Second Chapter
REVIEW OF RELATED LITERATURE

A survey of literature is extremely important while planning any research study. All future work that has to be built in the field of literature is a literary foundation. If we fail to build this foundation of knowledge provided by the review of literature our work is likely to be naïve and shallow and will often duplicate work that is of a better standard. In this chapter an attempt has been made to present a brief review of the researches already done on the various variables chosen under this study.

Numerous researches have been conducted on women on different aspects. Some researches have attempted to explore the different problems confronted by Indian women. Many researchers have carried out their studies to see the modernised outlook of educated women towards the various aspects of life and society.

In this review an attempt has been made to review and synthesise the available literature related directly or indirectly with the theme of present investigation.
Review of Related Studies:

The reasons which cause hindrance to female education have been studied by Dutta (1979) and Mehta (1981). Dutta took up a study in West Bengal and concluded that poverty, negligence of parents, involvement in domestic works were the main reasons for hindrance in female education. Mehta supported the above reasons and further added that purdah and existence of child marriage also hinder female education.

Some investigators have conducted their researches to find out whether co-education should be imparted. Studies of Ranamma, (1979) Kaur (1988) and Chaudhry, (1988) favoured co-education. Furthermore Wadia, (1977) said that co-education should be imparted up to puberty, this will strengthen the foundation of friendship between boys and girls and free them from sexual thoughts. Kundsan, (1988) also revealed that Kristan, (Norway) school mistress opposed introduction of co-education.

Dwariki, (1981) revealed that putting girls in college was becoming necessary. On the contrary Dutta, (1979) revealed a negative attitude towards girl's education. Satyarthi, (1979) also identified a negative attitude towards girls education. Simultaneously Mandal,
reported that discrimination prevailed regarding education of girls in Bihar.

Quite a few researchers have explored the phenomenon about which level girls should be given an access to education. Kaur, (1983) emphasised that girls should be educated upto University level. Chaudhary, (1988) also reported that the majority of women of her sample 78.5 percent said that a girl should be educated upto the level she or her guardian desired.

The gross impact of education an adults have been noticed in studies. Naik, (1969) observed that education is no doubt bringing a change in the behaviour of people but it is pretty slow. The attitudes, beliefs and values of the Indian women especially those who are educated, have changed to quite an extent state Kapoor, (1974) Baig (1976) and Ramachandran, (1978).

Some researchers have explored the relationship between education and fertility. Mishra, (1978) revealed that a significant negative relationship between education and a number children existed. Modes spacing between the children on average was two years among illiterates whereas five years in the case of graduates and postgraduates.
Jain and Nag. (1986) had also examined the effect of education of women on fertility and concluded that mother’s education contributes to lower infant mortality, thus encourages greater use of contraceptives, thereby reducing the fertility rate. Report of the Census (1991) pointed out a positive co-relation between the increase in literacy and the decline in population growth and revealed that in those states such as Kerela and Tamil Nadu, where the literacy rate had increased appreciably there had been a perceptible decline in the rate of population growth.

Anand. (1970) stated that education is a very significant variable influencing the fertility behaviour because the higher the educational attainment, the lower the fertility. She further added that higher education when accompanied by gainful employment of women in prestigious occupations, becomes the most significant variable in the fertility of women.

Murdoch, (Source 1986) compared 250 societies of the world and concluded that the ‘nuclear’, exist as a distinct and strongly functional group in every society and it is universal because it performs four function essential, to human life --- a sexual function reproductive function, an economic function and an educational or socialising function.
In their studies Khanna and Verghese, (1978) Srivastava, (1978) Reddy, (1986) also reported that nuclear families are more prevalent among working wives.

A number of scholars had attempted to study different sections of society about the selection of marriage partners. Kurian, (1988) in his study reported that one fourth of the respondents selected their own spouse with consent of parents and only 7 percent of samples reported according to the wishes of parents. Usha Devi and Trivhuwan, (1978) Rao and Rao, (1982) Chaudhary, (1988) also expressed that their parents should take their consent before arranging their marriages. Views regarding intercaste, interprovincial, inter-religious marriages show that the attitudes of educated middle class women had changed.

