

**Education reform, open education and closed society, status of women in
India and social stratification in Orissa**

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To know more and get prior knowledge on the subject entitled, the reference of literature is much essential for any researcher, which imparts knowledge, idea and provides guidance in preparing the plan of study. Henceforth, literature review is considered as a theoretical approach in the research discipline. The following literature review on different subjects heads may be suitable and helpful to research scholar in obtaining basic idea on their concern research title.

No. 1. Education Reform

In the book Understanding contemporary issues in India an eminent author Vivek S.Raj clearly enunciated about the need and changes requires in present education system. In his write up on the topic education reform, at the first hand highlighted the major change in the existing system of examination that has been recommended by the Yaspal Committee. The Yaspal committee rose the functioning of present education system. With regards to achievement the greatest contribution of education is to imbibe a sense of patience. How patience/endeavor builds human personality and reaches at a higher end and shape the society. He stated his comparative view on illiteracy is more dangerous than poison. He added view, in democracy the use and application of education is playing a vital role among human being and at the same time in the education system, there should not be confusion in curriculum and predominance of mechanical studies. Therefore, here it requires a lot of change in present education system of our country.

Here the author added the impact of illiteracy and consequences in present education system. Besides this he very clearly distinguished the commercialization and politicization of present education system in developing and democratic country. In this context he described

causes and effects of commercialization and politicization of education in developing and democratic country. Keeping in view on present education the author included the background and interest of teacher who actually choose teaching as his/her profession. He distinguished the meaning of literacy and education, other hand he clearly described the demerit of current education system imparted in public schools that emphasized more on memorization rather than understanding wherein the student hiding their feeling. According to him education has not only the ability to communicate knowledge and adroitness, but it also has the limitation to confuse the things and create an illusionary situation. Here he also focused on two an important idea used in different ways. The ideas are nascent (ego dominated) and rational and societal. The rational and societal ideas are most essential in present education system. Finally he said the education system has to be made more rational, more convenient, more palpable to mind, more conducive, friendlier and summed up by giving important suggestion that are urgent needs to change education system of in India.

No.2 Open education and closed society

The following literature review has been categorized into four different heads by an author Ehsanul Haq, they are an introduction, Situation after independence, Empirical observation and two levels of caste control over education.

A. In an introductory part an author reflected about Indian traditional closed system and coexistence of the caste and religious factors which imposed segmental division of labour, rigid rules of hierarchically society, this indicates the rising to a caste based hierarchy with structural social inequality. Gradually it became pervasive and deep rooted culture of inequality with a very strong religious and ritual legitimacy. The Brahman priest considered to be highest in the hierarchy. They are so called priestly caste Brahmin. Honoring to Brahman gives blessing to other who fights against enemies. Here it is said that the authority and superiority of higher caste remained unchallenged for centuries and such kind of social structure was so pervasive and deep rooted throughout Indian society. Other hand it is said every social system has tendency to exist, perpetuate and continue in the society. Therefore, to keep the social system they adopted education (Sanskrit) is the best mechanism, to which the higher caste population could only gain education and preserve authority over society. The following traditional education was caste

based and Brahman was a superior being. He was to be considered as an authority of making sacred text, social law and interpreted social relation etc. in short it could be worthwhile to say that the education is the prime tool to continue authority over hierarchical society to be availed by higher caste only. With this it is identified that the lower caste populations of hierarchical society are deprived and confronted different forms of disabilities. Here the author found that the Sanskrit education was strongly restricted to lower caste on ground of purity and pollution.

B. Situation after independence:

In this section he focused on three things. At the first hand after independence, new policies were formulated on planned programme of scientific, technological, liberal and democratic frame work of modernization. At the same time many steps have been taken to promote social and economic equality and justice and provided equal educational opportunities. The article-29 of Indian constitution guarantees that no citizen shall be denied admission into any educational institution. Secondly he focused on steps taken by Government to protect minorities' rights and ensure equality, individual liberty and secularism and to prevent discrimination by promoting education and economic interest of weaker sections especially the lower caste. Thirdly he highlighted the change of social structure and traditional education system. The traditional education is changed by rising of modern education whereas the traditional social structure has not been changed up to the expected level.

C. Empirical observation:

In this section it has been mentioned the domination of upper caste in holding all powerful position in educational administration. They were to be considered as Zamindar of educational institutes. In the next hand it is said caste has total control over the educational system. There was no representation of middle and lower caste in educational administration and also education has become a mechanism of the traditionalization of modernity.

D. Levels of caste control over education:

With regards to the control over modern education, he pointed out that, there are two levels that control over the modern education, they are (1) structure level from bottom to top level of educational structure and the second (2) is level of process where the educational structure itself becomes a source to provide a fertile ground to make the educational process

effective. Besides these, he described the caste based discrimination not only in selection of teachers and students but also in teaching and learning. He presented with an example on caste based discrimination maintained in the classroom teaching, between the teacher and student and among the students themselves also focused on teachers' behavior in the class with lower caste students.

