

Rephrasing the slogan as 'Beti Padhao, Beti Bachao'. Keeping 'Beti Padhao' first is fixing the priority better through education than the other way round exposing the 'curse' of female foeticide, as if society is still nursing!

Sultan Akhtar Patel

ABSTRACT

This researcher had to twist his mind in order to put the 'hypothesis' of this paper bluntly, and primarily for syntactical tendency of the original slogan itself. The original slogan reads as 'Beti Bachao, Beti Padhao'. I have come across big billboard advertising this social appeal from the government quarters on railway station. I stopped there and then with a patient look at the slogan to munching it in my mind over and over again. I have gone critical a bit with a murmur that how if the slogan had been rephrased by switching the back portion of 'Beti Padhao' to the front to give needed emphasis to education meant as it is through education our social ills and evils could be uprooted. 'Beti Bachao' brings to mind the same old and obsolete mindset of female foeticide as if society is still practicing in some remote, wretched parts of democratic India. However, the larger part of India is modern, technology-driven and dynamic. And therefore, going by the original slogan reads as 'Beti Bachao' first immediately takes mind to bygone era where the very birth of female child used to be treated as an 'unwanted' weed and thus to be nipped in the bud.

*Many regional and English newspapers carried out stories of female foeticide with lurid details. I remember one detailed story carried out by **India Today** told as some downsouth village would thrust a quack of poisonous flower in a newborn to make her die without any long wait. The age-old rural Indian attitude has not disappeared yet. However, education is the key begun with awareness to shed the old mentality. This awareness by keeping 'Beti Padhao' first would have made social message more upfront in a tryst of 'Beti Bachao'.*

Pugnacious efforts from the government authorities are well appreciated. Nevertheless, rephrasing the original slogan could earn more 'brand equity' as education per se, empowers woman to survive and thrive. To a greater extent, mandatory CSR phenomenon in Corporate World too, carries intrinsic stress on female education, if some committed industry is exemplified. This paper sheds light in this direction as well, to support the argument.

Keywords: CSR, educative reforms, superstitions, rural India, sociology, social will, Corporate House

INTRODUCTION

Billboards on Railway platform, Bus Station or highways do catch attention for, primarily a) they are appropriately placed at eye-catching locations and b) they carry central idea hitting the very nerve of core social values if 'punchline' beneath profiles is intended to impact wrong traditions and the government is pro-actively involved to turn the corner. 'Beti Bachao, Beti Padhao' being the original slogan unleashed by the authorities for social welfare has targeted our traditional 'patriarchal society' that has cared less for female gender since millennia. At the same time, this slogan is making torchbearers of society aware that squarely the 'onus' of improving the life of female gender lies on their heads and shoulders.

Nevertheless, I grew somehow skeptical about the formation of the slogan. By thinking long and hard, it has dawned upon me that how good had been, if the slogan was rephrased. In other words, the second part of 'Beti Padhao' if switched to be the first portion and the first shifted to the next in line, it gives out a different and sound meaning. As such both ways, Beti's upliftment is at the forefront. However, by educating female child the upliftment or

empowerment gets more upfront and candid. Secondly, by keeping *Beti Bachao* first, the same old vicious attitude of female foeticide brings to memory which is now a *passee* though there are some pockets across the country are still practicing this nasty tradition of doing away with female child before she opens eyes in this world.

What I intrinsically felt by poring over the slogan as it is that it still gives out negative posturing of our primitive society in present times. The slogan emits binary that talks about protecting the child, meaning she shouldn't be wasted by a silent smother and disposed her remains as if she had never been born. Education takes a backseat then which, on the contrary, ought to have come first to signify importance of education and triggered awareness towards social responsibility and sense of shame would have protected child to begin with. All her development as an individual would be induced by education whereupon all dogmas, superstitions, hatred and animosity for female child shall drop automatically from human system. Gender detection test was compulsorily banned by the government sources and it was made mandatory for all health centers and hospitals to write boldly and clearly on the wall declared that no such tests are carried out as they are strictly prohibited and punishable offence. Arguably, when all loopholes have been plugged in this regard, there was hardly any need to be pantomiming '*Beti Bachao*' first in the slogan.

Secondly, tone of the slogan doesn't get serenaded into scenario of woman empowerment which is at a premium in the modern age. When woman empowerment has been achieved a greater deal and its impact is all around, *Beti Bachao* as a primer once again dragging whole efforts and focus in the backyard with hard feelings that woman is still subservient to patriarchal designs when education must do the trick.