Reddy, (1988) revealed a significant high relationship between position of women and inter-caste marriages. Kumar, (1983) admitted that 'almost the whole population of her sample was against interacts marriage. Singh. (1988) conducted a study on Rajputs and reported similar findings.

In order to see the share of women in decision taking, several studies were carried out. Indirawati et. al., (1988) revealed that there was a direct positive relationship between economic prosperity,
Caste hierarchy, family size, land holding and women's participation in decision making process.

Chilkula, (1981) reported regarding college and university teachers that faith in God still occupies an important place in their lives.

Chaturvedi, (1985) revealed that majority of women of her sample supported the view that religion is essential for sustenance of the moral fabric of society.

According to Desai, (1957) educated women consider self respect and development of their personality as necessary goals of life.

Kapur, (1970) on the basis of data obtained from urban educated employed women found that 55 percent of them were found to be well adjusted in their married life and had combined their role of worker with that of wife and mother successfully.

Wojceichowski, (1982) has discussed the role confusion and self image problems that the working mothers experience which demand a supportive network at home.

Gilbert, (1979) found that with support of husbands the working women suffered less role strain than the non-working group of women.
Whether working or non-working, women have to perform the duties of a housewife which include child rearing and child care, culinary skills, keeping house in order. They are required to follow traditional sex roles more than single women who are more concerned about status and women in white collared jobs are equally concerned about equal status.

Agarwal, (1980) took a study on Hindu and Muslim women and confirmed the above reported finding that Muslim women of her sample emerged to be more conservative than Hindu women.

Kapur, (1983) in her study on women identified that the degree of change in religiosity of women was rather slow, they were still seeped in superstitions, kept fasts for longevity of their spouses and sons and attached religious values to certain types of dress and ornamentation. Similarly, Fisch, (1983) hypothesised that the ‘Jewish College Women’ while becoming more ‘modernised’ in terms of feminist concerns would simultaneously be able to resist the modernisation impulse with regard to religion. This was found to be substantiated among orthodox Jewish women, who maintained their pre-entry levels of religiosity. Non orthodox Jewish women, however, become somewhat less religious during college.
Ahmad. (1988) believed that no socio-economic changes in the status of women will occur until women change their own perception of themselves, for which education is essential. Saran (1988) observed that modernised women accepted and perceived themselves as equal partners to men.

Regarding the Purdah system, Kaur. (1983) reported that 71.7 percent of her study subjects were against the purdah system.

Panday. (1990) reported that 22 percent of her married sample supported the view that women should cover their heads in front of their in-laws, whereas, the majority of 72 percent of them condemned it. Among the unmarried respondents only 33 percent had supported the view of purdah before in-laws. Should women be given a share in property? A report by Kaur. (1983) revealed that respondents were of the view that an equal share should be given to the daughters.

The participation of women in politics is found to measure not only in India but also in other countries. Pandey. (1990) found that women participated more in national elections and the percentage of married voters were more than the unmarried ones.

Reddy. (1986) revealed that medical women of his sample were more favourable to women's participation in politics than the other categories.
The Deve Gowda government (1996) had declared some reservation for posts for women in politics but this has become a very debatable topic today and things are very much as they were before. Some women do not agree to this proposal Madhu Kishwar, (1996) has vociferously given out her views that "only those who are politically inclined should be offered such posts and feels there is no need for reservation for women in politics."

After quota failure, women unite for ticket to power. Having lost the battle on the Women's Reservation Bill, women rights activists are going all out to get more women into the 12th Lok Sabha.

Women representing various political parties, NGOs and those in Women's Studies have come together under the banner of the National Commission for Women to lobby with political parties for more tickets for women. They have also raised the resources to support the women candidates and even hit the campaign trail. Ranjana Kumari has been elected as candidate for the Indian Women's Movement by entering the 1998 Lok Sabha elections.

Simultaneously, they will make a special effort to ensure that the 40 percent women who do not vote also participate in the election process. "If the castewalas and the minorities can be seen as vote banks, women too can be seen as a block that can lilt elections one
way or another. This is a strength that women should draw on,” was the advice of Ms Veena Nayyar, Women’s Political Watch.

