

Research in Women's Education

A TREND REPORT

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INTRODUCTION

Education has been perceived to be a significant instrument in improving the status of women and consequently there have been efforts to improve the access of girls and women to education. For a country which has accepted the goal of a democratic, egalitarian society, promotion and development of women's education is foregone commitment. Policy makers have recognized that, apart from the political structure, corrective legislation and economic transformation, the formal education system has to be made more democratic and change-oriented. For modernizing India, high hopes have been pinned on education as a significant determinant of aspiration, technology, productivity and mobility. In fact, it is a fundamental prerequisite for participation in the various developmental activities of society. The level of recognition of the crucial significance of education for women is dependent upon societal expectations of women's roles.

In 1986, based on the perspectives provided in its document, National Policy on Education (NPE), the Government of India prepared a Plan of Action to meet the challenge of the technology revolution envisaged in the coming two decades. The document states that, without adequate measures for the spread of education, 'the chasm of economic disabilities, regional imbalances, and social injustice will widen further, resulting in the building of disintegrative tensions'. Studies on women's education during the period 1984-87 have to be reviewed in this context.

In the earlier three surveys, the topic of women's education was not presented as a special area but was covered under other areas, e.g. History of Education, Administration of Education Guidance

and Counselling. It is gratifying that the fourth survey treats studies in this field as a separate area, despite the fact that the number of studies reported in it during the current survey period is much less than that in the earlier period. In the third survey, 51 studies have been recorded as related to women's education; during the current survey only 33 studies have been noticed.

It would be useful to discuss the issue of gender justice through education before we delineate the various aspects of women's education which deserve attention.

THE CONCEPT OF EQUALITY IN EDUCATION

In a developing country like ours the obvious inequality of women vis-a-vis men is subsumed under the more pervasive inequality between various sections of society. Further, in Indian society, where stratification through caste is a marked feature, where privileges and discrimination get entrenched through custom and usage, acceptance of equality of status and opportunity becomes a significant landmark.

Where economic and social inequalities are widespread, the importance of educational equality as a goal assumes special importance. It becomes a very serious issue as to how wide are the opportunities for entry into the portals of knowledge; how more and more persons from disadvantaged sections of society can be given access to education. In the context of this chapter the index of progress is how many more girls have been provided an opportunity of getting education. Another dimension of equality debate is the attitude and opinion of the society towards providing education to women. Do parents encourage and promote a daughter's education? Does per-

sistence of gender discrimination in the family lead to the phenomenon of boys getting more access to education and also being a provided better atmosphere for learning? A third important point is that, in a developing society, education is a fundamental prerequisite to getting knowledge and skill which enhance status. Better skills, a wider information range and understanding of complex situations are essential for administration, improvement in productivity and participation in democratic processes. When a section of society (in the present context 90 per cent of the girls) is denied access to knowledge and skills, this denial also means denial of status and power.

Further, persistence of gender bias in terms of inequality of opportunity is further accentuated by operation of policies which lead to marginalization of women. Thus poverty and deprivation accentuate gender inequalities. Sociologists have examined the notion of equality in the context of socio-economic structure (Gore, M.S., 1986; Beteille, Andre' 1983; Chanana, Karuna, 1988). The intervention of class and gender forces also explain, to an extent, the paradoxical reality that more education does not mean more liberation for women (Karlekar, 1987). In the case of women, the promulgation of a right is not enough; efforts have to be made to change social attitudes, values and institutions affecting women's participation in the larger life of the community.

DEVELOPMENT OF WOMEN'S EDUCATION

In India, since the 19th century, when the first voice was raised against the inferior status of women in society, social reformers gave high priority to women's education. With the establishment of the Bethune School in Calcutta in 1849, and a few indigenous efforts in Gujarat and Maharashtra at establishing schools for girls during the same period, first steps towards acceptance of women's education were taken (Desai-Raj, 1987). Though the liberal reformers recognized the value of education for girls, its content and the levels to which girls were educated was very much determined by their limited notion of women's role in the family. They believed that, in the gigantic task of transformation of society in which educated middle-class men were involved, women, if given education, would not only appreciate the changes taking place in the society but would also collaborate in hastening the process of change. They never envisaged any change in the traditional

wife/mother role of women. However, it goes to the credit of these social reformers that they were able to generate a climate of acceptance of the value of giving education to girls (Natesen (ed), N.D.); Karve, D.K. (1936); Ranade, M.G. (1902); Mazumdar, Veena 1985).

In spite of fervent pleas made by social reformers, the spread of women's education was not striking. During the nationalist upsurge, particularly after the thirties, a significant change was initiated when women took an active part in the nationalist movement and built up organizations where the need for education was constantly stressed. Of course, during this phase too, there was not much change in the role perception of women, yet it was being gradually realized that education is an asset in their wider participation. In comparison with earlier periods, during this phase more women went to schools and colleges; a few more entered the professions of teaching, medicine and law. But in spite of some of these advances the growth of women's education has been very slow. On the eve of independence, only about eight per cent of women were literate, 25 per cent of the relevant age groups were in elementary classes and barely five per cent in middle schools. A meagre 18,675 girls, around ten per cent of the total enrolment, were in higher education.

Even after independence, there has been a very wide gap between the avowed goal of equality of access to education and its realization. Though education has been considered crucial for development, the empirical reality is not very encouraging. The gender bias in spread of education is quite evident. In 1981 over 45 per cent of girls in the 6-11 age group, over 75 per cent of the 12-14 age group and over 85 per cent of the 15-17 age group were out of school as compared to 20 per cent, 57 per cent and 71 per cent of boys in the respective age groups.

The problem gets compounded with regional imbalances. In Kerala, female literacy is as high as 73 per cent, whereas in Rajasthan not even 12 per cent of women are literate. In fact, because of the regional disparity, special efforts have been suggested for promoting women's education in nine states which have been declared educationally backward. This imbalance further gets accentuated when the rural dimension is added. According to the 1981 census, female literacy in rural area was 17.96 while in urban areas it was 47.82 per cent. The picture is not different at school level. At the secondary level, while only 13 per cent of the girls in the relevant age group are in school, only a meagre 17 per cent of these are from the villages.

Besides regional and rural-urban differences, gender bias is visible in the courses taken, particularly at the higher education level. Predominance of girls in the Arts faculty, followed by the Commerce and Education faculties have their implications for access to jobs and power positions.

Some of the interesting research areas in this theme are worth noting. Sociologists and historians have made studies in the role of social reformers in promoting women's education; it would be interesting to examine their role, from a women's perspective. It would be useful to know why the reformers got so interested in women's education. How did educated women in the early phase look women's education? Why is there so much regional imbalance?

One of the major limitations of some of the studies on the history of education has been that they are mainly descriptive and not analytical. They are unable to answer some of the crucial questions with regard to the uneven spread of education or the attitude of some of the social reformers to women's role in society. In fact, education in its elaborate and intricate relations with society needs to be examined. In the present survey we came across five studies in the area of history of women's education. However, they too are mostly descriptive and do not raise some of the important questions involved in the growth of education, such as: Why is there gender disparity in the growth of education? Is education expected to perform a different function for men and women? How have caste/class affected the spread of education? Is spread of education linked with its utility to individuals and families? What do the autobiographies and biographies of women who were among the earliest to get education indicate? Some of these questions are being raised by women studies researchers. It would be useful if educationists too attend to these aspects (Chanana, Karuna, 1988).

OBJECTIVES OF WOMEN'S EDUCATION

One of the important issues with regard to women's education is: Why do girls need to be educated? As mentioned earlier, for centuries women's role has been perceived as that of wife or mother. In the traditional structures, where upper caste women, by and large, were not expected to participate in spheres of life beyond the family, formal education was not considered essential. As Aparna Basu mentions,

'Whereas education of males was directly related to em-

ployment, female education had no economic function. It is, therefore, not surprising that when the Bombay Government undertook an enquiry into the state of indigenous education in the 1820s, in the reports received from the Collectors, Judges and Commissioners, there was no mention of a single female scholar attending any of the common schools of the province' (Basu, Chanana, 1988).

Everyone believed that the skills necessary for performing household chores, or for productive work could be learnt within the precincts of the family. Hence the need for education for a woman is only realized when she is required to participate in wider social activities. Further, the role of education is appreciated when values of individualism liberalism, personality growth and identity development are part of the group ethos. The need for women's education was therefore first articulated during the 19th century, when liberal ideology dominated amongst the intelligentsia. The social reformers though, vehemently lobbied for women's education. However, for them its objectives were confined to developing efficiency in performing their traditional roles. Over the years, due to a variety of factors, education for future economic participation and for widening of knowledge have been accepted as additional objectives of girls' education.