Building further on the argument, *prima facie*, the original slogan is all for woman upliftment. However, when it takes two to tango, education must precede to address the message both loud and clear that by negating or short-circuiting education, no social reformation is possible even by government involvement. Besides, real life instances in urban areas are all glaring. How could woman in metropolis and towns has thronged every domain with her pro-active presence? Of course, it is education that has made this possible to be climaxed into '*Woman Empowerment*'. So, the same logic must work for rural India woman too! If '*Beti Bachao*' was the real intent, why to put billboards at public gathering points in towns rural poor visit at times, due to laborious activities and transportation. However, they hardly have any inkling of what is happening around and writing on the wall. The real fruit of such verbal campaign could have been materialized through physical interactions in villages and showing specific documentaries to change the rural mindset. It is granted that the original slogan stands true to its formation as it is working both ways for rural and urban public. However, if '*Bachao*' was still to be right, it still creates flutter in the family where finding a right groom and bridal expenses for wedding and dowry are considered cumbersome. Had it not for a daughter, life would have been stress-free and dignified for parents as discreetly understood. Among warts and all, it could be conclusively taken that education stands like an upright and uptight monitor with a driving wand in hands shooing away all these ills and illogical traditions that have altogether thrown woman overboard. It would never be a misnomer if '*Beti Padhao*' has to be the predominant denominator when *Beti* has to be '*Bachaoed*' (protected).

Lastly, how this slogan could escape the prying eyes of copy writers who might have been roped in for the job producing the most effective interplay of words for direct message. They ought to have focused education while coming out with such catchy catchline. It is '*collective oversight*'. Take it as an awareness on individual rights, equality, freedom, exploitation or sexploitation, self-dependency (*atmanirbharta*) all rolled into one could have been well served by education. And this is the domain, woman has been prevented from until now in order to be the '*beast of burden*'. The idea behind this paper by mulling over the formation of words is purely for social cause. And therefore, if the words were switched, it would have changed the outlook and meaning of the slogan with an emphatic value of education covering along the protection of female child.

Significance & Relevance of the Topic:

A) Why is this topic essential to undertake as a research study?

The topic is inevitable not only to discuss but requires a detailed study in order to defeat '*male chauvinism*' that has been dominating Indian society, especially rural India where woman is being blatantly looked down upon. *Beti's* (*Baby girl*) birth is looked at askance and treated with contempt. The famous '*tele-serial*' '*Balika Vadhu*' is enough to have a graphic situation drawn in one's mind.

Nevertheless, India is not at all '*female hater*' as it is being depicted to be. Though female's upliftment has increased phenomenally in urban setting where educated woman is playing her most awaited role in life of every calling, rural India is still miserably lagging behind on this count.



Playing around with slogan, the quest is for 'course-correction' while anticipating re-strategically enforceable attitude from government quarters to bring the desired change.

B) What is the need for this study?

Well, most of the part of the answer to this question is already covered as above. However, the need for this study is to have rural India on the same page as that of an urban woman, if not fully, partially to say the least, so that educated rural girl can play an emulated role in overturning the age-old anti-woman rural setting. Urban woman hardly needs any narrative. In fact, the effort here is to drag rural woman to be somewhat near to urban through thrust of education.

C) Where the study will be based?

For rural Indian woman, of course! Indian woman has an inexorable capacity provided she is given opportunity with required infrastructure in place. This paper shall try to expose aspects that have been kept either in limbo due to given social order or discussed, time and again, without any credible conclusion with two-pronged social and political will.

Thematically Emerging Trends:

Frankly speaking, this is a vexed social issue at times, easy to discuss at length but lasting solution(s) are still beyond our reach.

As social issues have different and collective dimensions, they invoke strong socio-political will enough to take the issue head on. We are democracy and political expediencies in place, people often treat social customs as private affairs like Khap Panchayats with a mute indication of not to disturb communities in question by any political and legal interference. Yet, if we would like to know emerging trends thematically, issue bears the same under and overtones.

Nevertheless, I must say that during my review of hosts of papers (some of them are mentioned in bibliographical references), majority of papers are harping on stereotypes. There is hardly any indication of sociological domain brought into play in terms of corrective reforms with required political back up.

