

FROM POLICY TO PRACTICE: UNDERSTANDING GENDERED BINARIES IN CONTEMPORARY INDIA: A CRITICAL ANALYSIS OF THE NATIONAL EDUCATION POLICY 2020

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Abstract

This paper is an attempt to look into the efforts that have been taken by the Government of India in its National Education Policy 2020, to facilitate a newer form of inclusivity in national Education. Hitherto marginal spaces in the society, are being brought under the ambit of a national education system, especially regarding women. This paper aims to study the new policy, with a special emphasis on promoting women's empowerment through education by constituting a Gender Inclusion Fund (GIF) to provide quality and equitably priced education for women. Focus has been put upon those coming from underprivileged sections of society, and the methods of disbursement of funds which will enable the creation of Special Education Zones. Besides creating equal educational opportunities for women, the policy also focuses on maximizing the participation of women in leadership roles in the socio-economic system. Lastly, this research will analyze provisions laid down in National Education Policy 2020, promoting cross-sectional emphasis on gender equality. This effort will enable them to leave their mark on society leading to the creation of an equitable national identity and sustainable development goals.

Keywords:

NEP 2020, women education, empowerment, gender equality, national identity, Sustainable Development Goals (SDGs)

Purpose:

Recent policy changes in India regarding education can be exemplified through National Education Policy (2020) and is mostly seen as a transformative initiative in the educational sector. However, the policies are ingenious in terms of its futuristic approach. We can also foresee a very gender equitable society in the future. Here the purpose of this paper is to highlight the underline futuristic vision of the policy documents in terms of changing role of women in society. This will

enable women to leave their mark on society leading to the creation of an equitable national identity and sustained development goals.

Findings:

The proper implementation of National Education Policy (2020) is expected to change the status of women where they themselves will be the catalyst of change in the power structure which will enable them to leave their mark on society in general and the nation in particular. Effects of such educational policies can be seen only when participations of women will increase in policy makings/ legislations, as compared to already existing structures of power.

Originality:

This paper has been initiated from the point of data and its interpretation as found in the governmental sites. However, a qualitative analysis of secondary sources is imperative for research. This paper has also used interpretative modes of analysis.

1.1 Introduction

"If you educate a man, you educate an individual, but if you educate a woman, you educate an entire family".

Pandit Jawaharlal Nehru

The past few years have witnessed significant discussions on effectively altering the education landscape of India through the implementation of the National Education Policy in the year 2020 (*henceforth* NEP). Designated as a policy assuring ‘universalisation’ of education, the NEP connects economic growth to social justice and equality. The NEP is evidently inspired by principles of inclusive and equitable education ascribing education as the ‘single greatest tool for achieving social justice and equality.’ⁱ However, the promise of reducing gender and social category gaps through universal access to education is neither new nor untested in India. The Indian Constitution through its instruments like Fundamental Rights,ⁱⁱ Directive Principles of State Policyⁱⁱⁱ and Fundamental Duties^{iv} underscores the responsibility of the government to ascertain access to education. Also, the first National Policy on Education (NPE), promulgated by Prime Minister Indira Gandhi in 1968 reiterated that, “the great leaders of the Indian freedom movement

realized the fundamental role of education and throughout the nation's struggle for independence, stressed its unique significance for national development”^v Education of women was one of the crucial issues of discussion in post-independence period and was considered an important catalyst for national progress. Education is considered quintessential for the economic and cultural development of the country, for national integration and for realizing the ideal of a socialistic pattern of society.^{vi} If such be the case, the conundrum of lack of education remains, creating a paradox for the development of the demography. The NEP of 2020 is an attempt to resolve this conundrum regarding education of women.

One of the stark realities of India on the eve of 77 years of independence is the fact that the status of women continues to remain marginalized despite governmental efforts both constitutionally and through policy making. Moreover, in spite of women’s significant contribution within society as well as in the nation's growth and progress, history has often been either silent or sporadic in recognizing their roles and contribution, making them ‘invisible’ members of society. It is within this context that the present paper seeks to address the efforts of the Government of India through its National Education Policy, to facilitate newer forms of inclusivity in national education.