Due to the middle class bias of educational structures, poorer sections of the society somehow do not feel the relevance of formal education. A number of studies in urban slums have borne out that formal schooling has a marginal role in the lives of girls there. The girls are needed to help with housework and, therefore, one mother said, 'why should I waste my time and money on sending my daughter to school where she will learn nothing of use? What does the Hindi alphabet mean to her?' (Karlekar, 1983). On the other hand, the demonstrative effect of education providing opportunities of better jobs creates a feeling among poor people that, if education is given to girls, they will be able to improve their status. Maidservants, particularly, aspire for their daughters to have jobs other than domestic work. Unfortunately, the increasingly higher minimum educational requirements for any kind of employment leads to frustration, as many of the girls are unable to complete their education. It may also be mentioned that the objectives of education are different for different classes; they are also dependent upon levels of education (Desai and Raj, 1987). In short, social roles of girls define their educational needs and goals. Not only is the instrumental value of education different for boys and

girls but there is no clear articulation of goals for women's education. The possibility of girls getting education is determined by factors such as when the girl is likely to get married; whether she will be required to look after siblings; whether she is expected to help in household chores; the length of the course; and so on. Thus non-pedagogic considerations affect the goals of education for women. In a society where marriage is obligatory for a woman, a situation is created in which she will pursue her studies as long as her marriage is not settled. As M.N. Srinivas mentions, 'Colleges and universities provide respectable waiting places for girls who wish to get married' (quoted in Karlekar, 1983).

Having mentioned some of the factors determining the objectives of women's education, it would be useful to state that, for upward mobility, education has salience as an instrument for increasing income or status. Education appears to function as an intermediate agency between the family and work by providing access to the economic or social rewards or financial benefits and prestige that accrue to individuals and their families from employment or work. Of course, perceptions of the importance of education for women as well as the relationship between education and employment for women are influenced by the ideology of women's work and by the social construction of gender within labour supply and demand.

A research area which needs exploration is the phenomenon of devaluation of education for women. Due to the pattern of economic development, more and more women are being employed in the unorganized sector and unpaid family labour. Many a time, unskilled and semi-skilled female labour appear to enjoy relatively more employment opportunities than women with a secondary or even a non-science-based higher education in some countries (Raj 1982).

Thus the area of objectives/functions of education for women needs to be examined from both philosophical and sociological perspectives. In the earlier surveys as well as in this one there is hardly any focussed study on this theme. It would be a very useful area to develop.

WOMEN'S EDUCATION AND SOCIAL SYSTEM

As mentioned earlier, the educational process needs to be looked from a sociological point of view, as this is likely to provide insights into the operation for social factors vis-a-vis education. One of the important con-

cepts in the sociology of education is the viewing of the educational system as not operating in isolation, but being affected and affecting other sub-system like polity, economy, family, personality, etc. Further, it is also useful to look at the sub-system of education as composed of institutions, personnel and the normative structure of society. The societal concepts of roles, status, expectations, aspirations, values—all affect the educational structure. Moreover, the phenomenon of social change as affecting the educational system in a variety of ways needs to be understood. Similarly, women's education is not an isolated, independent activity but a phenomenon affected by social forces. Consequently, while dealing with women's education, we have to understand the role and status of women teachers, women students and women administrators.

Further when education is considered as a sub-system, it is pertinent to know how family, economy or polity affects woman's education. For instance, in access, selection of courses, options available in career, etc., the pressure from the family is crucial.

Women's Education and Social Structure

Availability of educational structures affects women's education significantly. While availability of schools, adequate number of teachers, facilities, etc. affects both boys and girls, the constraints operate more effectively in the case of girls. Quite a few studies have shown that lack of middle schools at walking distance, unavailability of women teachers, sub-standard teaching, and absence of certain support structures like creches, have led to dropping out of girls from the education system.

Educational institutions reflect and reinforce gender differences in various ways. Separate schools and classes for girls and boys, content of the syllabi and textbooks in which the dictomy of masculine and feminine roles is projected and, finally, encouragement given to the study of certain subjects like home science and discouragement of girls going in for the science stream or playing football are few examples which indicate the strengthening of sex stereotyping at the school level.

Though studies on students belonging to coeducational and single-sex schools are available, most are descriptive and do not investigate why girls in co-ed schools behave in a docile manner and why they are aggressive in single-sex schools. Vibha Parthasarathy's experiment on generation of a non-discriminatory atmosphere is worth noting. She says,

Our programmes for the reorientation of expectations of behaviour roles of girls and boys are rooted in the assumption that education is not neutral; it either maintains the status quo or causes it to change ... either on a rebound or because it is so geared. As teachers, we are concerned with the process of modernization and democratization of our society. To that purpose the school climate is created, and ethos established', (quoted in Chanana, 1988).

It would be worth making studies based on experimental methods which would help understand the validity of sexist bias in terms of courses, textbooks, atmosphere, etc.

Similarly, social background of students and teachers is also an important dimension of woman's education. As observed earlier, for a long time education has remained the preserve of the middle class. With the proclamation of the objective of universalization of education, there has been perceptible change in the social background of teachers and students. The grant-in-aid schools, where educational costs are very low, have students from lower-middle-class and poorer sections of society. Class differences and gender differences get entrenched in these schools. The performance of the girl students in two different kinds of schools, e.g. aided and non-aided, needs to be examined. Similarly, as women teachers in municipal schools and those in private schools come from different backgrounds, it would be useful to examine their role perception and role performance.

Another dimension of the study of women teachers is that, in spite of working like other earning women, they are not absolved from their domestic responsibilities. Hence they have often to do double or triple duties and suffer conflicts and tensions. Of course, stresses and strains depend upon commitment, scale of responsibilities and rewards and punishment accruing to fulfilling or non-fulfilling of roles.

In the present survey there are 14 studies on teachers and students. The studies on teachers broadly refer to role perspectives, role commitments, and working conditions. The themes covered in the studies are problems of girls in coeducational schools, life-styles of college-going girls, attitudes of girls to marriage, career, goals of education, political attitudes, etc. Studies indicate a richness of data. Statistical measurement and application of certain tests provided exactness in the findings. It appears that, if this data are put in their social context, they may provide answers to some of the crucial

questions as to why there is affiliation to home and customs among girl students and the relationship between the purposelessness in the initial years in college and family background studies analysing girl students' participation/lack of participation in the students' movement will enable us to gauge politicization of the student population.

Socialization and Women's Education

We have been emphasizing so far the links between education and other social systems. The sub-system of economy affects education through cost structures, providing economic opportunities in certain direction enabling institutions to avail of certain facilities, encouraging skills to be developed which are necessary for economic activities, etc.

Likewise, family and kinship have a determining influence on women's education. As Leela Dube mentions,

'Gender roles are conceived, enacted and learnt within a complex of relationships. A family structure, at a given point of time is not just a function of demography, it also reflects the rules of recruitment and marital residence and the normative and actual patterns of rearrangement of the family in the process of the replacement of the old generation by the new.

Second, there is something beyond actual composition of a family unit—its 'configuration of role relationships' and 'specific' and 'objective' contribution of members to the business of living—that goes into the apportionment of family resources, gender-based and age-based division of work, and the conceptions of, and training for, future roles of male and female children' (Dube in Chanana, 1988).

The important point to note is the overarching significance of socialization on the lives of girls and women. The process is so intertwined and subtle that it determines motivations, expectations, perceptions and attitudes to formal education of girls and women as students and as teachers. Again the socialization of others, such as parents, policy makers, educators, influences the curriculum, organization schools, the availability of subject choices in school/college and the role models.

The sexual division of labour that allots the major responsibility to women for family and child care, irrespective of their work roles, results in a woman balanc-

ing between home and work, and controlling her ambitions if she is a 'high flier'. Educated working women have strong familial values because the family in India is the major social economic and moral base of one's identity. Further, this feature of primacy of familial responsibility is taken advantage of by employers who consider women as secondary earners and only temporary in the job market. Studies of women executives have highlighted the overtones of the priority of the familial role. Education is supposed to contribute to modifying role definition and development of alternative role models for husbands, wives, mothers, fathers and children. Of course, it has so far not made much headway.

An important issue in the case of women's education is the kind of image of an educated woman being projected through the system. On the one hand, in the media, the educated woman is portrayed as arrogant, defiant, social, articulate and boyish. An educated woman does not know how to manage her marital relationships. Quite often fiction literature and the media make women apologetic about being educated (C.S. Laxmi in Chanana, 1988). For poorer people too, education at times appears to be alienating girl children from their required responsibility. On the other hand, there are a few instances when the educated woman is depicted as understanding, efficient and progressive.

The educated woman is anathema. Society still looks at educated women with ambivalence. One of the studies conducted during the period covered by the present survey refers to the contribution of early Urdu novels towards the development of woman's education, wherein societal need for educated women, the importance of formal education for Muslim women, and curricula to be covered have been described. It would be useful to know how the established media look at educated women. Do they project an ideal educated woman entrenched in traditional behaviour or do they ridicule educated women for being aggressive, assertive or forthright.

Education is valued for its instrumental value. So far as it equips a woman to get a job or helps widen knowledge it has significance. But it does not enable a girl student to build up a challenging mind which would question unfair social practices or defying traditional customs.

In short, the relationships between education and social structure emphasize the significance of the influence of other sub-systems on the educational process. To reiterate, women's education is not an isolated activity undertaken in a vacuum. It is an activity which is being influenced by economic priorities, political deci-

sions, family socialization and societal values. Studies undertaken in this context are likely to provide deeper insights into the problems of women's education.

