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Aims and Scope

An EP Journal of Vocational and Technical Education is a fully-refereed Journal concerned with developments in vocational and professional education and training. The journal welcomes submissions involving a critical discussion of policy and practice as well as articles based on empirical research and analysis. The focus is on policy, learning processes, assessment and accreditation in professional and vocational education rather than on any specific institutional or social context. Consequently, articles which address any aspect of formal or informal vocational learning in any tier of an education system will be reviewed. The journal has a well established international audience, and contributors are requested to bear this in mind when framing their submissions.

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Contents

EDUCATION & MORAL VALUES: THE INTER-LINKAGES

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Abstract:-

Morality Refers to personal or cultural value codes of conduct or social values. It is fact that morality play important role in an individual life as well as society, we learn moral values from family and education. These are the two important institutions, where we learn how to behave in a society. In the pre-independence era, when few people had access to formal education and it was known that educated persons would display civilized behaviour, decency, good manners and ethical conduct, on the other hand, Uneducated persons would display uncivilized behavior and mostly crimes were committed by them. However, with a huge expansion of the education system, there is a marked decline in the characters, ethical moral values. Today most of the crimes are committed by students coming out of schools and colleges and well-educated people. In most of the educational institutions, there is lack of emphasis on the concept of human development and nation building process. Their emphasis instead is on moneymaking and materialism. This has resulted in the gradual decline of values among people.

This report focuses on to understand the concept of Moral Values and Education, on the possible causes of ethical deterioration i.e. corruption, privatization, etc. providing value-orientation is the only way to seize this decline in Indian educational system. In India, it is essential to increase ethical moral values, philosophical thinking, study, research and moral development in education system.

Keywords –Ethics, Indian education system, decline, Moral & Values

Research Methodology- The study was carried out based on existing research and secondary data from various sources.
Objectives:

Introduction: education and morality are closely linked. Do Moral values still exist in this world? If we look at ancient education system of India, we can realize that their education system was very prosperous, value-based, and skills were developed. In ancient time, the teachers were concerned about total improvement of students which includes their intellectual (Physical, mental and spiritual) level, understand their abilities, be aware of responsibilities, regards for elders, appreciation for cultural heritage, responsibility towards their fellow social group. However, these above qualities are not seen in the present education system. Before discussing these issues there is a need to understand the concept of moral values, ethics & Education.

Concept of Moral Values, and Education-

What is Morality?- Morality Refers to personal or cultural value codes of conduct or social values. Morality can be a body of standards or principles derived from a code of conduct from a particular Philosophy, Religion or culture, or it can derive from a standard that a person believes should be universal. Morality may also be specifically synonymous with "goodness" or "rightness."   In morality people have strong beliefs about what's right and wrong. Yet even through morals can vary from person to person and culture to culture, many are practically universal, as they result form of basic human emotions. We think of moralizing as an intellectual exercise, but more frequently it's an attempt to make sense of our gut instincts.   Term "morality" can be used either

 a)descriptively to refer to some codes of conduct put forward by a society or some other group, such as a religion, or accepted by an individual for her own behavior or
b)Normatively to refer to a code of conduct that, given specified conditions, would be put forward by all rational persons.

Moral Values in Education: The moral values in humans are going away, every generation losing some extent of morality. Rushmore Kidder pointed 5 important moral values
Honesty

Respect
Responsibility
Compassion
These moral values have great importance in human life for living peacefully.

So What are Ethics?- Ethics is a branch of philosophy that deals with the morality; the word ethic has been derived from the Greek word 'ethos' which means character (Pabla, 2011). Aristotle was one of the first great philosophers to define the ethics. To him, ethics was more than a moral, religious or legal concept. To determine what is ethically good for the individual and for the society, he said, it is necessary to posses three virtues of practical wisdom: temperance, courage and justice (Pabla, 2011).

Why Ethics is so important?   The simplest and best answer for this is to save humanity on planet and which means to save our planet, we humans forgetting that we are spoiling everything. The greedy human losing his control, we destroy everything and everyone for the sake of money. Education should not be business, the most important objective of education should be to equip the students with ethical values. "Humans are the only living being who pays to live ", of course we cannot say everything is wrong but there is no limit for his act. Ethics in education might bring the change. What kind of ethics we are talking here? According to Rushmore Kidder's research, we are talking about the following ethics in education-
Ethics of justice
Ethic of Critique
Ethic of Care
Ethic of profession

Education: Education is not simply imparting knowledge in a particular faculty or subject or making one fit for securing jobs or fair well in exams, but at the same time is also a training in logical thinking which helps the coming generations adjust to the ever changing environment. It also means opening the doors of the mind, cleansing the soul and realization of the self (Pabla, 2011). Education should aim at making human life better not only through economic upliftment of individual but also through social, moral and spiritual strengthening. This will not only
Improve human life but also realize the "higher truth" i.e. "*Tamaso Ma Jyotirgamaya*" from darkness to light. Thus education is not only a way of earning but it also helps to develop human personality with skills, values, morals and

enhancement of different attributes of man. So education is a vital means for the potentialities of a human being to emerge in a positive direction so that a man can live in society with full of dignity (Bordoloi,2011).Education is a tool for total development of human, if any one aspect of human personality is ignored, it can result very adversely. Without imparting values and morals in education, human development will be incomplete. Values and morals are inbuilt in human being and Education should help in the improvement of human character and recognition of their inner purity, so the essential part of education system should emphasize the values and morals with other development.

Ancient Indian Education System: Today most of the unsocial activities are being committed by well-educated new generation. The relationship between teacher and student lack confidence towards each other. Students lack humanitarian attitude towards other persons, family, society and the nation. Thus, there is greater urgency to think about ancient education system in India.

The history is awesome every Indian will feel proud if we look back to our history. We knew mathematics, we derived theorems, we discovered planets, we calculated distance of sun to earth thousands of years ago and also distance between earth and many other planets, yeah many more such facts and figures are there. But how could India was so great? How it was possible to gain such knowledge? The research reveals that our solid education system was the reason for that. Ancient Education system was a meaningful education system; the idea of education has been very grand, noble and high in ancient India. It aim was "training for completeness of life" and the molding of character of men and women for the battle of life. As quoted by Swami Vivekananda education was for "Man Making and Character Building". But what were the methodologies of that education? What was so different about it? Below are few of methodologies of that great education system-

Complete Brahmacharya: student will initiate his *Brahmacharya* phase through *Upanayana*. A student will be self discipline and self controlled. All sort of pleasure will be avoided and he must do all the work given by a Guru.

Learning of Vedas: Vedas plays an important role in ancient education system, there are four Vedas. Rigveda contains 1028 hymns and contains 10,522 verses. It teaches stages of life like family life, forest life and renunciation. Yajurveda teaches how to perform sacrifices in life and it has 1,984 verses. Samaveda is study of music, it has

1,875 verses. Atharvaveda is the study of medical sciences and has 5,977 verses. Vedas plays an important role in ancient education system Vedas teach our culture, the meaning of life, how we should live, what is right and what is wrong. Ultimately it is learning of Karma, learning of dedication. Vedas are the roots of Hindu Religion. **Learning phases in Ancient Indian Education System:** Every student would undergo three phases (**Sravana, Mañana, Nidhyaasana**) every day. Every phase has its own importance, though they look simple but they were very effective.

▪ **Sravana**-Means listen and understand. One should understand that it is not just hearing, hearing is different and listening is different.

▪ **Mañana**-Is reflecting the things we listened (Shravana). It is discussing the truth of opinions. In this especially Guru will raise the questions, students will answer and the point will be discussed in group.

▪ **Nidhyaasana**-Complete comprehension by the student of the truth that is taught so that he may live the truth and not merely explain it by words. It is the realization of truth.

Present Education system: Due to various changes such as modernization, industrialization, urbanization, privatization, globalization as well as influence of western culture accompanied many problems and evils in Indian society that cause declining ethical values in Indian education system (Pathania, 2011). This system has definitely increase literacy rate but not helps in creating educated persons in the society and as a result it does not produce ideal citizens in the country. The main objective of Indian students has remained how to take degree, to earn money and to be careerist without consideration of ethical values and national spirit in their life. Today the Indian society is bound to encounter new and perpetual problems. We see uncontrolled corruption and decrease in ethical values, unlawful activities, inhuman behavior and immoral consumption, which is slowly breaking the structure of Indian society, nation and the world. It is high time to identify the Morality, Education and major causes of declining moral values in Indian education system.

Causes of ethical deterioration in Indian education system:
A) Privatization of educational institutes: The education to enrich human life, and who ensures the quality and standard of values maintained but large Catastrophe to bring students to the anticipated ethics in values and beliefs. Universities award degrees and certificates without ensuring the related quality. Privatization of

educational institutes is a major cause for the declining ethical values in education system. Privatization of education has emerged in several forms in the recent decade in India. Government allowed to opens self-financing private institutions with recognition, which may be termed as commercial private education institutions (Singh and Purohit, 2011). With the mushrooming of these private institutes in the modern era, the education has acquired the status of a marketable commodity, where educational institutes are the traders and students are the customers (Garg and Kaur, 2012).

These institutions started courses on any discipline without basic infrastructure and qualified teaching faculties. They are appointing those teachers that are low salaried and far away from the standards. In this environment, teachers do not have any Job security, so that they always do as management desire and they are morally down in the dumps. Most of these teachers do not teach properly and when the exams are near, question papers are arranged for students. Many times teachers help students in examinations through unlawful, unethical manners. Teachers who indulge in unethical practices are arguably unfit for teaching values such as civic education, moral values, honesty and integrity (Hallak and Poisson, 2005).The uncontrolled growth of private education especially in engineering, medical, dental, nursing and management disciplines created a huge unwaged youth and the professional degrees are made into a commodity and are being sold (Singh and Purohit, 2011). Due to the mechanical and pragmatic process the private institutes are unable to produce a complete 'human capital' with ethical standards. In contrary every year they producing thousands of money minded machines and India have the world's largest number of unskilled, untrained and unpaid professionals (Garg and Kaur, 2012). This kind of ethical deterioration not only has economic impact but it also has a severe social impact on society.