History has proven time and again that women were forced to mould themselves into the social patriarchal norms set by society. Gerda Lerner has pointed out that some form of community or clan control over women and their sexuality were aspects of social organisation in the archaic state.^{vii} Reflecting a similar argument, Uma Chakravarti in her pathbreaking study on Brahmanical Patriarchy remarks, “the process of caste, class and gender stratification, the three elements in the establishment of the social order in India shaping the formation of Brahmanical patriarchy,’ took a considerable period of time to evolve into its complex structure.^{viii} This complex structure evolved into a well-established and systematic framework defining the constraints of Indian womanhood^{ix} across the medieval and modern times. However, we do have exception to this and we have an abundance of celebrated women figures like Ghosha, Lopamudra, Sulabha Maitreyi and Gargi^x, Raziya Sultan^{xi}, Nurjahan^{xii} and Rani Lakshmbai,^{xiii} across time, that have tried to break the stereotypes and left their mark in history.

However sociological and anthropological studies^{xiv} of large parts of India reflects the confinement of women within the Brahmanical patriarchal setup thus restricting them within the confines of traditional household. Here the objective of the paper is not to highlight the statistical study of exceptional women personalities but to understand the means of empowering larger womenfolk through policy making.

For quite a while it was noticed that in developing countries “cultural context may play a major role in how women’s higher education is perceived, valued, and employed. Seen from an economic growth-related perspective, investment in women’s higher education may therefore

appear less cost-effective than investment in men's. However, seen from either a rights-based or a human development perspective, which considers women's education and gender parity to be central indicators of development in themselves, women's higher education stands out as a highly efficient way of shaping more gender-equitable societies and thus as a major vehicle for general development."^{xv} One of the important milestones for women's empowerment is education^{xvi} as it can always act as an important tool for women to challenge their traditional roles and bring changes to their existing status. The year 2022 was seminal in the history of modern India as the country celebrated 'Azadi ka Amrit Mahotsav' (a government initiative commemorating 75 years of India's independence). However, it is still difficult to picturize the position of women in socio-cultural tapestry of the Indian society, despite constituting almost 50% percent of the population. India has high gender inequality as a result of existing socio- cultural norms.

Education being the foundation of empowerment which could bring about changes in cognitive ability and thus is essential to women's capacity to question, to reflect on, and to act on the conditions of their lives and to gain access to knowledge, information, and new ideas.^{xvii} The following sections will focus on the important aspects of NEP with specific reference to promoting women education and equalizing of gender binaries. Further, the discussion will also focus on the expected changes that could be seen in the status of women with the implementation of NEP.

1.2. Epistemological Positioning of Gendered Binaries in Indian History

It is well known in Indian history that women were respected as a part of the feminine cosmic force since the ancient time. One of the strongest pieces of evidence is the worship of Mother Goddess during the Harappan period.^{xviii} As we proceed towards the Vedic period, we have multiple references to feminine power as constituting or participating in the cosmic worldview. In terms of education, we have evidence of women education through the examples of women like Apala, Ghosha and Visvavara, who composed Vedic Hymns and is said to have risen to the rank of sages.^{xix} During the Rig Vedic Age women enjoyed high status in Bharatavarsha which deteriorated in subsequent periods because of the elimination of the matriarchal culture by the patriarchal culture.^{xx}

"Day and night women must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control."^{xxi}

The above statement mentioned in *Manusmriti*^{xxii} reflects the position of women in society. In subsequent ages, the status of women has shown a marked shift from the mainstream to the peripheries. This can be attributed to the gradual separation of women from the public sphere. Academic discourse and education have always been seen as a part of public society rather than the domestic.

In the Middle Ages, in India, we see that Indian women were portrayed as carriers of culture rather than ‘individuals’ who could contribute to nation building. With the evolution of the Indian socio-cultural dynamics, women are seen as an architect of family and are expected to behave as a faithful wife and devout mother. Her life is supposed to be devoted to nurture and domesticity. It is quite ironic that while festivities in India show a marked inclination towards the celebration of woman-hood and gendered marginalities, the reality defies the same. Women are hegemonically weaker, therefore, outside the peripheries of formal education system and other modes of empowerment. What needs to be noted, is the steady shift in perception of the woman as having a socio-political identity based on egalitarianism to that of newer hegemonic structures. There has been a shift towards hegemonizing of cultural norms as per later patriarchal constructs including that of occidental colonizers.

