

Role of Education and Socio-Cultural Change of Girls of Haryana

Abstract

Social construction theory ensures the right from the childhood, children are socialized to adopt certain personality traits, behaviours and roles that are acceptable within their culture. Thus, boys and girls are expected to follow a separated lifestyle and carry on with that to adult stage. Children are made to believe in what it meant to be an ideal man or a woman and therefore are encouraged to develop towards that. Though there are many things common in human beings, but each typical group has its own lifestyles. Hofstede (1997) represents in a comprehensive study on differences among people from many countries with different social class and ethnic groups, genders etc. To him, everyone is a product of nature, culture and personality as shown in figure 1, and that people from different parts of the world think, feel and act differently due to their cultural background(G.H.Hofstede, 1997). This paper is a part of Research project entitled "Crossing Boundaries, Escaping Marginality: An Exploration of Socio-Cultural Changes and Its Impact on Girls Education in Haryana" sanctioned by ICSSR, New Delhi where the financial support provided to me by the ICSSR, New Delhi.

Keywords: Education, Socio-Cultural Change.

Introduction

In recent years there has been a growing tendency towards change in all the spheres of society. In this ever-changing world there is nothing, which is static or not subject to any change. In India, villagers are subjected to change in many ways and in fact they have been undergoing changes since independence. These changes have touching and stressing impact on social, economic, political and cultural lives of the rural people. It cannot be denied that there is only a predominant cause or factor, i.e. education which is related to any change.

According to S. Murphy (2009), "the education of girl in a society determines its social, financial, natural, physical and human capitals, and contributes to its growth and development. Education is a significant factor influencing the socio-cultural and economic conditions of the family and for determining gender relations in society". The world educational forum identified provision of access, the improvement of quality girl's education for both girls and women and remove obstacles that hampers their active participation and all gender stereotyping in girl's education as an urgent priority area for development intervention.

Many International Human Right institutions advocates for education as a social and fundamental human right. These include the 1948 Universal Declaration on Human Rights, the 1966 International Covenant of Social, Economic and Cultural Rights and the 1981 Africa Charter on Human and People's Right. Therefore, there has been a lot of emphasis particularly in current times for all citizens of the world to have access to Basic Education. According to a survey, done by the UNESCO (2013) (UNESCO, 2015) in African countries, and (2014) in Asian countries, girls seem to be doing better at key competency tests. "Girls participate better in higher education than boys especially in secondary and senior secondary schools. Even though there has been more reform, in rural areas social and cultural patterns, combined with the relatively poor quality of schooling, place girls and their education and growth and development in a disadvantaged position. Girls and their education are also disproportionately affected by socio-cultural and economic issues like domestic duties, transport, and school fees Raman, C. (2015)". All these issues mentioned above have consequently resulted in middle and high school dropout rates for Eastern and Southern Indian girls.



Sarika Sharma

Dean,
School of Arts, Humanities &
Social Sciences,
Head,
Department of Education Central,
University of Haryana,
Haryana, India

Locale of study**Haryana (Demographic Profile)**

The Haryana state is divided into four divisions administratively, i.e. Ambala, Rohtak, Hisar, Faridabad, Karnal, and Gurgaon. There are 22 districts in Haryana, where Educational Blocks are 119, and CD Blocks are 126.

Population¹

The Census 2011 reflects that Haryana has 2.54 Crores population, which is an increase from figure of 2.11 Crore in 2001 census. The population as per 2011 census is 25,351,462 out of which male are 13,494,734 and female are 11,856,728. In the year 2001, total population was 21,144,564 where males were 11,363,953 and females were 9,780,611.

Literacy Rate

As per 2011 population census the upward trend of literacy rate in Haryana has seen and is 75.55 percent. where, male literacy was 84.06 percent and female literacy was 65.94 percent. In the year 2001, literacy rate was 67.91 percent of which male were 78.49 percentage and female were 55.73 percent.

Sex Ratio

As far as Sex Ratio is concerned, as per census 2011 Sex Ratio is below national average of 940 in Haryana for each 1000 male is 879, in 2001, per 1000 males the sex ratio of female was 861 in Haryana.