B) Lack of value education in curriculum:
In ancient India, the Vedas, the Upanishads, the epics manifested and upheld the values of Indian society. Imparting value education was the main aim of the teachers of the ancient age (Pathania, 2011). Today people mostly live in nuclear families and parents are involved in their jobs and they cannot sprout values at home. Present School curriculum lack emphasize on value education. At present value education is not started at home nor taught at schools in India. Although value education is included in the primary education curriculum but at the adolescent or adult stage, which are the most sensitive stages to build the character of the youth, the curriculum finds no space to value education. However the present curriculum makes them

perfect money makers, the best politicians, the well- known doctors, the skillful engineers, the greatest musicians, the marvelous actors but fails to make then realize a bit to their identity as human beings (Bala Harish, 2011).

C) Corruption in Education Field:

The major cause of ethical degeneration in education system is rapidly spreading corruption. There was a time when corruption was only in Government offices, private institutions, police stations etc. But, now a day's corruption has spread its roots in education system also. Corruption in the education sector can be defined as "the systematic use of public office for private benefit, whose impact is significant on the availability and quality of educational goods and services as a consequence on access, quality or equity in education" (Hallak and Poisson,2001). Corruption in education can include bribes and illegal fees for admission and examination; academic fraud; withholding teacher salaries; preferential promotion and placement; charging students for "tutoring" sessions to cover the curriculum needed to pass mandatory examinations which should have been taught in the classroom; teacher absenteeism; and illegal practices in textbook procurement, meal provision, and infrastructure (Patrinos and Ruthkagia, 2007). Corruption on the based on magnitude can be differentiating between 'grand' and 'petty' corruption: Grand corruption where high-level officials and politicians involved for example, fraud in public tendering for school construction or textbook production. It usually has a high economic impact. Whereas Illegal fees paid by parents to school to get their children admission, or to pass their exams are some of the examples of Petty corruption. However, it is usually has a limited economic impact, but it can have a severe social impact (Hallak and Poisson, 2007). The economic impact is higher when corruption involves large government purchases, but the number of people affected is much greater when corruption involves education services (Rosea and Mishler, 2010). India have IITs, IIMs, AIIMS, BITS, CSIR, Space Research and Atomic Energy Commission that rank among the best institutes in the world and on the contrary, most of the schools in the country do not even have the minimum basic infrastructure (Singh and Purohit, 2011). In the recent times, many Indian educational institutes are under the clutches of corruption cases. According to a recent government report two-third of India's colleges and universities are below standard (Uttara Dukkipati, 2010). Recently MRD ministry has decided to derecognize as many as "44 deemed universities" (Gupta and Gupta, 2012). In this deemed university status swindle, the status was granted with a massive violation of the University Grant Commission rules.

D) Educator's pedagogy- does not engage properly teaching methodologies. Evaluation stresses on routine remembrance. Curriculum design is done by the university and little collection of topics and subjects out of the syllabus. The accumulation or presentation of data is not enough to decide the criteria for quality education.

E) Guru & Shisya Bounding Going Away: There are many more things to discuss, students should learn to respect Guru (Teacher), A guru should selflessly teach his Shishya (Student) , these days the bounding between Guru-Shishya is going away, there is no respect on guru. Education becoming a business rather than a media to change the society. Dr K. C. Chakrabarty, Deputy Governor, RBI has done enough research on Indian Education System and he pointed the importance of ethics in education.

Some Other Causes and How can we Impart Ethics in education: At present, almost all countries of the modern world are competing in almost every sector: political, economic, military and cultural. All countries well realize that one of the most important aids in this competition is education, so these countries have become more actively involved in organizing, supervising, encouraging and controlling education.(Wisadavet, 2003).

Inadequate Govt. Policies: After independence many commission, committee, policies were setup to improve Indian education system, but the improvement is not satisfactory because the curriculum is based on social and intellectual dimension of education and less weight age is given to values and morals. So the impact of Indian education is not fulfilling its desired needs and aspirations. They have inadequate respect to the sacrifice of Indian freedom fighters; disobey their teachers, never sensitive to social and cultural heritage etc. Students are not compromising in life's responsibility as they found themselves helpless in life's testing circumstances. The student's knowledge seems to be memorized and sharp but their skills, values, morals and spirituality developments are limited in present education system. If the present education system is allowed to continue, it will fast result in suspicious teacher student relationship, increase violence in the society, corruption, crimes, disrespect of the parents, the fabric of joint family will be torn thereby result in nuclear families.

The sacred institution of marriage is gradually diminishing and which will fast result in live in relationship. Everybody wants to be literate, but no one is thinking about excellence.

Our education system has currishly grown in areas like technology sector. In this sector, Indians have proved themselves but in real life, they lack some essential human character. Technical, scientific, astronomical, I.T. and other such education is essential to compete with other developed or developing nations but the element of values and moral based education is also essential so the citizens will be civilized and the country will get its past glory of rich heritage. School is the common platform for all children coming from various backgrounds.

Therefore, schools should have to conduct various value education activities that meet the rising needs of modern society (Sailaja B, 2001). These activities should concentrate on the development of the children, young, adults and teacher while focusing on areas like happiness, humanity, cooperation, honesty, simplicity, love, unit, peace etc.

Teacher's Training: The need for integrating teacher education into the quality of education is evident in the discussion of recent years. In the report "Moving Towards a Learning society(1995)" the writers have posed a very good question: How can one hope to have a high quality of basic education, if quality is not a prime objective of teacher training? The extensive report on teachers' needs for continuing education has shown that teachers keep up with the times and need continuing education not only for changes resulting from administrative reforms but also in order to upgrade their knowledge of their own subject. This concerns the teaching staff both in general education and in vocational education and training (Jakku-Sihvonen and Rusanen 1999). In the teachers' opinion, continuing education is particularly meaningful when based on both theoretical and practical knowledge (Meriläinen 1999).

Special attention should be paid on the principals' education: The role of the principal in creating the working culture and atmosphere of the school is central. In developing the quality of education it is in particular the management competence of the principals that make the difference; therefore, special attention should be paid on the principals' education.

An ethics foundation course, integrating ethics in other subjects across the curriculum , and offering some other initiatives like hosting guest speakers and offering live learning projects, in order to expose students to ethics training.

Conclusion

Nelson Mandela said "Education is the most powerful weapon which you can use to change the world" The declining of ethical values in education system will give rise to unskilled professionals, undisciplined students. This trend needs to be addressed if India has to survive as a nation and acquire its due place in the world. Corruption in education, privatization, undue political interference and Inadequate Teaching pedagogy are the probable causes of ethical declining of Indian education system. The only way to arrest this deterioration is to provide value-orientation in Indian educational system. Thus there is an urgent need to re-introduce value based education in the curriculum dealing specifically with human values, to redesign the fabric of Indian educational system. Education should not be business; the most important objective of education should be to equip the students with ethical values. In India, it is necessary to increase philosophical thinking, to equip the students with ethical values, study, research and moral development.

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VII. MAY 18, 2015 educcess EDUCATION, NON-TECHNICAL 5 Comments *Ancient Indian Education System*

DIGITAL LIBRARIES: A VIEW

Prem Prakash Yadav

Abstract:-

In India now a days Digital Libraries are increasing day by day. The developed and developing countries are digitizing their collections in whatever way their resources allow. The Digital Library provides ready access to high demand materials. User can be retrieved information easily. At present time the cost of digitization is decreasing therefore many libraries will start to be digitized to take the great challenges of information technology.

Keywords: Digital Library, IT, Digitization.

Introduction: The Digital Library development movement is probably the most perplexing and promising development for libraries since the beginning of automation. It is great challenge specially for the developing countries which face problems of shrinking budgets, high initial and recurring expenditure and social and economic problems of illiterate population growth, insufficient resources for development and poor infrastructure. However, it is the wave of the future and the libraries in both developed and developing countries are digitizing their collections in whatever way their resources allow.

In India, on September 8, 2004, the President A.P.J. Abdul Kalam officially launched the portal of the Digital Library of India. On September 13 at Dares Salaam University of Tanzania he announced that India has digitized 80,000 books.

Another development in India is INFLIBNET (Information and Library network Centre http://www.inflibnet.ac.in), an interuniversity centre of the University Grants Commission (UGC) of India.

The Ministry of Human Resources Development has set up the Indian National Digital Library in the Engineering Science and Technology (INDEST) Consortium.

Definition of Digital Library
Digital Library Federation (DLF) Says Digital libraries are organisations that

provide the rosources including the specialised staff, to select, structure, offer intellectual access to, interpret, distribute, preserve and ensure the persistance over time of collections of digital works so that they are readily and economically available for use by a defined community or set of communities.

According to wiederhold A digital library is popularly viewed as an electronic version of a library where storage is in digital form allowing direct communication to obtain material and copying it from a master version.

According to Lesk (1997) Digital libraries are organized collections of digital information. They combine the structuring and gathered of information which libraries and archives have always done, with the digital representation the computers have made possible.

Requirement for Digital library
   The following components are essentials to create digital library.
Computer Hardwar- Server, P.C., U.P.S. etc.
Software- Linux operating system, editing software, D-space.
Network- LAN, MAN, WAN, Wifi, etc.
Printer- Dot Matrix Printer, Barcode, laser Printer, Scanners.
Storage Devices- CD-ROM, high power hard disk, etc.
Human Power- Well trained man power for online help.

Purposes of Digital Library
   The important purposes of a digital library are
➢ To develop the means to collect, store and organize information and knowledge in digital form.
- ➢ To assist the economical and efficient delivery of information.
- ➢ To encourage cooperation among libraries.
- ➢ To save time of library staff.
- ➢ To strengthen communication and collaboration among the research and development, business,government, industrial and educational communities.
- ➢ To minimize storage and space problem of big libraries.
- ➢ To contribute to the life long learning opportunities.
- ➢ To collect, store, organize and access information in digital form with the help of communication channels.

India has made tremendous progress in the field of Information Revolution. India has also made tremendous progress in the field of Information and Communication Technology.

Preservation and Digitization

Preservation is one of the most advantages of digitization. It reduces handling of the old, useless and fragile material. It increases the life of original. Preservation means guaranted longevity of intellectual content. Digital conversion alone does not constitute preservation since all materials are not normally digitized due to the number of factors such as budgetary constraints, lack of expertise, copyright and ethical problems. The hybrid approach combining traditional preservation with digitization ensure the best of the both.