1.3 Women Education in Modern India

In the contemporary times, especially, during India’s struggle for independence, women became an important part of the struggle. ‘Recognition’ as individuals and national identity was a new phase in the equalizing of women and other genders. Post Independent India saw women being brought to the forefront through institutional policies of education and culture. Thus, the dance of the marginal Devdasis, ‘Bharatnatyam’, became the national dance of India.

After India’s independence the status of women has improved because of the legislation. But one cannot overlook the grim reality of the condition of women. There have been different stakeholders who have taken this issue seriously and a lot has been done regarding the emancipation of women in every field. The most significant concern is regarding economic independence. This independence could be achieved only through the medium of education. Sustained education policies, have been a part of empowerment whereby, women have been given a ‘voice’ in public forums of politics and society. As per NEP “The objectives for equitable and quality education for girl children are being met through specific provisions under Samagra Shiksha 2.0 by allocating dedicated resources for Socio-Economically Disadvantaged Groups (SEDGs)”^{xxiii} As rightly pointed out by Rouf Ahmad Bhat, “Education is a milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life.”^{xxiv}

The British period, particularly Lord Macaulay's reforms, and post-independence endeavors by the Indian government aimed at raising women's educational status, aspiring for equality with men. William Bentinck and Lord Macaulay played key roles in creating the modern education system in India during the time when the British ruled. They wanted to teach Indians in a way that would benefit the British Empire. Lord Macaulay's famous quote, "Indian in blood and color but English in taste, opinions, morals, and intellect,"^{xxv} shows their goal was to make Indians

more like the British in their thinking and values. As colonial administrators, their main job was to educate Indians in a way that would help Britain.

The start of English education in India, which came from Macaulay's plans, changed the way people were taught. Macaulay, in his important "Minute on Education" in 1835, wanted to give Indians education like in the West, especially in English. The goal was to make a group of Indians who had an English education, thinking like the British. It's important to mention that this focus on education was mostly for men, aiming to create a group of people educated in English.

Even though English education mainly focused on men, it started a bunch of social movements in old-time India before it became independent. Triggered by English education, pre independent India witnessed a series of social movements which fostered social and cultural awakening. These movements, influenced by English education, helped make people more aware of their society and culture. Socio-political reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and D.K. Karve undertook socio-religious reform movements and played a pivotal role in emancipating the women from social evils and uplifting her position from being downtrodden.^{xxvi} This socio-religious reform movement created a platform for subsequent development of education of women. Thus, the movement for changes in society and religion gave a base for more improvements in how women were educated.

The period spanning from 1835 to 1947 underwent a gradual yet profound transformation in the domain of women's education in India. The endeavors of social reformers, educators, and the women themselves established the groundwork for subsequent progress in post-independence India. Significantly, the interval from 1947 to 1968 witnessed pivotal developments in India's educational policy framework, as the nation confronted the complexities associated with its newfound independence.

India after independence started focusing on the elementary and fundamental education for people from all the classes and ensured education to be states responsibility for students up to the age of 14. The examination of education by commissions such as the Radhakrishnan^{xxvii} and Kothari Commissions^{xxviii} had the objective of improving quality and suggesting a 10+2+3 education structure, with a focus on achieving a uniform education system nationwide. This period also intensified efforts in scientific education, leading to the establishment of specialized institutions. Initiatives were undertaken to enhance adult literacy. The groundwork laid between 1947 and 1968 culminated in the introduction of the 1968 National Policy on Education, prioritizing universal elementary education and standardized schooling.

