

RIGHT TO EDUCATION: RESPONDING TO GENDER DISPARITY?

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Abstract:-

Present paper is a critical commentary on the status and objectives of the Right to Education (RTE) Act in the light of gender equality in India. In the Indian political system, constitutional declarations for equality assurances are elaborately present in Fundamental Rights (Part III) and Directive Principles of State Policy (Part IV). Provisions under these two provide magnified articles through which future governments are made responsible for the eradication of disparity, whether based on gender or caste. These promises are further sharpened and systemized by making education as one of rights, through Right to Education Act 2009.

Present paper is evaluating the capacity of Act in favor of women. It is an attempt to see if the Act is actually working for eradicating of gender disparity, exists in larger extend. The research is a blend of empirical and normative knowledge. The study will be descriptive, analytical and interpretative. It shall use library based knowledge as a major tool.

Key Words: Right to Education Act 2009, Equality, Gender disparity, Indian Constitution, Fundamental Rights.

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Conceptual Backdrop:

Democratic setup with democratic apparatus advocate for welfarism¹, emphasis more for inclusive ideas. Due to the presence of gender disparity, the hope for inclusive welfarism is disappearing from democracy. Since idea of democracy is intensely extending in global patterns of governance, negative attitude towards women is further creating global disturbances and damaging the intensity of public good. Although gender disparity is a worldwide syndrome but anxiety for the same is more in modern India that is feeling like never before. Reason is that even with the existence of most elaborated promise of justice, in form of constitution, under the UN Global Gender Gap India is shown worse than 95% of all other countries studied. This indicates that India, with its largest written democratic arrangements failed to remove inequality from public as well as private life of its citizens. Scholars contend that women of India would never enjoy economic and political equalities until and unless the spirit of equality is not socialized. Need for social change is replaced by social transformation, which is difficult in case of India, as it is connected with social and political mindset of people (highly dominated with caste identities).

Liberated and growing India needs to search for a perfect mechanism that can bring empowerment to all. In the process of identifying the objective, education is considered as the most significant and effective instrument that contains less ambiguity with maximum results. It is acknowledged wisely that with the idea of universal education system, greatest balance in various interests can be achieved with greatest satisfaction. It is understood that education can facilitate the empowerment of woman, as an individual and as a member of a community; positives of same are observed even in non-democratic societies. With the intention of inclusive and comprehensive empowerment of women, India undertook several initiatives and made several polices to make education more accessible for girl child. Although India has a long list of historical efforts to include women in economic and political growth but establishment of *Right to Education Act (RTE)*² with an amendment is seen as a mile stone to attain universal empowerment of women. The Act has all the provisions that have intention to preserve social reconstruction in a peaceful way. It is an effort to assure equal opportunities of education to all those who remain at the periphery even after constitutional assurances. For assertion of equal

¹ Welfarism is a comprehensive idea that is the basic requirement of a democratic state. Idea is discussed by John Rawls as a calculation of greatest balance of satisfaction.

² Henceforth, in the paper The Right to Education Act will be referred to as RTE

opportunities, education is made a fundamental right that is well introduced in article 21 as 21-A by constitutional amendment 86th in 2002, suited legislation for the same is passed in 2009. With the addition, this right is now read as the right to have free and compulsory elementary education from age 6 to 14. It means that every child has a right to get full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards of knowledge.

The Act is acknowledged as a strong step that will repair society from the root and result will be ultimately enjoyed by the nation. Act is more welcoming as provisions are committed to facilitate free education to a girl child at the very much beginning of their life. As every woman is first girl, initially it will assist a woman who belongs to marginalized groups. Act observed high hope as in past education was free, under some provisions but was certainly less compulsory for girl child. Indeed, enactment of Act in 2010 has made a significant change in the behavior of the society towards a girl child as now it is the justifiable right of a child. The very first reflection of the Act is that now it is nationwide endorsed that girls has equal potential, essential to gain knowledge, endorsement is further helping her is capacity building.

Provisions have high intensions for inclusive education and therefore it has created high expectations in the society. To analyze results in favor of women and establish possibilities of social transformation, a serious work is required to be carried out. To address the requirements present paper intends to answers questions like-

- Why practices of gender disparities are contentiously exists even with democratic setups, and what are the implications of gender disparity on political life?
- How education can contribute in eliminating gender disparity from India?
- Which are the provisions of RTE Act that can facilitate women empowerment?
- Does Act is and will be a success? What are the main hindrances?

