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## **A HISTORICAL STUDY OF FEMALE EDUCATION IN PRAYAGRAJ: IMPACT ON SOCIETY (1947-2020)**

Kameshwar Shukla, Research Scholar, Department of History, Swami Vivekananda University, Sagar, Madhya Pradesh

Dr. Manish Mishra, Professor, Department of History, Swami Vivekananda University, Sagar, Madhya Pradesh

### **ABSTRACT**

*In the last 30 years, the educated women of Prayagraj district have taken a completely new path. They adopted various types of self-employment schemes. Girls were mostly inclined towards education that trained them for teaching, nursing and medical professions. He shied away from studying non-traditional subjects during the 50s and 60s. It was only after 1970 that he chose careers like civil services, defense services, engineering and management etc. Therefore, in this study the researcher explored the impact of women's education on the society in the period from 1947 to 2020. This study is based on secondary data. This study shows that women's education is indicative of socio-cultural change in the environment of Prayagraj. It can be said that during the study period, the progress of women's education in Prayagraj district has been satisfactory, but its social impact has not been as satisfactory and has also been somewhat unexpected in many directions.*

**KEYWORDS:** *Women education, Prayagraj district, social impact etc.*

### **INTRODUCTION**

The word woman, both historically and now, refers to an endangered human species who lives the life of a dependant, both emotionally and financially, from birth to death. A female life may be taken before she is born as a girl child, or she could be left behind after birth or become a disregarded member of the family.

Prayagraj area has a long history of educational growth. This is true for both boys' and girls' schools. Primary education is the cornerstone of all knowledge because it provides pupils with a foundation upon which knowledge is later given to them at the secondary and college levels. Most modern countries recognized the need of providing adequate elementary education so that students entering higher education are well-versed in the fundamental disciplines. The majority of these countries made basic schooling mandatory. It is a fateful irony that the British government, which declared trusteeship for nations under their control, did not execute the same strategy in such countries as they did in England in 1870. Nonetheless, elementary education for boys and girls made progress thanks to government efforts and the concern of private organizations.

Education is the foundation of all social advances in the world. [1] Prayagraj has long been a prestigious center of learning. We have verified facts on Rishi Bhardwaj's outstanding effort in the historic township of Prayag. His ashram drew pupils from all over the world, and it is estimated that the Rishi taught about ten thousand students while being supported by hundreds of Acharyas. Unfortunately, female education has been neglected and marginalized throughout time, and parents have shied away from enrolling their daughters in school. [2]

In ancient times, there were female intellectuals like as Apala, Ghosha, and Bharti who were equal to their male counterparts in wisdom, knowledge, and creative writing. [3]

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Due to societal deterioration and the erosion of higher values, girls were prevented from acquiring education gradually. [4]

Women's status deteriorated significantly throughout the medieval period as a result of polygamy, purdah, female infanticide, sati, and other behaviors. Women were compelled to remain within the four walls of the home and do domestic duties.

Women's education became confined to the elite classes, such as nobles and monarchy. There was a schism in attitudes between Hindus and Muslims. [5] It is a sad statement on medieval socioeconomic conditions that half of India's population was mired in ignorance, and their most visible position in society was to birth children, raise them, care for the family, and serve their male relatives. Their standing was unquestionably lower and subservient. [6]

They were usually victims of different crimes, such as kidnapping, molestation, assault, sexual abuse, and so forth. Girls of the upper class did receive some education, which was expressly prepared for them by hiring skilled instructors. [7]

These instructors were hired by the nobility, Raja or Nawab, as the case may be, and were supposed to come to the disciple's home and tutor the girl under the rigorous supervision of the employer. The instructor, who was a salaried employee of the nobility, was occasionally forced to reside in accommodations given by the master, and his regular requirements, such as food, were met. [8]

It is easy to assume from the preceding account that a tiny proportion of the country's entire female population was able to acquire some education under such conditions. [9]

It is a regrettable trait of the post-Harsha period, as well as the entire medieval period. For almost a thousand years, female education took a second place, and society paid a high price as social abuses, backwardness, and superstitions flourished. [10]

When India maintained touch with the French, English, and other European communities in the 18th century, important changes occurred in western civilization. [11] European contact was unable to rouse our civilization from its profound slumber, and it took a long time to persuade Indian society of the significance of female education. [12]

