CHAPTER 6

SUMMARY

AND

CONCLUSION
6.1 SUMMARY
This is the concluding chapter of the thesis, it depicts in brief, a review of the significant aspects of the whole study leading to its findings. The basic problem that inflicts our educational system is the slow progress in female literacy and the regional and gender imbalance in the rate of progress of education. Inadequacies of the present system need to be brought out so that the limitations and constraints are appreciated while defining the problems of education. In the mid 70's, the CSWI, in their survey identified some reasons behind female illiteracy and the slow progress of female education, of which two seem to be of crucial importance. These are 1) social attitudes towards female education 2) population composition. The CSWI survey indicates that 16.8 percent of the respondents were against education for girls, 64.5 percent were against higher education for women, while 77.5 percent agreed to female education but only up to the eighth standard. The report further revealed that population composition determined female literacy rates. Cities and regions with a high population of Muslim and Schedule Caste Tribes were marked by low literacy rate. On the contrary regions with a high Christsain population maintain a high rate of female literacy. The question, bound to arise is, why such difference in literacy rates of males and females? Wherein lies the solution? This thesis is a survey type of research, relating to the psycho-social sphere of the

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people. It is a part of a broad study of the psycho-social processes involved in the determination of educational backwardness. In particular, it considers the case of Chamoli Garhwal, a backward region of the country, situated in the north west of U.P., which is itself a backward state. The study probes into the factors that go in to play in determining educational backwardness of the women folk in particular, of Chamoli. The study has been conducted on the basis of stratified random sampling of convenience, on 991 people on the basis of region (rural urban) sex (male, female) and caste (Brahmin, Rajput and other caste).

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The attitudes were measured in the Likert type attitude scales. There were 5 scales to measure attitude towards Women's Education, Women, Tradition, Facilities available and socio economic status respectively.

On the basis of the scale and the scores, the picture that comes into view is that both males and females of rural and urban areas show a disinclination towards Women's Education, as is evident from the fact that the distribution for all the groups were skewed positively, though they were not necessarily significant. Surprisingly, it was the students in the rural area, whose scores skewed a positive skewness, significant at \( \alpha = 0.01 \) level.

As regards attitude towards Women, both rural females, and rural nonstudent females (REF) were opposed to the cause of women. This is especially the case with the Rajput females from the rural areas who appeared more rigid than men, in their attitude towards women. A similar trend is seen in the urban areas where both the males from other castes and females Brahmins have a negative attitude towards women. Thus, both rural and urban groups are less favourable in their attitude towards women.

An interesting observation is that women are opposed to the cause of women.

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An interesting feature that comes out in the study of attitude towards women is that the rural males are more positive than the rural females in their attitude towards women. More again, the Rajput female has the least favourable attitude towards women. The urban male shows a distinct superiority to urban female, as regards traditionalism. The urban male Brahmin female Brahmins, male Rajputs and male and females of other castes show a similar pattern in their thinking, whereas the urban student female, and urban females are superior to urban males.

As expected, the rural females are more traditional in their attitudes than rural males, even though the female Brahmins are less traditional than their counterparts from other castes.

As regards facilities, there is little intersex or inter caste difference in attitudes.

The correlation tables indicate that attitude towards women plays an important role in the formation of attitude towards women's education. Traditionalism and facilities determine attitude towards women's education to a large extent, even though the socio economic status has little to do with attitudes towards women's education.
THE SUMMARY (Contd..)

In the case of attitude towards traditionalism, the male students, female nonstudents, female Rajputs and males belonging to castes other than Brahmin and Rajput, are more traditionally inclined, in the rural areas, but the rest of the rural groups do not hold tradition as a rule to be followed rigidly.

Of the urban groups, the male Brahmins, Rajput and the urban non-student are less tradition bound. Only the urban males belonging to other castes and the urban females are more traditional in their views. Thus we see that the urban females are more conservative than their male counterparts in respect of tradition.

One look at the distribution of scores for facilities and we see how ignorant are rural people towards awareness of educational facilities available. Also, how inadequate are the facilities for education. The urban group, however, are more positive about facilities even though the urban Rajput male, the urban female student and females of other castes are of the opinion that the facilities of schooling are inadequate.

Both the rural and urban groups belong to a lower socio economic class. The tables of difference males are superior in their attitudes than females, especially the Rajput females, whose attitudes are the least favourable towards Women's Education. The urban females are more positive towards Women's Education than urban males. Though, on the whole, there is little intersex difference in the attitudes. The urban group is superior to the rural group in respect of Women's Education.
**FINDINGS OF THE STUDY**

For better description, several subsections have been used in dealing with different issues of the study.

6.211. Description of people in Regard to Attitude towards Women's Education (WE).

It transpires from frequency distributions as also descriptive statistics (Tables 5R.011 to 5R.01115 and 5R.21) that all subgroups except Rural male students are distributed normally in respect of attitude towards Women's education (WE). The distribution for R.D.M. has positive skewness, significant at .01 level and it is leptokurtic at .05 level. Skewness, rather than Kurtosis seems to have more relevance for general description of the sample in respect of its attitude, favourable or unfavourable. Positive skewness denotes unfavourable and negative, unfavourable orientation towards the issue; it seems that the group is not favourably inclined towards women's education. However, as a whole, the Rural Group (R) is normal in respect of W.E. But with reference to total group (Table 5G) mean 91.008 and standard deviation 24.132 (Table 5G) all the groups fall at the lower end of the average range of - ISD and + ISD about the total group Mean.