Gender Disparity: Existence as a political problem

Organizing and maintaining social, political and economic relations with gender perceptions is a pre-historic practice of human socialization. Essentiality of identifying relations between man and woman gives rise to two sections. Innate differences between man and woman are the sexual differences. This figures their nature which decides their behavior in the society and provides definite design to a given social system. In the mechanization of civilization, role of man and woman were classified as per the physical capacities and requirements of the family.

Consequently, biological differences that were observed in the initial stage became the cause of discrimination between these two sexes. Journey of civilization was a combined journey of man and woman, but before reaching to destination woman get discriminated from the main stream pattern of development. Human history is silent about the fact that how and when one section of society became more powerful than another. Unfortunately, with the expansion of society and rise of state, discrimination against women became more organized and become inseparable part of society. Prejudiced practices of men were frequent with development and ultimately reach to intolerance for women's participation in social, economic and political life. Historical evidences proved that absurd beliefs and immoral practices make the journey of human civilization a journey of discrimination. Drina (2004) sees systematic discrimination against women as embedded within economic, social and political and even in linguistic structure of our society. Women in the process of socialization are never entitled as an equal partner they are collectively trained to work as a subordinate contributor of man's development. Principle of subordinate is been systematically applied in all three segments i.e. social, political and economic development of the society. Social responsibilities of a woman are closed behind the door and in economic activities, she is just a working partner having, no sharing in profits. Vulnerable position in family and unrecognized contribution in economy is damaging political hopes because they are not allowed to share political power equivalent to men. Consequently, social, economic and political dominance of man over woman makes women weakest among weak. Due to the systematic absence of proper education, artificial weakness, imposed by man is further deepened with the argument of inability of women in decision making. Certainly, insufficient knowledge about the system in which they are living proved them feeble in compare to man. Additionally, ignorance of women about influential patterns, hindered inclusive democracy this further establishes a democracy less receptive for women equality. Thus, gender disparity that was commonly understood as a consequence of social process became a political problem of democratic world.

India as the largest democracy has equally isolated woman politically. She is taken as an individual who is considered weak by choice. This choice of remain and behave as weak is not the preference of liberty but it a selection made through socialization that forced her to perform as secondary to man. Consequently, injustices that were there in family system are now reaching to the state management which is more dangers since it is an area of public performance.

Hence, for the establishment of gender justice, there is a serious requirement of comprehend system that can uphold dignity of man and woman both. Certainly, education is a scheme that has ability to empower both in a collective way. Education is acknowledged as an instrument through which Indian women will learn art of interest articulation. Similarly, sensitive education system will sensitize man towards women's issues. Social and political innovation by liberated women and existence of relatively more concerned sign of inclusive possibilities.

Education for gender equality-

Gender is a social structure but discriminating treatment to one sex i.e. women has made it a subject of politics. Apt realization of gender injustices demands for legal provisions in favor of women. Possibilities are united with three procedures i.e. corrective, protective and sameness. Balanced combination of three preserves modernity in a country that is a prerequisite of democracy. However, the fundamental question is how long India can be politically protective (special laws for women) to the socially deprived women? Is a legal assurance is enough for women enlightenment? Secondly, how measures of correctives (giving reservation as privilege to repair inequality) will be achieved, and whether it can bring sameness (equal status of men and women) in society in all senses? India, like any other country is, rigorously in search of an instrument that can have a key for all flaming questions. Exploration of situations, for sound solution is certainly important because it is assumed as first move towards modernity.

Extensively, in the process of identifying the instrument of modernity in India³, education is acknowledged as a source of knowledge, proceed for individual competence and assure empowerment, internal and external. Belief involve that education can enhance overall quality of an individual and therefore it is accepted as a human right that is read and interpreted as *Right to Education*. It is widely recognized that the question of literacy and education is a subject of politics, especially when it is seen in a democratic set up. For the reason, high concerns are been shown for confirming equality in education that has otherwise a strong purpose of creating homogeneity of ideas, prevailing in a heterogeneous society. it is commonly observed that ability, lying in education is helping in hacking social and economical barriers and lead to required political inclusiveness. It is assumed that equal educational opportunities will surely develop required political skills among all classes and castes that will make them an influential

³ Independent India has a complex understanding about the idea of modernity as interpretations are often connected with the religious, class and caste identities. Therefore requirement of time was to find a common tool that can achieve common objectives with least confusions, and journey ended with the search of education to all.