We discover that recognition of the role of women in the advancement of the family, society, and nation was slow, and it was not until the early nineteenth century that some leading social reformers in India, as well as some British missionaries and administrators, became aware of what was important of the role that renewed and educated women could play. [13]

## **LITERATURE REVIEW**

Dr. Jitendra Kumar (2013) clearly indicates that many women in our nation are still ignorant, disadvantaged, and exploited. Education of women is the most potent instrument for changing one's place in society. Education also reduces inequities and serves as a tool of boosting their standing within the family. The Government of India established the EFA program in 2002 to give education to everyone after its 86th Constitutional Amendment deemed education from the ages of 6 to 14 a basic right of every Indian child. However, the situation of girls' education is not increasing in accordance with the parameters set for women. We did this study to learn about the current state of women's education. And the study determined that the rate of female education is growing, but not in a sustainable way. [14]

According to Rouf Ahmad Bhat (2015), women's education in India is a vital concern for both the government and civil society, since educated women may play an essential role in the country's growth. Education is a watershed moment in women's empowerment because it allows them to respond to difficulties, face their established roles, and transform their lives. As a result, with India poised to become a powerhouse in recent years, we cannot overlook the value of education. Women's education is the most potent weapon for changing their social standing. Women's education in India has been a pressing necessity, as education is the cornerstone of women's empowerment. Education also reduces inequities and serves as a method of strengthening their standing within the family, as well as developing the sense of participation. [15]

R Sarojadevi (2016) stated that the rate of female education is rising, but not in a sustainable way. India is presently a world leader in the education of women. Women's education in India has also been a big issue for both the government and civil society, since educated women may play a critical role in the country's growth. Women's empowerment focuses on education since it helps them to respond to problems, confront their established roles, and transform their lives. To emphasize the importance of education in terms of women's empowerment, India is on track to become a developing superpower by 2020. Women's education is growing slowly in rural regions. [16]

The study by Kalpana Saxena (2017) examines the problem of women's access to education in India. The article provides a diagram of the state of education as it pertains to women and emphasizes some of the challenges and barriers to women's education by drawing on current work and various perspectives surrounding women's education. Following an assessment of emerging concerns, a few ideas and recommendations are made in terms of grassroots level intercessions, important activities, and an empowering strategy system to improve women's access to education. [17]

(2017) Sonika Kakkar female In every sense, education is one of the most important components in a country's growth and development. Without major investment in female education, no country can achieve long-term economic success. Education broadens people's understanding of themselves and their surroundings. It improves their quality of life and leads to social benefits for both people and society. Female education promotes growth and innovation, as well as entrepreneurship and technological advancement. It is also vital for economic and social growth, as well as for improving income distribution. [18]

V. Venkatraman (2018) parents were eager to marry off their daughters, and the women were unaware of the need of education. Only the reformers emphasized the need of female education. Despite generous encouragement, the attitude from the Hindu and Muslim communities to girls' education was disappointing. In the nineteenth century, no Muslim or Hindu girls were admitted to the University of Madras. 1) "Educate a woman, and you put a knife in the hands of a monkey," a famous conservative adage said. 2) However, in the twentieth century, reformers and the press in Tamilnadu played an important part in discussing the importance of education for women and citing the government's corrective actions to improve it. Because of the press's efforts, the popular Western adage "Educate a girl, and you can educate an entire family" was introduced into India. 3) There was disagreement among the papers about the sort of schooling. [19]

Hirsch et al. (2018) investigate the evolution of female education and the formation of the modern nation-state. The report attempts to link advancements in women's education to growing nation-state status within the global state system. This is accomplished by a

historical and cross-sectional examination of women's education and country rankings in terms of GDP, public health, crime rates, innovative technology, and government stability. The authors contend that a country's capacity to compete in the global system is closely related to the educational level of its female population. We also provide techniques for increasing a government's readiness to invest in the education of its female population. [20]

KHAIR, SHETALBEN B. (2019) Women's education is critical for the country's appropriate social and economic prosperity. Both men and women are like two sides of the same coin, running equally as two wheels of society. As both are critical components of the country's growth and development, equitable educational opportunities are required. Social growth is impossible if one of them fails. [21]

Chandan Bhakta's (2019) research focuses on female education in India. A woman is the primary social unit. When women start a family, families build a house, and houses build a community. We should never imagine that a culture could exist without the contribution of women. It is entirely the male's obligation to educate and encourage women to progress and play their roles in family development. Women must also have access to the legal system. Education is a critical component in the development of human resources and is required for the country's economic prosperity. [22]