Advantages of Digitization

According to Sally Mckay digitizing offer following advantages:

➢ Information and related content may be delivered directly to end user/reader.
➢ User can be retrieved information easily.
➢ Image quality is quite good.
➢ Possibility of full text searching, cross collection.
➢ Flexibility of the digital material
➢ Data is not fixed as with paper or printed text it is easy to reformat, edit and print.
➢ To provide a large number of users with access to rare or special collections.
➢ Accessibility to a wider audience through electronic surrogates of primary material provide a great service and increased usage of collections.
➢ Providing access to primary material.
➢ Digitization provides the display of illustrated and visual materials.
➢ To provide ready access to high demand materials.
➢ Preserve the valuable documents, rare and special collections of libraries.
➢ To provide online learning environment.
➢ Save preparation cost, space and money.
➢ No space problems for storage.
➢ Low maintenance cost.

Disadvantages of Digitization

Large budget allocation is a big problem. Sally Mckay of Getty Research Institute submits that the large budget allocations are required to fund research, selection, assessments, training and prioritization of collections of items to be digitized. Cataloguing of new material and plan additional cost.

It is also possible that access to digital surrogates may or will increase the use of the original. This will impact staff in other ways with more calls, letters and requests for Original Publication and added reference service may be needed. The conversion of traditional libraries to electronic libraries is possible but very difficult especially in case of India, there are more than 71,069 libraries in the country.

According to Parvathamma developing countries like India cannot afford to adopt information technology its fullest extent due to some problems such as: unreliable power supply, lack of funds for the development and maintenance of digital data, political uncertainties and poorly developed communications infrastructure. Reading and understanding information in digital form requires equipment and software.

Some Other Disadvantages
- Storage media related problem.
- User education and training
- Lack of trained manpower
- Security against hacking
- Costly technology.

Selection Criteria

The purpose of a selection criteria guide is to evaluate whether materials should be digitized whether they may be digitized and whether they can be digitized. One of the most important challenge facing digital library planners is the selection of research collection for digitization. Librarian at many academic libraries have developed selection criteria for the creation of digital collection.

Future of Digitization

Books will continue to be useful and important and we will continue to see them published but users will find more and more of their information online and the number of books will decrease. The future holds for digital library development rapid advancing technolgies will also impact the future of digital libraries.

Importance of Digital Library
- Easily and rapidly accessing books
- Contain very little physical space
- No physical boundary but internet connection is must.
- To gain acess to the information at any time.
- Same resources can be used at the same time by a large number of users.
- Low cost, digital library pay only fees.

Conclusion

In India, digital libraries are increasing day by day. The growth of digital library collection in size is inevitable. With the growth of digital reference services and collaborative networks, there is clear need of defined standards. The traditional librarian's role of slecting, organizing and making information accessible to users is as necessary in the digital world of tomorrow as it was in the print world of yesterday. The library and information professionals are required to acquire such knowledge and skills as the library is one of the highly information technology influenced service professions. At present time day by day the cost of digitization is decreasing and so many libraries will start to be digitized to take the great challenges.

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STATUS OF WOMEN AMONG THE TRIBALS: A CASE OF NANDURBAR DISTRICT OF MAHARASHTRA

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(2) Prof. A.T.Wagh

Abstract;

 In the present study we attempt to understand the social position of tribal women in particular. Major social changes have affected women's position in terms of development process. The obvious marginalizing and devaluing of women in many ways is rather the result of interaction between a traditional patriarchal structure with capitalist development in a way that are both complementary and contradictory, loosening some ways and tightening in other ways, so that development is not a uniformly benign force improving the status of women.

Introduction:

In the present scenario of political economy it is crucial to understand women's status in relation to globalization, as the   women of the third world are seen as the most flexible of the world's labour force. The lower wage rate of the working class women provides the basis for their induction into export industries such as electronics, garments, sports, goods, food processing, toys, agro-industries, diamond and jewellery. More often than not their labour is based on piece rate, and they are socialized to work without complaints, under patriarchal control, on any allotted task however dull, laborious, physically harmful or poorly paid it may be. There are large numbers of poor and desperately needy women looking for work within the narrow confines of a socially imposed, inequitable demand of labour and strict taboos on mobility. In addition women are also exploited by caste and class besides gender as women in the fringe of economy. The marginalization of women particularly belonging to poorer sections of our society be it minorities or caste/ tribe based social groups is   growing in the post liberal

period.

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(2)   Prof. A.T Wagh is retired professor of M.F. College Social Work, Taloda, NMU, Jalgaon

Tribal in India present a significant degree of cultural and ethnic diversity. The tribes, who have been mainly confined to hills and forests, have now sought their absorption into the regional and national mainstream. In many ways, Globalization destroys identities. Before the era of Globalization, there existed local, autonomous, distinct and well-defined, robust and culturally sustaining connections between geographical place and cultural experience. It is not merely a question of marginalization for indigenous peoples it is a multi-pronged attack on the very foundation of their existence and livelihoods. New trade and investment agreements, has forced indigenous peoples to defend their homelands under an invasion of unprecedented rate and scale. The new economic regime has led to privatization and marketisation of economy and thus it has been treated as powerful threat to the survival of tribal communities. Vast indigenous knowledge, rich culture and traditions, and any hope of preserving the natural world, and a simpler, more holistic way of life for future generations.

The Problem:

In the present study we attempt to understand the social position of tribal women in particular. Major social changes have affected women's position in terms of development process. The obvious marginalizing and devaluing of women in many ways is rather the result of interaction between a traditional patriarchal structure with capitalist development in a way that are both complementary and contradictory, loosening some ways and tightening in other ways, so that development is not a uniformly benign force improving the status of women.

The concept of tribe is used in India today as an administrative category than an ethnic category. Generally speaking the attributes of the term are: (i) oldest inhabitants of the land; (ii) common name territory and language; (iii) strong kinship

network; (iv) single social rank; (v) distinct social customs and rituals; (vi) youth dormitory; (vii) simple economy (in some cases) and so on.

The tribal society varies according to region and context as there are more than 427 tribal communities in India. A lot of changes have taken place among the communities as a whole and the change is not homogeneous. The development among the tribals is apparently uneven as some of them are developed while others are at the lower rung of social development. Over the past six decades constitutional provisions specially in education and employment enabled some of the tribal people to the mainstream, the change is not uniform as there are several among them are yet to move from the fringe. Particularly globalization has impacted the life and livelihoods of tribal people. We need to address this in the interest of social inclusive policy.

The word 'tribe' is generally used for a socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous. Different tribes have their own cultures-dialects, life styles, social structures, rituals, values, etc., differing some what from those of the dominant non-tribal peasant social groups. The forest occupies a central position in tribal culture and economy. The tribal way of life is very much dictated by the forest right from birth to death. It is ironical that the poorest people of India are living in the areas of richest natural resources. Historically, tribal have been pushed to corners because of economic interests of various dominant groups. Colonizers have always considered tribal and indigenous people as a race to be conquered.

Tribal are on the cusp of the crisis in sustainable development. Their communities are concrete examples of sustainable societies, historically evolved in diverse ecosystems. Today, they face the challenges of extinction or survival and renewal in a globalised world. The impact of globalization is strongest on these populations and they have no voice, therefore, easily swept aside by the invisible hand of the market and its proponents. Globalization is not merely a question of marginalization for tribal it is a multi pronged attack on the very foundation of their existence and livelihoods. So in this context it is essential to examine the marginalization, exclusion and status of tribal women in India with reference to Nandurbar District.

The Indian Constitution, adopted soon after independence, defines the rights and privileges of castes, minorities, tribal groups and the weaker sections of society. Subject to legislation by Parliament, the power to declare any area as a 'Scheduled Area' is given to the President [5th Schedule, paras. 6-7] and the President has made the Scheduled Area Order, 1950, in pursuance of this power (Basu, 1992). The constitution provides for the appointment of a Commission to report on the

administration of the Scheduled areas and the welfare of the Scheduled Tribes in the State (Basu, 1992). The Scheduled Tribe's (ST's) comprises 8 percent of the total population of India. In 2001, their number was around 820 lakh persons. They can be divided into two categories: (1) frontier tribes, and (2) non-frontier tribes. The former are inhabitants of the northeast frontier states-Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland and Tripura. They constitute 11 percent of the total tribal population. The non-frontier tribes, constituting 89 percent of the total population, are distributed among most of the States. They are concentrated in large numbers in Madhya Pradesh (23 percent), Orissa (22 percent), Rajasthan (12 percent), Bihar (8 percent), Gujarat (14 percent), Dagra Nagar Haveli (79 percent), and Lakshadeep islands (94 percent) (Shah, 2004).

Tribal situation in the country poses peculiar problems of development, not encountered in other areas. The peculiarities can be broadly summed up as geographical, demographic, socio-cultural and exploitative. Tribal development indicates serious challenges to the policy makers, administrators and development activists. The socio-economic forces of modernization and development have no doubt brought some benefits to the people of respective areas, but the benefits accrued to them have been largely out weighted by the harm more to them. Development induced displacement, involuntary migration and resettlement has cause marginalization of tribal and presented enormous problems to women. The new economic regime has led to privatization and marketisation of economy and thus it has been treated as powerful threat to the survival of tribal communities (Singh, 2008).

According to one estimate, irrigation projects, mines, thermal power plants, wildlife sanctuaries, industries, etc., between 1950 and 1990 in India, displaced 213 lakh persons. 85 percent of them are tribal (Fernandes & Paranjpe, 1997). The government is aware of (a) the eroding resources base and socio-cultural heritage of tribal population through a combination of development interventions, commercial interest, and lack of effective legal protection of tribal and (b) the disruption of life and environment of tribal population owing to unimaginative, insensitive package of relief.

Be that as it may status of women in a society is closely connected with the economic position as economic dependence is the one of prime causes for the low status of women in relation to men in the society. Largely the male dominated society does not allow women to come out of the house as they attend domestic chores such as maintaining house, rearing children, child care, rendering services to elders and sick in the family which do not have market value. Thus women are forced to depend on male members for monetary purposes. This dependency apart

from their cultural exploitation has reduced women to secondary grade citizens. We argue that the economic independence may be a necessary condition for women's liberation. However, this is a fact that economically independent women are also looking after all the household activities. Therefore we assume that besides economic independence emancipation of women, depends on many factors such as freedom to choose life partner, reproductive concerns, divorce, remarriage, confidence towards single life, etc.