Subsequent policies, particularly the 1986 initiative, implemented measures to address gender disparities by advocating for girls' education, challenging stereotypes, and addressing societal barriers. The 1992 National Policy on Education^{xxix} reaffirmed a commitment to women's education, aiming for widespread access and participation across all fields, with an emphasis on

eliminating gender bias in educational materials. As of 2023, there hasn't been a specific National Policy on Education in 2020; however, ongoing discussions and policy revisions may have taken place. Analyzing the latest policies alongside historical ones through government documents, academic research, and policy analyses is essential to comprehend the current status of women's education in India.

1.4. Education as Identity Politics through Gender Marginality

For a developing nation like India, education is one of the most important aspects which support its development. The importance of women's education goes back to the times of independence when the Literacy rate of India was 18.3% only.^{xxx} Stereotypically the status of women has been considered as a house caretaker. Education has perpetuated notions of gender based on the 'Body'. The body of the women is seen as a nurturer, therefore, diametrically opposite to the 'learned' knowledge of the educational system. This has been overturned in NEP with special emphasis on equality through education and rationalizing the role of gender within societal strata.

Women and gender rights are being discussed as the need of the hour in modern times. As per the National Sample Survey (NSS) report (July 2017-June 2018) there is still a parity between the literacy rate of the country and literacy rate of women with a margin of good 7.4% in 2017. There is a gender gap of around 14.4% between male and female literacy rate. The major concern is that the split is higher in rural areas. The rural female literacy rate is only 65% while the rural male literacy rate is higher at 81.5%. This can be validated by the data from the table below.

वर्ष Years	ग्रामीण Rural			शहरी Urban			कुल Total		
	पुरुष Male	महिला Female	व्यक्ति Person	पुरुष Male	महिला Female	व्यक्ति Person	पुरुष Male	महिला Female	व्यक्ति Person
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1951	19.0	4.9	12.1	45.6	22.3	34.6	27.2	8.9	18.3
1961	34.3	10.1	22.5	66.0	40.5	54.4	40.4	15.4	28.3
1971	48.6	15.5	27.9	69.8	48.8	60.2	46.0	22.0	34.5
1981	49.6	21.7	36.0	76.7	56.3	67.2	56.4	29.8	43.6
1991	57.0	30.2	36.0	81.1	64.1	67.2	64.1	39.3	52.2
2001	71.4	46.7	59.4	86.7	73.2	80.3	75.3	53.7	64.8
2011	77.2	57.9	66.8	88.8	79.1	84.1	80.9	64.6	73.0
2017*	81.5	65.0	73.5	92.2	82.8	87.7	84.7	70.3	77.7
2011 से 2017 में वृद्धि (%) / Increase in 2017 over 2011 (%)	5.6	12.2	10.1	3.9	4.7	4.3	4.7	8.8	6.5

स्रोत / Source: Census of India, Office of the Registrar General of India.
 * NSS 75th Round July, 2017- June, 18, National Statistical Office, Ministry of Statistics and Programme Implementation
 Notes: 1. For 1951, the population male, female and persons refers to effective literacy rates and the break up of Rural, Urban and male- female

Table 1: Literacy Rates in Independent India^{xxxii}

As per the All-India Survey on Higher Education (AISHE) report 2020-21,^{xxxii} there has been a substantial change in the gender gap with the help of several new policies^{xxxiii} by the government. It is seen that in higher education the female ratio is almost equal to that of the male. For example, the number of female students enrolled in various programs of higher education is 48.67 % to that of 51.33% of male students.^{xxxiv}