party in political bargaining. This will further strengthen political stability that has more inclusive ideas and political console, to attain sustainable development with social inclusion. Therefore, to achieve whatever is known as the best, education is universally found significant for social reconstruction and for political change. Education is favored more by Gorard and Smith (2004) who believe that providing fair and equitable education system has political, economic and social implications, confirmations make women an equal partner of society. Interpretations make women education a subject of study that needs to be explored to attain goal of unity. Idea of educating women in India is identified with an understanding that knowledge is power and power is knowledge. Therefore, it is important to sharpen knowledge and skills of woman, equivalent to man. So that they can hold equal saying and sharing in economic and political benefits. Women, communally can claim for legitimate entitlement, only if they are allowed to get knowledge through proper channel, provided by educational institutions. St Romquist (2006) observed that the failure by many women to acquire literacy skills is often not a question of intelligence, but rather of the limited access to literacy and education programs and formal schooling. As government has obligation for maximum profitable management for every citizen, providing educational facilities to a woman, is observed as the prime function of a government. Process of management has to work on two sides; first it has to help women in self realization and empowered them with adequate knowledge. On the other, it needs to emphasis on change in attitude and understanding of a man about the abilities of women. This makes the present study relevant as it demonstrates the Indian stand on women education and impression on society through RTE. Right to Education Act 2009 (which came in to effect on 10 April 2010) is regarded as milestone for gender justice taken up by UPA-II government. Although, direct focus of the Act is not on gender equality, but there are multiple provisions of the Act that are significant for women empowerment. Provisions like free and compulsory education to all can be a blessing for girls belonging to marginalized and disadvantaged sections.

Women education in India:-

There is no clear indication for women equality in Hindu tradition except some mentions in the scriptures of *Rig Veda* and *Upanishads*, where brilliance of *Gargi* and *Maitreyi* has got equal attention to man. More clear evidence is seen in teachings of *Bhudda*, who has shown strong faith on the wisdom of women and emphasis on equality of status to women i.e. in social, political, economic and even in spiritual life. Situation deteriorated when society starts acting on

customs like *Devdassi*, and *Satipratha*. Addition of *Parda* during *Mughal Empire* increase griminess in the life of women. Gradually a time came when education was limited to the royal blood, and was not considered as common practice for common people. As women were most common in commons, she was not found eligible for education. Customs, without liberty become a fetter for women that makes them prisoner of society that forced her to live without economic and political status.

However, traditions were confronted by intellectuals, liberated in view. Major positive changes were observed in the colonial rule when Indian origins like *Pandit Ishwerhand Vidyasagar* and *Raja Ram Mohan Ray* made serious efforts to make education common for women. As a surprise result, under the supervision of *Lord Dalhousie* British government had made a policy in 1850, known as first frank and cordial declaration for women education, endorsed genuinely by crown in 1858. However, concrete respond from Indian society was noticed only when *Gandhi* with other political and social leaders' emphasis on women education for *Puran Swaraj* i.e. complete independence from vulnerability and assort. Although, with the political movement of independence, society was moving towards social change but the process was too slow to get a clear notice. Since Indian freedom movement was observed more as a political movement than the social one, much focus was not given to women education programs (Gupta, 2000). Issue of women education got a noticeable speed with independence that has provided a constitution with detailed instructions for good governance and made education a government responsibility.

Indian constitution has observed women as different, suppressed and comparatively weaker. To make them the real contributor in nation's development, democratic set up is provided with an urgent need of women protection. Such understanding entitled women for preferential and compensatory discrimination under the multiple articles like, article 14, 15(3), 46, and 51 (A) (e). Provisions under fundamental rights are empowering legislative bodies to make laws that benefits more to woman without creating new discrimination against man (Kapur & Lossman, 2006). Under the Directive Principles of State Policy, state is instructed to make policies to secure men and women equally with the right to an adequate means of livelihood (Article 39(a)). Right to adequate means of livelihood includes right to have quality education as well. This article needs to read with the expression of article 15(3) that demands for special arrangement for women. This confers combined powers, to center and state to make law in favor of women. As

schools are the only source of systematic education, it has made mandatory on governments to make school education 'available', 'accessible', 'acceptable' and 'adaptable' to all.