The working class women in India, work for 15 hours everyday, i.e. a total of 88 percent of rural and 66 percent of urban female workers are considered economically productive though their work is largely remain invisible. Women make up 50 percent of the workplace but account for less than 4 percent of nations top positions. Their role is changing as are the social values. As mentioned earlier the opportunity to work has too often results in double burden of work i.e. the professional and domestic responsibilities culminating in frustration, anger and domestic violence. Long working hours and lack of fixed hours of working creates adjustment problems with family members and husband. Many a times women are looked at as weakling and are harassed by the boss and the colleagues (Kaila, 2008).

The maternal mortality ratio in India is 45 deaths per 1000 live births. Also, the probability that a girl will die from a complication related to pregnancy and childbirth during her life time is one in 70 among women in India. Poverty hunger and disease contribute to the high mortality rate of women. Accordingly NFHS-III findings observe that this national shame is due to poor public health services specially poor quality care during pregnancy and childbirth. Almost one in four women (23%) who gave birth in the last eight years received no antenatal care, ranging from it or less in Kerala and Tamilnadu to 66% in Bihar. At least 40% of pregnant women did not get any antenatal care in Jharkhand, Arunachal Pradesh and Nagaland. Only 65% of receiving antenatal care received iron and folic acid supplements, and only 23% took the supplements for at least 90 days while only 4% of expectant mothers took a deworming drug during pregnancy. Failure to take iron supplements and deforming drugs increases the risk of anemia, a major problem for mothers and children in India. Home deliveries are still common in India, accounting for almost 60% of recent births. NFHS-III found that while 37% of deliveries were assisted by a traditional attendant, 16% of babies were delivered by a relative or some other untrained person. About 47% of maternal deaths are due to excessive bleeding and anemia. While 60% percent of Indian women are stunted and underweight in their childbearing years. Eight out of 10 are seriously anaemic during pregnancy; moreover on an average, 50 percent of lactating mothers have a caloric intake that is 70 percent only (The Times of

India,17/10/07).

The Tribals have with them only 10.5% of land out of the total cultivable land. But the other castes own over 81.8% of the land. But among the Tribals and the Dalits more than 50% of them are even today engaged as landless agricultural labourers. In extensions they eke out a living as rickshaw pullers, construction workers, domestic workers, manual scavengers etc. Only a small percent among them are engaged in non-farm employment. These facts and figures go to establish the multiple and cumulative exclusion the Dalits and the Tribals are subjected to.

Review of literature:

Social exclusion and discrimination refer to the process and outcome of keeping a social group outside the power centers and resources. As long as those individuals and social groups who are subject to exclusion remain silent then there is no conflict. But the moment they articulate their exclusion and demand their constitutional and human rights then those who had subjected them to exclusion unleash a reign of terror on them. Social exclusion is a powerful form of discriminatory practice. In course of human development, exclusion has taken the form of segregating a group of people from the social, political, economic, cultural, educational and religious domains of societal life. Thus, social seclusion provides base for a sense of superiority and inferiority among the members of the same society or culture. Further, it also culminates into a system of domination and subjugation. All these processes ultimately lead to oppression and exploitation. To do away with social exclusion, inclusion and equity have been proposed. .

In the Indian context, the following are the excluded persons: Social Groups: Dalits/untouchables/lower castes, Tribals/Adivasis/Indigenous Peoples, religious and linguistic minorities,

According to Majumdar (1958), a tribe can be defined as "a community which has a name, endogamous in nature, lives in common territory, has a common traditional culture with an unwritten language, is structurally and culturally distinctive, relatively homogenous, largely self governing, with no specialization of functions, pervasively self-sufficient, and has a shared consciousness of ethnic identity an tribal groups in India with diverse socio-cultural lives and with varying levels of social and economic development. Based on their level of development, or lack of development, some tribes are officially recognized by the Indian government as "Scheduled Tribes" and are eligible for some affirmative action measures. Special provisions have been made in the Constitution under, among others, articles 46, 275, 330, 332, 335, 338, 340 to safeguard the interests of Scheduled Tribes and protect them from social injustice. Hence, the research approach changes from "researching

upon the other: the insignificant deviant", to "researching with significant differences" to add to existing knowledge. According to John Ogbu (1981), in designing education policy, policymakers should adopt a "cultural ecological approach." By "ecological structure," Ogbu means the social and economic context of schooling; he highlights the three underlying assumptions on which the approach is based. First, formal education is linked in important ways to other features of society, especially the corporate economy and economic opportunity structure. Second, the nature of this linkage has a history that to some extent influences current schooling. Third, models of social reality influence the behavior of participants.d of belonging together." (Majumdar, 1958).

N.K. Singh (1979) reports in his study: "A large number of teachers felt that scheduled caste and tribe students are poorer in intelligence. Quite a large number of teachers consider the scheduled caste to be inherently inferior a large number considered atmosphere at home to be responsible for the inadequacy. Poverty was not considered to be an important factor" (Singh, 1979: 288)

K. Sujatha (1994) broadly categorizes the hurdles in the path of tribal education as external, internal, and socio-economic. Elaborating on external constraints, she posits that the perspective adopted for educational development among tribal communities does not address the specific disadvantages characterizing the tribal population. Apple (1989) highlights that the modern day working of the state is such that the dominant groups consistently define the prerogatives of property rights while the subordinate groups represent the prerogatives of person rights.

Thus it is not surprising to note that the social position of tribal women in India is at the bottom of social hierarchy as they suffer as being women and as belonging to a specific community and caste also as a class. Besides due to low level of education, tradition and poverty, they are further marginalized. Here an attempt is made to find out the reasons and the impediments in the modernization process of tribal women, which eventually prevent them from achieving opportunities. It is essential that we examine why tribal women remain backward compared to the women of other religious communities in social, economic, cultural and political fields. Only a few women belonging to the privileged class took advantage of the new avenues. Largely the tribal did not take the benefits of the new avenues in modern India as "Other groups had taken more readily to the western concepts of a humanistic and democratic way of life.

Methodology:

Objectives of the Study:

1.   To analyze perceptions of tribal women about their   status.

2.   To understand the impact of socio economic and cultural aspects on status of women belonging to the underprivileged section.

3.   To investigate the gender differences in tribal society.

4.   To study the impact of constitutional provisions on the status of tribal women.

Hypothesis:

1.   Poverty and lack of economic access to women in tribal community culminates in low status.

2.   Illiteracy contributes to the low level of status.

3.   Tribal women are not aware about constitutional safeguards

4.   Due to inaccessibility of health facilities their health status is low

Universe of the study

The study is conducted in Nandurbar district of Maharashtra State. Demographically Nandurbar has a population of 367385 respectivelys. The district is a land of diverse mixed cultures including Hindus, Muslims, Christians, Parsis, Jains etc. There are seven tehsils in Nandurbar district i.e. 1) Dhadgaon 2) Nandurbar 3) Taloda 4) Shahda 5) Akkalkuwa 6) Navapur. Majority of tribals are living in these tehsils. Although a significant majority of the tribal women are housewives, and engaged in agriculture. The enrolment of girls in schools is negligible. In this context, it is interesting to study how far their contribution to the family income and education has enabled them to improve their status.

Selection of the Sample

It is important to use proper sampling methods. However, one of the problems in eliciting information from tribal women is that usually they are living in scattered locations and women are engaged in agricultural labour so it is difficult to catch them.   The Study covered few disproportionate stratified samples randomly,

from the universe of which sample of 200 women were chosen. We used household list i.e. election list to collect accurate information from the respondents.

The complexities of the present study compelled us to use various anthropological techniques of data collection. It includes personal and group interviews, direct observation, participant observation and case study methods. We also used household census schedule to analyze demographic, social, economic, educational and cultural background of respondents in the field. The other vital information is collected from secondary documentary sources like books, monographs, journals, census reports, and other relevant materials. Further we also interviewed politicians, social workers, intellectuals, professionals, businessmen are negligible, and manual workers, literate as well as illiterates from the universe of Tribal community.

Tools and Techniques

To collect detailed and complete data a standard interview schedule prepared for women respondents. The schedule contained both pre-coded and open ended questions. Interviews conducted by the researcher himself with the help of female investigators in some cases. Employed women interviewed at their place of work. The investigator approached the male respondents at their place of work as well as residence by introducing himself. After completion of each interview the data was checked for their completeness and accuracy and edited carefully. After editing, the data is transferred to the code sheets with the help of a code design prepared for the purpose and tabulation was done by analyzing the data on the basis of family structure, age, education, income, and husband's as well as children's education etc. We also used the ANOVA (analysis of Variance) test of significance to find out whether we can generalize from our sample to the population.

Indicators in the study:

The main indicators used in the study are economic status, the level of education, access to health care, and degree of seclusion, besides powers in decision making, and political participation, actual treatment, economic participation etc. Further we also used certain exploratory variables through household socio-economic census on demographic composition sex, age, social

background like place of birth, language, possession of consumer items and the like matters pertaining to some qualitative data are collected through rigorous personal and group interviews.

Major findings:

(1)   Data pertaining to the age of the respondents reveal that 10 respondents are below 25 years age while 28 are below 35 years respectively. About 60 are in the age group of 36-40 years, while, 57 are in the age group of above 40 years respectively. Like in other patriarchal societies marriage gives a "special" status and identity to women in the tribal society. The structure and functions of a family change with the alternation of marital status of individuals in it. Majority of respondents are married. Besides women from the education oriented, and assertive and thus marriage comes secondary in their list. However women's participation and achievements in and out of household activities have not changed the traditional conceptions on the role and status of women in the tribal society. Because of the changed socialization pattern, opportunities for education and employment of women have not come about. To an extent the emergence of new socio-economic conditions have changed women's perception and attitude opening new avenues to negotiate themselves in the economic sphere in general along with rise of literacy rate in the patriarchal Indian society to assert and make their choices. Sadly the case is disappointing rather opposite among the tribal society at large raises fundamental questions of equity, equality and empowerment. In the tribal society if there is no one to support economically woman takes the responsibility of her natal family as a breadwinner and remains single or unmarried to support parents. This is true in case of other communities also.