There is absolutely no woman representation in rural sector worth a notice. Educated and independent rural Indian woman is and should be the national priority without any fuss. The emergence of rural woman is all-time essential cherish we all need to be championing about. We all need to see portends to emerge ending stalemate that has throttled our social growth as rural Indian woman stands abrogated.

Emerging Trends in Theoretical Frameworks:

Trends in the field of research is not uncommon. At times, they are interdisciplinary and two-way traffic of give-n-take. The research is generally a happening reality in natural science which is methodical, lab-based with perfect and inescapable algorithms of combinations and permutations.

Social Science in the given issue, research is like a hanging fire! It has largely to do with society and collective social beliefs and human attitude put together could be turned for better provided enough groundwork is done. It serves as a socially reformative challenge but very few could buy to have an intended change. Woefully, the present capitalist mould of society and dynamism woven around could prepare only committed few to accept theoretical framework as a challenge to logical end.

Nevertheless, social simulation and political will can still do wonder and can bail out society and families from the muddle by using education as a springboard. If slogan of 'Beti Padhao' is taken on its face value, it is an emerging trend of a shrill cry asking us that Beti could be preserved and protected through education if we wish to establish symbiosis of slogan originally aimed at. However, collective mindset and political will for consolidation of the movement (abhiyaan) to its success is inevitable.

Theoretical framework has to be knitted with paradigm of CSR (Corporate Social Responsibility). It could be pragmatic move since CSR itself is mandatory for corporate industry in terms of payback to society. If CSR was routed through this particular abhiyaan (campaign) of 'Beti Padhao' complied largely by industry, it could accelerate measures and results. There are but few corporate houses who do this social duty very passionately by separate Foundation. This particular aspect of education to Indian girl is theorized and in practice among other social issues.

Statement of Problems:

India is an amazing diversity. India is multi-dimensional and multi-diversified country with multi-religious, multi-lingual and multi-cultural in character. However, all these diversities are loosely structured in their respective scenario

and practice. They are made to operationalize at their own dimension and pace since democracy in its roots permits all such practices. However, much to our chagrin they are exploited by every emerging leadership for political advantages without serious reformative trials and tribulations. All those insular societies thriving in their rigidity of customs and prejudices otherwise ought to have been brought under prism of education to “Beti Padhao’ first.

I presume, Indian Beti in rural India is bearing the brunt because of such wrong beliefs and mindset in feudal character where agriculture and labor mind prevails among tribes and clans. The aversion towards female gender has emanated from our agricultural base where sons are fit enough to till the land whereas woman are considered weak characters. They in fact, bring more expenses to father for her wedding and if it is not for a dot, girl is always facing her in-laws wrath and taunts all through the life. People harbor common feelings that what is the use of sending daughter to school when she is eventually made for some stranger. This kind of mindset not only prevails in rural India, even some moneyed people, especially higher middle income groups insist on dowry. There have been many dowry deaths being reported time and again among such groups.

In a nutshell, hatred towards female birth is not a new phenomenon. In fact, it has been carried forward since time immemorial for many social taboos and sense of shame. Must we wish this typically criminal mindset to go, there has to be pro-active social and political will and efforts. Further stricter laws and political representation through designated seats in assemblies and parliament would be welcome. If we emphasize ‘Beti Padhao’ it promises to prepare beti as an educated woman with woman empowerment in tow for demographic dividend we often talk about. CSR is therefore, emphasized *Beti Padhao’* as the high-priority for Indian society review.

REVIEW OF LITERATURE (ROL)

Beti Bachao Beti Padhao Campaign: An Attempt to Social Empowerment

*Miss Shiva Parmar*¹, *Research Scholar Department of Journalism and Mass Communication, JECRC University, Jaipur (India).shvprmr@yahoo.com*, *Dr. Amit Sharma*, *Assistant Professor Department of Journalism and Mass Communication, JECRC University, Jaipur (India).jmcamit@gmail.com*, *JOURNAL OF CRITICAL REVIEWS, ISSN-2394-5125 VOL 7, ISSUE 13, 2020, Received: 11 May 2020 Revised and Accepted: 09 July 2022*

This paper discussed usual BBBP aspects that are not gaining credence. It talks of government schemes to be exploited by society for educating girls. It has hardly focused rural India where the epicenter of the whole problem lies, by and large. The conclusions of paper at the end are largely posing positive measures by saying that there is a marked difference from the past attitude and now when people have begun understanding the value of education to girl in particular. However, no specific specimens or references have been provided with. The paper has presented research methodology by showing graphs with different sampling techniques. Nevertheless, research paper stayed away from discussing political and social will to turn the corner.