The position of urban people is not of similar type. Frequency distributions, as also the descriptive statistics (Tables 5U.011 to 5U.01115 and 5U.21) indicate that the distribution of UEFb is positively skewed and significant at .05 level with significant leptokurtic contour at the same level. UEM has platy kurtic contour, significant at .05 level. UE is distributed with positive skewness significant at .05 level. UM is distributed with positive skewness and platykurtosis, both significant at .05 level. Moreover, U is distributed with positive skewness significant at .01 level. All these figures suggest that urban Brahmin females, Urban nonstudents, Urban males as also in general the whole Urban group have their preference for Women's education concentrated at the lower end of the distribution, thereby indicating not a very favourable attitude towards Women's education. The other groups are more or less normal. To point our partinently, Urban group means
fall at the upper end of the average range of \(-\text{ISD} - \text{ISD}\), about the total group mean.

6.212. Description of people in regard to attitude towards women (W).

Tables 5R.22 and 5R.021 to 5R.0215 indicate that of the rural groups, REFJ, REF, and RF are skewed positively and are significant at .01 level, while RDM and RE are positively skewed significantly at .05 level. All these groups as also R are leptokurtic at .01 level. The other groups are more or less normal. Thus, groups REFJ, REF, RE RF and RDM are less favourably inclined in their attitude towards women whereas the rest of the rural groups are normal in respect of women. But it seems important to note that all the group means belong to the lower half of the average group range with reference to the group mean 111.67 and standard-deviation 22.93 (Table 5G). Further, Zsk for R is 1.806 which is very near 1.96. Thus this along with significant leptokurtosis indicates that R tends to be positively skewed. In other words, rural people tend in general, to be concentrated at the lower end in respect of W i.e. less favourably predisposed towards women. This appears to be clearly true with rural females and most definitely with nonstudent Rajput females, is as much as REF and RE are positively skewed even though REFJ and RM are not, only because of the inclusion of REFJ which is highly significant in positive skewness. Further, as in respect of WE rural male students also hold less favourable attitude towards women.

Unlike their rural counterparts, the urban people seem to be more definite in regard to W and appear to be consistently less favourable towards women. Tables 5U.021 to 5U.02115 and 5U.22 indicate with the exception particularly of UDM and UD, all the urban groups are skewed significantly at .01 level. It seems UD appears not to be significant because of the inclusion of UDM. The group UEFO is significantly skewed at .05 level. The groups UEMJ, UEMO, UEFB, UEM, UE, UM, UF and U are significantly leptokurtic at .01 level. The group UEF is however, leptokurtic at .05 level. It is indicated that urban people, irrespective of caste or sex other than only male students who are the only exception and females are unfavourable in their attitude towards
women. Interestingly, even urban females in general, and female students in particular, irrespective of caste, show a uniform trend of unfavourable attitude towards women.

As in regard to WE, the urban group means fall in the upper end of the average range of $-\text{ISD}$ to $+\text{ISD}$ around the total group mean of 111.16 (Table 5G).

6.213 Description of people in Respect of Traditionalism (T).

Tables 5R.23 and 5R.031 to 5R.0315 show that except for REMJ, RDF, RDM, REF, RDF and REFJ, all other groups are significantly skewed either at .01 or at .05 level. The groups RGMB, REF, RF, RE and R are leptokurtic significantly with the first at .05 level and others at .01 level. It is thus indicated that with the exception of nonstudent rural Rajputs, Brahmir, females and students who appear to be normal in respect of T, all other groups show a less conservative pattern of thinking, even though urban people as a whole seem to be less traditionally inclined, and thereby showing a willingness to make away from a deeply conservative or traditional social set up.

Tables 5U.031 to 5U.03115 and 5U.23 show that UEM, UC, UM and U are skewed significantly at .01 level, whereas groups UEMB, UEMJ and UF are skewed significantly at .05 level. The group UC and U are platykurtic at .05 level. Thus both the urban and rural people as a whole, show a tendency to shift from the traditional more and ideas. To point out partinently, the means of the urban groups and of the rural groups as well, he in the average range of $-\text{ISD}$ to $+\text{ISD}$ around the total group mean of 62.623 (Table 5G)

6.214 Description of people in Regard to Awareness of Educational Facilities (C).

"rural Groups REMJ, REM, RE, RM and R are significantly skewed at the .01 level (Table 5R.041 to 5R.0415 and 5R.24), indicating a concentration of their scores at the lower end of the distribution. All other groups although appear to be statistically non skewed, show a tendency, in some cases markedly, for positive skewness. Thus rural people appear to
know less about educational facilities or to interpret it otherwise to terms of their awareness, less educational facilities are available in rural areas. Further, in terms of total group mean and standard deviation, all the group means excepting one (Viz REFO) fall in the lower end of the range of - ISD to +ISD about the total group mean 19.00 and mean for REFO falls below the lower end.