According to Dr. Sanjoy Ghosh (2020), the primary impediments to women's higher education are early marriage, poor financial status of parents, a lack of proper curriculum for girls, and so on. Women's education should positively stand up for the triple-folded actions of being the founder and fashioner of a happy family, being able to earn her livelihood economically and honorably if situations demand it, and discharge her duties as an intelligent and transformed citizen. [23]

Bapan Sing (2020) intends to investigate the advancement of women's education following independence, as well as policy discussions on women's education and literacy rates in the country since the implementation of planned development. Using existing literature and statistics on women's education, the paper provides an overview of various governmental strategic initiatives aimed at improving women's education and highlights some of the issues related to obstacles to women's education as well as suggestions for overcoming these. Finally, the researchers believe that even after 73 years of independence, the issues of women's education have not been totally resolved. The administration took a number of efforts in relation to our constitutional provisions, but they were not done on purpose. As a result, several suggestions are made. [24]

Kausik Banerjee (2021) highlights the influence of education on women, as well as the modifications that must be made along the way. Women have a vital role in the development of the family. Education for women is increasingly recognized as the backbone of India's social and national growth. The purpose of this paper is to explore the significance of women's education in India. Every human being needs education. When girls are not educated, the consequences affect everyone. [25]

In light of government initiatives, the IGCR (2021) focuses on the growth of women's education in India. These policies, Commission-Committee, Schemes, and Programs assist us in determining various methods of development and empowerment of women. The Indian constitution provides men and women equal rights. Part III of our constitution's articles 14, 15, and 16 guarantee the right to equality, however our constitution and these articles are simply theoretical and not practical. From the ancient time to the present, we discovered women being disregarded in society. Even in today's world, girls are not given

equal opportunity. Parents in rural areas keep their daughters involved in chores because they do not wish to send them to school. [26]

Penlung Manpen (2022) women over the years have experience the nudge of modern impact which has given a productive outcome, education became the one paramount factor for the broad changes that has happen in the society globally therefore today many women have higher freedom of speech, authority and positive approach as compared to women of past few decades, this study enlightens about the Pongching tribal women and how education actively became the one important component for empowering them modern education has transferred valuable information to women of all ages, therefore sharing equal platforms with men. [27]

Wenshuang Zhu's (2022) study focuses on the social function and historical grounds for women's education, which is the fundamental issue in women's education research. It begins by examining the social role of female education. This mostly consists of four aspects: First, the social role of women's education is to encourage the growth of women's understanding via cultural and scientific knowledge. Second, women's education can enhance women's awareness of political participation and improve the quality of participation. Third, women's education can promote the development of social material production. This paper aims to promote the improvement of women's education level in China. [28]

### **OBJECTIVES OF THE STUDY**

- To find out the social status of educated women in Prayagraj District after independence
- To know the social evils arising out of women's education since independence and its impact

### **PROFILE OF THE STUDY AREA (PRAYAGRAJ)**

Prayagraj, commonly known as Prayag, was originally the city of Allahabad in the northern Indian state of Uttar Pradesh. It is located around 65 miles (100 km) west-northwest of Varanasi (Benares) at point of convergence of Ganges (Ganga) and Mathura (Jumna) rivers.

Prayagraj is built on the ruins of ancient Prayag, a sacred city with a reputation equal to Varanasi and Haridwar. The inscriptions on a pillar ascribed to 3rd-century BCE Mauryan monarch Ashoka indicate to Prayag's prominence in Indian history during the ancient Buddhist period. The pillar, which is said to have been built nearby & relocated to Prayagraj during Mughal times, still remains within doorway of the old Prayagraj fort, which is strategically located at the confluence of the two rivers. The site's sacred significance in Hinduism remains. Every year, a celebration is held at confluence of the rivers, & every 12 years, a much larger event, Kumbh Mela, is attended by millions of followers.

Prayagraj has long been an administrative and educational center. It has a minor industrial base and functions as an agricultural market. Tourism has grown in importance in the region, with visitors drawn to the city's numerous historic and religious sites. To the north of the city are the administrative and industrial sectors, as well as a military the cantonment (base). Prayagraj is a major road and rail hub with a nearby airport. Allahabad University (1887) is home to several affiliated colleges, as well as an aviation training facility. The city is home to a number of museums. Prayagraj's attractions include the British-era Government House, Anglican and Roman Catholic churches, and the Jmi Masjid, or Great Mosque.