As reported by the respondents, women also lost their family members due to various types of the diseases like leptospirosis, cancer and heart attack. In several cases deceases were not properly diagnosed followed by improper treatment. In tribal society there is possibility of remarriage even for a woman with children. However this requires a strong support base from close relatives and parents without which it becomes extremely difficult to carry on. It becomes equally saddening for those widows who do not have relatives. It is not a surprise to note that a woman above fifty cannot either easily remarry or adjust as a single person being a woman. In a society by and large the death of husband reorganizes the life of woman and also her returns in family, and kinship network is dependent on her husband, the death of husband breaks the total system of family, if she is living in a nuclear family for

seeking special avenues after the death of husband alters the living pattern of women and her children in nuclear family and also in –laws if in joint family affecting her safety, security as well. Thus the widow is forced to seek some kind of employment for her existence as well as survival of children whether she lives in nuclear or joint family and she faces hostile environment at every step. From our field work we observed that the position of women's status comes down after the husband's death in society as finds it difficult to survive both socially as well as economically. This is also true in non all societies and hence is not specific only for tribals.

By and large, nuclear family is a universal social phenomenon constitutes husband, wife and dependent children to carry out social, economic, sexual and reproductive functions in the society. Social position of women may depend upon their position in the family. A major factor in maintaining the nuclear family is economic co-operation based upon division of labour between the sexes. Economic cooperation not only strengthens the ties between parents and children but also trains the next generation. The nuclear family is to be seen as the product of ideas such as home, domesticity and privacy and has been undergoing major changes, which could be characterized as the destruction of the nest, and that a new modern family is emerging in which the individual members find their attachments and cultural identities outside the family circle, one major aspect of this process being women's liberation.

The joint family has existed since the earliest times. A corporate unit with property held in common but authority resting with the head of the family usually the eldest male; comprising three or four generations living, working, and eating together. Besides property and work, religion also is significant force uniting the joint family. In the recent times the importance of the joint family has declined, largely under the influence of economic changes, employment and the growth of individualism. It may be argued that in the present study families do not continue to be joint according to the traditional custom of the country and the habit of breaking away from the joint family and setting up separate households is quite common and natural. But joint family still has some importance in affiliation and in providing a degree of economic and social security for the individual.

(2) In the traditional societies which lack market system, the business of everyday living is usually carried on gender division of labour. In the study area, the division of labour is mainly between herding and agriculture 98 respondents are having farming as a traditional occupation while rests of them are involved in farm labour. 44 repondents possessed land in their family. In all other tasks concerned with life in

the village, such as crafts, house building, watermills and work on boundary walls, there is division between men's work and women's work. Among Dhanka and Bhills the men are shepherds and women grow crops for food. It is equally valid for Bhils and pawra; there too men are out on different duties and women grow crops for food. However the boundaries are not so clearly marked, as there is overlapping and deviations from the rule. There are as well cases where the rule is inflexible and times when change is possible. Major portion of agriculture is done by women who do weeding, hoeing, planting, harvesting and thrashing except ploughing (which are done by men) in the fields adjacent to houses or far off fields. The other activities of women include looking after the house, children and cattle. Food processing and cooking is women's job. It is the women who with the assistance of children are largely responsible for the cattle, water, fuel and fodder. This permits them considerable time away from home and the village. When they are away from home, they are free to talk to whom so ever they please, male or female, of any caste or creed. As a consequence, communication among women and between men and women is as high as it is among men. Tribal women are very strong and courageous in the handling of environmental imperatives as can be demonstrated in the trekking and work pattern under the severe limitations of the harsh environment. Several studies dealing with pastoral societies indicate that the position of women in such societies is not very high because the actual care of the livestock and handling of economic affairs is entirely a male domain. However tribal women directly help in handling of livestock, they do look after their husbands during migrations. They cook for them and carry loads.

The type of house can be considered as a variable that represents the economic status and position of women. A Pucca house indicates steady and regular income. Among Katcha houses nearly 70 respondents reported ownership and rented house whereas remaining 76 are observed to be living in Pucca houses and some of them live on rent. There is association between their economic position and housing condition. Those that enjoy rent free accommodation is observed to be high in this category, obviously these houses are just congested and thatched ones, without having any basic civic facilities. Relatively more of respondents have longer stay and are migrants in the city. This clearly indicates that migrants are in a less advantageous position so far as housing position is concerned in the slums. In Katcha type of houses migrants appear to have higher share than native people so there is a significant association between type of house and nativity as well as migrant's status of the women. It may be argued that lower the socio-economic position greater the possibility of having Kutcha

houses 70 respondents lived in katcha and 76 respondents in pacca house. Meanwhile 52 respondents are having a mixed houses, this difference is significant here. It has been confirmed that most of the owners have the longest stay; the reasons could be either due to nuclear nature of family.

It is observed that not the women but family and tradition plays significant role in deciding whether a woman should earn and which activities to be pursued. Subsequently all the earnings of women is pooled together and kept with man, the head of the family. In other words men appropriate women's labour power as well as her sexuality ironically. However, men 'takes' women's own earning as and when needed, not more than a couple of rupees for day-to-day purchases. In working class majority of women expressed dissatisfaction with the practice of pooling and keeping money with the men as more often their husbands and sons do not give enough money to meet family needs but spend on alcohol. Quarrels erupt in the family on this issue leading to domestic violence specially wife battering. Women are also harassed even for spending on clothes either for themselves or children or any such thing. Thus traditional stereotype role as well as community practices that generate exclusion of women are reinforced in household activities, domestic chores and child care which are considered as the realm of women. Men are expected to provide for and 'protect' family members as if they cannot do themselves and exercise authority in the family. It is not a surprise to hear from the respondents that women are considered inferior, dependent and under subjugation of men. Women have only maintenance rights in the family assets and property. All these provisions reflect male superiority and domination which are internalized by women. Most of the women in our study mentioned that they have to look after the daily needs of their husbands like serving food, washing clothes, and keep everything ready for them at their beck and call the men are considered as bread winners and protectors. Confinement of women to home and controlling her free movements is a characteristic of traditional family, especially male's prerogative. Specially freedom of movement is restricted, curtailed and controlled for adolescent and young girls, daughters and young wives. Women take permission of their husbands when they go out in the company of other women.

Data show that tribal women talk about their homes, children and emotions; while men talk about work, innovations, ideas and politics. Tribal women in the study area are separated by language. They speak local language; Hindi is mostly understood and spoken by limited men. Now-a-days children who go to school can also understand and speak Hindi. Education is generally conceived by tribals as a means

of upward social mobility for men. The women's mobility on social ladder is through marriage to a person who is likely to be socially mobile. They think it does not affect women's social position whether she is educated or uneducated. Thus mostly boys are sent to school. This discrimination against girls is not because of her lack of intelligence or ability to learn, it is only that it is not going to help her in the traditional life style. The problem of conversing with women is that all questions have to be asked through men and getting the answers by men. Men translate, take things for granted, and mould their answers to suit their occasion. Among tribals in the study area the women's space is where only women may sit, work or enter freely at any time is relatively informal and flexible and depends on the separation of activities that result from the sexual division of labour. It is a characteristics feature of traditional societies to set apart, or see a distinction in physical space, which is used by men women. In the present study, there are no such private or intimate spaces for women, though men have public space to hold meetings, settle disputes, and discuss political and farming issues. There is at least one such space in each of the settlements, either under a tree or in the open space. Women do not have a similar, formal sitting space. When women occupy public spaces like water source, water spring, field etc., men usually join them. The women interact with each other, not with their men as couples. The interaction between individual men and women varies according to kinship relation and relative age, which ranges from relaxed informality to extreme avoidance, marked by women not covering their head and men averting their glances. The kitchen is a woman's domain. The grazing grounds in and around the village; near water source are areas where old women, young girls and small boys sit with babies. That is to say, the pastures are spatially removed and are at different altitudes. The tribal women in the study have been denied role s associated with masculinity as a result of ideology of the family and kinship, which identifies paternal roles with authoritative roles. Equal Rights to Men and Women Tribal women in the study area recognize the fact that they have not been discriminated against in education, income, consumption, status and access to power; they have a worse health record than men; they suffer from social, cultural and legal discrimination and often from violence.

Earlier when a woman was working on her farm or collecting minor forest produce from the forest for her family, she felt belonged to it. However with the change in scenario, when she has to do the labour work, she has to collect forest produce for the other agencies, her economic role becomes different. They feel as they are working as unskilled labourers, it does not help in improving their position. Providing skilled

training to women may help in elevating their status.

(3) The education is a fundamental right that provides opportunities for socio-economic uplift. In India reasons associated with not educating girl child are financial constraints, early marriages, submissiveness, motherhood, and parental perception of education on women's worldview. (Table 4.3) Reveals the girl child is deliberately denied education and the future opportunity of the total development, majority of the respondents are illiterate 132 respectively. 30 respondents educated upto SSC and only 8 upto HSC. Girls have no say on the topic of education. It is entirely parents' decision regarding their aspiration to educate their daughters, the parents in the four communities had different response. More than half of them wanted to send their daughters to schools but others thought it was useless. In absence of hired labour the girls work at home and fields is of utmost importance and all considered the fact that eventually the girl s have to get married and start their families. Where parents are enthusiastic about educating their daughters, they enroll their daughters in schools but rarely allow them to complete their schooling. The girls study up to primary or middle level and get married. Sometimes girls are withdrawn from school after three years (when they have learned to write their names) to work, with preference for education given to boys. There is major gender disparity, in terms of more limited educational opportunities available for girls. Tribal girls probably have benefited most from increased access to educational facilities.

The education level of the tribal population is low and formal education has made very little impact on tribal groups. The level of literacy among the tribals in most areas in is very low. Reservation policy of the Government has made some changes in the educational status. One of the main reasons for low level of literacy is their assigning relatively less significance on formal schooling. The school curriculum and education system do not create much interest in them, rather a much more practical based curriculum would be helpful for them. Moreover, since the tribes live in poverty they do not like to send their children to schools as they are considered to be extra helping hands for generating income.