PROBLEMS FACED BY WOMEN

The process of getting knowledge and skill involves a number of situations which may pose problems for girls taking education. The problems could be grouped into following six categories:

- (i) Problems related to psychological adjustment
- (ii) Problems in connection with employment of educated women
- (iii) Problems of scheduled caste and scheduled tribe girl
- (iv) Problems in connection with institutional structures, such as school or college
- (v) Problems of dropping out of the education system
- (vi) Problems of women in the non-formal system.

Problems in connection with Psychological Adjustments

Girl students often suffer a traumatic experience when they enter an educational institution. The sharpness in the difference of the environs is experienced when a girl enters college; the trauma is accentuated if she has studied in a segregated school and goes to a co-ed college. Adjustment has to be the alien environment, to methods of teaching, to distance felt about the teachers, to requirements of self-reliance and such other situations. The cosy, supportive, family-like atmosphere of the school is constantly missed. Girls who are well adjusted may not find the new environment challenging, but girls who are maladjusted feel much disturbed. Unfortunately, the realization that entry into school/college is likely to cause trauma is absent among parents and the community with the result that the entire issue is ignored or side tracked.

In the present survey we have four studies belonging to this category. It has been noticed that those girls who have a well-adjusted family setting do not suffer any problems. But when the values and practices of family and college are divergent, problems emerge. For instance, rural girls face more adjustment problems than the urban girls. Another study was conducted in the area of attitude of adjusted and maladjusted girls towards religion, concept of equality and family planning. It is a sad commentary on the modern girls that the findings suggest that the majority of girls were unaware of certain problems. Very few knew about even the process of

birth of a child and it was therefore suggested that there should be a planned educational programme to prepare girls to face the dimensions of social reality.

An important dimension of the psychological adjustment problem is the prevalence of hysterical tendencies among girl students. It is interesting to note that girls studying in co-ed institutions were less hysterical than girls in the segregated institutions. It is understandable that girls having hysterical tendencies did not fare well. Hysterical tendencies have a close relation with family socialization.

Personality development for adolescent girls is very crucial. The development of selfhood confidence, awareness of problems of life are some of the important dimensions of personality. All adolescent girls face these problems in greater or smaller degree. In the absence of significant options, many a time the girls, in order to avoid conflicts, cling to traditional values and concepts like ideal womanhood. There is a dichotomy between the individual as she 'is' and as she is 'perceived'. The psychological problems of girls are generated, more because of the conflict between how a girl is expected to behave and what she likes to do. It is in this situation perhaps that the need for counselling is most felt, as institutions, such as family and school, are unable to help.

Problems in connection with Employment and Education

The relationship between employment and education is quite complex. Education *per se* cannot create employment. It has to respond to the demands made by changes in the labour market, as the utilization of skills produced by the education system depends on the absorptive capacity of the economy.

One of the striking features in post-independence India is the phenomenal increase in the number of employed women among the middle class. The rate of growth of higher education for women has been faster than that of men, though either in absolute numbers or as a proportion of total enrolment, women continue to lag behind. Educated woman-power has been increasing and simultaneously there is an increase in the tertiary sector providing opportunities for administrative jobs. Developmental activities and welfare work have also brought a noticeable expansion of various professions.

Along with these macro changes, there have been attitudinal changes, resulting in less resistance to women going out to work. Of course, acceptance is not without conditions. Entry into employment is determined by whether the job has social prestige: whether it is below

that of the husband; whether it would involve mixing with men, whether it coincides with children's needs, etc. Further, quite a few studies have shown that employment does not mean autonomy or authority.

As mentioned earlier, the employment of educated women does not mean liberation from domestic responsibilities. The strains of attending to dual role have been clearly brought out in many sociological studies. One of the consequences of the dual burden and the priority of family responsibility has been underscoring of achievement and promotion.

In the present survey we have only two studies on this crucial topic. One is of job satisfaction among teachers, clerks, mechanics and medical personnel. This study has also tried to compare attitudes of those girls who are in vocational schools. In most of the factors like job satisfaction, vocational attitudes and vocational interest they were affected by different variables. A noteworthy finding is that school achievement was negatively correlated with the occupational aspirations of girls in vocational courses.

The second study purports to examine the changing status of working women in Bihar. Though currently, women have a poor employment status there, the researcher hopes that, with the growth of education, the status of working women could be improved.

Problems of Scheduled Caste and Scheduled Tribe Students

Whereas the problems of women taking education are quite formidable, the problems faced by backward class girls are over more complex and serious. In their case, the effects of caste, class and gender get compounded. Access to education for them is very limited, with the result that very few girls coming from these groups are able to reach even the college stage. There is a feeling that reservation of seats and preferential treatment benefit S.C. students but empirical reality is quite different. It has been seen in various studies that there is minimum enrolment of S.C. girls. Further, there are hierarchies among the scheduled caste. Elites among these groups secure advantages while the majority number face deprivation.

In the present survey, there is only one study on the problems of S.C. postgraduate girls. The study points out that the majority of girls in postgraduate classes come from good educational and economic parental background. The study reiterates the experience of discrimination which the S.C. girls undergo in terms of residence, friends, and extra-curricular activity. Getting

a job, followed by the need for gaining status in society, are articulated as reasons for taking higher education.

Problems in connection with Institutional Structure

One of the major limitations of the education system is the defective institutional structure. Schools and colleges are well known for their inadequacy in terms of facilities, space, opportunities and democratic atmosphere. Though this problem is faced both by male teachers and female teachers, the implications are more severe for the latter in a patriarchal social system.

As observed earlier, infrastructural constraints affect educational attainment. One of the striking lacunae is the organization of teacher education. A curriculum which was formed decades ago continues in many teacher education institutions. The elaborate training has no relevance to classroom needs. For innovative practices in a changing environment and requirements, no encouragement is provided. Thus the gruelling training is forgotten when the teacher enters the classroom. In the present survey there is one study on problems of teacher education for women. Though there has been a steady growth of institutions for training, the politics of school management and lack of physical facilities pose serious hurdles for women teachers. There is an urgent need to design teacher education from a sensitive, innovative and flexible perspective.

Problems of Women in the Non-formal Education System

In third world countries, the role of formal education as a democratizing agent and as a means for upward mobility has been seriously questioned. In terms of accessibility and content, the formal system seems to favour the upper and middle classes against the rural masses. Realizing the inadequacy of the formal system to reach out to the vast majority of poor people, a number of efforts are being made to reach out to the masses. Non-formal education is one such measure. In such programmes, besides running classes on flexible lines, course are shorter, intensive and need-based. Of course, for the success of such programmes, courses have to be relevant and teachers committed. A very crucial dimension in the acceptance of the non-formal education is that it should be comparable in quality with formal schooling. In a situation where formal and non-formal streams run parallel, wherein the former is considered

to be status-giving and elitist, naturally the non-formal education programmes will run at a disadvantage. Some form of equivalence and accreditation has to be given to non-formal education so as to make it acceptable.

There are two studies covering the non-formal system. One examines the expectations of girls studying at such centres. The study reveals that, besides the usual subjects, special training in craft education is given to girls. The vestige of formal education still lingers in terms of an expressed need for examination and tests. It has also been pointed out that the classes are running in very congested spaces and continue to suffer from lack of facilities like electricity and water.

The other investigation is in the area of comparative study of attitudes of adult literates and illiterates towards early marriage and family size in Bhubaneswar. Unfortunately, the title is misleading in the sense that literates include professionals, which is a very wide category. Consequently, the comparison appears to be unfair. To infer from a sample of 100 women that education has a significant effect on attitude towards family size and marriage age is rather hazardous.

ACADEMIC ACHIEVEMENT AND WOMEN

In the educational process, academic achievement is of paramount significance. In present-day society, individual achievement largely leads to status and power rather than the ascribed qualities. In the formal system of education, academic achievement at school or in college provides possibilities of access to power positions. The formal education system has its own hierarchy based on academic achievement and performance. It has been gradually realized that, in the case of girls, academic achievement is not fully determined by the efforts made by the educand for achievement, but value is placed on academic achievement by the society. Though middle-class boys too have to face pressures of various kinds while pursuing academic excellence, the problems of girls are more severe. Further, even though the syndrome of achievement does not operate heavily on girls, yet the fear that failure may result in withdrawal from school generates an anxiety psychology in girls.

There are various correlates of achievement, like personality socio-economic status, backwardness and failure, affectivity and others. In the present survey, we have three studies in the area of academic achievement of girls. One study refers to the role of guidance and counselling on academic achievement. The study reports a posi-

tive impact of counselling; it is noticed that the academic achievement of counselled pre-adolescent under-achievers was significantly greater than that of non-counselled pre-adolescent normal achievers.

Another study refers to the examination of factors affecting a higher level of literacy attainment among women. High and low achievers were compared in respect of achievement motivation and intelligence. A significant aspect of the study was the comparison between rural and urban areas. It is surprising to find that social factors had no literacy attainment. It would be useful to go beyond the reporting of the findings and raise the question as to why this has happened. Perhaps the adult learners shared major social characteristics and therefore, no significant correlation was noticed. The rural-urban differences which were noticeable may indicate that adult literates coming from different regional backgrounds may have variations in the value attached to achievement in education.