Beti Bachao and Beti Padhao (Save the Girl Child and Educate Her)

(A Geographical Analysis of Child Sex Ratio of Mumbai), *Shweta Tewari*, *S.P Jain School of Global Management, International Journal of Scientific & Engineering Research Volume 8, Issue 7, July-2017, ISSN 2229-5518*

This typical paper emphasizes child sex ratio by covering 50 per cent district of Mumbai. Talking about child sex ratio is a different thing and a clear deviation of why female gender not being consigned to schooling is the other. The paper has presented many comparative bids and graphs and abortion ratio by female detection right in the uterus and abortion ratings. However, the main aspect is education and the importance of education to be inculcated in the male mindset so that they stay away from all such activities has been waived. Understandably, the paper has focused on a single aspect of ‘Beti Bachao’ who is being nipped right in her bud.

A study on Brief Information about Beti Bachao, Beti Padhao Scheme

**Dr. Rashmi Rani Agnihotri, H.R. And **Prof. Dr. Malipatil, K.S., *PDS (Post Doctoral Fellow), Department of Studies & Research in Social Work, P.G. Centre, Raichur, Gulbarga University, Kalburgi, Karnataka, **Chairman, Department of Studies & Research in Social Work, Gulbarga University, Karnataka*

This paper seems to be well-researched. In particular, it has mentioned in Abstract that the Prime Minister Mr. Narendra Modi has launched this scheme from Panipat, Haryana on 22nd January, 2015 especially, for the low CSR (Child Sex Ratio) region. It is therefore, the refrain has Beti Bachao First and Padhao comes the next. We have many villages and regional in rural sector in Northern India where Beti is considered a bad omen for the family and somehow it has to be

killed right away or if survived shall live the life of servitude both under filial obligations and thereafter, the atrocities and inhuman treatment meted out by her ‘wannabe’ husband.

Implication of Beti Bachao, Beti Padhao Scheme on Girl Child in India: A Critical Analysis

Anil Kumar Biswas, Assistant Professor, Department of Political Science, The University of Burdwan, West Bengal, Vasundhara Sinha, Research Assistant, ICSSR (IMPRESS) Sponsored Major Project Department of Political Science, The University of Burdwan, W.B.

The research initiative is also talking about declining Child Sex Ratio and reason for launching scheme derived from identical reason both for defeating decline of female birth and woman empowerment. The paper says that Ministry of women and child development is putting in the efforts, however, people’s mindset is the main contributory factor to put an end to this menace. The paper doesn’t look to be physical exercise conducted by contacting people and creating awareness. The literature and review mostly were depended on the government websites and internet literature.

Beti Bachao Beti Padhao Campaign: An Attempt to Social Empowerment

Miss Shiva Parmar, Research Scholar Department of Journalism and Mass Communication, JECRC University, Jaipur (India). Dr. Amit Sharma Assistant Professor Department of Journalism and Mass Communication, JECRC University, Jaipur (India). Email-1 shvprmr@yahoo.com, 2jmcamit@gmail.com, received: 11 May 2020 Revised and Accepted: 09 July 2020

The paper initially talked about routine way of things related to whole campaign. However, in conclusive remarks, it has projected research positive(s) by mentioning the facts that there is a noticeable change in people’s altitude towards CSR and now they began to understand that female child has to be preserved, protected and kept far from the gender inequality. The research is scientifically done by resorting to parameters of research methodology mentioned in the course of Masters in Journalism and Mass Communication.

Review Upon Reviews (RuR):

All Technical citations I have googled from some reputed journals dwell upon ‘Beti Bachao’ first whereas I stand by my argument that *Beti Bachao* is phased out as we all are living in modern age of woman empowerment. Secondly, when we talk of *Beti Bachao* first, it paints our country in a poor light and renders our rural outback backward killing female child in modern age. It is something that *Beti Padhao* has to be done pro-actively so that both planks of slogan are well looked after. Of course, rural India is still mired with this social menace of girl child done to death right after the birth knowing that baby that has arrived is female and not male. This is purely by virtue of many wrong beliefs, superstitions, a sense of shame with a belief that man can never have son-in-law who would exploit father-in-law under the garb of *jamai raj* (son-in-law) This logic was very much prevalent in pre-Islamic Arab Society too. After the advent of Islam and tireless reformative bids by the Prophet (pbuh) himself, this disgraceful social menace has been completely rooted out from Arab society. Likewise, in Indian society too, some pockets have still preserved with this contemptible practice. I distinctly remember that lengthy exclusive article in India Today. The detailed report discussed how newly born female child is taken by her mother forcefully ordered by husband in the outskirts of wild bush where some seeds of poisonous plant are thrust down the mouth of new born to kill her instantly.