The means of the urban groups however, fall in the upper half of the average range (Table 5G). It is indicated that all the urban groups are normal in their opinion about facilities except groups UEMJ, UDF and UE which are skewed significantly at .01 level and the group UEM which is skewed at the .05 level. The group is platykurtic at .01 level whereas groups UEMB, UEMD, UEF, UE, UM and U are platykurtic at .05 level. Further, the urban nonstudent group, particularly the males, as also the urban female students are less aware of the available facilities or it may be that they are of the opinion that educational facilities are inadequate. The urban group as a whole in contrast to the rural group seems to have a more positive view of the facilities available.

6.215. Description of people in regard to Socio Economic status.

As the study is primarily of regresional type, classification of people in regard to different levels of SES has been avoided. Tables 5R.051 to 5R.0515 and 5R.25 show a trend of positive skewness among all the groups, thereby indicating a concentration of scores at the lower end of the distribution, showing that rural groups as a whole belongs to a lower socio economic status. The groups RDM, RM and R are significantly skewed positively at .01 level, whereas the rest of the groups are more or less normal statistically, but they tend to be positively skewed. Groups REFJ, REM, RE and RF are significantly platykurtic and RDM, RD and RM are leptokurtic at the .01 level. Thus it is indicated that the rural group, particularly the males seem to fall at the low end of the socio economic scale. Tables 5U.051 to 5U.0515 and 5U.25 show that groups UEMJ, UEMO, UEFO, UEM, UEF, UE, UM, UF and U are skewed significantly at .01 level, and the group UEMB is skewed significantly at .05 level while in other five cases, skewness is positive but not significant. Groups UEMO,
UEM, UE, UM and U are leptokurtic at .01 level and group UF is leptokurtic at .05 level. Thus the urban group as a whole and most of other urban groups belong to the lower end of the socio economic scale. All this tends to suggest that socio economic status of the group is not high.

6.31 INTER GROUP DIFFERENCES WITH RESPECT TO VARIABLES

6.311 Inter Group Differences with Respect to Attitude towards women's Education -

Table 5.211 indicates that group pairs (REMJ, REFJ) (RDM, RDF) and (RM, RF) are significantly different at .01 level, and group REM, REF, at .05 level. In all cases, the first groups are superior to the second ones. This indicates that Rajput males are more favourably oriented than Rajput females, nonstudent males than nonstudent females, student males than student females and rural males than females, towards women's education. Further, for the pair (REMB, REFB) t is 1.238 which, even though not significant suggests that rural Brahmir males tend to be more favourable to women's education, than their female counterparts. There is, however, no intersex difference among other castes. This is most conspicuous among the Rajputs and practically absent among the other castes. Thereby, it establishes a general inter-sex difference in attitude towards women's education with rural males superior to their female counterparts.

Further, it is indicated that groups REFB and REFO are significantly superior to REFJ, whereas there is not difference between REFO and REFB, thereby suggesting that rural Rajput females are less oriented towards women's education than other castes rural females. In other cases, however, there is no difference amongst males across caste. RD is superior to RE significantly at .01 level, i.e. rural students are more favourably oriented towards women's education than nonstudents. In other rural groups, there is no difference amongst males across caste. RD is superior to RE significantly at .01 level, i.e. rural students are more favourably oriented towards women's education than nonstudents. In other rural groups, there is no significant difference in respect of WE.
Table 5.212 indicates only the group pairs (UEF, UEM) (UF, UM) are significantly different both at .05 level and there is no significant difference among other different urban subgroups. But pairs (UEFJ, UEMJ) (UEFO, UEMO) have \( t \) values, though not significant, more than 1. This suggests a tendency among Rajput and other castes females to be more favourable to women's education than their male counterparts. Thus, in general, urban females particularly urban nonstudent females are superior in their orientation towards women's education, to their male counterparts.

Further, inter group differences across caste are not significant in any case nor is there any appreciable tendency to indicate it is regard to attitude towards women's education.

**Rural - Urban Differences** — It is indicated in Table 5.213 that all the urban rund subgroup pairs except (UDM, RDM) are significantly different at .01 level with the U Groups superior in all cases. The (UDM, RDM) pair is significantly different at .05 level. Mere also the urban group is superior to the rural one. Thus, the table clearly indicates that urban groups are sharply superior to rural groups in respect of their orientation towards women's education.

6.312 Inter Group Difference with Respect to Attitude towards women —

**Rural Groups** it is indicated in Table 5.221 that group pairs (REMJ, REFJ), (REM, REF) and (RM, RF) are significantly different from each other at .01 level and Groups (RDM, RDF) at .05 level. Further, for (REM0, REFO) \( t \) is 1.406 but for (REMB, REF) it is 0.409 suggestions persistance of male's superiority among other castes but sex - equality among the Brahmins in regards to attitude towards women. Thus in respect of attitude towards women (W), rural males appear or tend to be superior to females in general. This is cirdent across castes and students but practically absent among the Rajputs, who maintain sex equality in this regard. Further, groups (REFB, REFJ) are different at .05 level, while for groups (REFB, REFO) \( t \) is 1.294 and for (REFO, REF) it is 0.721 and for male group pairs
it is less than 1. Thus, it suggests intercaste difference among females only with the Brahmin's holding more favourable attitude towards women than others. Lastly, for pairs (RE, RD) \( t \) is - 1.937. It suggests a tendency of superiority of students over non-students in regard to attitude towards women.