Various reasons have been attributed for low level of literacy among the scheduled tribe girls work participation rate among scheduled tribe women were higher in percentage as compared to others. Poor economic condition has a direct bearing on the degree of participation. Scheduled tribe workers are engaged in agricultural sector and in non gainful occupations. Considering the education, economic and health of the tribal women, their positions were not at all satisfactory. Status of tribal

women in terms of their demography, health, education and employment has been discussed. Since independence, various protections have been given to the tribal population by the Constitution of India. The study highlighted some aspects of tribal work; tribal women work equally with their male counterparts with lower pay, sexual exploitation. Tribal women don't have property rights, they have lower literacy rate than scheduled caste and general population. Tribal women are not healthy and suffer from malnutrition and various diseases. The study highlighted the need to improve the status of tribal girl, to bring about change in the status of tribal woman. Problems faced by tribal women. Most tribal faces a number of challenges which they need to overcome in order to improve their status in society. The researcher intends to discuss here the issues faced by tribal women in particular.

(4) It may be mentioned that in the ultimate analysis people should have freedom of choices as they negotiate with the time-space context. To others these choices may look backward and rigid. We submit that it is essential to analyze the conception of people from the wider political economy. The above data show that 180 out of 200 respondents favour co-education while 20 are against; reveal the changing preferences or choices as so -called women with less education very much favour co-education till college level.

Even if girls are enrolled, they are withdrawn at an early age to marry them off. This leads to a higher dropout rate among tribal girls. However this is deeper than this generalization as our field interactions indicate that the problem lies in non-availability of schools within easy reach for girls particularly at lower levels of education, absence of girls' hostels, and absence of female teachers and availability of scholarships as they move up the education ladder.

It needs to be mentioned education is a broad process that enables a person to adopt a rational and questioning attitude and facilitate the recognition of new opportunities. Education also involves retention and enhancement of these capabilities over a life time and the ability to transmit education to the next generation in order to generate the considerable spillover effects.

Income of parents also influences the educational level of children. It is true that the education of the parents has a marked influence on the education of children as educated parents are aware of the importance of education. In other words, higher education of the parents culminates in higher education of girls is likely to be. It was found from the present study that there is a significant relation between respondent's and their children's educational level. We noted several factors for discrimination of studies of the girls. These are financial difficulties as girls stopped their education

because of law economic problems. Here it may be mentioned that economic problem should not hinder female education as government gives free education for the girls. Still we found from our study that the girls who mentioned financial difficulties preventing their studies were found to be economically very poor as they cannot even provide basic necessities like clothes and food speak volumes on the status of women.

(5) presents the social and economic status of tribal women in India The term status means position of a person in a society. Status has been as a position in a social system. The term role is closely linked to the notion of status. It refers to the behavior expected of people in a stat us. The status of a person or a group in a society is determined mainly by the educational status, health status, employment status and decision making ability. All these factors are closely related to one another. The higher level of education will generate health awareness, employment opportunities and decision making ability among these groups. The status of women in a society depends to a large extent on the social structure and the type of society. In Indian social context, there is a predominance of patriarchal family structure were males predominate in all settings and social contexts. However, among many tribal communities, predominance of matriarchal families could be found. Contrary to patriarchal societies, status of women is found to be higher in matriarchal families. India assigns relatively higher position to women due to the system of matrilineal descent, matrilocal residence and inheritance of property through the female line. But other tribal communities which follow patriarchal norms, the status of women is not as high as it is in matriarchal societies. For some other tribes, such as, mavchi, kotla, the husband does not always enjoy a dominant role. Woman enjoys equal status with their male counterparts in many aspects of their social life. A study on the tribal women indicates that they have substantial freedom and higher social status. This indicates that the status of tribal women are not same in all places, rather they vary according to the tribal group and the social structure. However, in tribal societies, tribal women are more important than women in any other social groups because tribal women are very hard working and in almost all the tribal communities they participate in economic activities almost equally with men or works harder than men and the family economy and income also depend on women. Status is also determined by health conditions. The tribal groups' health status is lower compared to that of the general population. They have high infant mortality rate, higher fertility rate, lack of awareness regarding diseases and health care, drinking water provisions, hygiene. In many parts of Maharashtra tribal population suffers from chronic

infections and water borne diseases, deficiency diseases. Incidence of infant mortality was found to be very high among some of the tribes. Malnutrition is common among them and it has affected the general health of the tribal children. It increases vulnerability to infection, and leads to chronic illness which sometimes may affect brain. Their health status is also related to economic and educational aspects. Their lack of ability to participate in the industrial economic activities of modern societies has deteriorated their living conditions. The tribals are mostly engaged in occupations which do not generate much income such as hunting, crafts making, and agriculture. Industrialization and urbanization has brought about a change in the life and living of the tribals by uprooting them from their day to day activities and making them dependent on the vagaries of non tribals.

Absence of any fix livelihood. Our field observations revealed that although work participation among tribal women is higher compared to general population but the livelihoods of the tribal people are neither permanent nor fixed. Most of them do not have a regular source of income, and they live below the poverty level. Tribal people residing in the rural areas pursue diverse low level activities for fulfilling their basic needs. Mostly they are engaged in agricultural activities. Apart from that, they are engaged in pastoral, handicrafts and at times as industrial labourers. Tribal women are mainly not engaged in any kind of continuous work and much like their male counterparts are found to work in agriculture.

A meager number of tribal men and women are engaged in government services. Economic conditions of households are related to other aspects of their life. Lack of access to education, most of the tribal women work outside their homes and are engaged in various activities. They work in order to earn money for their family. The women's work involves daily labour, agricultural work nearly about 182 respondent's income is below Rs.5000 which shows the low economic status of tribal women and secondary status. Even young children and girls go for work along with their mothers. Most of the time they do not go to school regularly or become drop outs from school. Even the parents in very poor families don't always want to send the children to school because then their helping hands in work would be reduced. Effect of patriarchy could be strongly seen in most tribal groups and so whatever money women get from their work they give it to their husband and the husband very often spends the money on activities like drinking. Household works are done by the female members of the family. Household work involves cooking, cleaning, washing utensils and clothes, collecting fuel for cooking. The young girls who are studying in primary level in schools hardly learn anything in school and they don't study at home

also. The government has announced free and compulsory education to all children up to the age of 14 years, which nowadays encourage parents to send their children to schools with the hope that if their children receive proper education,   then their conditions will improve. The children are given free school uniforms, books and mid day meals. However, the girls don't continue school at a stretch. Sometimes they go to school, sometimes they do not go to school and stay at home and go to work with their mothers and help their mothers at household work. As a result, they tend to forge t what they have learned in school. After the girl child attains teenage the parents stop sending them to schools. Poor condition of health; Lack of awareness about nutritional requirements mostly leaves the tribal women weak, anemic and they suffer from various diseases. During pregnancy, special attention is required to be given to women otherwise that will affect the health of both the mother and child. Educational level, employment status, health status and decision making ability helps to measure the status of women in society. Women's education has to be channelized to employment opportunities. This in turn, will increase the decision making ability of women. Women's ability to communicate with other family members and to be able to convince them indicates a decision making ability of women. When the decision making ability is higher, women can have a higher status in the household.

Strategies for promoting a change in the status of tribal women,   as it has been pointed out, low levels of economic activity and living conditions below the poverty level is a major problem faced by the tribal women. A practical way of dealing with this problem can be to provide skills and training to women which will help them in building up of self help groups. Awareness can be created through effort to empower these women.

(6) the concept of patriarchy prevails in subsistence societies, yet views regarding inheritance was different among tribals. As Scheduled tribes they are not subject to the Hindu Marriage Act of 1955. Custody of children and of household property is determined by customary laws, the norm, whereby the eldest son inherited all property except the ornaments of the mother used to go to eldest daughter. This has been changed after the introduction of the laws pertaining to abolition of big land estates, and individual rights. Presently, all siblings have equal share in the family property. In the absence of any male sib, woman is the sole inheritor, and may enter in to a type of marriage by negotiation, where the husband has no property rights and takes up residence with her. Bhills households follow a patriarchal family system, with the adult male as the head of the household. Among all tribes possession of

animals, fields, grazing rights, household effects as well as the house itself belongs to the father or male head of the household. Ownership of material property devolves jointly on a set of blood brothers. Land tenure is always registered in the name of the male head of the household. Women have no legal right to family property. Upon the death of the male head of the household, women retain usufruct rights to the family holdings and continue to live there until their death. However, women and girls are given gifts and assets including livestock, utensils, ornaments, land (if the household is wealthy) 82 respondents who got property from their parents, and other goods, which may be taken with them after marriage. This practice is known as *varssai*. If there are no sons, adoption of a close relative or anybody from the village is permitted with the consent of parents.

Various types of marriages exist among the tribals. This shows the importance of both men and women in matters concerning their respective partners. Tribal women if forced to marry against their wishes have the option of running away from their husband's house and securing the divorce later. If they are charged with infidelity by the husband, they have full freedom to explain their cause before the   Panchas. The women have considerable freedom in regards to pre-marital sexual life and in the choice of a husband and they are free to leave their husbands if he ill-treats her or if he cannot father a child, a girl may run away with a boy or even force herself upon him. The marriage may be realized later by proper rituals and payment of bride-price. Thus, it can be said that tribal women enjoy a certain degree of freedom. However, when it comes to the question of decision making, it is the men who come to the forefront. The girl may select her partner, but it is the male head of the family who has the final say. It is he who decides the bride-wealth and similar matters concerning marriage. There is practically no stigma with regard to divorce, remarriage of a divorcee or a widow and these are permissible. Most of the tribes have customary laws which uphold the rights and privileges of women in matters related to divorce. But, these laws are quite negative towards women with regards to child custody, property rights and alimony given by the husband. Thus, it creates many problems to the women who have no subsistence to earn their livelihood. Thus, from the above discussion, we can say that, "treatment of women is one thing; her legal status is another, while the character and extent of her behaviour belong again to a distinct category." Tribal women are relatively treated well in the socio-cultural sphere, but their legal status is quite low and this creates several problems for the women in the community.

(7) tribal women' political rights and participation, tribal women take pleasure in

their voting rights and about 110 of women in the study area exercised their right, while 90 respondents did not voted in the last elections. Most of them follow the advice of their husbands or some of them are under pressure to accept the wishes of their husbands. Most of the respondents believe that they should be office bearers, member of cooperatives, SHGs and Panchayats (table-no 4. 9). The political and social life of the tribals is inseparable. Therefore, the imperative questions are what position do women hold in the tribal political institutions. What decision making power does she possess and what voice does she have in the political and other activities considered important by the society? The tribal community mainly consists of clan and tribe. Every head of a community is generally a male who is usually honoured, obeyed and accepted as the head of the group. It is hereditary and the final authority is vested in him. The traditional political field of the tribals is confined within the institutions like the council of elders, village headman, village panchayat and the tribal chiefs. In all these, most often it is the men who take important decisions in all matters. Among the Bhills and Dhanka, the village affairs are conducted by the council of elders which is exclusively a male affair. Even among the matrilineal society did not favour the women to take part in political affairs. In the traditional political system, women were not even allowed to attend *panch, Durbar* (council meeting), nor were they allowed to speak in any public meeting.