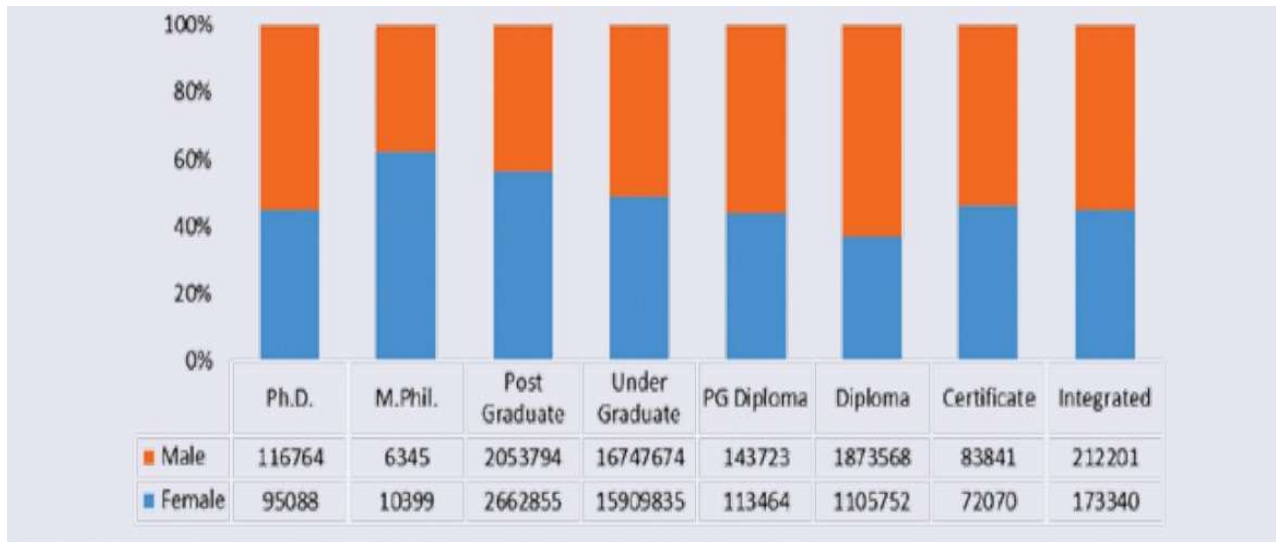


Table 2: Gender-wise Distribution at Different Levels^{xxxv}

Education among women will empower them and also help them to eradicate discrimination and stigma that women face today. Various social evils that women face till date such as female infanticide, dowry murders, child marriage, son-preference, bride burning, spousal violence, orgy of rape and molestation, reification of women as an object of sexual gratification and sex segregation indicate that Indian women, even in the first decade of the 21st century, still have a long way to go to attain gender justice.^{xxxvi} These issues can be abated through educational policies. Education for women will not only help them today but help the future generation of women who can live in a world where gender equality exists. Women as cultural carriers will enable the ideological nurturing of future generations. The paradox remains that education for women have been neglected due to established hegemonies socio-political structures.

Another issue that needs to be highlighted is that of the ‘Body’ being an intrinsic part of identity and therefore socio-cultural domination. When the gendered ‘body’ is taken into account, recognition of the individual will lead to the recognition of ‘rights’ by the state. It has been seen that recently with the granting of rights of women, the realization of rights has led to an increase in their participation in public discourse. This in turn, has had a better effect upon the national economy, whereby marginality has been brought into mainstream. Since the legislative and political ‘recognition’ of the body is part of national rhetoric, it can only be implemented through education and as a national institution. NEP has provisions for a gendered identities as being perpetuated in society through its policies and educational systems.

Education will ensure that women will be able to sustain themselves economically thus enhancing their living standard and also help in social upliftment of the family and society as a whole. Over the years there have been various schemes in India by the current government. Some of the most important initiatives such as Beti Bachao Beti Padhao Yojana^{xxxvii}, Sarva Shiksha

Abhiyan^{xxxviii}, Rashtriya Mahila Kosh^{xxxix}, Mahila Shakti Kendra^{xl}, etc. are some of the government initiatives towards women's education.

1.5. NEP 2020: Creating Gender balance

With the introduction of the NEP 2020 under the Kasturirangan Committee, the country has seen a policy change in education after a long gap of 34 years. This new policy aims at universalization of education in India with a 100% gross enrolment ratio of girls by 2030 for school education and 50% by 2035 for higher education. The policy focuses on decreasing gender gaps at all levels, practicing gender equity and inclusion in society, and improving the leadership capacity of girls through positive civil dialogues. NEP proposes various steps to promote the access of women in school and other educational institutions. These includes Gender Inclusion Fund (GIF), formula based and discretionary funding of gender inclusionary projects in school levels, creating of special education zone, the targeted scholarships and within the goal, it also intends to improve women leadership capacity through positive civil dialogues with women leading institutions, including principals, teachers, wardens, physical instructors and other staffs.