Table 5.222 that out of the urban groups, only the groups (UDF, UDM) and (UF, UM) show a significant difference at .05 level. The remaining urban groups show no significant intergroup difference. Thus, this table shows that urban male Brahmins, female Brahmins, male Rajputs, female Rajputs and male and females of other caste show a similar pattern in their thinking and attitude towards women, whereas urban student females and urban females (RF) are superior to Urban male counterparts in general, in respect of attitude towards women. But this trend is not perceptible caste wise, except among the students (i) Thus, in regard to intersex difference, the \( t \) values indicate that females appear or tend to hold more favourable attitude towards women in general, however, there appears to be no sex difference amongst Brahmins and Rajputs (ii) In regard to inter caste group pairs, it appears that none of the differences are significant but Brahmir males tend to hold more favourable attitude towards women than their Rajput counterparts who in their turn tend to be more favourable than their other caste counterparts. Amongst females there appears no caste difference. (iii) Female students appear to be favourably oriented towards women than male students are.

Rural Urban difference – It is indicated in Table 5.223 that there again, as in table 5.213, a sharper orientation is shown by urban groups, than rural groups in respect of their attitude towards women (W). All the inter regional groups differences except among groups UDM RDM are significant at .01 level. Thus, this table indicates that the urban groups except urban male students are superior to their rural counterparts in their attitudes towards women. There seems to exist a moderate tendency among urban male students to be more favourable in respect of W.
63.13 Intergroup difference with respect to Traditionalism.

**Rural Groups** - Table 5.231 indicates that of all the rural groups, (REFB, REMJ), (REFJ, REMJ), (REFO, REMO), (REF, REFJ), (REF, REM) and (RF, RM) show a significant difference at .01 level, whereas groups (REM & REMB) differ significantly at .05 level. This table indicates that rural females particularly the nonstudent groups irrespective of castes are more traditional in their attitudes than rural males. Of the three castes, Brahmin males and females are less traditional than their counterparts belonging to other castes, and other caste females tend to be more tradition bound than their brahmin and Rajput counterparts. This may also be pertinent to point out that there is no significant sex difference among the rural students in respect of traditionalism. There appears no difference between students and non students in respect of T.

**Urban Groups** - Table 5.232 indicates that the urban groups (UEMO, UEMB), (UEFB, UEMB), (UEFJ, UEMJ) (UE FJ, UERB), (UEF, UEM) (UE, UD) and (UM - UF) differ significantly at the .01 level. This table shows that there is insignificant difference between the means of the urban male Brahmins and urban male Rajputs, as also between urban nonstudent male Rajputs and urban nonstudent males of other castes. Like rural females, urban females seem to be superior, in general to males in traditionalism, although the trend is not well defined in respect of other castes. Interestingly, there seems to be no intersex difference among student in regard to traditionalism. The urban male Brahmins have a less traditional attitude than males of other castes. Further, Rajput females seem to be more traditional than Brahmin females.

**Inter regional Difference** - Table 5.233 indicates that the urban groups UEMO, UEFB, UEM, UD and UM are significantly different from their rural counterparts at .01 level. The UE MJ, UEFO, UDM and UE differ significantly from their rural counterparts at .05 level. This table shows an interesting trend, in that, the urban male Brahmins, urban male Rajputs and urban males of other castes are more conservative than their rural counterparts. However, the urban females of other castes are less conservative.
their rural counterparts. The urban female Brahmins are more conservative than rural female Brahmins and Rajput females are equently traditional across regions and other castes. The urban nonstudent group is more conservations than the rural nonstudents, whereas the urban females and the ruban group as a whole bear no significant difference from their rural counterparts in traditionalism. Moreover, there seems to be a perceptible tendency for rural females to be more traditional than urban female and a moderate tendency for the urban group to be more traditional than the rural groups as a whole.
6.314 - Intergroup differences in respect of C.

**Rural Groups** - Table 5.241 indicates that the pairs (REMB, REMJ) (REFJ, REFO) (RD, RE) differ significantly at the .01 level. The rest of the groups have similar opinions regarding facilities available as is indicated by their nonsignificant t values, but in some cases, t values are more than 4. It is indicated that (i) Brahmin and other caste males appear to be modernately better in their awareness than their female counterparts, however, the case is reverse with Rajput males. In this regard, there is no difference between male and female students (ii) Rural Brahmin males are more aware of educational facilities than others while rural Rajput females are in a better position in this regard, than other females. (iii) Rural students feel that more facilities are available than rural nonstudents.

**Urban Groups** - Table 5.242 indicates that the groups (UEMJ, UEFJ) (UEFJ, UEFO) (UEFB, UEFJ) (UEM, UEF) (UE, UD) are significantly different at .01 level. This table shows that there appears no sex difference among urban people in general, but Rajput females appear to the aware of facilities than their male counterparts. Whereas Brahmin and other caste females are better aware of the facilities available than Rajput females. The urban students appear to be less aware of facilities or feels less adequate with respect to facilities.

**Inter Regional Difference** - Table 5.243 indicates that all urban groups have definitely more opportunities and facilities than their rural counterparts, as in evident from the fact that all the urban groups are significantly different from their rural counterparts at .01 level.