The government of Uttar Pradesh decided to change city's name from Allahabad to Prayagraj in 2018. Many local inhabitants were outraged by the name change, and it encountered difficulties as it sought formal clearance from union government, which it gained at the end of the year.

Prayagraj has become a regional educational centre due to its various educational institutions. Allahabad University, founded in 1887, is one of India's oldest and most prominent institutions, encouraging academic brilliance in a variety of subjects. The city's educational tradition continues to draw students from all across the country, adding to its intellectual and cultural variety.

According to the 2011 census, there were 1,112,544 people living in the 82 km<sup>2</sup> (32 sq mi) area managed by Prayagraj Municipal Corporation, resulting in a population density of 13,600/km<sup>2</sup> (35,000/sq mi). [32][30] Prayagraj Municipal Corporation's limits were enlarged to 365 km<sup>2</sup> (141 sq mi) in January 2020; according to the 2011 census, 1,536,218 people resided within those boundaries, corresponding to a population density of 4,200/km<sup>2</sup> (11,000/sq mi). [29]

The bulk of Prayagraj's residents are Uttar Pradesh natives. According to the Prayagraj Houseless Census, a total of 5,672 households live on footpaths or without any roof cover, accounting for around 0.38% of Prayagraj district's total population. Prayagraj has a sex ratio of 901 females per 1000 men & a child sex ratio of 893 girls per 1000 boys, both of which are lower than the national average. [30]

Prayagraj's prevalent language is Hindi, the official state language. A sizable minority speaks Urdu and other languages. Hindus make up the bulk of Prayagraj's population, with Muslims making up a sizable minority. Hinduism is the main religion in Prayagraj, with 76.03% of the population practicing it, according to preliminary national census statistics from 2011. Islam is city's second most practiced religion, with roughly 21.94% adhering to it. Following Christianity are 0.68% of the population, 0.10% of Jainism, 0.28% of Sikhism, and 0.28% of Buddhism. Around 0.02% said 'Other Religion', while 0.90% stated 'No Particular Religion'.

Prayagraj has area's highest literacy rate, at 86.50%. [31] Male literacy is 90.21%, while female literacy is 82.17%. [32] The statistics in 2001 census were 75.81 & 46.38, respectively. According to 2011 census, Prayagraj has 1,080,808 literate people, with 612,257 men & 468,551 women. According to National Crime Records Bureau, Prayagraj has highest rate of special & local law breaches among 35 major Indian cities. [33]

## **FEMALE EDUCATION: IMPACT ON SOCIETY**

Education has a significant impact on the growth and success of social institutions. During the Rig Vedic era, India had a wonderful record of societal growth. Women were respected in the household, community, and the country as a whole. They were properly educated and took part in socio-religious events as well as civic life. During the later Vedic period, post-Harsh period, Rajput period, and Muslim era, the situation deteriorated and they were excluded from substantial involvement in public life. Women's standing was extremely poor at the dawn of the modern era. [34] Western interaction made little change to their situation. The early nineteenth century paints a bleak image of both Hindu and Muslim women. Social reformers in the nineteenth century attempted to remedy the situation but were only partially successful.

In the early part of the twentieth century, substantial attempts were made to spread the light of knowledge among the country's illiterate men and women, and it looked that some changes were occurring. Boys' education began to improve, but female education was excruciatingly slow to progress. Ram Mohan Roy, Keshav Chandra Sen, later Brahma Samajists, D.K. Karve, and Pandita Ramabai appear to have worked diligently, but with little result. Girls dropped out of school after the eighth grade, despite the fact that girls from wealthy households were applying to universities. Up to 1947, a number of institutions and universities were established, and girls were encouraged to attend high schools and colleges. [35] The answer was inadequate. Female education did not improve well till the British authorities left India.

The attitude of society regarding females' education has gradually changed since their acquisition of independence. The federal and state governments began to make reforms to the educational framework. Parents were aware of the significance of girls' education. School dropouts decreased, and enrollment in Intermediate and Degree programs increased. Girls were still drawn to schooling that prepared them for careers in teaching, nursing, and medicine. Girls pursuing mathematics and non-traditional fields were in short supply. Only after 1970 did they begin to choose vocations like as engineering, management, civil service, police, and defense services in significant numbers. During the post-emergency period, women were able to pursue practically all of the career opportunities that had previously been unavailable to them in the quarter century after 1947. The enormous developments brought about by information technology, computerization, and the internet transformed the scenario. Girls began enrolling in defense courses as well. Kalpana Chawla's name will go down in history as an unprecedented accomplishment.

