our reason, values or goals.

Hegel's philosophy must embrace everything, to understand reality in its totality, think history and things, "Insight and understanding what is". In Hegel's time, the idea that philosophy had a historical development had only recently come into focus. Both Fichte and Schelling had discussed the idea of a history of reason following Kant's allusion to such a notion in the closing pages of *Critique of Pure Reason*. According to Hegel Philosophy is its own time comprehended in thoughts. Hegel was the last of the great philosophical system builders of modern times.

Hegel's work to contemporary thought lies in the fact that his philosophy can shed some light on many contemporary problems. More specifically he has contributed to the formation of philosophical concepts that are indispensable for tackling some modern dilemmas.³

Hegel built a wider system in philosophy ordering all knowledge. Hegel's goal was comprehended all reality philosophically. In order to probe the nature of reality, he investigates the whole spectrum of human life-art, religion, philosophy, history, morality, politics and science. Philosophy is able to support the rigorous self-scrutiny of thought, and is thus uniquely able to render concepts in a conceptually adequate fashion. Since philosophy provides a cognitive framework for discerning the pattern of development in all spheres of human activity, Hegel thinks that it can be designated as the truest source of understanding of the world.⁴ Philosophy is not merely historical in a chronological sense, rather it is historically constituted in a profound sense. Each philosophy has its own time, place and context, and since it is temporally and culturally situated, it cannot be understood properly if removed from its context. Nevertheless, for Hegel, all past philosophical projects collectively make up the whole of philosophy.⁵ Simply put, the task of the philosopher is to observe the "Dialectic of consciousness", and Hegel assures us that a system-the organized totality of all the stages of consciousness-emerges from this dialectic.⁶ Hegel built a vast system ordering all knowledge of his time Among his main works: *The Phenomenology of Spirit* (1807), *Philosophical Propaedeutics* (1809-1816), *Science of Logic* (1812-1816), *Handbook of the Encyclopaedia of Philosophical Sciences* (1817), *Principles of the Philosophy of Law* (1821), *Lectures on the Philosophy of History*, *Lectures on Aesthetics and Philosophy of Religion*. In the first phase we encounter a non-professional Hegel, who could hardly be more different from his popular image. His

earliest writings—drafts and essays from his twenties—were first published in 1907 under the misleading title *Hegel's early theological writings*. In some of them, notably 'The positivity of the Christian Religion', his style is brilliant, eloquent and picturesque.

The Encyclopedia contains his entire system in outline form. A shorter version of Logic, slightly rearranged (sometimes called the Lesser Logic) comprises part one; part two contains The Philosophy of Nature, subdivided into mechanics, physics and organics; and the Philosophy of Spirit forms part three. This too is divided into three parts, and each of these into three sub-parts; but this tripartite divisions cannot be reduce to theses, antithesis and synthetic. (p-155, concise encyclopedia). Hegel himself published only four books:- Phenomenology of Spirit (1807), Science of Logic (1812-16), Encyclopedia (1817), and Philosophy of Right (1821). Hegel's philosophy may be divided into three phases, the first antedating the phenomenology, the second represented by the book and the third by his later works, beginning logic. Hegel emerges in human history and culture, the gradual genesis of the Absolute, which has, in itself, its foundation. The universal idea, the superior form of the Spirit, is at the end of the process, the absolute term.

Hegel's method of exposition is dialectical. It often happens that in a discussion two people who at first present diametrically opposed points of view ultimately agree to reject their own partial views and to accept a new and broader view that does justice to the substance of each. Hegel believed that thinking always proceeds according to this pattern: it begins by laying down a positive thesis that is at once negated by its antithesis; then further thought produces the synthesis. But this in turn generates an antithesis, and the same process continues once more. The process, however, is circular: ultimately, thinking reaches a synthesis that is identical with its starting point, except that all that was implicit there has now been made explicit. Thus, thinking itself, as a process, has negativity as one of its constituent moments, and the finite is, as God's self-manifestation, part and parcel of the infinite itself. This is the sort of dialectical process of which Hegel's system provides an account in three phases. It exists primarily as thought identical with itself (first moment). Then it goes out of itself and externalized (second time). Finally, during the third time, the Idea returns to itself and as Spirit unfolds, that is to say as Thought is gradually clarifying

and reaching finally to the Absolute. Hegel developed a dialectical scheme that emphasized the progress of history and of ideas from thesis to antithesis and thence to a synthesis. Hegel's method in philosophy consists of the triadic development in each concept and each thing. Thus he hopes, philosophy will not contradict experience, but experience will give data to the philosophical, which is ultimately true explanation.

In the ultimate analysis, Hegel's philosophy, indeed, appears to be a philosophy of the whole. It discards the particular as unreal so long as it is confined within its given state of discrete existence and it show that when this particular is integrated with its essence by means of the creative power of reason or spirit there emerges true reality in the form of a synthetic whole. One of Hegel's basic conceptions is that of the relation of a whole to its parts. Any part of a whole is what it is because of its relation to the system as a whole and to the other parts. This is perhaps most clearly seen in organism. In any living being, each organ is what it is because, it is part of a whole. No part can arise or survive unless it is part of whole. No part can arise or survive unless it is sustained by the others and helps to sustain them. The conception of the relationship between parts and whole in an organism is extended by Hegel to all truth and reality. Every truth or fact is dependent upon, and helps in its turn to determine, every other truth or facts.

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