6.315 - Group difference in respect of S.

**Rural Group** - Table 5.251 indicates that the rural groups (REMB, REFB), (REMJ, REFJ) (REMO, REFO), (REFB, REFO) (REM, REF) (RD, RE) and (RM, RF) differ significantly from each other at .01 level, whereas groups (REFB, REFJ) differ at .05 level. This table shows that there is little difference in socio economic
status of rural males irrespective of castes. But rural Brahmin females are in better position than all others in S. The males of all castes have a higher socio economic status than females. Female students are moderately better than their male counterparts in S. The rural Groups have a higher status than rural nonstudents.

Urban Group – Table 5.252 indicates that urban groups (UEMB, UEMT), (UEMB, UEMO) (UEMB, UEFB) and (UEMO, UEMJ) differ significantly at .05 level. For the other groups, the difference in socio economic status is negligible. This table shows that Brahmin males are superior to females in respect of S. This trend is moderately present among the Rajputs. But reverse is the case with other castes where females are in a better position. In general, however, there is no significant difference between the sexes, but males appear to be moderately superior to females, the urban male Brahmin has a higher socio economic status than urban male Rajputs or urban males of other castes. The urban female Brahmin has a higher status than the female groups belonging to other castes. There is no difference between urban students and nonstudents.
6.4 Correlation of WE with other Variables

Table 6.41, Rural Groups -

It is indicated in table 5.21, that except for rural female student (RDF), the coefficient of correlation between W.E. and W is highly significant, all at the .01 level. Thus for the rural people in general, WE is significantly correlated with W except for the rural female student. In regard to correlation between WE and T, it is significant at .01 level for groups REMJ, REFB, REM and RM etc at the .05 level, negatively for the group REFJ. Thus, for rural males in general and Rajput males, Brahmin females as also non-student males, WE is positively and significantly related to traditionalism. Whereas for Rajput females (REFJ) the relationship is significantly negative. Further for rural people as also for rural females the relationship is non-significant and negligible. The same observation holds for other groups also. In regard to relationship between WE and C, it is indicated that the correlation coefficient are significant at the .01 level for the groups REMO, REM, RMD, RD RM and R, and at .05 level for the group RDF. Thus, for the rural people in general, WE is correlated significantly with C, and in particular for other caste males, non-student males and students irrespective of sex. But for the Brahmins and Rajputs this relation is not significant and is negligible as also for non-student females from other castes. Lastly, as to the relationship between WE and S, it is indicated that it is significant at the .01 level for group R and at the .05 level for the groups REMB and REFJ. This indicates that for the rural people WE is significantly related in general to S and for the Brahmin males and Rajput females in particular. In other cases, relationship is not significant. However for the male Rajput the tendency is negative, and in other cases it is positive while for Brahmin females and non-student males, the correlation is practically zero, but the tendency is negative.
Table 5.22 indicates a high significance at .01 level for the correlation between WE and W for all the urban groups except UDM. As expected, there is negative correlation between WE and traditionalism significant at .01 level for UEFB, UEFJ, UEFO, UEF, UDM, UF and U. For the group UDF, the relation between WE and T is significant at .05 level. The relation between WE and C is significant at .01 level, negatively, for the groups UEMB, and at .05 level, again negatively for the groups UEM, UDM, and positively for UE and UD. For the rest of the groups, the correlation between WE and C are insignificant. The coefficient of correlation between WE and S is insignificant for most of the groups except the group UEFO, for which the correlation is positive and significant at .05 level, and for the groups UDF and UD, for which the correlation is similarly positive significant at .05 level. However for UEMO it negative and significant at .01 level.
6.5 Inter-correlations of the independent Variables

Table 6.51 Rural Groups

Table 5.23 indicates a significant correlation between "W" and "T" at .01 level for the groups REMJ, REFB, REM and RM and at .05 level for the rural groups REMB and REFJ. The correlation between W and C is significant at .01 level for the rural groups REMB, REMO, RDM, RM and R, and at .05 level for the groups REFB, REM and RE. The relation between W and S seems significant at .01 level. For the groups REMB and R and for groups RE and RF, the level of significance is .05.

Thus, this table shows that attitude towards women has a significant bearing on attitude towards traditionalism and availability of facilities though the relation between women and the socio economic status is insignificant. There is barely any significant correlation between traditionalism and facilities available, as is evident from the fact that only for the group REMO is there any significance at .01 level between T and C at the .05 level for the group REFB. However, traditionalism bears a significant relation with socio economic status for the groups REMO, REFJ, REFO, REM, REF, RE, RM, RF and R at .01 level and the .05 level for the group REFB. There is significance at the .01 level for correlation between C and S, for the group REMO, REFB, REM, RE, RM, RF and R and for the group REF the correlation between C and S is significant at the .05 level. Thus, we see a significant influence of traditionalism upon attitude towards women, even though socio economic status has little or no influence upon attitude towards women.