Towards inclusive & free education: An Indian endeavor-

Studying women education situation in India is becoming more significant with the suggestion of 12th year plan. The plan emphasized to recognize women as the growth agents in India's political economy across all the sectors. In the whole process of inclusion of women in political economy, social inequalities in education are considered as a major obstacle in free India essentially because till the nineteenth century A.D., education was largely considered a privilege restricted to persons at the higher end of the caste and class spectrum. Modern education is a legacy of British rule into the Indian-subcontinent. In 1882 *Dadabhai Naoroji* and *Jyothiba Phule* demanded state-sponsored free education for all children for at least four years. With the effect of the demand Education Commission (*Hunter Commission*) was appointed that recommended that schools should be open to all castes and classes. Subsequently, the first law on compulsory education was introduced by the *State of Baroda* in 1906. This law provided for compulsory education to boys and girls in the age groups of seven to twelve. Several attempts were made between 1906 and 1942, to make education free and compulsory but the landmark development in the history of free education in India was the *Post War Plan of Education Development of 1944*, which is also called the *Sargent Plan*. It recommended Free and Compulsory Education (FCE) for eight years (six to fourteen years' age group).

Recommendation was further followed by the constituent assembly which made education free under Article 45: whereby States were required to ensure the provision of FCE to all children till the age of fourteen years within a period of ten years of the commencement of the constitution. To analyze the status of education in India Education Commission (*Kothari Commission*) was established in 1964–1968, that made several recommendations in favor of free education. Committee recommended for a common school system with a view to eliminating inequality in educational opportunities. Later, on *National Policy on Education* (NPE), 1968 was formed, to deal with issues of equalization of educational opportunity and sought to adopt a common school system to promote social cohesion. Interestingly, it retained the status of FCE as a 'directive principle'. Subsequently, the National Policy on Education, 1986, re-affirmed the goal of universalisation of school education and promised to take measures to achieve a common school system. Unfortunately this policy document once again did not discuss or aim to alter the legal

status of FCE in India, i.e., FCE continued to remain non-justifiable under Directive Principle of State Policy. On the contrary, the 1986 Policy has been criticized for introducing non-formal education into India, and reducing the constitutional obligation of full-time schooling.

Commendation of *Acharya Ramamurti committee* in 1990 is acknowledged as the first official recommendation for the inclusion of a fundamental right to education. Recommendation got international attention when India ratified the UNCRC in 1992. With the inspiration of the same the World Bank funded *District Primary Education Programme* (DPEP) was introduced in 1994 under the auspices of the IMF-World Bank Structural Adjustment Programme. Efforts made by the various governments to make education free and compulsory for all, are considered as a failed attempt as it has not changed the status of education and is continuously observed as part of Directive Principle of the State Policy only. However, status of education is spectacularly changed when education is acknowledged as one of the basic right by the Supreme Court.

Right to Education: An interpretation by Supreme Court

Indian society is politically systematized by the constitutional democracy with the supremacy of the Supreme Court. In this reference Indian Supreme Court is an interpreter, guardian and protector of the constitutional laws. Additionally, trends of judicial activism gives new understanding to the constitutional laws. Right to education became a constitutional right in same tradition, when in 1992 Supreme Court of India in *Mohini Jain v State of Karnataka* stated, that “the ‘right to education’ is concomitant to fundamental rights enshrined under Part III of the Constitution”. This confirmed that “every citizen has a right to education under the Constitution. Subsequently, through *Unnikrishnan, J P v State of Andhra Pradesh*, judgment Supreme Court empowered people with a legal claim to FCE. The verdict states that although right to education is not expressed as fundamental right but the provision required to be read in the light of right to life that is article 21, 45 and 41. Obligatory function of state clarify that state has to provide free education to a child until he/she complete the age of fourteen. Supreme Court’s declaration directed government to declare education as a fundamental right that is placed in the constitution through amendment, known as 86th constitutional amendment, constituted the right to education as one of the fundamental right. It inserted Article 21A in the Constitution which provides for free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such manner as the State may, by law, determine the same. In order to place right under fundamental a suitable legislation is envisaged under Article 21A that is *Right*

to *Free and Compulsory Education (RTE) Act*, 2009 passed by the Parliament on August 4, 2009, published in the Gazette of India on August 27, 2009. With constitutional declaration, India became one of the 135 countries which have assured children rights as the part of fundamental right that come in effect from April 2010. Act is been designed in detail, divided into seven chapters. Each assures the quality of education that is compulsory also for which parents, school and government are mutually made responsible.