Indian civilization has always been traditional, and Indian women have been connected with home and hearth from time immemorial. [36] The scriptures commanded that the girl child accept the father's care, control and care of the spouse in her youth, and reliance on the son in old age. For generations, these ideas were embedded throughout society. For a long time in free India, raising children was mostly the responsibility of women, with males helping just modestly. The Indian government established family planning programs in order to reduce the load on women and offer health care to them. The government's aims to reduce family size have made modest progress. Obstacles to birth control arose from a variety of sources.

Roman Catholics and Muslims both declined to participate in the family planning scheme. The lower classes were also shown to be resistant to birth control techniques. The scenario perplexed both the state and federal administrations. [37] When the issue of population control came up for resolution, all progress gained in the realm of education looked to tumble on hard rocks. In the early 1980s, the Department of Family Planning and Social Welfare updated the tagline advocating small families. It was now suggested that a two-child household with a boy and a girl be best. By this time, the one-child family had become the standard in European countries. [38] The Indian Central Government was concerned about the country's population expansion and intended to encourage the one-child family. Because of the social rejection of this theory, the government was rather ambivalent about it. The images presented on television, as well as ads in newspapers and magazines, depict a girl kid with her parents, implying that even one daughter is perfect for Indian parents. The government lacked the confidence to openly declare its support for the one-child family, let alone the one-daughter family. The country as a whole, as well as the state and

Prayagraj district in particular, have failed to persuade young parents to adopt the one-child policy. [39] Childbirth impacts the mother's health; repeated childbirths harm the mother's health, yet a half-century of independence, education dissemination, and women's activist organizations do not offer much promise. In the 2001 census, the population surpassed 100 crores, upsetting all growth plans. Child care and women's health remain key district and state needs, but prospects for improvement are bleak. [40]

The social reformers of the nineteenth century were largely males who advocated for female education, including higher education for women. Proponents of female education in the twentieth century included both men and women. However, in a man's society, critical choices are made by males, and women either play second fiddle or are not consulted at all. Parents pushed females to seek further and professional education throughout the second part of the twentieth century. In the 1950s and 1960s, cycle rickshaws and bullockcarts were utilized to carry females to their institutions in Prayagraj. When Muslim girls attended college, they were required to wear the burqa. It demonstrates a fairly backward attitude among men about the migration of the college-going girl. Bicycles were popular among school-age females around 1975. Several colleges offered buses for the benefit of female students. Prayagraj University, too, began a bus service connecting key areas of the city for the benefit of its female students. Of course, boys have always ridden bicycles, scooters, and, subsequently, mobikes. [41]

Traditional Prayagraj city households used to send a man servant to accompany the family's girls to their institution. Someone was dispatched to pick up the girl from her college once her classes were finished. Such families' actions not only demonstrate their worry for her safety, but also her difficulty to commute alone from her house to her college and return. In larger cities, the situation was exactly the opposite. From the mid-1950s, both boys and girls used public transportation. It took decades for men's attitudes regarding female education in Prayagraj area to alter. In most cases, the career chosen by the female attending college was imposed on her. In many situations, it meant changing subjects later on. Girls in Prayagraj began to choose their own path in study or profession in the latter decade of the twentieth century. Female enrollment increased dramatically at both non-professional and professional colleges. [42] They began working in locations far from their homes. The protective umbrella of the family's senior men was immediately withdrawn. Girls began to leave their families and travel to distant nations for further education or work. The option of a family member joining her to Oxford, Sydney, or Harvard was not present. She was on her own wherever she went. [43]

We may conclude from the above description that a significant shift occurred in men's attitudes regarding their daughters' education and career in the 1980s and 1990s. It should be noted here that cases of female family members impeding females' further education, participation in higher-level tournaments, or travel to a faraway area for schooling or job are not rare. In many circumstances, women obstruct women's advancement.

In our society, Muslim women have a somewhat lower status than Hindu women. The Muslim community encourages female education, however there are certain limitations. In upper-class families, special arrangements are made for their education, and large quantities of money are spent on it. Tutors are occasionally hired to coach a single girl. This society's religious customs also limit their educational growth. Early marriage, purdah, and an orthodox lifestyle limit their movement outside their houses. Women are obliged to offer Namaz five times a day, and Namaz is used to oversee their whole routine. Even Muslim



schools for boys and girls will be open during the first and second Namaz. Because of this overwhelming tendency toward religious traditions, Muslims have remained behind even after more than half a century of independence.