With the setting up of Gender Inclusion Fund the state will be instrumental in ensuring 100 percent participation of all girls as well as transgender students in the schooling system. The policy draft also aims to close the gender gaps in educational attainment at all levels. As per the policy the fund offers two funding streams (i) Formula and (ii) Discretionary grants.

Formula Grants and its effect on Education:

The Central Government will determine the priority areas and guide the state to invest the grants on these priority areas. These priority areas will be critical in assisting women and girls in gaining access to education. These priority areas could be provision of sanitation and toilets, bicycles, conditional cash transfers, etc.

Discretionary Grants:

The discretionary grants will be completely decided and invested by the state government and will be based on effective community-based interventions that will be decided on localized contexts.

Another salient feature of NEP is Special Education Zones that will ensure education for socially and economically disadvantaged groups. One of the most important proposals of NEP will be availability of "targeted scholarships" for the students coming from Socially and Economically Disadvantaged groups of Society (SEDGs) inclusive of gender. Such scholarships will be provided by a single window system and will be implemented and monitored by a single agency to ensure that all students are aware of, and may apply in a simplified manner.

The policy also promotes women leadership through civil dialogue and capacity building of women staff with women leading institutions, including principals, teachers, wardens, physical instructors and other staff. The amendments (2017) made in Maternity Benefit Acts (1961) Act No. 53 will be implemented to provide creche facilities to women educators. The focus will be given on leadership development, incentive programmes, teacher education, recruitment and retention efforts. Such focus on development of women educators will ensure their pivotal role in next generation education.

One of the major concerns has been gender parity among the educators especially in rural areas. Hence to remove the gender parity the policy will introduce alternative paths for recruitment of female teachers without compromising on the merit and qualification. Safety and security of girls both inside and outside the campuses and the institutional premises is one of the major emphases of NEP. All the educational institutions will be mandated to conduct gender sensitivity sessions and break stereotyped gender roles, equal treatment of genders, harassment-free environment, and to impart legal protection and entitlements for girls and women. The policy also focuses on Gender Neutral Curriculum.

1.6. A Roadmap to Nation Making

With the implementation of the NEP the education sector will see a huge reform. Education would be more accessible and will also be equitable and inclusive. The basis of any education system is to impart education to people coming from all parts of society irrespective of their birth grounds. The NEP takes a wide approach towards eradication of gender parity and addresses some foundational issues of the education system regarding gender. The idea with the NEP is to bring 21st century skill among the students. The NEP also focuses on wide use of technology in the education sector. The use of technology will focus on platforms that would promote digital education. The access to digital education will empower women and provide more opportunities to women promoting greater mobility of ideas among women and mobility of greater opportunities for women. The system that can be women centric can be further created by development of apps, websites, software, etc. targeting women. Through the help of digital mediums not only academic content, library management and study material can be dispensed but a specific women centric flow of information such as information of social schemes targeting women with focus on schemes targeted for girl children, sexual harassment, information about the laws with toll free numbers, opportunities for special scholarships and other information relating to women safety can also be disseminated.

One of the important focuses of policy as discussed earlier is Special Education Zones. Identification of such areas should be done very wisely looking into the status of girl candidates in the particular area. The women further should not be deprived of education due to the economic status of their families. The Scholarships that are intended to target the actual beneficiaries must be transparent and should be available to candidates who are in need of such aid and further can

continue higher studies. The NEP with a focus on vocational education will help in choosing the vocations that will be disseminated in such a way that women by 21st century will be impacted by skills and become capable of getting jobs in the current markets. The government can further see the availability of the resources and plan it accordingly where women can fit in. If the concept of sex education could be blended in the NEP it shall further lead into revolutionary improvement among the women. This will help in socio-economic upliftment where women would not become a victims of abuses like child marriage, unintended pregnancies at a tender age, causing them to drop out of school. This education shall be provided to both the genders which shall help in improving gender parity and will remove disparity. Apart from this, infrastructural developments shall put emphasis on grassroot level. Availability of hygienic toilets and ensuring personal safety shall be emphasized as these are the reasons for the high rate of women dropouts.