A third study deals with values and achievement motivation. It is not clear how the values are defined but arts, science and commerce undergraduates seem to be following a pattern. Arts students give more importance to aesthetic values; commerce students scored highly on materialistic values; and science students' knowledge was of primary significance. The stereotype of various disciplines gets confirmed in the study. It is sad to note that moral values are not appreciated. Here too one feels that it would be useful to go beyond the description of the distribution of scores.

The number of studies is too limited to make inferences about the correlates of achievement.

PROGRAMMES FOR PROMOTING WOMEN'S EDUCATION

The government of India has, at various periods, declared its concern for women's education. In the place of the lukewarm attitude of the colonial masters, the rulers of independent India have exhibited a positive attitude to women's education.

Besides appointing commissions and committees to look into the problems of women's education at different times in the post-independence period, efforts are being made to introduce special schemes for facilitating access to education for girls. Despite all these efforts, it has been observed that girls are very much behind the boys. In the recent formulation of a Programme of Action as a part of the national policy on education, the

policy makers have recognized that, in the rural areas, girls are kept busy in various household chores like looking after siblings and house care, fetching fuel, fodder and water, or in earning a day's wage. Therefore, special support services in terms of child care, increased drinking water supply, midday meals and other nutrition programmes, need to converge with the objective of universalization of education (Programme of Action, 1986). Unless rigorous measures to implement these programmes are taken, the realization of universal literacy will be a mirage.

The present survey covers three studies in this area. One attempts to evaluate the effect of incentive schemes of S.C. and S.T. girls. The study aims to examine the effect of different incentives like free uniforms, textbooks, boarding and lodging facilities etc. on enrolment. The findings indicate that the incentives had a more positive effect on boys than on girls.

A second study analyses the impact of the extension education programme on women, with special reference to family life education. The study revealed that those who had no schooling and came from a low income level appreciated the literacy component of the activities, while those who had some schooling and belonged to a higher income group favoured participation in activities of educational content. The infrastructural facilities were very poor. The findings indicated that, for successful implementation of the programme, it was necessary to monitor field staff, utilization of existing institutions and build up participation of the community.

The third study is a published report of a project which aimed at testing the efficacy of the integrated child development (ICD) programme. The mother-child centre service gave the best results in terms of payoffs in knowledge, positive attitude to child care and adoption of more rational practices. The programme also helped in reducing nutritional deficiencies.

OBSERVATIONS

The present survey has very clearly shown that not only does women's education deserve special attention, but there are number of dimensions of it which require in-depth examination. It is frustrating to note that when the area of women's studies is gaining acceptance and prominence both in the university system and outside the number of studies on women's education are just three per cent of the total research output in educational research. A review of the studies draws our

attention to a few general features to which we will briefly refer.

(1) The survey indicates that there are quite a few gaps in the areas covered. Not only have some areas, such as philosophical perspective of women's education, curriculum and textbooks, not been dealt with, but even where researches are available, the handling of the issues does not reveal an adequate understanding of the subject. Many studies are mere descriptions of the facts, giving percentile distribution and scores without any analytical thrust.

The areas like problems faced by women undertaking education scheduled caste girls' access to education, adjustment of girl students, teacher training, socio-economic background of the students, and others, when studied, provide only descriptions of situations without drawing conclusions or raising questions or correlating the educational problems with the socio-economic situation. Even where regional studies are made, the findings do not have any meaning in the absence of a description of their specific regional and cultural milieu. The regions which have been declared as educationally backward have to be studied in the context of macro-forces so as to understand the backwardness.

(2) Those doing educational research ought to have an interdisciplinary background. This is particularly necessary in the area of women's education as the state and issues in women's education cannot be adequately understood unless they are placed in gender, class and caste contexts.

Mere statements that more girls are withdrawn from school or less S.C. girls than S.C. boys reach up to secondary stage, is not enough. It is necessary to look at the issue from the perspective of gender discrimination and the deprivations suffered by lower-caste groups. Similarly, it is necessary to know why teachers are unable to use their training when innovation is lacking in the school ethos. While studying interrelationships between private and public institutions, unless the operations of political forces and economic policies are examined, the complex dimensions of the educational situation cannot be understood.

(3) One of the serious limitations appears to be the methodology of study and tools of data collection used in many of the studies. Most of the studies rely on survey research techniques which enable the researcher to cover a large sample. However, it has been now accepted that, though there are a few plus points of the survey method, it does not provide an understanding of deeper

forces. Only a few studies have used the techniques of interview for data collection, content analysis and the experimental method.

It would be advantageous if data sources like case histories, biographies, oral histories, diaries, content analysis, etc. are used in combination with quantitative methods. Studies made by scholars on the history of women's education, where not only the records and commission reports have been examined but biographies of women educationists have been used to get insights, have provided not only richer understanding of the situation but also enabled a comparison of situations in different regions. Aparna Basu's study on women's education in Western India between 1820 and 1920, primarily based on biographies of eminent women, and Malavika Karlekar's study on some Bengali educated women during the last century, and the study of 19th century women by Meenakshi Mukherjee provide very useful comparative materials on the spread of women's education (Chanana, 1988). Similarly, content analysis of Tamil literature or Marathi literature, or media projections of educated women can provide deep insights into the perception of society with regard to women's education than opinion questions.

In short, researches on women's education need to be conducted through varieties of perspectives and method.

(4) Researchers on women's education ought to be aware of the developments in women's studies. The growth of women's studies during the last decade, its acceptance in the institutions of higher education by the University Grants Commission and bodies like the ICSSR, ICHR and NCERT have resulted in generating a new understanding and analysis of women's problems. The major contributions of scholars of women's studies have been undertaking researches in areas where, so far, not much work has been done and making problems of women visible; secondly, using methods and perspectives which help us understand the problems not only of middle-class women but also of poor women; thirdly their enriching of various academic disciplines through theoretical discussions and initiating new analytical concepts; and finally, by considering teaching, research and action of equal importance, contributing to efforts to remove the elitist bias of our educational system.

It is too early to evaluate the contribution of women's studies, but it would be useful to adopt a women's studies perspective in researches on women's education if our desire is to understand reality and transform it.

ABSTRACTS: 1584-1598

1584. BARUA, A.P., *Married Women's Education (An Analysis)*, SIE, Assam, 1978

The objectives of the study were (i) to find out the level of educational attainment among married women, (ii) to find out the causes of women going in for higher education after marriage, (iii) to study whether they wished to earn independently on the basis of their education and to contribute to their family income and to see whether there was any impact of their husband's income and status on their willingness to work, (iv) to elicit their opinion as to what type of female education would best suit a married woman to fit her to engage in a gainful occupation, (v) to study the attitude of married women to further education, and (vi) to find out how married women utilized their education.

A representative sample of married educated women from urban, rural and suburban areas, which was also representative of various occupations and communities, was drawn. For the purpose of a pilot study, 35 per cent of the cases from the total respondents were randomly selected.

The major findings were: 1. The range of educational qualifications among the married women varied from matriculations to M.Sc., M.A., and B.T. Some of them had added to their educational qualifications after marriage. 2. In all 60 per cent of the women were willing to have further general education even though they were married and 16 per cent of them did not show willingness to earn. 3. Women's willingness to serve may be grouped under purely teaching jobs, any occupation including teaching, any occupation other than teaching, and independent work or profession. 4. Most of the respondents were found to appreciate the usefulness of the present education system which seemed to exert sufficient impact on their cognitive growth. A majority of them pleaded for a few significant changes in girl's education. 5. Some respondents possessed vocational training in typewriting, tailoring, wool work, etc. and they preferred employment in their area next to teaching. They manifested their keen interest in an independent profession. 6. Undergraduates showed a favourable attitude towards general higher education. 7. In all 90 per cent of the respondents were mothers having school-going children. Some of them were acting as home-tutors of their own children. 8. Women's education had hardly made any significant impact on their day-to-day

life, both social and economic.

*1585. BHATNAGAR, HARMOHAN, *A Study of the Occupational Choices of Adolescent Girls and Factors Influencing Them*, Ph.D. Edu., HPU, 1983

(SEE ABSTRACT 587)

*1586. BOKIL, B.G., *Education of Rural Women*, Ph.D. Edu., Poona U., 1987

The objectives of the inquiry were (i) to study the factors that adversely affected the completion of primary education of girls as also to identify the factors that came in the way of girls' enrolment in primary schools, (ii) to study the economic and social factors which adversely affected girls' enrolment and retention in primary schools, (iii) to study the factors which motivated adult women to learn, (iv) to study the curriculum, teaching aids, methodology, training of teachers, monitoring and evaluation which was effective in women's education, (v) to study the manner in which non-formal methods of education could be used to educate women, and (vi) to study the manner in which the rural people participated in planning and execution of women's education.

In all, 225 women belonging to the age-group 15-50 and from three villages around Pune, namely, Avsarwadi, Arvi and Rahatwade, constituted the sample. This study was an action-research project conducting Adult Education Centres for women. The researcher held meetings and group discussions and motivated women to join the adult education classes. The steps involved in the entire experiment consisted of, (i) fixing the venue of centres and procuring amenities like electricity, seating arrangements, etc. for these centres, (ii) preparation of a syllabus, (iii) procuring teaching and learning materials, (iv) identifying instructors and arrangement for their training, (v) arrangement for monitoring and supervision, (vi) identifying experts in the field of women's education and getting their services for the centres, (vii) maintaining cordial atmosphere around the centres and retaining women in the centres, (viii) involving the local community in planning and administration of the centres, (ix) evaluating the progress of learners and keeping records of their progress, and (x) understanding the future needs of the learning women.