The Aligarh Movement had an impact on Muslim women's education, although the community is still mired in religious fanaticism and superstitions. Reformers have attempted to improve the status of Muslim women, but personal law limits true improvement.

Physical violence is one of the most vexing issues that women face in the most disrespectful way. This is true whether we consider the northern or southern parts of India. Women, since they are physically weaker, are frequently exposed to violence. This has a lengthy history and pertains to ancient, medieval, and modern times. At the least provocation, they are subjected to insults and violence. In this aspect, there is little difference between the behavior of educated and uneducated males. [44] There are several cases where a young bride is tortured by senior female members of her in-laws' family. On occasion, the mother-in-law urges her son to cause bodily injury to her daughter-in-law under various pretexts. It is weird that education makes no difference when such a circumstance happens and the husband's family members come together to abuse the It girl:

Bride burning cases have grown in the decades after independence. The reason for this is typically less dowry than was promised prior to the marriage. [45] Anti-dowry law, like other social regulations, has entirely failed to put an end to this horrible practice. Indeed, history of nineteenth & twentieth centuries demonstrates the insufficiency of social law in removing long-standing problems from society. Untouchability, however criminal and unwelcome, has plagued our culture for decades after it was proclaimed an offense by the basic law of the state.

The purdah system is a huge scourge that has kept Indian women underdeveloped for millennia. It demonstrates the Indian male's possessive and controlling temperament. Under both Hindu and Muslim societies, keeping their women hidden and isolated is a symptom of the bondage under which men desire to keep the females. The purdah system sprang from a feeling of vulnerability. Women, like horses and livestock, were taken in large numbers by marauders as a desirable capture. People kept the ladies in purdah and isolation because of fear that they would be lifted and dragged away by stronger adversaries. The Muslims outnumbered the Hindus and kidnapped their wives to be held in harems. [46] The Muslims strictly adhered to the purdah code in order to protect their ladies from encroachment by other members of the nobility. The rituals of the typical Muslim household were similar to those of upper-class families.

The health of women has piqued the interest of both government of Uttar Pradesh & government of India. Their health issues are exacerbated by childbirth, breast cancer, and other gynecological illnesses. Since British times, there has been a long tradition of taking special care of women's health through the Dufferin Hospitals located across the country. Female mortality during childbirth has also been prevalent. Another disease that occurs after childbirth and affects women from low-income families is postpartum depression. This is a mental illness caused by childbirth. The government implemented a number of health-care programs to assist pregnant women and those suffering from post-natal complications. They must also address malnutrition among a substantial percentage of female patients. From the above explanation, it may be deduced that female diseases outnumber male ailments.

Women have been suffering from a variety of ailments for millennia. [47] Child marriage, polygamy, (sati, dowry, and the purdah system were among them. Several efforts

had been made to combat these ills, with some success in lessening them. Dowry had been a plague for hundreds of years. Dowry was common in all social classes, high and poor. It was customary for Rajas and Maharajas to send not just cash and every possible object of utility, but also a huge retinue of male and female attendants with the bride. Members of the other classes also contributed dowry to the bridegroom in cash and kind, according to their means at the time of marriage. The sad portion of the narrative was the growth in demands from the bridegroom's family, which exceeded the bride's father's capabilities. [48] It was expected that social reformers' attempts to cleanse society of this harmful behavior would bear fruit in the twentieth century. It has been noted that the bridegroom's greed did not reduce with the passage of time and the expansion of education. That was the case in 1947.

Our country entered a new era with the declaration of independence. In place of alien tyranny, self-government was instituted. A new Constitution was drafted, using ideas from the liberal constitutions of England, France, and United States of America. The second half of twentieth century witnessed a great development in education, and there was hope that the problems that plagued society under alien domination would vanish under Swaraj. For a long period, Mahatma Gandhi battled for India's independence and envisioned Ram Rajya. Within six months of gaining freedom, the visionary was killed by an assassin's bullet. He had various wonderful ideas to adopt for the betterment of the lower classes and women. The dreams sank into the hard sand of orthodoxy and superstitions. [49]