Traditionally, all papers browsed through are showing graphs, statistics and so on over female foeticide. This way, paper could be published as a part of academic pursuit. However, the job of researcher is ‘social activism’ in true spirit indicating prevailing social issues/problems by systematic survey and scientific research as laid out to the notice of authorities for remedial measures. Besides, it would be totally unfair to put total blame on government when society itself is not willingly agreed and try to understand this social evil of not educating girl that of course, is a grave danger to society. It is by presence of educated woman, our civil order and civilization can grow and prosper. There were reports in the past showing class room picture of school where a single girl was shown among majority of boys. Consequently, the aim of this paper is to bring education as the only point to create awareness among rural India. Apart from government efforts through poster campaign and sundry institutional arrangements, how good had it been if some educated ladies from urban middle class would have thronged villages and conducted survey to come out with comprehensive awareness cum remedial programs. Confidence and conviction of woman empowerment has to reflect in rural India where woman is really a beast of burden and girl’s education is abysmally poor to almost nothing.

Lastly, CSR (Corporate Social Responsibility) could be taken up as the most effective medium to bring about some pronounced change if government makes it mandatory for girl’s education exclusively with some portion of funds reserved for this essential social task. In this regard, this researcher has undergone one detailed case study of Deepak Foundation. Deepak Foundation is committed to CSR activities very ‘pro-actively’ on PPP (Public Private Partnership)



with a special institutional arrangement and workforce devoted to various tasks of woman upliftment in villages and tribal areas.

CSR (Corporate Social Responsibility) A Case Study:

The moment I think of CSR in its execution and efficacy, I unfailingly remember Deepak Foundation - an offshoot social services platform emerged out of Deepak Nitrite Limited. This Nandesari (Vadodara) based chemical Unit operating for more than 40 years has an interesting story to tell that how Deepak Foundation has come into being by prying eyes of Chairman and Managing Director Mr. Navin Mehta who saw something very unusual and decided there and then to do something for woman upliftment and welfare measures.

Mr. Mehta was returning from the Unit in his car after office hours. What he saw ahead of his car in a bullock cart that a woman was delivering a baby on moving cart. He took this incident so seriously and with an acute sense of exigency that he had decided to start welfare programs especially for woman in surrounding villages of Baroda district including tribal areas where gynecological facilities are absolutely nothing and in the event of emergency, either mother or child loses the life.

Apart from this particular activity which caught Mehta's attention, Deepak Foundation has focused on girl's education by Aanganwadis and primary schools.

Today, Deepak Foundation covers almost seven states and number of villages in Gujarat and around for this meritorious social activities exclusively earmarked for woman help and social upliftment.

The details of Deepak Foundation's network and activities could be easily seen on their official Website to conclude that how much and how far they are dedicated to CSR by extending helping hand in the rural plain of India.

RESEARCH METHODOLOGY

The entire research was carried out in two streams as follows:

In the first instance, villages around Baroda district and Jambusar Taluka were visited including some tribal belt in downsouth Bharuch district. People were contacted sporadically with questions diplomatically asked so as not to hurt them directly. Villagers by nature, by and large, are very sensitive to their self-esteem and customs. Besides, they should not be allowed to feel that the questioner is creeping in with questions/answers for some publication. Village Panchayat heads were the main source both reliable and whom some open ended questions were asked with some trepidation. All efforts and tricks put together have helped collect some important points mentioned under:

- ❖ Subsistence is the main issue as largely people are farm labors where they need more manhours than womanhours so that they get some more money against the efforts while toiling in the field.
- ❖ There are some certain beliefs and customs that don't generally allow female gender to go for schooling. They are made to work with their mothers at home to learn house chores for her future married life.
- ❖ The main point of concern that due to poverty, man and woman both are unlettered and there could be hardly any prospects of education being discussed in the house. Young sons are understandably helping their fathers throughout the day in the field.
- ❖ There is a belief as well that daughter takes away whatever saving done during her marriage and she is a social burden on father. Even after marriage, some issues related to her in-laws and husband keep pestering parents of the bride and hurting self-esteem.
- ❖ The lack of school facilities in the village itself is one of the points to be considered. Some villages have school in nearby village that requires distant walk and could be covered by bicycle. Some security reasons of girls being molested and so on are preventing parents to keep girls off schools.