Right to Education: Facilitating girl child

Act has a serious vision for equality that is to revamp social, political and economic disparity from the society and state. *Amartya Sen* once said that the “legislation, which has to go a long way towards ensuring enforceability of specific minimum entitlements, (in present case it is education) may also have the negative effect of giving restrictive or limited interpretations.” Therefore, to entitle people fully it is essential to find multiple meanings and understanding of the same that thinks beyond the limitation of law or Act. Present paper is an attempt to explore the interpretation of the Act, in favor of a girl child. Interpretation gets strong support on the following grounds-

- By the Act education is not only made free but also compulsory with the punishment provisions for the same. It pressurizes society to send the girl child to school.
- Act has taken a futuristic step by reserving 50% seats for women in administrative body.
- Researches states that lake of proper facilities creates hesitations and sense of insecurity among girl child. Hence, to improve situation schools are obligated to provide proper facilities like sanitation and water to the children. Negligence of which has legal consequences.
- Policies and programs made in past were considered as the government responsibility, however, new Act has declare education a collective responsibility of the entire society that includes parents and schools (chapter III). There is a legal force behind parents that enforce them to encourage their girl child for education.
- Also, chapter III of the Act ensure availability of school in neighborhood. This helps girls more to take education in a school because often far location of the school is one of the excuses, commonly given by parents.

- Chapter IV provides exemption from screening for the administration. This gives psychological strength to a girl child, who is trained much as a domestic individual therefore often fail in the entrance.
- To legal status to the Act, *State commission for child right protection* is constituent to monitor the process of the Act under chapter VI.

Act emphasis for equal opportunities in education, starts from primary level and reach to the higher one. Act seems to perform with a belief that inherent nature of education will help in the process of elimination of gender disparity that will be effective from the very prime location of discrimination.

Assessing Right to education:

Basic objective of the Right to Education Act is to work at the elementary level that will be resulted as increase enrollment in the primary school. To establish initial equality and capacity building of the mineralized groups, 25% seats are reserved in private schools as well. In the progress of Act March 31, 2013 represents an important milestone in implementation as it is the agreed deadline for meeting most of the targets set by the Act. In the reflection of this, on 1st April 2013 “The Hindu” (newspaper) has reported that with the effect of Act, 3.5 lakes schools are opened up in last decade. This facilitates eleven million children who are enrolled in elementary schools between 2009-10 to 2011-12. However, inconsistency is observed in same, since millions of them have drop out without completing the circle of the elementary schools maximum of these were girls. Further investigations on same revealed that parents of a girl are giving more preferences to domestic work, supposed to be performed only by a girl child, duress for domestic work, paid or unpaid is the real hindrance in girl’s enrollment.

Investigations claims for the positive increase in the enrollment ration but the rise is observed only at the elementary level. In the absence of long term seriousness, RTE as an Act become symbolic, and there is no visible substance in same. Fundamental question is if the target of long term inclusive education will be achieved without a serious mechanism? Simultaneously, how justice will be stable in the trend of unstable results? There is a indeed absence of sustainable results that was previously expected from the Act, unfortunately Act is a failure on multiple grounds like-

- Learning assessment made by Pratham (international NGO) in several schools show that many of the children who are regular in school under the Act are not actually learning the

basics of literacy. Also, schools are failed to provide basic needs like water, playgrounds, class rooms with blackboard and separate toilets to girls. (By annual report (2011))

- Simultaneously, huge failure of B.Ed and M.Ed degree holders, in *Central Teacher Eligible test* November 2012 proved that the Act failed to provide experts in elementary education.
- Punishing a child or discriminating with him/her is although banned and made punishable under the Act but schools are commonly practicing with it without any legal control.

After 5 years of the enactment of the Act it is commonly observed that Act is failed on many fronts. It is essential to make serious investigation on failure and explain what went wrong, so that conditions can be improved in future with positive change.

What went wrong?

Studying the consequence of ACT, RTE is significant for larger benefits as facilities and treatment provided to a girl would eventually attain by a woman and the process of empowerment would be ultimately enjoyed by society and state. Act has serious commitments for social reconstruction however, practices demonstrates that promises made by the Act may not be achieved as people were not sensitized for any such change in education pattern. Unfortunately the RTE Act was introduced and implemented without making people responsive for same. Results are been negatively painted by Geneva-based World Economic Forum (WEF) that has ranked India 120th form 136 countries, for the **educational attainment**. Ranking is certainly disturbing as China without democratic commitments is given 90th rank in the same index. Both countries are sharing the same rankings on the primary enrolment ranking that is 1st but same status is not maintained by India in tertiary education and therefore China remains same on rank 1, whereas India got 107th rank in the index. Certainly, in the absence of common understanding about the outcomes of education, making women responsive towards education is difficult. Even after 65 years of independence, education for women is a fundamental question of identity and dignity. *Roussos and Wehmeyer* (2002) maintained that educational environment is often characterized by gender bias than gender equally. India even after constant historical efforts has observed that education environment is not women friendly in India. Reasons are concealed in Indian history that confirms those customs and traditions that creates unfavorable conditions for women. Wrongs can be traced with many arguments like-