 Thus, tribal women did not hold any important positions in the traditional political structure and their power was negligible. Therefore, we can surmise that even though women played an important role in tribal economy, their status in the religious and political sphere remained comparatively low which caused immense problems for them, since they did not have anyone who really understood and comprehended them to voice their concerns and safeguard their rights and privileges. The position of women in politics has always been marginal. Although women constitute half of the nation's population, their participation in political life has been negligible all along. The position of Indian women in the Parliament has always remained at a very low level never going beyond 10% at any point of time.

 Thus, the representation of women in general has been extremely low.

The socio-cultural values of tribal society have enormous potentialities and it is these values that have sustained the society for ages. These values have unique characteristics that constitute the tribal heritage. However, due to the patriarchal structure of the tribal societies, these tribal heritages have been utilized for the suppression, oppression and discrimination of tribal women. Hence, it is very important to re-read and re-interpret the values, norms and practices of the socio-

cultural norms in the struggle for gender justice in all walks of life

(8) The basic cause of female infanticide is illiteracy, poverty and son preference, it is observed that 18 tribal respondents ever undergone prenatal test while 16 respondents aborted their female fetus. Illiteracy and poverty form a vicious circle, leading to not only female infanticide but many other crimes. People who are uneducated still consider daughters as a burden on their families, they think that they will have to spend money to raise the girl, pay for their education and ultimately marry them off without getting anything in return. A boy on the other hand will fend for the family and bring a "return on investment ". So a boy any day is a safer bet. Some families do it out of will and some are forced to do this because of financial constraints. What we as a people need to realize is that a girl can be independent and self sufficient when empowered with education. Not only will she stand on her feet, she'll happily provide for her family too. Our system is also to be blamed for this considering the fact that our government has not been able to curb dowry system and deaths. The day parents feel that a daughter is not a liability on them but an asset, that's when female infanticide will end, but among tribal in the present study do undergo for female feticide this is positive for the women and this shows a better social position of women, more often other communities should note this.

The dowry system in India is one given reason for female infanticide; over a time period spanning centuries it has become embedded within Indian culture. Although the state has taken steps to abolish the dowry system, the practice persists, and for poorer families in rural regions female infanticide and gender selective abortion is attributed to the fear of being unable to raise a suitable dowry and then being socially ostracized. We argue that in other communities practices are so deeply embedded within Indian culture it is "almost impossible to do away with them", India is undergoing a type of "female genocide".

(9) The use of contraception has increased among tribals i.e. 136 respondents adopted family planning, which is marked by social structure, a predominantly agrarian economy, a difficult and inaccessible terrain, and scattered settlements over vast area, which poses several formidable problems to family planning and reproductive health delivery system. The region is also one of the most populous regions Maharashtra, encompasses highest tribal population. About 64 respondents did not adopt family planning   method. The analysis also reveals that knowledge of at least one method, particularly a permanent method is almost universal in the study area among the tribal women. However, the knowledge of temporary contraceptive methods is considered lower among the tribal women. Contraceptive oral pills are

popular among tribal women followed by condoms and IUD. Education of women and her partner play a significant role in the awareness and the use of family planning methods. The study establish that household economic status play a significant role in awareness and knowledge of family planning methods. The use of contraceptive methods varies with age of women, younger women are relatively less to use contraceptive as compared to older women. It obvious that use of any contraceptive method and sterilization increases with the age, and marital duration. It is due to higher use of permanent methods, which is used to limit the family size after attaining a desired family size. Though the use of contraception is almost similar among literate, and illiterate tribal women, however, significantly more illiterate women respondents adopted sterilization as compared to literate women. In case of husband's education, women having literate husband were comparatively more to use of any contraceptive method. Family planning method is positively associated with household living standard.

The focus of the study was on the contraceptive usage in hilly state of India where fertility level was very high. The states have inaccessible terrain, and settlements are scattered over a vast area, which possess several formidable problems to family planning and reproductive health delivery system. In these states, the study revealed that almost all tribal women knew at least one family planning method (modern or traditional); however, the knowledge of temporary methods was relatively poor among them. The low literacy status and limited availability of mass media, such as radio and TV in tribal areas also play a role in poor awareness of temporary contraceptive methods.

(10) Tribes too have son preference but do not discriminate against girls by female infanticide or sex determination tests 90 respondents preferred for son while 36 for daughter and 74 respondents wanted both respectively. Boys and girls do not have similar inheritance laws. Tribal girls do not inherit land, except in matrilineal societies or under special circumstances. Nonetheless they are not abused, hated, or subjected to strict social norms. Girls are free to participate in social events, dancing, sensing and other recreational programmes. There is no dowry on marriage. Among tribes, the father of the bridegroom pays a bride price to the father of the girl. Widowed or divorced women are free to marry again. As incidence of child labour is high among the tribes, girls are no exception. Girls care for younger siblings, perform household jobs and work in the fields along with their mothers, brothers. This leaves no time for education of girls; consequently there is gender gap in education. Both boys and girls are equally exposed to hazards, infections and undernourishments.

Infant and child mortality among tribal is high due to poverty and its related malnutrition for both boys and girls. The gender roles prevailing in other states of India cannot be assumed to exist in and Nanandurbar which have different socio-cultural history and composition. However, all household members are heavily involved in agriculture and subsistence tasks, and that all family members contribute long hours each day to the household economy. Among the Bhills of District there is no hard and fast division of labour between the sexes, although the heavier works are done mostly by men. There is practically no such distinction as men's work and women's work. Both men and women run small businesses and shops women also work as porters.

Among tribes under study girls are not considered as burden because of their economic value. Tribal girls participate in all types of work at home and agricultural activities along with their mothers. The girl child socialization has objectives of inculcating the virtues of good housewives and motherhood, together with behavioural pattern that are consistent with obedience, being ladylike and as expected passive. While boys are trained in the fields or pastures under the supervision of their fathers or in the educational institutions, the girls are trained at homes under no strict supervision of their mothers. They are taught to take care of their homes and household work. They act as pseudo-parents and look after their siblings. If they have spare time in spite of all these activities and obtain permission from their parents then they may go to school.

(11) The aim of the study is to investigate Anti Natal Care (ANC) and Post Natal Care (PNC) conditions among the pregnant women. Several problems are faced by these women such as severe anemia and low hemoglobin (HB) level. Poor economic condition, early marriage, unhygienic living conditions, nutritional status, fertility, infant mortality, neo natal mortality, post natal mortality, peri-natal mortality, poor life expectancy and poor mental and health conditions are some of the major factor that influences pregnancy 154 repondent's delivery was handled by ANM while 40 by midwife and only 6 women by physician. Many of these tribal women were engaged in agriculture, forestry and as part time labourers. In additions to these, majority of the women are illiterate and unskilled. As a result, these women were working in the hill areas are daily wages where they were treated in inhuman ways. Moreover some of these pregnant women are working as agriculture labourers where their working hour is more than 10 hours a day. Generally delivery among tribal women used to take place in their home with the help of the relatives. Such practice leads to higher rate of IMR, along with maternal mortality ratio. Due to Lack of

hospital facilities and transport facilities, people in this these region need to walk a long distance of foot, most of the women are not going for check up to the health centre. Very few women used to visit hospitals for check up periodically. Consequently at the time of emergency pregnant women is facing a lot of difficulties. Therefore the government or other non-governmental organization need to look in to this issue to better understand the nature of tribal pregnant women and their living condition, In order to help them and bring awareness among these people. Pregnant women believe in evil and taboos. They are not concerned about their health and their food habits and go for work most of the time which is hazardous for their health. The Satpuda Hills is highly turf terrain. There used to be a fluctuated monsoon compare to other parts of Maharashtra. Their children are malnourished and their Body Mass Index (BMI) level was relatively very low.

Suggestions for policy implications:

Raising the status of tribal women is not just a moral imperative but also a strategic one. Within the framework of a democratic policy, our laws, development policies, plans and programmes have aimed at women's advancement in different spheres. In recent years, the empowerment of women has been recognized as a central issue in determining their status. Tribal women, while being a disadvantaged and vulnerable group are, nevertheless, better placed, in many respects, than their counterparts in the general population and are, in certain areas, more empowered. They do not suffer segregation or lower status. Low literacy especially among tribal women and high dropout rates at elementary and higher levels are areas of serious concern. The main causes are (i) poverty, (ii) contents of the education, (iii) inadequate educational institutions and supporting services in tribal areas, (iv) absenteeism, (v) medium of instruction and (iv) education policy. To empower and raise social status of tribal women the following recommendations are suggested;

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Abstract

Education, as you are aware, is vital to the human resources development and empowerment in the stages of growth of a nation. India has one of the largest higher education systems in the world, with 25.9 million students enrolled in more than 45,000 degree and diploma institutions in the country. It has witnessed particularly high growth in the last decade. India's growth in recent years has been led by the services sector. The present paper is an attempt to find out the various issues in Indian Higher education System. No doubts, there is a great need of value based higher education system which empowers youth for self sustainability by inculcating employment skills and reducing poverty. This can be done only if we address the different issues effectively after reorganization of those issues. The study use secondary data including reports, articles and discussion held in conferences. The study found that quality, accessibility, cost and student teacher ratio are major issues in Indian higher education system. In order to improve the skills and talent of our large population, there is a need for raising the quality and standards of our education system. The study reveals that current GER which is about 17 per cent stands very low when compared to the world average. The access to higher education for all eligible in the country will be a major issue before the policy makers. Lack of availability of faculty is also a big challenge for higher education

sector to sustain in future. In nutshell, the present study highlighted the emerging issues to be focused to ensure that our education system is sustainable and meets global standards.

Keywords: Higher Education, Gross Enrolment Rate (GER), High-Quality Research, Inequitable Access.