Finally, the policy with its focus on creating women leadership through capacity building and civil dialogue will encourage women to participate in leadership positions. This would help in changing the status of women and gendered marginals where they themselves will be the catalyst of change in the power structure which will enable them to leave their mark on society in general and the nation in particular. Effects of such educational policies can be seen only when participations of women will increase in policy makings/ legislations, as compared to already existing structures of power.

1.7. Conclusion:

A country cannot progress if half of its population is dysfunctional. Women could be empowered through education and here the NEP could be seen as a game changer for educational upliftment and empowerment of women. The new policy though has its own challenges, but if it is implemented properly, it would bring revolutionary changes which will make women ready to contribute in the making of India as a World power in the 21st century. Policies that are implemented within the country often get derailed due to lack of socio-cultural equity of women. This disadvantage can be removed to a great extent through education and its spread and implementation through NEP 2020.

Notes and References:

ⁱNational Education Policy, 2020, p. 23. NEP_2020.pdf (ncert.nic.in) dated 8-12-2023.

ⁱⁱConstitution of India, (Article 19-35).

ⁱⁱⁱConstitution of India, (Article 36-51).

^{iv} Constitution of India, Article 51 (A).

^vNational Policy on Education, 1968, p. 38 (NPE-1968.pdf (education.gov.in) dated 8-12-2023.

^{vi}*Ibid*, p. 38.

^{vii}Lerner, Gerda. (1986). *The Creation of Patriarchy*. Oxford University Press, New Delhi.

^{viii}Chakravarty, Uma. (1993). "Conceptualizing Brahmanical Patriarchy in Early India: Gender, Caste, Class and State". *Economic and Political Weekly*, Vol. 28, No. 14, p. 580.

^{ix}For details see, Shah, Shalini. (1995). *The Making of Womanhood: Gender Relations in the Mahābhārata*. Manohar.

^xThey were the prominent female figures of the Vedic Period. For details see: Famous Female Figures of Vedic India (learnreligions.com) dated 4th Dec 2023.

^{xi}Raziya Sultan was the daughter of Iltutmish and only female ruler in Delhi Sultanate.

^{xii}Nurjahan was the most prominent empress of the Indian medieval history.

^{xiii}Rani Laksmi Bai of Jhansi was one of the most well-known female fighters of India against the Britishers in the first war of Indian Independence.

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^{xviii}Mother Goddess | Indian Culture

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^{xxvii}The Radhakrishnan Commission of 1948, also referred to as the University Education Commission, marks a significant milestone in the history of Indian education.

^{xxviii}Report of the Education Commission 1964-66, Ministry of Education, Government of India, Report of the education commission 1964-66 d. s. kothari report: daulat singh kothari: free download, borrow, and streaming: internet archive

^{xxix}NPE86-mod92.pdf (education.gov.in)

^{xxx}Women and Men in India 2021, 23rd Issue, Ministry of Statistics and Programme Implementation, Government of India, 2021, p. III. Also see, Household Social Consumption on Education in India, NSS 75th Round (July 2017-June 2018), Govt of India.

^{xxxi}*Ibid.*, p. 42.

^{xxxii}For details see AISHE Report 2020-21, p.13.

^{xxxiii}Beti Bachao Beti Padhao Yojana, Sarva Shiksha Abhiyan, Rashtriya Mahila Kosh, Mahila Shakti Kendra, etc.

^{xxxiv}AISHE Report, Ministry of Education, Government of India, p.13.

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^{xxxvi}Misra, Jugal Kishore. (2006) "Empowerment of Women in India". *The Indian Journal of Political Science*, Vol. 67, No. 4, p.870.

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^{xxxviii}Website of Sarva Shiksha Abhiyan| National Portal of India

^{xxxix}Rashtriya Mahila Kosh | National Government Services Portal (india.gov.in)

^{xli}Mahila Shakti Kendras (MSK) | Ministry of Women & Child Development|IN|muikc (wcd.nic.in)

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