Girl Education in Haryana

The limited participation of girls in the Haryana education system is linked to the historical development of education in the country. Education in its traditional form has a long history in Haryana. Originally, the educational system was predominantly religion-oriented to serve the manpower needs of the Old traditional 'Patsala', the Haryana and the state (Aakari 1996). The Haryana Government has shown a serious commitment on improving the quality of Education at all as indicated by the launching of Government of Haryana for merit scholarship to undergraduate girl students and 'ApniBetiApnaDhan' for mothers and their child. The previous strategy has shown significant achievements in improving the teaching and learning environment for Secondary and Senior Secondary Education. There were tremendous efforts in the construction of classrooms, teacher offices and houses, toilets facilities and the common rehabilitation of some of the school buildings. But this has never been viewed on gender equality issues specially the socio-cultural effects.

Government initiatives about empowering girls' education**1. BetiBachao, BetiPadhao**

"BetiBachao, BetiPadhao" Programme has been implemented through campaign with the objective of improvement in sex ratio through societal change. The programme was launched on 22nd January, 2015 by Hon'ble Prime Minister of India. It has been implemented in all districts of Haryana except Mewat. As a result of cumulative efforts of community, social and non-government organization, the sex ratio in Haryana crossed 900 mark for the first time.

The purposes of the scheme were - i) gender biased sex selective elimination to ensure survival and Protection of the girl child. ii) To ensure education and empowerment of girl child.

AapkiBetiHamariBeti²

AapkiBetiHamariBeti (ABHB) is a "Haryana State Government Scheme in which a sum of Rs 21000 is invested with Life Insurance Corporation LIC in the name of 1st Girl child of SC/BPL families and 2nd child of family belonging to any caste. On attaining 18 years of age, the girl child will be paid a tentative. With effect from 24.08.2015 third girl child born in families belonging to any caste were also covered".

Objective of the scheme was

1. To bring about change in the societal attitude towards the birth of the girl child.
2. To improve child sex ratio in the state.
3. To improve enrolment and retention of girl children in schools and to assist the girls to undertake income generating activities.
4. To raise the age at marriage of girls.

Haryana KanyaKosh³

The Hon'ble Chief Minister, Haryana has been announced Haryana KanyaKosh on 22nd January 2015 on the launch of BetiBachao, BetiPadhao (BBBP) Programme at Panipat. ThisKosh has been constituted especially for the development and welfare of girls and women of Haryana.

Salient Features

1. The Kosh shall be utilized to provide funds and other inputs for ApkiBetiHumariBeti scheme for the welfare of the girl child and for any other initiative for the welfare and development of the girls/women.
2. This fund can receive donations cash and surcharge for achievement of the objectives of the said fund.
3. Two Committees have been formulated under the said Kosh- the State Level Governing Committee and the Executive Committee.
4. The funds will be administered by the Women & Child Development Department.

What is socio change?

According to Davis: "By social change is meant only such alterations as occur in social organization, that is, structure and functions of society".

According to Gillin and Gillin: "Social changes are variations from the accepted modes of life; whether due to alterations in geographical conditions, in cultural equipment, composition of the population, or ideologies and whether brought about by diffusion or invention within the group".

1. According to Jones: "Social changes are a term used to describe variations in, or modifications of any aspect of social processes, social patterns, social interaction or social organization".
2. According to Fairchild: "Social change means variations or modifications in any aspect of social processes, patterns or form".

3. According to Jenson: "Social change may be defined as modification in the ways of doing and thinking of people (Al- Hattami et. al)".
4. According to Maclver and Page: "Change in social structure is social change". Social structure is the network of relationship in a society involving social status, social roles and social norms.
5. According to Dawson and Gettys: "Cultural change is social change, since culture is social in its origin".
6. According to Merrill and Eldredge: "Social change means that large number of persons are engaged in activities that differ from those which they or their immediate forefathers engaged in sometime before. When human behaviour is in the process of modification that is only another way of indicating that social change is occurring".
7. According to Ginsberg's view: "By social change I understand change in social structures such as the size of a society, the composition or balance of its parts or the type of its organization".

What is cultural change?

1. Horton & Hunt: "changes in the culture of society is called cultural change".
2. Kingsley Davis: "cultural changes embarrasses Occurring in any branch of culture including, art, science, technology, philosophy etc. as well as changes in the forms and rules of social organization".
3. David Dressler and Donald Caens: "It is the modification or discontinuance of existing 'tried' and 'tested' procedures transmitted to us from the culture of the past, as well as the introduction of new procedures".