Traditionalism has little relationship with facilities though an indication of the impact of socio economic status upon traditionalism is evident for the rural females irrespective of castes, the rural nonstudent group and the rural males and females as a group. Except in the case of the rural male, female, rural nonstudent rural female Brahmin and rural male belonging to other castes, the correlation between socio economic status and facilities is insignificant.
Table 6.52 Urban Group

For the urban groups again attitude toward women bear a significant though negative correlation with traditionalism at the .01 level for the groups UEMO, UEFJ, UEFO, UEF, UE, UDF, UM, UF and U. The correlation is negative and significant at .05 level for UEM. The correlation between women and facilities is consistently negative varying a few groups and significant only for the groups UEMB and UE at .01 level and for the groups UEM, UEFO, UM and U at the .05 level. The relation between W and "S" is barely significant, except for the groups UEM, UDF and U, for which the correlation between W and S are significant at .01 level and for the group UEF, the correlation is significant at .05 level. Traditionalism (T) has barely any significant correlation with facilities (C) as is evident from the fact that except for group UEMJ where the correlation between T and C is negative and significant at .05 level. For groups UEM, UE and UM, the correlation between T and S is negative and significant at .05 level, and for UDM it is positive. Further, for group UEMJ the correlation is negative and significant at the .01 level.

Facilities available have practically no correlation with socio economic status. However, it is significant at .01 level, and positive for UEMJ and negative for UDM, it is significant at .05 level and negative for UEFO.
Determination of the criteria (WE) in terms of the independent variables (i.e., W, T, C, and S).

As the study covers both rural and urban samples, the issue is taken up on a regional basis. Table 5.41 depicts regression coefficients for each rural subgroup and table 5.42 does so far the urban subgroups.

\( b_0 \) stands for the constant associated with any regression (linear) equation in the raw score form and \( b_2, b_3, b_4, \) and \( b_5 \) stand for the regression coefficients associated with the predictor variables W, T, C, and S respectively. Thus, if \( X_1, X_2, X_3, X_4, \) and \( X_5 \) stand for the respective scores in respect of WE, W, T, C, and S, the estimated score on WE can be given as

\[
X_1 = b_1 + b_2 X_2 + b_3 X_3 + b_4 X_4 + b_5 X_5.
\]

For instance, for REMB

\[
X_1 = 32.9022 + 0.3865 X_2 + 0.0649 X_3 - 0.1320 X_4 + 0.0460 X_5 - \text{ (Table 5.41).}
\]

and for UEMB

\[
X_1 = 1.8963 + 0.6873 X_2 + 0.4947 X_3 - 1.1574 X_4 + 0.1506 X_5 \text{ (Table 5.42).}
\]

In this way regression equation corresponding to all other groups can be constituted. Next, the question arises, is the joint contribution of the predictor variables significant? The multiple correction coefficients of the criterion corresponding to the predictor variable for each of the rural and urban...
groups are shown in Tables 5.51 and 5.52 respectively it is indicated that the PR's for all the multiple correlation coefficients are significant at .01 level excepting that in respect of RDF which is again significant at .05 level. 

Thus, the predictor variables, ie, $W,T,C$ and $S$ contribute significantly, conjointly to the criterion ie. $WE$. In other words, the predictor variables are jointly significant determiners of $WE$, and this is true for all the subgroups. Next, another question crops up, how much of the variable of the criterion ($WE$) is explained jointly by the predictors? This is indicated by the squares of the multiple correlation coefficients for the respective groups in Table 5.51 and 5.52. This value ranges between 0.2137212 and 0.7291452 for the rural groups and between 0.360084 and 0.7710596 for the urban groups. That is, the joint contribution of the predictors explains some 21.37 percent to 72.91 percent for the rural groups and 36.01 percent to 77.11 percent for the urban groups. For instance, in respect of the group UEMB (Table 5.52) the joint contribution of the predictors is significant as the corresponding $R$ (ie. 0.8353, $FR = 35.7724$, df = 4,62 $P < .01$) is significant at .01 level. Further the corresponding $R^2$ is 0.697726. Thus about 70 percent of the variance is explained jointly by $W,T,C$ and $S$. The $R^2$ column is Table 5.51 and 5.52 indicate the respective percentages in decimal fraction. In sum, the predictor variable $W,T,C$ and
S are significant joint determiners of the criterian WE and their contribution explains between 21.37 percent and 72.91 percent for the criterian veriance in respect of rural groups and between 36 percent to 77.11 percent of the criterian variance in respect of the urban groups.

**Significant Predictors of the Criterian (WE)**

Multiple regression analysis serves two purposes.

1) identifying the significant predictors.

2) estimating the relative importance and contribution of the significant predictors. To identify the significant predictors, the index of partial correlation coefficient of the predictor with the criterian seems sufficient in as much as the partial r's indicate the correlation between the criterian and the predictor concerned when the effects of all other predictor variables considered in the investigation are partialled out. Thus for a particular set of predictor variables, a partial $\gamma$ indicates the intrinsic relationship between the criterian and a particular predictor, exclusive of the effects of other predictors. Obviously if a partial $\gamma$ is significant it is indicated that the corresponding predictor is a significant determiner.

To estimate the relative importance and contribution of the significant predictors requires a regression equation in the normal form. The B weights associated with the predictors indicate their respective importance in relation to other predictors and the product $\beta_{ck} r_{ck}$ represents the contribution of the K$^{th}$ product predictor.
where $c$ is the criterian. If a weight is significant, the corresponding predictor is significant. Obviously regressional analysis in the normal form is employed to ascertain predictive efficiency of the predictors in quantitative terms. Thus when the focus of an investigation is on predictional efficiency, regressional analysis in the normal form seems unavoidable. But when the focus is on simple identification of significant determiners as in exploratory studies, partial correlation seem adequate. The present study is exploratory rather then predictional and as such, regressional analysis in the normal form has been avoided.