Introduction

Education, as you are aware, is vital to the human resources development and empowerment in the stages of growth of a nation. In any education system, higher education encompassing Management, Engineering, Medicines etc., plays a major role in imparting knowledge, values, and developing skills and, in the process, increase the growth and productivity of the nation. While the Government is committed to providing primary education and certain facilities/subsidies for higher education, given the higher cost involved in the establishment of higher education institutes, we are witnessing the entry of private sector to run educational institutions. India has one of the largest higher education systems in the world, with 25.9 million students enrolled in more than 45,000 degree and diploma institutions in the country. It has witnessed particularly high growth in the last decade, with enrollment of students increasing at a CAGR of 10.8% and institutions at a CAGR of 9%. The private sector has played an instrumental role in this growth, with private institutions now accounting for 64% of the total number of institutions and 59% of enrollment in the country, as compared to 43% and 33%, respectively, a decade ago. The Government has also given the required thrust to the sector in its Five Year Plans. During the Eleventh Plan period (2007–2012), India achieved a Gross Enrollment Ratio (GER) of 17.9%, up from 12.3% at the beginning of the Plan period. Various legislative actions were also taken during this period, including the introduction of the Higher Education and Research Bill, the Educational Tribunal Bill and the Foreign Educational Institutions Bill, to enhance transparency and quality in the sector.

India's growth in recent years has been led by the services sector. The most noticeable aspect has been the recent big boom in the BPO/KPO sector. This off-shoring trend is certain to continue and India faces the challenge of generating an appropriate supply response to retain its existing advantage. It should be noted that Indian's spend nearly $4 billion annually to send their children abroad for higher studies and technical training while there is no reason for Indi a not emerging as a global hub for higher education and technical training. The real challenge therefore, is to expand capacities in higher education to keep ahead of the curve of rising domestic and global demand. However, this poses a well known policy dilemma. India has a huge population of uneducated children and the Constitution provides for free and compulsory education up to the age of 14. The country also has the dubious distinction of one of the highest levels of illiteracy in the world. The system of public education at all levels is in advanced stage of disrepair and disarray. Clearly, governments both at the Center and in the States need to allocate far more resources and attention on ensuring that future generations are equipped sufficiently to operate in a knowledge economy. Thus , India has to find a strategy that will en able it to effectively address the multiple challenges in the education sector of improving literacy, universalizing access to quality basic and secondary education and at the same time ensuring an adequate supply of higher skills and technically trained manpower.

Review of Literature

Jaraiedi and Ritz(1994) applied QFD to two processes, 'advising' and 'teaching', in a colleges. Here, they considered students as the main customers. Student's requirements were studied and compared with some 'design' requirements developed for each process. On the basis of calculated importance ratings and target values for the design requirements, conclusions were made on the ways that quality could be improved.

Gibbs (1989) has also observed that the demand for such know-how is becoming acute while it remains a key to improve productivity and competitiveness. But data and information processing are major services being outsourced to service providers in developing countries. In addition, many companies are divesting

themselves of expensive operations and transferring them to low cost economies or simply closing them and relying on cheaper service suppliers from developing and transition countries. On the other hand, in these host economies, there is growing demand for high-level skill s required to tap these emerging opportunities. As a result, education and for that matter higher education, have become attractive avenues for investment.

Lam and Zhao (1998) Paper addresses the issue of improving quality of teaching with the use of QFD and AHP. **Owlia and Apinwall (1998)** applied QFD for the improvement of quality in an engineering department.

Fiorenzo Franceschini and Marco Terzago(1998) Applied QFD to industrial training courses and identified the two major differences between the application of QFD for product development and for education.

Bouchereau and Rowlands (2000) article explores the integrated use of techniques like fuzzy logic, artificial neural networks, and the Taguchi method with QFD to resolve some of its drawbacks, and proposes a synergy between QFD and these three techniques.

Hwarng and Teo (2001) In this paper they demonstrated how an institution in higher education can apply the three-phased, service-based quality function development (QFD) methodology to translate the voices of customers (VsOC) in stages into operations requirements.

Chan and Ming-Lu (2002)   review paper highlighting the historical development of QFD, methodological development of technique, applications under the classification of different industries, working of some QFD organizations, and key readings – publications on QFD.

Objective of the Study

The present paper is an attempt to find out the various issues in Indian Higher education System. No doubts, there is a great need of value based higher education system which empowers youth for self sustainability by inculcating employment skills and reducing poverty. This can be done only if we address the different issues

effectively after reorganization of those issues. The study use secondary data including reports, articles and discussion held in conferences to find out the emerging issues in higher education in India after Globalization.

Issues and Concerns

However, in spite of the significant progress made during the past few years, India's higher education sector is still plagued with several challenges, e.g., its relatively low GER, inequitable access to higher education by community, gender and geography, and lack of high-quality research and education institutions, resulting in sub-optimal outcomes. Although Higher Education has expanded several times since independence, issues of access, equity, and quality still continue to be the areas of concern.

Access: The Gross Enrolment Rate (GER), measures, the access level by taking the ratio of persons in all age groups enrolled in various programs to total population in age group of 16 to 23. For Higher Education GER has risen from 0.7per cent in 1950-51 to 1.4 per cent in 1960-61, and 8per cent in early 2000. The current GER which is about 17 per cent stands very low when compared to the world average. The access to higher education for all eligible in the country will be a major issue before the policy makers.

Quality:

Maintaining standard of education in more than 45000 colleges and diploma institution nationwide, offering training programs to teachers, and keeping good balance with education system worldwide is a big challenge. Colleges and universities vary in size and resources and are forced compromise in the all round development opportunities they must provide to students. In order to improve the skills and talent of our large population, there is a need for raising the quality and standards of our education system. It is well-known that many of our professionals (engineers/doctors/management professionals) remain unemployed despite lot of opportunities being open in the globalised world. We need to introduce/activate the

mechanism for rating and ranking universities/colleges. At present, there is no compulsion for institutions/colleges to get accreditation in India. Government has already mooted a proposal to introduce accreditation. We, therefore, require standard rating agencies to give accreditation to universities/colleges/schools. In a recent ranking of Business Schools by Financial Times at global level, in the top fifteen, only two of the Indian premier Business Schools appeared at rank no. 11 and 13 for the year 2011. Most of the top ranking business schools were from the U.S. In this ranking, even China was ahead of India. In the same reporting, in respect of value for money of these two Schools, it is observed that it is not that high when compared with some of the best U.S. Schools. However, a positive development is that these high ranked Indian Schools possess faculties with doctoral qualifications and of global standards who can deliver quality education to the students. NASSCOM-MacKinsey Report-2005 has said that not more than 15per cent of graduates of general education and 25-30per cent of Technical Education are fit for employment. The various regulatory bodies regulating higher education have constituted autonomous bodies for monitoring quality standards in the institutions under their purview. For example, National Assessment and Accreditation Council (NAAC), by UGC. National Board of Accreditation (NBA) by AICTE, Accreditation Board (AB) by ICAR, Distance Education Council (DEC) by NCTE etc.

Equity:

On one hand GER stands low for the overall population, while on the other hand there are large variations among the various categories of population based on gender, urban or rural habitation and rich and poor. Due to regional disparity in economic development and uneven distribution of institutions of higher education, the higher education is not equally available to the different sections of the society. To overcome the deep rooted problem of social inequity, successive governments have introduced caste based reservations in higher education. At present the caste-based reservation is applicable in only government funded institutions, which includes institutions of excellence and amount to approximately 49per cent of the

total seats. Due to the cast based reservation, better talent coming from non-reserved category is deprived of the admission in good institution, which creates social unrest and used as a tool to make vote bank by the political parties.

Cost of Education:

Government funding on higher education has been diminishing on a year to year basis for more than one decade. In terms of expenditure incurred on education, particularly on higher education, during the year 2010–11, the government spent around Rs.15, 440 crore which is about 85 per cent of the revised budget estimates for the year. The recent 66th round of NSSO survey reveals that between 1999 and 2009, spending on education in general jumped by 378 per cent in rural areas and 345 per cent in urban areas of the country. The survey further reveals that spending on children's education underlines sharp increase – 63 per cent for rural and 73 per cent for urban families. However, if we measure the expenses on education as a percentage to GDP, India lags behind some developed/ developing nations. We recognize that the gap in investments in education in India can perhaps be filled by private sector playing a crucial role. In the view of withdrawal of government support to finance higher education private institutions has been allowed to take over the responsibility of imparting education to all. Further, in government aided universities the model of self financing and self sustaining institutions has been introduced. All these developments have added to the cost of education significantly. Though, the education loan has been made easy to facilitate higher education still the terms and conditions imposed by banks in terms of guarantee and criteria of minimum income of family restricts the talent coming from the poor families to go for higher education.

Student-teacher ratio:

Another challenge for improving the Indian education system is to improve the student-teacher ratio. In India, this ratio is very high as compared to certain comparable countries in the world. For example, while in developed countries this ratio stands at 11.4, in case of India, it is as high as 22.0. It is even low in CIS (10.9),

Western Asia (15.3), and Latin America (16.6) (Annex 3). This brings the necessity to recruit quality teachers and strengthen the teachers required to handle classes. Economic growth led by industrial and service sector during the last decade has created more opportunities and faster career growth for the young talent. Further, the lucrative salaries and glamour has acted as catalyst in attracting talent to such fast growing sectors. Higher education in India which has been passing through transition on account of privatization and withdrawal of financial support from the government has been finding it difficult to attract adequate number of young talent to teaching job. It is a big challenge for higher education sector to sustain in future due to lack of availability of faculty.

Conclusion:

In India, higher education was traditionally looked after by the government, but in view of lack of resources to meet the increasing demand, private sector has been allowed to share the responsibility. The study found that quality, accessibility, cost and student teacher ratio are major issues in Indian higher education system. To sum up, we need to recognize that the knowledge, skills and productivity of our growing young and dynamic work force forms the backbone of our economy. To reap the benefits of such a young work force, we need to implement the reforms in the education system. The study found Higher education institutions managed by public and private sector lack in creation of knowledge which leads to deterioration of quality of education. The councils and government bodies responsible for quality assurance do not have internationally match able quality norms on one hand and an effective system to monitor and control violation of the existing norms by the institutions on the other. The present study highlights the emerging issues to be focused to ensure that our education system is sustainable and meets global standards.

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