A review of the previous 50-60 years reveals that social ills have risen rather than disappeared in our society. In terms of dowry, greed grew in lockstep with the rise of education. There was an idea that the bridegroom's father estimated the total cost of his son's schooling and set his dowry demand accordingly. [50] Dowry was common among lower middle class and middle class households as well, and efforts by voluntary organizations and the government failed to eliminate or reduce its emanation. Reformers like as Gokhale have stated that social transformation should always emerge from below, rather than being forced from above. The basic problems of Hindu society remained established for a long time, and reformist actions like social laws had little effect on the caste system, untouchability, idolatry, and so on. [51] Despite regulation, the labor of social welfare organizations, and promotion in newspapers and magazines, dowry has reinforced its grip on society.

Education has influenced women's attitudes about many aspects of life, yet it is remarkable that it has not diminished the allure of certain aspects of life that have become legendary. Women were discovered wearing primitive jewelry at the excavations of Harappa and Mohenjodaro, and their enthusiasm for the same lasted into succeeding millennia. Some evidence of males wearing jewelry has been discovered, but there is a clear preference among women for colorful clothing and accessories. Supporters of women's freedom in certain nations have opposed the use of cosmetics and attractive clothing, yet the reality remains that women are generally drawn to such things regardless of their education, social or official standing, or anything else. God may have equipped them with such a nature.

Several attempts were made under the British rule to address long-standing ills associated with women's position. The repeal of sati, the widow re-marriage act, the Brahmo-marriage act (allowing inter-caste marriages), the age of consent legislation, the Sarda act, and other acts aimed at improving women's position achieved nothing. When India gained independence, the goal to improve women's condition went from volunteer organizations to the Indian Parliament. [52] The Hindu Code Bill, conceived by B.R. Ambedkar, became a source of contention and was never adopted in its original form. Both the Hindu Marriage Act

and the Special Marriage Act were enacted in the mid-1950s. The Indian succession laws has been on the books for a long time. Our legislature updated it and approved the Hindu succession statute, which included numerous new sections and granted property rights to the wife and daughters, in addition to the male members succeeding their father. [53] If there is no Will left by the property-holder the property is divided according to the succession act among the surviving sons and daughters as well as the widow. We can infer from it that the property rights among Hindu women are better protected under the Hindu succession act. The situation among Muslims and Christians is somewhat different. [54]

Women's educated employment progressed throughout the decades after independence. Even during British administration, female work was restricted to the fields of education and medical. After independence, the situation began to change, and educated women began to work in government and private organizations. [55] For a while, they were labeled as typists and stenographers. Because of their proficiency of shorthand, many women were assigned as personal assistants and private secretaries to high-ranking officials. Unfortunately, this stance has maintained to this day; the cause may be linked to their quick fingers on typewriters, whether manual, electric, or computer. [56] However, in the last 15-20 years, a significant number of men have entered this hitherto female-dominated area.

The arrival of women into the civil service in the 1950s irritated their male subordinates, whether it was a court, an income tax office, or the office of the Superintendent of Police. Men found it difficult to accept commands from a female District Magistrate, Collector of Customs, or LG. Police. Women gradually entered private industry as engineers, managers, and computer scientists. [57] Sarla Grewal and Kiran Bedi are feared in their workplaces across India. Women began working in sectors that had previously been deemed off-limits to them - the army, navy, and air force. By the 1980s, women were employed in practically every area, and the number of females in central government offices and private organization offices in the country's main cities had grown. They work as bus conductors, and auto rickshaw drivers, and some have even started driving trucks in some places. The presence of women in such sectors demonstrates that employment are scarce, and even job reservation policies are ineffective. [58]

One prominent element of female employment that resists resolution is workplace harassment. Female employees are unable to separate themselves from their male colleagues. Work in an office or institution necessitates contact among all employees, male and female. It causes a variety of complications. Association between men and women for an extended amount of time every day sometimes results in emotional attachment, which causes family troubles. Another element of women's work requires research. Female employees are frequently harassed at work by their immediate supervisors. These males may harass the ladies since they must continuously communicate with one another. Harassment can be verbal, physical, or mental in nature. There is no recourse for verbal harassment because there is no proof in this circumstance. Physical harassment is more hurtful, but no proof can be shown here, either. Mental harassment performed on female employees by their managers is mental agony. When similar situations began to occur often in government offices and private entities and were widely reported, the government enacted legislation to safeguard women from workplace harassment by male superiors. In situations of sexual harassment, no proof is required in court; the complaint detailing the nature of the offense is sufficient for indictment.