Table 5.31 depicts the partial correlation coefficients for the rural groups and Table 5.32 for the urban groups. It is indicated in Table 5.31 that the partial correlation coefficients ($R_{12.345}$) between WE and W are significant across rural groups. Thus W appears to be a significant determiner. The partial coefficients ($R_{13.245}$) between WE and T are not significant in only seven out of fifteen rural groups. Thus, T seems not to be a consistent determiner of WE. Similarly, C appears to be significant in seven out of fifteen rural groups. Interestingly, S does not appear to be significant in any case. To point out pertinently, symbols $r$ or $R$ have been used with proper suffixes to indicate partial correlation coefficients. In the same way it is seen from Table 5.32 that W is a significant determiner across urban groups where as T is significant in seven out of 15 urban groups, C is four and S is only two groups.
A summary of significant determiners is shown below:

Table 6.1

Significant determiners of WE in rural groups.

1. REMB - W REM - W,T,C RM - W,T,C.
   REMJ - W,T REF - W RF - W
   REMO - W,T,C REM - W,T,C R - W,T,C.
   REPB - W,T REF - W and C
   REFO - W RD - W and C

Significant determiners of WE in urban groups.

VE_MB - W,T VEM - W,T
VE_MJ - W VEF - W,F
VE_MG - W,S UDM - W,T,C,S
VE_FB - W,T UDF - W,S
VE_FJ - W UE - W
VE_FO - W UD - W, C, S
UF - W,T
U - W

In sum,

i) W is a consistent determiner of WE across groups
   ie. irrespective of socio economic cultural background W is a universal determiner of W.

ii) The next important determiner of WE is T. However,
   whether T shall go to play in determining WE depends upon the psychosocial background of the people concerned.

iii) C appears to be an important determiner, though not universally, of WE for rural people. For urban people it seems not of much importance.

iv) S does not appear to be of much importance in the determination of WE.

Contd...
INTERVIEW OF PEOPLE

For the purpose of Interview following question were asked -

1. Do you think a women should get higher education?

2. What is the ultimate goal of educating a girl?

3. Should widows get remarried?

4. Would you accept a widow in your family?

5. What are the major problems facing Chamoli today?

6. Should women hold jobs in Government Offices?

7. Do you think traditional practices hamper progress in life?

8. Do you think it fair that men and women are not given equal job opportunities?

9. Do you feel that the present times are better than the past?

10. Would you obey your parents even if you feel that they are wrong?

INTERVIEW OF PEOPLE REGARDING STATUS OF WOMEN

For the purpose of administering the tools, the researcher made four separate trips to the different districts of Chamoli Garhwal. As she has relatives in Dimmer Village, Karnprayag town and Gaucher, accessibility to the people of Chamoli become easier.

In the course of informal interviews conducted in Karnprayag, Kaliswar Dimmer Langasu & Gaucher, a few interesting features came into light.

'A woman is favoured because of her work and not her looks' says an old relative. This statement conveys the general attitude of the people of Garhwal towards women. When the old people were asked, if a woman should be highly educated, they said that Higher education makes it difficult for a girl to adjust to married life. The young men thought differently. Almost all of them said that women should not be barred from higher education.
INTERVIEW OF PEOPLE REGARDING STATUS OF WOMEN

However, they would not like to marry such girls, as they want wives who can adjust to their families and make their parents happy - for, making the in-laws happy is the first duty of the girl.

What about widows? Should widows get married? "Why not"? say the people, in fact, widows in Garhwal are given a better deal than what they would get elsewhere in the country. Almost all the people across age felt that widow remarriage is acceptable. In the course of interviews, the researcher got the impression that most of the answers were being given just to give a favourable impression to her. What is the biggest problem in Garhwal? "Liquor" and "Lack of jobs" were the most common answers. Women complained about how their menfolk spent almost all their earning on drinks. The men folk felt that lack of job opportunities is the biggest problem inflicting them.

The men were against women holding jobs in government organisation "The men whose duty it is to earn for the family cannot look for means to survive, it would therefore be unfair to have women take away the means of likelihood from men by taking their jobs".

The long and short of it is that merit plays little importance in the eyes of men, "it is a mainly question of being deprived of our chance, by the women" say the men.

The women, again, feel differently. The urban women feels that jobs should be given to women on the basis of merit. However, the ultimate goal of every girl interviewed was, a stable and secure marriage.