The second rung was focused on the Case Study of Deepak Foundation as mentioned above.

OBSERVATIONS & CONCLUSIONS

The issue is very important from social angle and the village girl has to be educated at any cost. The efforts and schemes of government apart, there has to be a social will as has been realized more during people's contact during the survey.



Government schemes have to be properly manned by honest operatives who keep record book having strength of daughters in villages that need education at a primary level.

The birth of the child regardless of gender has to be registered on panchayat record and certificate to be issued. When girl reaches her school-going age, there has to be some primary level of education opportunities made available in village itself. If not available, local political leadership has to be involved by making it a mandatory issue so when voting season approaches, this issue has to be addressed and resolved.

Free schooling for girls is desirable since poverty is the main reason that keeps daughters away from school.

Every village ought to have primary level of school facilities. If village is bigger, there has to be more than one school. We are in no dearth of teachers. There are graduates looking for jobs. They could be assigned to teaching job in the outback so that scarcity, if any concerning teachers shall be obviated and employment imparted. Teachers' presence should be properly recorded and inspection done with regularity.

The Times of India (Ahmedabad edition) brought out special supplement of Consumer Connect Initiative citing some of India's Best Employers like ONGC, Vendanta, Power Grid Corporation of India Limited and Tata Steel Limited etc..etc... Going by advertorial contents of this supplement, ONGC and Power Grid alone have contributed 790 Crores to CSR projects. Others too, have cooperated through their resources but their figures are not mentioned. 790 crores is a big money and we must believe they have all gone for right causes and purposes. Yet, the question hogs us that why government has to carry out this type of campaign. It is implied that when Corporates are wholeheartedly earmarking their funds, the main hitch is that planning and scheduling tasks is grave concern. It could be concluded that we are not efficient taskmasters who can put in their best of efforts to let contributions of Corporates spiffy up glaringly and thereby inspire others to get into exercise to make some profound impact when needed urgently.

Every year, number of girl are enrolled for Graduate and Post Graduate degree in Journalism studies. It is wished that they may take up this 'social activism' as a part of their journalistic career to bring about much sought after change. The dedicated journalist lady in this domain can really turn the corner. It would then be a service to society and earning applause for herself up in career rather than simply doing anchoring from the newsroom. Journalist is basically for the field to see, smell, survey and sort out events for analysis with due diligence and to develop correct perspectives and report for issues to be addressed in newspapers with regularity.

These are the points not new, in fact and being discussed time and again. However, the worst part of the story is that they have never been addressed with seriousness they deserve. We have resources and manpower in abundance. If chunk of it are sincerely earmarked for educating village girls, Indian *beti* has immense talent to change situation regardless of her roots. India would come up shining and sparkling. The world would then see us that we better care for our daughters and by education they are definitely groomed to be capable of coming on par with their urban counterparts.

Last but not the least! To my pleasant surprise, I came across one Post on my LinkedIn account. The pictorial post published in Pakistan Tribune says that a rickshaw driver Arab Shah aka Bhai Jaan, gives free ride to 100+ school girls to promote Girls Education in his area.

When person of such common background shows his compassion as Good Samaritan, we can guess how much our corporate sector and other industrial outfits including philanthropists could do!

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Miss Shiva Parmar¹, Research Scholar Department of Journalism and Mass Communication, JECRC University, Jaipur (India).shvprmr@yahoo.com, Dr. Amit Sharma, Assistant Professor Department of Journalism and Mass Communication, JECRC University, Jaipur (India).jmcamit@gmail.com, *JOURNAL OF CRITICAL REVIEWS*, ISSN- 2394-5125 VOL 7, ISSUE 13, 2020, Received: 11 May 2020 Revised and Accepted: 09 July 2020



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Anil Kumar Biswas, Assistant Professor, Department of Political Science, The University of Burdwan, West Bengal, Vasundhara Sinha, Research Assistant, ICSSR (IMPRESS) Sponsored Major Project Department of Political Science, The University of Burdwan, W.B.