Comparison between social and cultural change?

The world is changing it is the law of nature and law of life, what is today will not remain the same for tomorrow. It is always in continuous change. Because nothing is permanent in the world except change. Change simply means deviating from the prevailing location. The terms are interrelated in the sense that cultural change is an important part of social change. In the words of Brown Social and cultural change is sizeable part of social change. But some sociologist is of the view that that it is totally different and are not the same. I will here quote an example in the ancient times in India caste system was very much rigid, lower caste people and elite section of the society could not live together. Both used separate wells and temples. But the society has changed drastically where both sections of the society sit together, study together, travel in the same buses, work together in factories, offices, universities, banks etc. Furthermore, in culture changes when the differences on the basis of caste will disappear and marriages will take place.

Change is any aspect of culture in philosophy, art or science and technology as well in the rules and regulations of the society can be called as cultural change (Kingsley Davis). It connotes that cultural change is umbrella term and social change is part of it. It further indicates that social changes are cultural, but all cultural changes need not necessarily

be social changes. When cultural changes cause variations in the human relations and in the social organizations at that time we can say it call it as a social change like style of painting, change in the pattern of music, poetry writing when we do not follow the rules of poetry writing this change represents the cultural change. These changes do not effect on the human interaction processes. When communism replaces the democracy setup of any country it represents social change.

For Davis (1949), "social change is only a part of a broader category of change called cultural change cultural change refers to all changes occurring in any branch of culture including art, science, technology, philosophy etc., as well as changes in the forms and rules of social organizations".

In concluding words we can say change refers to alterations in human relations and change in the patters on the bases of material and non-material indicates cultural change. It is very complex to draw them because the two concepts sometimes overlap and used repeatedly used interchangeably.

Theoretical Framework

Cultural change has drawn considerable attention from important researchers in social psychology (Twenge, 2015) and political science (Inglehart & Norris, 2003) (Twenge, 1982-2003). However, the integration of cultural change into the study of human development has been limited.

Culture is placed in the context of a multilevel and interdisciplinary theory of social change, cultural change, and human development (Greenfield, 2009, 2016). Fig. 1 portrays the levels and major pathways of influence from one level to another. In this model, culture is operationalized as cultural values and these values are being adapted to and influenced by socio-demographic factors such as degree of urbanization, level of formal education, type and spread of technology, and type of economy. Values in turn both affect and are affected by learning environments. Socio-demographic can also have a direct influence on learning environments, which, in turn, influence development.

Culture is placed in the context of a multilevel and interdisciplinary theory of social change, cultural change, and human development (Greenfield, 2009, 2016). Fig. 1 portrays the levels and major pathways of influence from one level to another. In this model, culture is operationalized as cultural values and these values are being adapted to and influenced by socio-demographic factors such as degree of urbanization, level of formal education, type and spread of technology, and type of economy. Values in turn both affect and are affected by learning environments. Socio-demographic can also have a direct influence on learning environments, which, in turn, influence development.

The Social Domain

Redfield saw social interdependence as typical of folk society and independent individuals as adapted to urban society. Tönnies had the same idea: He saw *Gemeinschaft*³ as embodying cooperation, consensus, and sharing; *Gesellschaft*⁴ as embodying separate, isolated individuals competing. In the

smaller families of a Gesellschaft environment, parents focus more on the individual child, providing a learning environment that fosters individualism in the domain of social development (Cameron, Erkal, Ganadharan, & Meng, 2013).

Past studies on Social Cultural Change

Abdigafar Mohamoud Mohamed et. Al (2017) explained how female education especially at secondary level can provide immense social and economic benefits. However, the participation of girls in education is more often constrained in these countries. As a result, gender gap persists in education despite the research evidence that girls' formal education is the key determinant of women's involvement in development for the above nations. In Somalia, especially semi-autonomies Puntland states have articulated its commitment to providing Primary Education for all its school age children and put forward efforts to ease access, retain and performance of girls at the secondary schools. In spite of this commitment, low female participation in education remains a drawback to realizing an ideal equality and universality of primary/secondary education. So far as the participation of girls are concerned in secondary education of Garowe town. The participation is very negligible. In order to examine the objectives of this study that is the socio-cultural influence on girl child participation in education including the parent's attitude on girl child education, religious beliefs, gender preferences and female role model effects. In this study descriptive survey method by adopting the qualitative approach was adopted in this survey. In this study the Girl students, Teachers, Principals, religious leaders and