- Similarly it is essential to realize that the education can be enjoyed as a right only when it is given and maintained by the state and respected by the society, Act is requires to be comprehended well in same sense. Additionally, rights can be hold and enjoyed fully only when it is well known by the eligible's. Realization goes in favor of state that is failed to provide education as privilege because of the constant ignorance of deserving. Secondly, issues like illiteracy and unknowingness of parents, population increase, and problem of infrastructure, shortage of trained female teachers (who are ready to work in a village), are the basic obstacles in the way of success. For the effective results timely measurement of all such issues is essential, which is unfortunately not given priority. It is essential to understand that at least after the declaration of Act, it is not state or government stops girl's child to attend school, rather it is the rigidity of the society that is not fully convince for girl education.
- Most unfortunate part of the Act is that it provides guarantee to an age group that includes teenagers till fourteen. There is no saying and arrangement for afterword. Where a girl child will go after getting education till 8th class? Can education till 8th class can enhance her potential and can make her capable for job or provide her an appropriate place in the society which she deserves? Fundamental question is how she will manage with the higher studies that require funds, especially when there is no hope of financial support from the family. Further, problem is how education will remove settled gender superiority if disparity is maintained in higher education enrolment. Ranking indicates constant declining on the girl's enrollment in higher education. This demonstrates that there is something that went wrong with guarantee of right to education.
- Teacher's role is seen as most negative in gender sensitivity. In schools girls are often compared to boys and declared as dull compared to the boy (Nindsey, 2011). Surprisingly Act is not considering gender sensitivity as one of the essential quality of a teacher. Hence, it has smell of harries that has no serious thought of social responses.
- An Act as a law for woman empowerment cannot perform well until and unless it is made to match the social, political and economic requirement of a woman. However, the Act fails to recognize the needs of women as quality education is not the prime focus of the Act.

- Secondly, it has been observed that although education is made free and compulsory for the girl child, but is not noticed that girl's parents have a different understanding about her upbringing. Injustice in family lead to economic injustice that further creates political discrimination. Therefore, to make Act more effective, family as the prime element of the state should be socialized and made responsive to the various elements of the Act through different governmental programs. (Rajasthan has made education free for girls in 90's but the Act do not make any change in the social or political status of women in society).

Conclusion:

Inequitable treatments with gender identity are identified as a political argument in modern political systems because idea of equality is inculcated with the inclusion of women in public life. Argument is attracting universal attention as political practices have social and economic implications that are frequently disturbing the balance of society and the state. Certainly, stable justice is a political, social and economic commitment of a democratic state, understandings further needs comprehensive assessment of a society that is to repair gender disparity and reconstruct the society with the norms of equality. RTE is a pattern, working for the same direction; however, after declaration subject is analyzed more political than economic or social. Empirically, before making any 'need' a 'right' Indian government needs to search answers for the discrepancy that are more social and economic in nature than to the political one. Act is considered futuristic, enacted with a high hope that it will assure a sustainable system through which a girl will be socialized in a liberated way that will further help her in realizing her strengths and enable her to contribute accordingly in society. Implantations of objectives were considered as a tool to remove gender disparity from its roots. It is also to sensitize male about issues of female and to convince them for women's capacities. It was believed that since process starts from the childhood it will enhance tolerance in man about coexistence of woman in various segment of life.

Still, with all its holiness, a serious study is required to be made to investigate on the consequences of the RTE Act. Researches made till date has revealed that the constitutional assurances, with additional provisions have not solved the question of social inequality. Modern India certainly needs to empower women for the social extension that can assure social transformation without disturbing the balance between man and woman. It requires for social engineering in favor of women and education can indeed play a significant role in this process.

The only need is to get proper feedback from the society and frame future education policies in the light of the same. In this respect, political will of the government is significant as educational preferences declared by state have sharpened her skills to contest for her identities. Objectives of equality in the Act magnetize hope for women as an unorganized and marginalized group. Hence, it is essential to make an honest attempt in future, to analyze whether the Act has adequate capacity to fulfill social, political and economic aspirations of women. Beside this it is equally important to analyze if Act has potential to eliminate gender disparity and bring and assure equality for women in a traditionally prejudiced socio-cultural set-up in a country like India.

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