The major findings were : 1. Girls from lower economic strata of the society remained outside the schools. Generally, the educational level of such families was also low. Girls from such families either helped their parents in work or earned their own livelihood. 2. Generally, girls left school at the age of 8/9. They worked either at home or in farms. However, education of their brothers continued. 3. Girls from families having a better socio-economic status were better enrolled and better retained in schools. The general educational level of such families was also good. 4. In the area under study, there were practically no girls who had not participated either in formal or in non-formal education. The number of such girls was quite small. The factors that affected such girls in not getting any education were, (a) distance to be travelled to the school, (b) physical handicaps, (c) constant domestic difficulties, and (d) continuous physical work during the day. 5. As a result of the survey of socio-economic information of the families it was revealed that, (a) the age of marriage of girls was steadily rising, (b) women had accepted family planning programmes, (c) most of the rural families had agriculture as their main source of income, (d) most of the women were farm-labourers, (e) most of the families undertook dairy, poultry, piggery, etc. forming as additional occupations which resulted in raising their economic levels. Most of the families had a large number of illiterate women members. The number of persons in each family was 6-10. 6. Functionality and awareness were included in the curriculum. 7. Women showed significant progress in the area of health and cleanliness. 8. They showed least progress in initiative, social work and boldness. Those who showed these qualities came forward to undertake social work. 9. Women did not show any change in attitude about dowry, age of marriage and other social customs. 10. The progress of women between the ages of 35 and 40 was more than that of those in the age-group 15-35, as the latter was continuously engaged in some physical work throughout the day.

1587. DUTT, N. and Others, *Educational Backwardness of Girls in Haryana State, A UNICEF Aided Project in collaboration with NCERT, SCERT, Haryana, 1982*

The main objectives of the study were (i) to estimate the educational wastage and enrolment rates of girls (6-14), including scheduled caste (SC) girls in the se-

lected districts, (ii) to know the existing facilities/incentives for girls' education, (iii) to identify causes for dropouts and non-enrolment, and (iv) to suggest measures for increasing enrolment and retention.

Two backward districts in girls education, Sirsa (19 per cent female literacy) and Mahendragarh (20.42 per cent female literacy) were selected for the study. At the next stage, three blocks from Sirsa district and an equal number from Mahendragarh district were selected on the basis of Gross Enrolment Ratio (GER). Further 49 villages from selected blocks of Sirsa and 50 villages from Mahendragarh blocks were selected by systematic sampling for responding to a Village Information Form, Sarpanch Interview Schedule and Household Schedule. In all, 10,926 households from Sirsa blocks selected villages and 9391 households from Mahendragarh blocks selected villages were covered through the Household Schedule. Schools numbering 171 from Sirsa and 137 from Mahendragarh responded to the School Information Form. One hundred and fifty teachers from Sirsa and 65 teachers from Mahendragarh filled in the Teacher Questionnaire. One hundred and fifty-eight (158) dropout girls from Sirsa schools and 142 dropout girls from Mahendragarh schools were interviewed. Hundred parents of category A (sending all daughters to school), 102 parents of category B (who have withdrawn their daughters from school before completion of middle stage education), 67 parents of category C (sending their sons and not sending their daughters to schools), 86 parents of category D (sending neither sons nor daughters to school) from Sirsa selected villages and 191 of category A, 95 of B, 54 of C, 43 of D parents from selected Mahendragarh villages were interviewed.

The main findings were: 1. For Sirsa district, average dropout rates were maximum (33.7 per cent) for class VI and minimum (11.6 per cent) for class I; average repeater rates were maximum (23.9 per cent) for class VII, minimum (4.7 per cent) for class II; for Mahendragarh district, average dropout rates were maximum (37.2 per cent) for class VI, minimum (9.4 per cent) for class I; average repeater rates were maximum (26.3 per cent) for class VII and minimum (5.9 per cent) for class II. The enrolment rates of female to total, SC to total, SC female to SC total of Sirsa district were 46.9, 23.9, 47.88 respectively, and those for Mahendragarh district were 47.69, 28.15, 48.93 respectively. 2. There were reported to be one college for girls in Sirsa district, three ITIs for girls and two B.Ed. colleges in Mahendragarh district, only one school in Sirsa reported providing ayah facility. The in-

centive schemes being provided were free uniforms, free textbooks, midday meal, attendance scholarship and merit scholarship. 3. Causes of girls' dropping out as reported were teachers' behaviour, caste discrimination, poverty, helping parents in their work, looking after younger children, apathy of parents towards girls' education, inadequate facilities in schools, early marriage, lack of interest in studies, irrelevant syllabus, ill health, age difference in class, illiteracy of parents and non-existence of separate high schools for girls in many villages.

*1588. GORIMAR, D.H., *'Women's Education', its Forms, Methods and Effects as Reflected in the Works of the Major Women Novelists of Nineteenth Century*, Ph.D. Eng., Bom. U., 1980

The major objectives of the study were (i) to examine the influence of the prevalent trends of thought, educational tradition as well as social norms on the theory and practice of women's education, (ii) to elucidate the different ways in which women could be educated intellectually, emotionally, morally, socially and spiritually to make their restricted existence meaningful or at least tolerable, and (iii) to assess relevance of 19th century approaches to the total education of middle class women today.

The study employed historical and descriptive research. The data used in the study comprised, (i) the explicit and implicit views on education as found in the novels, letters, journals, essays and biographies of the novelists under special review—Jane Austen, the three Bronte sisters and George Eliot, (ii) 19th century government reports and individual private surveys on women's education, including histories of women's education and the social position of women, and autobiographies, biographies, diaries, pamphlets of that period, (iii) the works of the great thinkers on education embracing the three dominant educational traditions of the time, viz., the Lockean 'nurture' school, the romantic school under the influence of Rousseau, and the great tradition of Christian education, incorporating the various sects of Christianity. All the female characters of age between 19 and 29 years in all the novels of Jane Austen, Charlotte Bronte, Emile Bronte, Anne Bronte and George Eliot were studied.

The major findings and conclusions of the study were: 1. It was possible to discern three main schools of thought prevailing in the 19th century which affected

popular theories of education at that time. 2. The most influential of the three was the Christian tradition which viewed a good woman as a submissive and dutiful daughter, wife and mother. This meant that women should be a support to man in his struggle towards the advancement of the human race, towards a better life. The real burden of female education was the indoctrination of Christian principles in order to teach a woman to lead a Christian life. 3. The followers of John Locke's ideas stressed the cultivation of the intellect to the exclusion of everything else. 4. At the other extreme, the romantics, inspired by Rousseau rectified the shortcoming of the Lockean theory but over-emphasized the cultivation of fine feelings. The prevalent social norms demanded that a woman be well informed enough to impress her social circle with her conversation as well as her accomplishments in the fine arts, music, needlework, foreign languages, etc. It was socially desirable that a certain number of a woman's youthful years be spent in the schoolroom, either at home or at an established academy, before she was ready to come out to get married. 5. The novelists under study satirized the methods of imparting academic education. The main thrust of the criticism also supported by the government surveys was that schools did not prepare women for life; they only made them capable schoolteachers imparting the same dull, irrelevant information to their children. That was not the novelists' expectation from women's education. It was the way a woman applied her knowledge and intellectual skills to daily living that determined the value of her education. 6. Since society in the 19th century made few demands on a woman's intellect and too many on her emotions, Charlotte and Emily Bronte favoured educating a woman to express all her potential as a fulfilled human being. Jane Austen, Anne Bronte and George Eliot believed that women should be brought up in the right principles so that they did not compromise their moral standards and values when faced with temptations. 7. The approach of the 19th century to the education of women was relevant to women of the middle classes today as well as for all times because it made the greatest contribution to moral or value-oriented education as well as the education of the feelings. 8. The education recommended by 19th century novelists and thinkers also promoted self-awareness and self-assessment which would enable a woman to recognize her parenthood as a serious commitment to humanity, while leading her the choice of not being dependent of marriage alone for self-fulfilment.

*1589. JHA, P., *Girls Education Campus, Chhindwara—An Evaluation Study*, Tribal Research Institute, Bhopal, 1987

The major objectives of the study were (i) to trace the objectives for which the tribal education campus Chhindwara was established, (ii) to find out whether the campus achieved the objectives for which it was established, (iii) to evaluate the role played by the campus in the education of tribal women, and (iv) to suggest measures to improve the functioning of the campus.

The relevant data pertaining to different aspects of the campus were collected through interviews with the principal and teaching staff in the campus. Along with this, the hostel superintendent, ex-students and present students of the campus were also interviewed in order to get a realistic view of the campus.