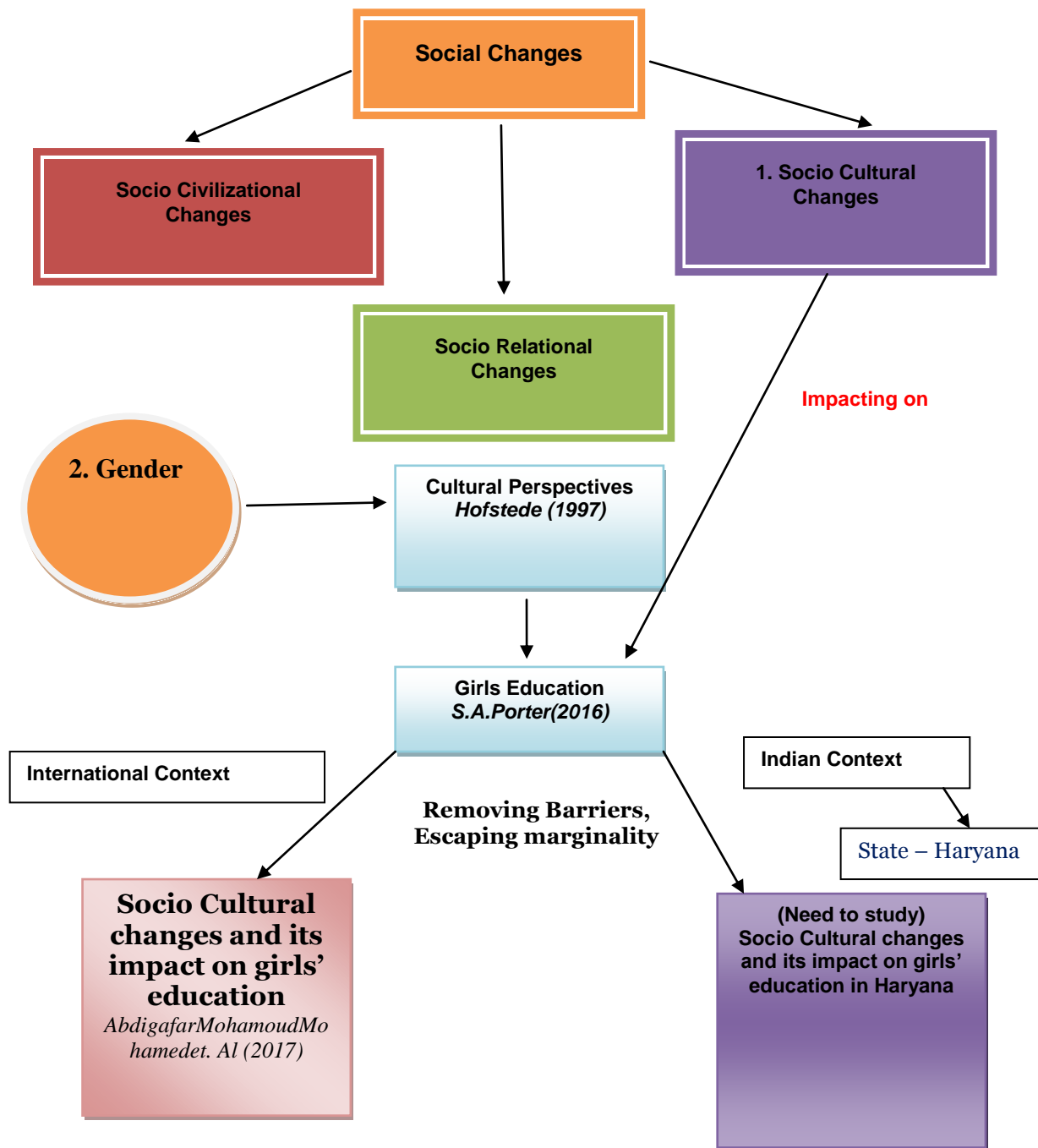
District Education officers were included in the targeted population. Questionnaire and observation checklist were used in data collection as a research tool.