The amazing expansion in the number of female schools and colleges in the district after 1947 attests to the growth of education among girls in Prayagraj. Many higher education institutes were also co-educational. The interaction of students of both sexes leads in socio-cultural changes. In the local schools and colleges, women were employed as teachers, professors, and principals. Marriages occurred as a result of interactions between working women and their male coworkers. This sort of marriage increased after 1970. Around this time, people from other Indian states began flocking to Prayagraj to visit Central Government agencies such as the A.G. Office, the C.D.A. (Pensions) office, and the University. Inter-provincial marriages occurred as a result of this. Girls who studied law began practicing law, and the number of female advocates increased in the 1980s and 1990s. Women's increased work and visibility in public life resulted in a mixed bag of positive and bad outcomes. On the one hand, women gained financial independence and their personal consumption climbed, while the family had superior resources and their standard of life improved. It occasionally resulted in confrontations, and the financial freedom of working women resulted in wasteful spending. Family life became strained, leading in separations and divorces.

Co-education has both positive and negative consequences. The subsequent mixed classrooms had a negative impact on the ladies obtaining education, and once the institution celebrated its centennial, the campus was entirely changed. It was a poor sign for both the institution and the city's educational environment. Permissiveness developed as a result of entertainment media, notably television and the media. Western influences strongly influenced the thinking of the youth, and traditional heritage was overlooked. As number of unmarried mothers increased, so did number of abortions and medical terminations of pregnancies (MPTs). The government had legalized abortions at this point, and the number of Mary Stopes facilities had grown. These were some of the regrettable and unfavorable outcomes of women's increased education and work.

In the previous 50 years, the country has seen a true social revolution. The situation has altered so drastically that the conditions in Prayagraj and Uttar Pradesh in 1947 appear to be a distant memory. At the period, even the clothing worn by students in Intermediate or Undergraduate classes resembled that of the nineteenth century. The concept of university students competing in a 100-meter sprint in a sari or a high jump in a salwar kameez looks absurd, yet it is true. In the mid-fifties of the twentieth century, this was the situation of girl's athletics at the university. After 30 years, things had changed, and several of the girls had reached the national level in badminton, basket ball, and other sports.

Leaders from many faiths, including Christian, Muslim, Khatri, Kayasth, and other Hindu communities, advocated for education. The Bengalis made up a sizable proportion of the Prayagraj population and established a network of educational institutions under the auspices of the J.T. Educational Society. This trust's institutions have been significant in advancing female education from the primary to the secondary levels. Some Bengali cultural groups have also done excellent job.

## CONCLUSION

Prayagraj area has a long history of educational growth. This is true for both boys' and girls' schools. Primary education is the cornerstone of all knowledge because it provides pupils with a foundation upon which knowledge is later given to them at the secondary and college levels. Most modern countries recognized the need of providing adequate elementary education so that students entering higher education are well-versed in the fundamental

disciplines. The majority of these countries made basic schooling mandatory. It is a fateful irony that the British government, which declared trusteeship for nations under their control, did not execute the same strategy in such countries as they did in England in 1870. Nonetheless, elementary education for boys and girls made progress thanks to government efforts and the concern of private organizations.

To summarize, while progress in female education in Prayagraj district was good during the research period, its social impact was far from satisfying and, in many ways, unanticipated. Employment among educated women increased steadily, although it was accompanied by a number of negative consequences. Women were elected as Gram Pradhans, Corporators, MLAs, and MPs, but it is heartbreaking to note that women were forced to play second fiddle to their husbands and were forced to support or oppose matters not on merit or conscience, but at the behest of their husbands. Conflicts between spouses arose as a result of women's work. Family life was disrupted, resulting in separations and, in some cases, divorces. The joint-family arrangement was shaken, and nuclear families emerged. The mother-in-law and daughter-in-law's relationship was usually difficult.

The spread of education should have resulted in societal concord and upward development. Dowry greed rose, and bride harassment became prevalent. Brideburning grew more widespread, and official efforts to rid society of these ills failed to produce the intended effects. This is regrettable yet largely correct. Finally this study shows that women's education is indicative of socio-cultural change in the environment of Prayagraj. It can be said that during the study period, the progress of women's education in Prayagraj district has been satisfactory, but its social impact has not been as satisfactory and has also been somewhat unexpected in many directions.

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