The study revealed: 1. The girls education campus, Chhindwara, was established by the Department of Harijan & Tribal Welfare, Government of Madhya Pradesh, in 1980, with the objective of imparting formal and non-formal education to tribal girls and women. Since then, five more such campuses were established, one each at Ambikapur, Kukshi, Chowki, Jagdalpur and Pushprajgarh. The major objectives of these campuses were to impart education and training to economically poor girls of tribal and Harijan families by providing them scholarships and hostel facilities, to help the tribal and Harijan girls in their all-round development through training them in physical education, games, cultural activities, etc., so that, apart from developing self-confidence, they also got basic education to enable them to become teachers, nurses, gram-sevikas, etc. In order to achieve these objectives, it was proposed to have a two-tier education, i.e., from sixth to eighth grade and from ninth to eleventh grade, fully residential. Admission was to be on the basis of merit. Arrangements for technical and practical knowledge in fine arts, agriculture, gardening, animal husbandry, etc., along with general education, was to be provided. Provision for physical productive work along with physical education was to be made. 2. The major aim of providing secondary education to tribal and Harijan girls in the campus could not be achieved and, till 1986, merely three girls took admission in the sixth class in the campus. The funds allotted for different classes of the institute were utilized for primary education only and, considering this, excessively expensive furniture and teaching materials were purchased. But these assets proved sterile because even primary classes were discontinued after

1986. Thus the campus failed to achieve its major objective. 3. Then the residential hostel established in the campus was meant for tribal and Harijan girls only, whereas girls coming from other castes were also admitted to the campus. 4. The tribal population of the different districts of the region was not properly represented in the campus and admission rules were relaxed to accommodate girls with second and third divisions. 5. The campus had no building of its own even six years after its establishment. There was no proper arrangement for either water or electricity in the campus. Adequate furniture was not provided to the girls to enable them to keep their books and clothes properly. 6. There was no arrangement for practical training in fine arts, gardening, animal husbandry, etc. in the campus. 7. The campus seemed to fulfil some of the objectives pertaining to imparting vocational education to girls as some of them had attained proficiency in tailoring while at the campus. 8. The educational and mental development of girls living in the hostel of the campus was found to be better than that of the day-scholars in the campus. 9. The campus seemed to give proper attention on physical education, sports, cultural activities and hygiene.

1590. KAKKAR, VED, *A Study of Job Satisfaction in relation to Attitudes, Job Values and Vocational Interests of Women*, Ph.D. Edu., Bhopal U., 1983

The study investigated the impact of vocational attitudes, interests and work values on the job satisfaction of women employees who had entered the world of work after initial vocational training. Thus it tried to determine the interrelationships between work-attitudes, vocational interests, work-values, age, socio-economic status and marital status (treated as independent variables) and job satisfaction (treated as a dependent variable). A subsidiary objective was to find out the interrelationship and factor structure of job satisfaction and occupational aspirations of women employees and compare them with vocational girl students. The study included four categories of women employees, viz., teaching, clerical, mechanical and medical. Occupational aspiration levels of girl students who were students of vocational subjects were studied apart from the four categories of women employees.

The sample consisted of 800 women employees drawn from various establishments of Bharat Heavy Electricals Limited, Bhopal. For comparative study, a sample of 113 girl students studying vocational subjects at higher secondary + 2 level) and polytechnic levels were included. A stratified random quota sampling technique was employed for selecting the sample. The age of women employees varied between 19 and 49 and those of the vocational girls between 15 and 29 years. Several tools used to collect the data were Vocational Interest Record, Work-values Inventory, Worker's Attitude Scale, Job-Satisfaction Scale, Occupational Aspirations Scale, a modified version of Kuppaswamy's SES Scale and Personal Data Blank. Correlation matrix, factor analysis, analysis of variance and descriptive statistics were used to analyse and interpret the data.

Major conclusions of the study were: 1. Women employees of the four vocations differed significantly in their job satisfaction. 2. Job satisfaction and the occupational level of the employees were positively related. 3. Women employees of the four vocations were found to have different patterns of vocational interest. 4. Vocational interest patterns of women employees of four vocations did not differ significantly from those of the vocational girl students. 5. Women employees of different vocations differed in their attitudes towards work. 6. Employees of different occupations were influenced differently by the different variables of vocational attitudes in their job satisfaction levels. 7. Job satisfaction of the employees was affected both by the type of job held by the employees as well as by the component of work values. 8. Job satisfaction of the employees was significantly influenced by the interactions of different independent variables of the study with other variables of the study, viz., positive relationships were found between job satisfaction and age, educational level, income, vocational attitude, and work-values. 9. There was a positive correlation between the vocational interests and the occupational aspirations of girl students. 10. Age and SES had significant effects on the occupational aspirations of the girls in vocational courses. 11. School achievement was negatively correlated with occupational aspirations of girls in vocational courses.

The objectives of the study were (i) to identify the programmes which had among their objectives the provision of family life education, (ii) to find out the extent to which the family life education concept of these programmes as implemented in the field centres was in line with the stated objectives, (iii) to identify factors which influenced participation of beneficiaries in activities conducted in the centres so that useful and relevant programmes could be planned, (iv) to identify the infrastructure on which these institutions operated and specific factors within this infrastructure, the presence or absence of which was responsible for their affective functioning or otherwise, and (v) to investigate by means of an action research the way by which factors that led to effective functioning of the institutions could be consciously incorporated, and, conversely, those that caused them to be ineffective weeded out.

The following tools and techniques were used in the study: (i) An interview schedule to gather information from beneficiaries, field level workers and supervisors, (ii) Observation technique to gather information from centres, (iii) Action research to suggest practical ways to bridge the gaps as revealed by the study. The following programmes were taken for the study: (i) The women's non-formal education component of the Integrated Child Development Services (ICDS) Scheme and Functional Literacy (FL) Scheme, (ii) The Mahila Mandal Programme of the Ministry of rural reconstruction, (iii) The Family and Child Welfare Projects (FCWP), and (iv) relevant programmes of voluntary agencies.

The major findings of the study were: 1. The majority of beneficiaries belonged to the age group 15-25 (49 per cent of the total) and were married (57 per cent). A majority of them were unschooled or had schooling only up to the second grade. A majority of them belonged to families with a monthly income less than Rs 1000/-. 2. The activities most popular with the younger age-group and the unmarried were those which were directly related to educational craft, literacy, lectures, demonstrations, exhibitions, etc. The older age group and the married showed greater participation in activities through which they could supplement the family resources and in film shows and cultural activities. 3. The unschooled group as well as those from the lowest income group showed greater participation in literacy activities with an element of entertainment like exhibition shows and cultural activities. Beneficiaries who had a comparatively higher level of education and who had come from the higher income group showed maximum participation in activities with educational content, such as lectures,

1591. KAPOOR, M., *A Study of Extension Education Programmes for Women with special reference to Family Life Education*, Ph.D., Soc. Work, JMI, 1984

demonstrations, craft, etc. The latter group also had greater participation in economic activities. 4. Demonstration was found to be the most popular activity with all beneficiaries, irrespective of characteristics studied. Women from joint families showed least participation in all activities, except 'other activities', which included getting services like free supplementary diet and medical check-up. 5. Some centres for extension education for women did not have a building of their own and some were housed in very small and inadequate buildings. Many buildings were not suitable to meet weather conditions and were structurally insecure for storage of equipment. 6. The arrangements and sanitation of the centres were far from what would make them a model for community. Equipment was inadequate. A number of centres did not send any observation on the equipment they possessed. The importance of teaching or visual aids was not felt in their day-to-day work. 7. Most field level workers (72 per cent) possessed the prescribed educational qualification but only half of the supervisors were adequately qualified. Most field level workers and supervisors had received job training but their salaries/honoraria were too meagre to provide any motivation. There was a wide gap between the lowest paid and the highest paid. 8. Field workers and supervisors were over burdened with numerous responsibilities. The problem of supervisors included lack of cooperation from the community and from higher administrative echelons and lack of facilities for organizing extension education. 9. Supervisory visits consisted mainly of signing of records without regard to discrepancies or misreporting in them. Supervision was of more of an administrative formality than an important activity conducted with a view to removing shortcomings and improving functioning. 10. The action research showed that existing field functionaries, even when provided detailed guidelines and needed tools, could not conduct full courses on the subject matter content of the programme. Because of their intimate knowledge and understanding of, and contact with the community, they could be of immense help to the feeder service in planning relevant subject matter and providing it with a base for its operations. 11. The action research also showed that facilities available with existing institutions and departments could be made use of.

1592. KHOBRADE, V., *Educational Problems of Postgraduate Scheduled Caste Women Students*, IIE, 1985

All scheduled caste women students taking higher education in Aurangabad city during year 1983-84 formed the sample. The total number of such students during that year was 50. All of them were interviewed. Information was also collected with the help of a questionnaire.