Finally he highlighted his finding that the over domination of caste based discrimination and higher caste on educational structure became responsible for the emergence of caste associations and involvement of teachers and students in united front and started protest against discrimination, maltreatment, harassment and started domination on educational structure by the lower and middle caste wherein the upper castes are debarred, harassed and victimized, this continued until drastic change in educational structure took place and social and educational inequalities are minimized.

No.3 Status of Women in India

An author Vivek S. Raj in the topic on status of women distinctly described the different factors and reasons of lowering the women status in India. He also added the up and down of women status throughout the history and its evolutionary stage and highlighted gradual detritions started during the age of Brahmanas. In the beginning he focused on Uniform Civil Code of Supreme Court which has granted equal status to women with that of men. In the nineteenth century many effort have been taken to raise the status of women in patriarchal and male dominated society such as enactment of Hindu code Bill. By the Hindu Code Bill many rights given to women but wide spread of illiteracy, poverty and lack of knowledge of the implication of voting right have not led to desire result. Other hand it is accepted that, the impact of various plans, policies and programmes relating to development have brought some improvement of women, at the same time it is observed the status of Muslim women has not improved due to various factors and not favoured by the handful sections of the Muslim fundamentalist. In the next, he mentioned the child marriage is still going on as before in rural areas and measure to check child marriage is little more mentioned, such as through marriage registration. Another thing he focused on the failure of dowry prohibition Act-1961 take place due to lack of social conscience and fear of persecution but other hand he emphasized on right of widow should be properly guarded by the enactment of suitable laws and its strict implementation.

In case of women illiteracy an author focused the most important reasons of increase women illiteracy, are taken place mainly due to social and economic factors. Participation of women in political arena is quite good and increased but there is also failure of political parties and women organizations to educate women folk on the account. Finally he highlighted the important reasons of lowering the women status is crime in terms of rape, kidnapping abduction and dowry death etc. hence he strongly demanded to check the crime against women, the role of National commission for women Act-1990 and effectiveness of mass media is very important in current contemporary society. At last he encouraged women to get second rate position and need to upgrade themselves at par with men.

No.4 Status of women in Indian:

When we look back to the Indian history, then we find up and down of women status in Indian society. In the book Indian society an author P.K Kar has very distinctively mentioned the status of women in Indian context in accordance with the different era. He has clearly described social, religious and economic disabilities of women as per the different era. In the initial stage he mentioned that the Indian women enjoyed fairly high status in the beginning but gradually their status declined in the medieval period.

In the Vedic era, the women occupied an important position in the Indian society. They enjoyed fairly and had freedom and equal rights with men. There was no discrimination on women. They are known as “Saraswati”. Their participation in all social and religious sects was honored. An important thing among kshyatria girls were allowed to settle marriage according to their own choice also women had freedom of movement and not confined to the house only. The practice of dowry was unknown during the Vedic period. But in the post Vedic period the status of women changed from the earlier period. In this period the girls’ education was denied and marriageable age of girls came down. Gradually supremacy of husband increased over women/ wife and they are bound to follow the words of their husband. He highlighted the practice of monogamy for the wife, while the husband was free to have several wives.

With regards to the Manu the author presented his opinion how women status is declined and different from Vedic and Post-Vedic period. He has mentioned there is a contradictory Slokas regarding the status of women in Manu Smiriti. On one hand the women are debarred from availing of freedom of life and other hand upliftment of women, and participation of

women in various sacrifices is found, but the women should be under male domination in the society. The Manu has not recognized women's right to strengthen herself by prayer for her duties and purify her by menace. Here Manu commanded women to make oblations but forbade her to utter the holy formulae. It is also said that the Manu is not against of women but believed that a women was inferior to a man in physical and mental abilities. They are causes of many problems. Here he has mentioned that the Manu praised faithful women and it believed women obligation towards husband. But there is prescribed heavy penalties for unfaithful and adulteress women. He also highlighted some do and don'ts or restraint given by Manu on married women. Finally he mentioned, according to Manu a wife, son and a slave do not have any property right. It is belong to the husband only.

In the Buddhist period the status of women raised due to the broad minded philosophy of Buddhist. He mentioned women regained their lost freedom, during the rule of Chandragupta Maurya, Ashoka and other emperors. There is also observed active participation and involvement of women in religious sector. During this period inter-marriage between different sects also took place.