The second meeting of the Political Core Committee of women called by Mrs. Mohini Giri of the NCW has decided to ‘create a National Fund’ to support good women candidates who do not have muscle power or money power. With the limit for contesting a Lok Sabha seat being raised to Rs. 14 lakhs, it is feared that even women nursing political ambitions will find it difficult to contest.

It was decided to launch a rupee contribution drive across the length and breadth of the country. While helping the women to identify with a cause and a movement it could generate upto Rs. 500 crores, Mrs. Giri pointed out. Mrs. Giri said the NCW has networked with 384 districts and can raise funds, mobilise women for the purpose as well as help identify good candidates for different political parties. All 13 State Commissions are also to be involved in the true political empowerment of women.

The idea of a National Fund was endorsed by women politicians as well as NGOs. However, the group could not identify the organisation which will be responsible for the collection and doling out of funds.
Mrs. Kumla Nath, (1998) Centre for Social Research, pointed out that women had greater potential for winning than men. Studies show that one of the every 10 women who had contested in the last elections had won as against one of every 500 men. However, all of them agreed that independent candidates just did not have a chance of winning.

Dr. Sushila Kaushik, (1997) of Delhi University said that studies had shown that independent candidates were often not serious candidates. They were proxy candidates who wanted the Rs. 4 lakhs white money that they could pass on to another candidate.

The fact that every party found it politically correct to mouth promises for women’s empowerment should be utilised for preparing a charter of demands that all political parties could incorporate was suggested by Dr. Kaushik. So the Core Group has set up a committee to draw up the women’s charter. It was also decided to bring to the women’s platform representatives of the BJP and other political groups.

Mrs. Geeta Mukherji, who was also present at the meeting, has released her letter to make the Women’s Reservation Bill an important election issue.
Ranjana K., Renuka S., Anju D., (1990) state, “it is a fact that a large number of developmental programmes are under implementation across the country to benefit the women at large but none of these programmes covers the needs of the adolescent girls in rural areas”.

The Gujral Government, (1997) has been advocating women’s education in a big way. The Prime Minister had given instructions for grants of Rs. 500/- to the girl child at Primary level and 500/- at Secondary level and advocated that the girl child in India should have free access to education.

Jayswal R., (1980) observed in his study, ‘Modernisation of Educated youth’, A Socio-Psychological study in selected Regions with the --- objectives:

(i) To study the extent to which contemporary Indian youth are oriented to their internal and external social system.

(ii) To find out the extent to which they were conscious of societal changes and transformations occurring due to modernisation of society, and found out that

(b) Maintenance of the discrepancy between the principle and practice of modernity was more widespread among educated families, young men, the unmarried members.
(c) the urban, females were more active and cosmopolitan than rural male members.

Agarwal M., (1980) studied the ‘Impact of Education on Social and Cultural Modernisation of Hindu and Muslim Women’ with the objective to analyse the extent to which education has been successful in inducing a change in the attitudes of women towards social institutions, practices and traditions like marriage, family, women’s status caste and found out that education played a vital role in changing the attitudes of women to various social practices and traditions and age gap did not make any significant influence on the thinking of women.

Jindal, B.L., (1981) made a study on ‘Schooling and Modernity’ with the help of these objectives:

(i) To determine the contribution of education towards modernity.

(ii) To examine the modernising effects of school education on the rural setting and to compare it with the modernising effects of urban school going male adolescents were significant by more modern than non school going respondents in the rural setting; the students of urban schools were more modern than their counterparts in rural schools.
Modi, B. M., (1981) studied the 'Influence of education on Socio Economic Status' with the objective that the Socio- Economic Status was determined by educational qualification and the results reveal that the status enjoyed by a person depended upon his educational level. Those who were educated thought education to be determining the social status.

Prajapati, G.K., (1982) observed the consequences of education among the scheduled castes and found that the spread of education that had grown politically and they were quite favourable to the mass literacy programme. The study revealed professional mobility among the educated scheduled caste youths.

Islam M.N., (1983) observed how far education was helping villagers to have modern and metamorphic attitudes, values, roles and status and how far education was influencing villagers to come out of superstitious beliefs and practices and found that educated persons had more modern attitudes, were change oriented and were less superstitious.