Some of the major findings were: 1. Twenty-five students had their primary education in cities, two in taluka places and 23 in villages. Thirty-one students had their secondary education in cities, two in taluka places and 17 in villages. Forty-eight students their college education in cities and two in taluka places. 2. Out of the 50 students, the parents of 12 were illiterate, three had primary education, 12 secondary, eight collegiate and 13 professional education. Two students did not answer the question. 3. Thirty-three students stayed with their parents, 15 in hostels and two with relatives. 4. Twenty-two girls stayed in middle-class localities, 14 in government bungalows (their parents being government officers), two in slums, six in the locality of their caste and six elsewhere. This was mainly because hostels were in middle-class localities. 5. Thirty-six families stayed in houses with 1-3 rooms, 10 in house with 4-7 rooms and four in houses with 8-10 rooms. Thirty-nine families had brick and mortar houses, ten had houses built of mud, one stayed in a hut. 6. Seventeen families had neighbours of the same caste, nine had SCs of other castes and nine had neighbours belonging to other castes. Fifteen students did not reply this question, probably because they had no contact with their neighbours. 7. Thirty students had cots to sleep on, three had improvised cots, while 17 had to sleep on mattresses spread on the floor. Twenty-eight students had a shawl or *chadder* to cover themselves while sleeping, others used old saris or other cloth for this purpose. 9. In a city with a population of three lakhs, there were only 50 SC girls taking postgraduate education. 10. All these girls reported that they were taking postgraduate education to get jobs. 11. In out-of-college hours, 34 girls had to study at their own residence, one at her friend's place, and 15 in hostel rooms. 12. Forty-seven girls reported that in their classes they could sit any where they liked with girls of other castes; two had to sit with girls of their own caste. Girls could not sit with boys. 13. Major difficulties mentioned by the girls in relation to studies were absence of space for study, lack of electricity and overcrowding. 14. As the girls progressed from primary through secondary, to higher education, less help became available from parents in relation to their studies. Enough guidance was not available regarding choice of

subjects and stream. 15. Twenty-nine girls reported that their teachers helped them in academic difficulties while 11 had relatives to help them. Ten girls had no significant help. 16. Ten girls had teachers of their own caste, 15 had teachers of other castes, 21 had teachers belonging to all castes while four did not know the caste of their teachers. Taking into consideration the caste-wise distribution of students and teachers in different colleges in Aurangabad, it became clear that most of the girls had to take their college education in colleges where most of the students and teachers belonged to SCs. 17. Eighteen girls had friends of their own caste, nine had SC friends of other caste and 18 had non-SC friends. Five students did not reply this question. Thirty-eight girls used to go to college together, 37 sat together, 33 helped each other in studies, 29 studied together and 23 took midday meals together. 18. Twenty-two girls read daily newspapers, seven read weeklies, 13 read both, while eight did not read anything. 19. Thirty-nine girls had a radio in the house while 11 had no means of recreation. Five families had musical instruments in the house. 20. Nineteen girls considered teachers their ideals, and fourteen considered Dr. Babasaheb Ambedkar as their ideal. 21. Thirty-six girls replied that they were influenced by political leaders, 38 by social leaders, 27 by spiritual leaders, and 25 by thinkers. 22. Eight girls could remember the name of one book they had read, 23 could remember two books, seven three books, 12 four books, ten did not answer the question. 23. Out of the 50 students, eight reported that they were taking education for knowledge and for becoming independent, two for becoming intellectuals, one for society's progress, six for the progress of the family, and 32 for jobs and other reasons. One did not answer. 24. In general, the girls reported that they were taking education (i) to gain status in the society, (ii) for gaining economic and personal independence, (iii) to improve one's personality, (iv) to progress, (v) to become ideal women, and (vi) to gain intellectual heights. Many of the SC girls held Dr B.R. Ambedkar as their ideal.

1593. LEELAKUMARI, *Development of Women's Education in Uttar Pradesh since Independence with special reference to Varanasi*, Ph.D. Edu., BHU 1984

The objectives of this descriptive study were (i) to trace

the development of education of women in India in general and in UP in particular up to independence and thereafter, (ii) to compare the development of women's education in UP with that in other states, (iii) to make an intra-state or inter-district comparative study for UP, (iv) to study the development of education of women in Varanasi city, (v) to make a survey of attitudes of the students of BHU and its affiliated colleges towards women's education, and (vi) to offer suggestions for the development of women's education in Varanasi.

The study was delimited to education up to secondary level (excepting for Varanasi where education up to postgraduate level was studied). The survey covered only the recognized schools. The study for India and UP was based on official publications, while for Varanasi figures of enrolment, etc. were collected from the corporation office and from the institutions direct. For the study of attitudes, a Likert type attitude scale was developed and standardized by administration to 60 students. Its split-half reliability was 0.89 and that by the Roulon method was 0.96. It had an intrinsic validity of 0.94.

The following were the major findings of the study: 1. As far as girls' education in the whole country was concerned, an analysis of achievements during the five year plans showed that enrolments in classes I-V increased sixfold and in classes VI-VIII and IX-XI at a much faster rate. 2. In UP the condition of girls' education up to 1927 was dismal, with only 3.9 per cent enrolment of girls of schoolgoing age. From 1937 to 1947, girls' education made rapid strides. 3. Since 1947, the enrolment has been increasing but the increase has been uneven over different plan periods. 4. Inter-state comparisons were confined to giving gross enrolment figures and number of institutions for various states and Union territories. 5. Intra-state comparisons revealed that Varanasi stood ninth in number of primary schools, and eighth in enrolment of boys and fifth for girls. At the middle school stage, Varanasi stood fourth for boys and third for girls in number of schools, and first and second in enrolment for boys and girls, respectively. At the secondary stage, it stood seventh in boys' schools and second in girls' schools, and in enrolment, fifth and seventh respectively. 6. The study of attitudes revealed that, in general, all had favourable attitudes, with girls showing more favourable attitudes than boys.

1594. MEHTA, MADHVI and RAJ, M.K., *Survey of Non-working Women Postgraduate Science Degree Holders in Bombay, Research Centre for Women's Studies, SNDTU, 1982* (sponsored by CSIR)

The major objectives of the study were (i) to find out the socio-economic background of women non-working science postgraduates, (ii) to identify the reasons for women science postgraduates not working, (iii) to know their attitude to careers and career women, and (iv) to find out how they perceived the importance of science in their lives and whether this perception was reflected in their day to day life.

The study adopted the case-history approach. The number of cases were 45 women postgraduates in science who were not working. All of them were from Bombay University. A questionnaire and a depth interview were the tools and techniques used.

The major findings were: 1. The M.Sc. educated women did not use their knowledge of science at home. The possibilities of using scientific knowledge at home were rather limited. 2. The women's own perceptions of the use of science was limited to the enhancement of material productivity and, while they did think of science as being of value, they did not appear to perceive adequately the role of science in creating a scientific temper. 3. Those women who actively sought work maintained a lively interest in science and scientific matters, read journals regularly, and some of them even went to their college frequently to obtain reading materials. They thought that science helped them to understand the world better, developed critical awareness and discouraged blind faith. They felt that their families had also benefited from their scientific training. In their behaviour in day to day life and attitudes concerning traditional notions, they were less unambiguously critically aware. Without exception, they believed in destiny. 4. Even though they believed that science dispelled blind belief, they observed fasts and vows and one of them even consulted her horoscope. 5. When all the women in the sample were studied, it was seen that there was a range of non-traditionality. There was some selectivity in the choice of rejection or confirmation of customs and beliefs. 6. Some of the women in the sample had postponed their decision to work because of marriage and children. There was conflict between their assigned social roles in the family and their own individual aspirations for stimulating activity and use of their knowl-

edge and experience. They sought to resolve it by surrendering their aspirations and postponing their decisions, and by giving higher priority to a mother's role. 7. The women in the sample considered that science was necessary to remove blind faith. They thought that science had a beneficial influence on them, that they would be able to bring up their children better. 8. It was found that scientific knowledge was incorporated more readily in their behaviour than the philosophical orientation of science. They gave foremost priority to scientific knowledge and productivity. 9. The influence of science in changing outlook and attitudes seemed very fragmentary. 10. Regarding their suggestions for improving science education, they felt that courses should be job oriented, laboratory facilities should be improved, more field work should be provided, and teaching should be discussion oriented.

1595. NIEPA, *Women's Education in India: A Regional Dimension*, New Delhi, 1986

The study was conducted with a view to identifying backward districts in terms of female education.

Keeping in view the varied patterns of female education at different stages, the study was implemented in two parts. The first part of the analysis related to identification of the level of development of female education in each district with reference to each of 31 variables selected for the study. These variables pertained to the following aspects of female education: literacy; enrolment at primary stage; enrolment at higher education stage. These aspects covered variables such as urban and rural female literacy; gross enrolment ratio of girls—rural and urban; share of scheduled caste girls in scheduled caste enrolment—rural and urban; share of scheduled tribes girls in scheduled tribe enrolment—rural and urban. At the higher education level, women's share, *inter alia*, in science subjects in total women enrolment was also taken as a variable. In the second part of the analysis, the level of educational development among females for each stage as well as the overall level of educational development of women was worked out for each district. Insofar as the overall literacy rates were concerned, the study was based on 1981 census data. Enrolment data at the primary stage, middle stage, secondary stage and higher secondary

stage, were taken from the Fourth All India Education Survey, 1978. For enrolment at the higher education stage, data collected by the University Grants Commission for the year 1980-81 were used.