Girls look after young siblings at home and do domestic chores while boys go to school. Fellow pupils especially girls themselves feel culturally out of place as they do not want to compete with boys particularly in a mixed gender schools. The limitation of the study was data gathered such as comments from other respondents, anxiety, stress, motivation on the part of the respondents while on the process of answering the questionnaires (Mohamed et. al, 2017).

Research Gap

Gender has been conceptualized from the perspective of socialization and. There are lots of study about closely related aspects like gender and its social perspective. To many writers from the social perspective, gender refers to a socially constructed distinction between female and male, feminine and masculine (G.N.Powell,D.A.Butterfield,J.D.Parent, 2002), (H.C.Triandis, 1994)). Gender is culturally constructed, and children are socialized to become either men or women through the upbringing. The literature search was performed through the following data bases: Google scholar, ERIC, British council digital library, Pro Quest data base, Research Gate, EBCO host databases.

Investigator has used the following search term - "Social Changes", "Socio- cultural changes", "Gender stereotypes", "Girls Education", "Impact of Socio – cultural changes".



Conclusion

In the state of Haryana it has been seen that how girls are crossing their boundaries of various barriers. It can be more explained what social, cultural and Socio-cultural refers. Social denotes structural aspects i.e. it emphasizes on the nature of patterned interaction obtaining within and among various types of groups that exist in society. Some examples of such group being family, caste, economic organization and distribution of power and dominance. Researchers have mapped out the relationship between girl's education and development. These

include: The increased participation of girl in productive activities, reduced reproductive burdens, improved maternal and family health, and increased opportunities for the formal education of children, especially daughters. Researchers also highlight the empowering role of women education, that is, the crucial role it plays in increasing girls' self-esteem and personal fulfilment through the dissemination of information, knowledge and skills (RobebetMulugeta 2009).

References

Bhat, R. A. (2015). *Role of Education in the*

- Empowerment of Women in India. Journal of Education and Practice*, 6(10), 188–192.
- Ozbal, E. O. (2019). *European Journal of Education Studies The Relationship Between Women ' S Education With Women ' S Labor Participation And National*, (November 2018), 28–30.
<https://doi.org/10.5281/zenodo.2667868>
- Sahni, U. (2018). *Mainstreaming gender equality and empowerment education in post-primary schools in India*, (December). Retrieved from https://www.brookings.edu/wp-content/uploads/2018/12/US_Policy-Brief_FOR-WEBSITE.pdf
- Tushar Kanti Ghara. (2016). *The Status of American Indian Women in Higher Education. Journal of Education and Practice*, 7(34), 83–123. Retrieved from <https://files.eric.ed.gov/fulltext/EJ1126680.pdf>
- Ipe, R. (2016). "I Want to Help Girls Like Me": An Exploration of the Educational Aspirations of Teenage Girls in Kolkata Slums. *Current Issues in Comparative Education*, 19(1), 43–53. Retrieved from https://www.tc.columbia.edu/cice/pdf/05_lpe.pdf
- Thwala, S. K., Okeke, C. I., & Tshotsho, N. (2018). *Adolescent girls' behavioural characteristics and their vulnerability to bullying in Manzini high schools. South African Journal of Education*, 38(Supplement 1), S1–S9.
<https://doi.org/10.15700/saje.v38ns1a1604>
- Gakhar, K., & Kour, H. (2012). *Scenario of Present Education System : a Comparative*, 1(8).
- Singh Rana, S., & Rani, S. (2015). *www.tjprc.org A Study Of The Causes Of Girls*
- N.S.Mollel , R.Chong. (2017). *Socio-cultural Constraints of Girls' Access to Education in Mtwara District, Tanzania. Khazar Journal of Humanities and Social Sciences , Volume 20 № 3, 2017, 108-125.*

Endnotes

1. Census data_ 2011 / Haryana
2. Source : Women & Child Development Department, Haryana State Government, Haryana
3. Source : <http://wcdhry.gov.in/wschemes.htm>
4. Rural culture is termed as 'Gemeinschaft' and
5. The mechanized, commercial culture is termed as 'Gesellschaft'