Desai, U.S., (1984) studied 'Change and Traditionalism Among College Girls' with the objective to examine change and traditionalism among college going urban girls and concluded that the
respondents had appreciably moved towards modern attitudes, values and behaviour patterns.

St. John, Craig & Grasmci. Harold G., (1985) observed the impact of education on fertility and found that at low level of education there are more children. Results show that educational level is responsible for producing differences in fertility level.

Clark, Burton R., (1985) supported in his study that with the democratisation of education and increased activity of special interests, expectations must be moderated.

Upreti and Nandini, (1985) observed the view of female students in India towards marriage and dowry and concluded that education changed their attitudes towards marriage and dowry to some extent.

Khatun. R., (1986) observed in his study ‘Education and Modernisation’ the objective to determine the role of education as an agent of modernisation and concluded that the educational variables were found more powerful for facilitation of modernity and education upto Secondary Stage significantly influenced student modernity.

Kinloch, Graham C., (1987) supported in his study ‘Social Class and Attitudes towards Education’ that education was most equally
as important as vocational training. Education appeared as priority in his study.

Chekki, Dan A., (1988) analysed that Indian family traditions and the changes undergone as a result of modernisation are emphasised.

Courage, Myrna M., (1988) conducted a study on men and women's attitude difference and found that women hold less traditional views on women's work family roles than men.

Kim, Hyun Ki, (1990) observed in his study 'The Changing Status of Women' that the status of women is clearly improved with women's access to educational opportunities and with internal industrialisation, urbanisation and economic development of the nation's state.

Gallagher, Bugene B., (1990) found in his study that higher education is an important dimension of education and modernisation along with the more familiar changes in economic demographic and family structure.

Neera. D., (1990) observed in her study 'Changing Status of Scheduled Caste Women' - 'A Study of Stratification in Indian Society' that educated women have better status than uneducated women.
Reever, Joy B., (1990) studied the role of women in Yugoslavia in the context of forty years of social change and analysed that socialist reforms have benefited women in terms of work, family and education.

Haga Kashif Badri, (1990) in his article 'Impact of Urbanisation on Women's Welfare' showed that women are considered important in decision making. As soon as women enter into the labour force they have more importance and value in the family matters than before getting into employment.

Coony, Teresa M. and Ulhenberg, Peter, (1991) studied the change in work-family connections among highly educated men and women and concluded that despite educational and occupational advances for women during the 1970's, gender differences the connection between work and family experiences remained substantial over the decade.

Stromquist, Nelly, P., (1991) found in his study about women's education that in order to produce collective changes in gender relations, women's education outside the monopoly of the state must be provided.

Goldberg, Christine, (1971) observed attitudes of men and women towards marriage and family and found that education location
and gender continue to influence ideas on partnership and marriage. Marriage is still the choice of most couples but parameters are changing.

Shobha D., (1993) states in ‘Uncertain Liaisons’, ‘Sex as a Sedative’ “the break up of the traditional joint family structure has contributed substantially to the revolution of women today. There are no eagle eyed mothers-in-law working around monitoring every sexual move made by the mother-in-law.”

Rinki B., (1993) observes in ‘Uncertain Liaisons’ - ‘The New Outcasts’, Women are born as somebody else’s property. Nothing can better express their hopeless plight than this quaint Tamil saying: “Raising a daughter is like watering a plant in your neighbour’s courtyard.”

Once given to her legal master a married daughter forfeits all rights to return to the hearth.

The image of women as the archetypal victim remains unchanged in all cultures. in every generation across clan, caste, culture in media. reinforcing oppressive attitudes.
Indira Jaisingh, (1993) in 'Uncertain Liaisons', 'Survivors' -
hums Marley - Tosh's all time classic -

"Get, up, stand up, stand up
for your rights
Get up, stand up, don't
Give up the fight."

Prakash K., (1993) in 'Uncertain Liaisons' - 'Common Sexual Disorders' quotes -

"Today with better health standards, the average human life span has increased." Further, the importance attached to economic independence, an increasingly career oriented approach to living and the global population explosion and the global population explosion coupled with the rapid expansion of the mass media has resulted in a delay in the average age of marriage.