The major findings were: 1. Only nine districts had a 'very high' level of female education; 70 districts had a 'high level; 137 districts had a 'medium' level, and an equal number had a 'low' level of female education. There were 59 districts with a 'very low' level of female education. In the light of these findings, it was found that there were several districts in different states which needed special attention to promote female education. A regional approach was needed for female education. 2. In the district of Jaisalmer in Rajasthan, the female literacy rate of 1.67 was the lowest in the whole of India. This called for regional schemes suited to the needs of the regions/districts.

***1596.** PATEL, T., *Development of Education among Tribal Women*, Dept. of Soc., Guj. U., 1984

The objectives of the study were (i) to examine the distribution of tribal population in different districts and to describe briefly the major physical characteristics of the tribal region as also the life and labour of tribals in Gujarat, (ii) to present a brief historical perspective of the growth and development of education among tribals in Gujarat, with a special emphasis on the efforts made, till independence, to promote education among tribal women, (iii) to examine the extent to which literacy, enrolment and educational attainment of tribal women compared with that of Harijan women, non-SC/ST women and tribal men, (iv) to examine the problems of school, and (v) to develop an additive picture of various aspects of the educational development of tribal women in Gujarat on the basis of analysis of census and other data available in related studies.

Data were collected from secondary sources like census reports, government reports and data available through other studies. Analysis of data was carried out in descriptive and qualitative forms. Historical and survey methods were adopted for the conduct of the study.

Major findings of the study were: 1. The percentage distribution of tribal population in different districts of Gujarat varied from about 15 per cent in Sabarkantha district to about 93 per cent in Dangs district. There was a considerable heterogeneity in the composition of tribals in different districts. 2. There were considerable inter-tribe and inter-district differences in socio-

economic conditions of tribals in Gujarat. The occupations of most of the tribal women were agricultural labour and cultivation. 3. Up to the end of the 19th century, the spread of education among tribals was insignificant, and that too only at the primary level. A major spurt in the spread of tribal education in Gujarat came in the twenties due to the activities of a band of devoted social workers, including Thakkar Bapa, working under the leadership of Mahatma Gandhi. 4 After independence, there had been a rapid expansion of educational institutions and enrolment of tribal students at different levels of education. However, there had not been many special programmes to motivate tribal girls to take education. 5. There was a considerable inter-tribe variation in the literacy rate of tribal women, with Rabari women showing the lowest literacy rates per 1000 population (two in 1961 and three in 1971) and Dhodia women showing the highest literacy (101 in 1961 and 190 in 1971). As a whole, the literacy rate per thousand population was 62 among tribal women during 1971. 6. There was a trend of general increase in enrolment of tribal girls at all levels of education. 7. Regarding equality between tribal girls and the three comparison groups, a general pattern of increase was found in the coefficients of equity for enrolment in all standards from I to SSC. There was relatively higher rate of dropout among tribal girls than that among the three comparison groups. 8. In spite of a significant increase in the enrolment of tribal girls in standard I, about 60 per cent of school age tribal girls did not ever attend the school. 9. A considerable amount of variation in the context of wastage and stagnation among tribal girls was marked with variations in development area and the types of school attended. 10. Tribal parents' indifferent and apathetic attitude towards education together with their poor economic conditions seemed to be the major causes for irregular attendance, absenteeism and dropping out from school. 11. A majority of the available studies were limited in their scope and suffered from certain methodological weaknesses. However, all of them had the potential to contribute towards an understanding of the relevant aspects of education among tribal women.

1597. RAI, K., *Problems of Girls Studying in Coeducational Institutions of Varanasi Region*, Faculty of Education, BHU, 1984 (NCERT financed)

The objectives of the investigation were (i) to find out

the problems of adolescent girls in coeducational institutions in the areas of health and physical development, finance, living conditions and employment, social and recreational activities, social-psychological relations, personal-psychological relations, courtship, sex and marriage, home and family, morals and religion, adjustment to school and work, vocational and educational future, curriculum and teaching procedure, (ii) to find out the problems of adolescent girls studying in segregated girls' institutions, (iii) to compare the problems of coeducational and segregated institutional adolescent girls, (iv) to study and compare the adjustment of adolescent girls in coeducational and segregated girls' institutions, (v) to find out the relationship between socio-economic status and adjustment problem of adolescent girls in coeducational and segregated institutions, and (vi) to compare the adjustment problems of girls from different socio-economic status in coeducational and segregated institutions.

A representative sample of 1016 and 912 students in coeducational and segregated girls' high or higher secondary schools, respectively was selected from five districts of Varanasi, Ghazipur, Ballia, Jaunpur and Mirzapur. The sample comprised a proportionate number from rural and urban areas and different socio-economic strata. The tools used were the Mooney Problem Checklist, Vyaktitva Parakh Prashnavali, and Socio-economic Status Scale (Verma and Saxena).

The findings were: 1. The major problems faced by girls in coeducational schools were in the areas of social and recreational activities, courtship, sex, marriage and finance, living conditions and employment. 2. Girls in segregated institutions encountered maximum problems in the area of social and recreational activities, courtship, sex and marriage and home and family while the least problems were in the areas of social-psychological relations, curriculum and teaching procedure and moral and religious areas. 3. The total adjustment as well as areawise adjustment, viz., home, health, social, emotional and school, was average for the sample as a whole and for those from coeducational and segregated institutions also. 4. Girls in coeducational institutions had significantly better home, health, emotional, school and total adjustment than those in segregated schools. 5. Adjustment and socio-economic status were positively related. 6. The coeducational schoolgirls from upper SES were better adjusted in social, emotional and total adjustment than those from lower SES. 7. In general, coeducational schoolgirls of middle SES had poorer adjustment than girls of upper

and lower SES. 8. Girls in segregated institutions of upper SES had poorer home and emotional adjustment than those of middle SES. 9. Girls in segregated institutions of upper SES had poorer emotional adjustment than those of lower SES. 10. The coeducational schoolgirls of upper SES had better or total adjustment and were better adjusted in home, health, social and emotional areas than those in segregated institutions. 11. Girls of middle SES in coeducational institutions were better emotionally adjusted than those in segregated institutions. 12. Those from lower SES in coeducational institutions had better total adjustment as well as home, health, social, emotional and school adjustment than those in segregated institutions.

1598. RAJLAXMI, R., *A Study of the Social, Economic and Political Aspects of the Growth of Higher Education of Women in the Madras Presidency, 1921-1947*, Ph.D. Edu., JNU, 1984

The main objective of the study was to examine the growth and development of higher education of women in the Madras Presidency during 1921-1947.

The growth and development of higher education was studied in terms of institutional scholars, some social and economic aspects of higher education of women, and the extent of participation of educated women in the political issues of the presidency. The data were collected from a variety of sources such as newspapers, magazines, periodicals, memoirs, autobiographies, speeches and writings of social reformers, annual reports of the directorate of public instruction, quinquennial reviews of the progress of education, census reports, administrative reports, original government orders, reports of committees and commissions and relevant papers in the state and central archives, official reports and statistical documents. Percentages and proportions in terms of ratios were calculated. The cost of education was also determined on the basis of available information.

The major findings were: 1. There was a tremendous expansion of higher education of women during 1921-47, with an 180 per cent increase in terms of number of institutions. Private initiative especially of Christian missionaries was more marked than that of the government in starting colleges for women. 2. The ratio between colleges for men and those for women and the ratio between the number of men and women scholars clearly showed that there was a growing interest in the

presidency in developing higher education for women. 3. An examination of the economic background of women scholars revealed that, in the beginning, only high officials' daughters went in for higher education, but towards the end of the period petty officials' daughters also started taking college education by availing of the educational concessions of the government. They were followed by daughters of the 'land-holders' but, in the case of artisans and manual labourers, there was not much improvement. Professional education was popular among economically well-off sections of the society. 4. An analysis of the education budgets revealed that the expenditure on higher education of women in the all-India education scheme was not an important segment but was so in the scheme of provincial government expenditure on education. 5. The total cost per female student was found to be higher than that per male student both in arts as well as in professional colleges throughout the period. 6. The cost per scholar to government funds, beyond fees collected and finance from other sources, showed that the percentage expenditure from government funds was quite substantial throughout the period. The rate of growth of overall expenditure per scholar in arts colleges was less than the rate of growth of expenditure per scholar in the professional colleges. 7. The effectiveness of the education system, determined by the percentage of passout of students of various courses, showed that in the intermediate examination the pass percentage of women was higher than that of men; in the case of B.A. (Pass), the performance of women was quite encouraging and always better than that of men, but in science courses men fared better than women; and in the case of postgraduate studies, both stood on an equal footing. The system was very effective in the case of B.Sc. (Hons) and wastage was negligible. In the field of professional colleges, women scholars fared well, with a higher percentage of passes than among men scholars throughout the period. In the field of research, women students obtained Ph.D. degrees as early as 1935-36. 8. It was observed that, towards the close of the period, higher education ceased to be the privilege of the advanced communities. Thanks to the efforts of the pioneers in the field of education and social reformers, girls from Muslims, depressed and socially backward communities were able to avail of opportunities of higher education. 9. The educated women of the presidency were instrumental in getting various social legislation enacted at the central as well as provincial level to improve the lot of women. 10. It was found that, in the political history of Madras Presiden-

cy, lasting impressions were made by educated women.

ALSO SEE

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