In the same ways he has described the status of women during medieval period. This period was a Muslim period and the status of women became downfall. In this period there was an introduction of child marriage which continued in Hinduism too. Polygamy and purdha system were chief causes of debarring to Muslim women to avail social and other advantages such as education and freedom of movement. The author here mentioned the contribution of Sankarachary who stressed on giving equal status of women. He also added in this period the great contribution of Bhakit Movement which has brought several changes among women but could not uplift the economic status of women. They continued to be dependent on the male for their maintenance.

As soon as British period started the status of girls' and women became very pathetic and became in a sorry state. During this period, it is described that, there was restriction on girls' education and suffering from many social evils. He added the endeavor of social reformers such as Raja Ram Mohan Ray and Iswarchandra Vidyasagar and many more social reformers laid stress on women education, prevention of child marriage, polygamy, widow remarriage etc. On the other hand as soon as the twentieth century began the contribution of Mahatma Gandhi

through national movement was remarkable towards removing of all disabilities of women. The women participation in this movement was very energetic and raised voice against age-old suffering at the hand of orthodox society. He also stressed on enactment of several social legislation against women exploitation. The significant achievement took place in British period was abolition of 'Sati' Pratha initiated by Lord William Bentic and supported by Raja Ram Mohan Ray and Dwarkanath Tagore.

With regards to the change in women position, he described, there have been great changes in the women position in the post independence era particularly in the education, social, economic and political sectors. In his writing the author has given view that; the constitutional provision and enactment of several social legislations have contributed to bring change in women position in the Indian society. The concept of unequal position is not only recognized but the women got equal right with men. He said the concept of equality enshrined in constitution is a source of honoring to the women. The reasons of raising voice against social evils (against polygamy, divorce, equality in material right and restriction of dowry etc.) are the influence and spread of women education and impact of west education. He also highlighted the importance of Part-III and Part-IV of Indian constitution which helps women in bringing change in certain position. Other hand with regards to the improvement of women position, the enactment of social legislations such as: The Hindu Marriage Act-1955, The Hindu Succession Act-1956, The Hindu Adoption and Maintenance Act-1956 etc. have brought gradual change of women position in the Indian society. Besides these, he also mentioned the weakness and loopholes of prohibition of Dowry Act and needed for its amendment is emphasized. Finally women participation in Indian politics, observation of international women's year and international women's day, and formation of committee on the status of women and setting of commission to study on the women in different University have been focused.

No.5 Social Stratification in an Orissa

Jaganath Pathy an author on the topic of social stratification in Orissa village described social stratification in different angle. He focused on the domination of land lord and Zamindar system in village community level. In his study he specially concentrated Talapatna village under Dharakota Panchayat Samiti in Ganjam district of Orissa. During his study he found that during the Mughal period the entire area of Panchayat Samiti was one of Northern Sirkars. This

period was popularly known as Zamindar period wherein the Zamindar had been entrusted power to collect land revenue from the tenants. Majority of village tenants were all depending on Zamindar's land on share cropping basis of cultivation and unpaid labour. The tenants obliged towards Zamindar, for which they had to pay half of the produce and unpaid labour (bethi) to Zamindar. The next obligation of tenant was to make pleased to Zamindar. The tenants called them as Raja Saheb. The author described the tenant had the right lease of land hereditary from Zamindar. The land given to tenants for share cropping was maintained by the tenant themselves including irrigation and using of domestic manure. The use of chemical fertilizer was not given importance by the Zamindar.

He has described that, all village cases like dispute, marriage etc. were referred to Zamindar and his decision was considered to be final. Half of the expenditure was born by the Zamindar when the village social ceremony/festival organized by the village tenants once in a year. Dewan or sub-ordinate of Zamindar was responsible to look after the land of Zamindar at the same time he clearly presented view on the nature and behavior of land lord. The tenants were shown cruel behavior by the Dewan, other hand the Zamindar used tenants for every bits of his family work, and in return they (tenants) were given cooked food rather than wage. In the study of Talapatna village he identified two type of land; those are dry land (paddy land) and other land. 90% of land cultivated paddy during the monsoon. Cultivation of cereal, oil seed etc were done in other land.

While categorizing tenant he divided peasants into six categories. They are rich peasant, middle peasant, small peasant, farm worker, business and other. With regards to the rich peasant he described how a landless person became rich peasant out of Zamindar land and adopted the culture of Zamindar over other tenants. The rich peasant too provided land to tenants for share cropping, daily food and dress annually. The middle peasants are quit conscious politically and active member of CPI (Marxist). He collected all small peasants, tenants and agricultural labourer to fight against selling the village produces in the outside market before meeting the need of villagers.

In case of farm workers he described their living is derived solely from selling their labour power, agriculture and other allied activities. Among the farm workers they fall into two major categories of labourers in permanent bondage (Halia) and labourers in relative free

(Mulia). Under the business category the author included gold smith, grocer and a hawker of stationary. Finally he included weaving and small entrepreneur are all belongs to other category.

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