There is also an increase in women's sexual awareness. The emancipation of women has led to an increased recognition an acceptance of women's sexual disorders.

Victoria R. and Dianne R., (1997) have been exploring the implications of female pedagogics and have dealt extensively with sexuality and Gender Studies at the University of Sheffield.

“The Indian sexual revolution of the 1990s is a natural follow-through of the widespread prosperity of the 1980s. As new people entered the middle class that had doubled during the decade, they brought new attitudes. They were less well educated but also less prudish. The Indian sexual revolution of the 1990s is a reflection of the deep seated need of Indian society to change in the 1990s. The Indian woman has been subdued by male insecurity. However the image is slowly changing and the film industry has responded by killing off the vamp. The heroine now drinks, smokes and has sex. The Indian teenage girl is also educated. She is aware of her own sexuality and is on longer completely subjected by the society mandate.”

*Perhaps the biggest obstacle to female liberation is the TIM, the Typical Indian Male. He may be levis clad, maruti driving, disco operator but his ideas are far from the liberal facade that he presents. He is enmeshed in the traditional belief that 'men' are the dominating force. He is not overtly chauvinistic but he instinctively wants a girl friend who is both a virgin and a whore.*

Kushwant S.. (1993). Indian Women states, “India has more women in important positions than any other country in the world,”.
But it would be wrong to deduce that the women in India are more emancipated than women of other countries. Except in the top layers of society the pattern has not changed very much. And fewer than ten percent of the women can read and write. As a matter of fact the woman of today is in every respect superior to her male counterpart in different strata of society.

Today women no longer accept condescension from men. Charlotte Whilton, First Lady Mayor of Ottawa : aptly sums up “whatever women do they must do twice as well as men to be thought of half as good. Luckily this is not difficult.”

Attitudes of women in India have undergone a change as they have begun to question the male monopoly in the professions, sciences, arts and literature. Nietzsche a Misogynist German Political Philosopher proclaimed:

“When a woman becomes a scholar there is usually something wrong with her sexual organs is certainly biased.” - Kushwant Singh, Shobha De, (1993) - ‘Everybody Needs Sex’.

Anees J., (1992) in ‘Unveiling India’, agrees with the old adage that educating a woman will ultimately lead to the education of the whole family.
Raman, Sita, Anantha, (1992) stressed in their study "Female Education and Social Reform in the Tamil Nadu Districts of Madras Presidency" that Women's Educational Reform was they key to rather than merely an arm of the nationalists reform agenda view usually adopted by historians. Government and societies, new schools were providing education to girls.

The women of today are wiser and have more insight but their attitudes have only marginally changed. Thus, the review of literature regarding different dimensions of modernisation, chosen under study, show that the finding reported by the different researchers are neither conclusive nor consistent.

Studies on modernisation towards education are quite positive as far as attitudes are concerned. According to analysis of data by the researcher through Comprehensive Modernisation Inventory.

Studies on modernisation towards education are showing a positive attitude. Researchers tried to find out upto what level girls should be educated, whether co-education should be imparted or not, attitudes of people towards female education and they arrived at various conclusions. Attitudes towards female education are much more positive today according to some of them. Studies on modernisation towards religion have been conducted to find attitudes towards religious beliefs
and the conclusion is that religion occupies an important place in the life of people. Researches have also been conducted to assess women's status and to know people's attitudes towards educational, social and economic status of women. Some researches have been carried out to learn about modernity and family planning studies on modernisation towards religious beliefs have been conducted and one has learnt that religion still holds a positively important place in the life of people. In order to ascertain and assess women's status, many researches have been carried out, to learnt about people's attitudes towards educational, social and economic status of women. Some researches have also been conducted to ascertain family planning awareness vis-a-vis modernity. One concluded that awareness about family planning is on the increase. Employment is responsible for uplifting the status of women and has helped to make them economically strong. Besides all this, studies concerning inter-caste marriages, attitudes towards dowry, divorce, hindrances in career due to marriage etc., attitudes of people towards these variables were both positive and negative.