It is during the interviews that one senses a clash of...
tradition and modern values, of rising frustrations, and of bottled up emotions, especially among the younger generation.
6.3 Discussion

In the course of the interviews conducted and results analyzed, few interesting features come into focus in the study -

1. Firstly, women are opposed to women's cause.
2. Secondly, urban females even though they are more conservative than urban males, are positive in their attitude towards women's education.
3. The Rajput females show a distinctly unfavourable attitude towards women and women's education.
4. Facilities provided for schooling are inadequate and at times the people, especially the rural people are not aware of the facilities provided.
5. Low economic status surprisingly plays the least important role in determining attitudes. Why do such trends exist? In any issue involved, whether it is education, or the cause of women, it must be remembered that the ultimate determinants for success or failure in any cause/issue are, the commitment of society to it and the sense of purpose and integrity of the people involved in the issue. Through the ages women have suffered indignities. Yet these very women in town inflict the same taboos, humiliation or indignities on females of the next generation. There are various reasons for it. It has been indoctrinated into them, that they are the torchbearers of tradition and values, that sacrifice is the key work for greater happiness of the family, and that what they are suffering is an investment in terms of wellbeing of the family to which she belongs. Any women who dares to protest about her plight is frowned upon by the society. Protest is tantamount to insulting the elders of the family - a scrilege in the eyes of society.

.... contd 2
Thus a woman humbly accepts her conditions, attributing it to destiny, and to the fact that she has has to stifle her life in order to look after the welfare of the home. This attitudes and expectation is carried on to the next generation. Therefore, the women impose the same restrictions on their daughters or daughters-in-law.

“What might 'cause' of a women be? One might ask. 'Cause' here implies emancipation and education or the women; here again another question a very practical one comes into fore - if women start getting educated and going out to work like the men folk, who will look after the cattle? Who will head the fields? Labour is scare in Garhwal. Therefore it is a financial loss for the family to educate a women. However, most women agree that practical education, such as knowledge of techniques and methods in agriculture, should be imparted to the women. A third reason that can be given for this trend is a psychological reason. Oppressed by her elders, stifled by traditional rules, a women is completely crushed. When a women becomes a mother, the fact that a daughter is completely dependent on her for her basic needs makes her realize that here is one person on whom she can press her demands or set rules. The same is the case with son; To her advantage, the very society that has deprived her of some rights, now accords a new status to her, on account of the fact that she is old, a mother and a mother-in-law. Therefore, she uses these prevalent customs to her advantage. Some where within is this feeling "if I could not have my way in life, why should she?" This feeling was apparent in the course of interviews with elderly women.

....contd. 3
In a particular case, when asked why her daughter-in-law works in the field when this lady could easily afford labourers ('Dotiyals' is the caste of Nepalis who offer to work for wages) the lady replied that she worked in the fields when she was a bride, and that she was so hardworking that she could not even visit her parents in the adjoining village "So why should my daughter-in-law not work?".

Second feature that comes into fore is that women from urban areas are more conservative in their attitudes than are their male counterparts. Yet, they are more in favour of education than men. Why such a discrepancy in their line of thought? or could it be that maintaining family traditions is a different issue and getting education another issue altogether? The ladies mainly students asserted themselves more vociferously that they are in favour of equal opportunities for both the sexes in respect of education. Yet, when asked, what is their goal/ambition in life? almost all of them said that marriage; stability in life are the ultimate goals in life. They obviously associate marriage with statility.

And again, all of them agreed that functions of a family are mainly conducted by the women whose duty it is to maintain the values of their families. Moreover one see a clash between demands for higher education and a yearning for preserving old values. These women also asserted that higher education enables a woman to carry her functions in the house better.

Third factor that comes into light is that Rajput females show a distinctly unfavourable attitude towards women. It has been seen in history that culture and tradition has been protected very zealously by the Rajputs all over the country.
The system of covering their heads with a veil, also originates from Rajput family culture. The main reason was that men from this caste are a warrior race, away from their families, most of the time. In their absence, women are helpless, vulnerable to outside oppression and also likely to go astray. To avoid such conditions, the Rajput impose strict restriction on their women in Garhwal. In Garhwal, most of the men, especially Rajputs join the army, unlike men from Brahmin or other castes. Probably to hide their vulnerability in the absence of men folk, the women impose strict taboos upon themselves.

Yet another feature that comes into notice is the inadequacies of the educational facilities. In the villages from Dimmer and where the researcher stayed, boys and girls had to walk a distance of 3 kilometers downhill everyday to go to the school which was located in Simli. There are villages at very great heights where there are no schools. Even where there are schools, the facilities in terms of good teacher books, furniture etc. are hopelessly inadequate. Even in the urban areas where there are schools and colleges, it has been noticed that the vast majority of students are not exposed to challenges which would develop their potential for creativity and innovation because the whole system of education is characterized by average teachers, substandard syllabus, rote bearing and repetitives exercise. What is needed is a systematic survey of all that is locing in terms of educational facilities and providing at least a school within 2 KM radius of every village.

..... contd 5
The last and rather curious feature that comes into notice is that socio economic status plays the least important role in determining attitude, which implies, that rich and poor people think alike, most unlike the cases elsewhere. But then, it must be remembered, that no Garhwali families can be termed very rich, nor can any family be termed very poor. Except the Dotiyals who own no land and work on daily wages, most of the Garwhali families own land. In Dimmer a family of head master showed the researcher vast slopy terrain of the village which belonged to them. Most of the families have lands except that the productivity is not high in slopy and rocky terrain In fact, the people in both urban and rural areas belonged to either low income or middle income groups. Probably the marginal difference in their incomes, is the reason why their outlook towards life is similar.
CONCLUSION

This study has focussed into attitudes of people towards women's education. We see a disinclination of the people towards Women's Education. By focussing on the related aspects of attitude towards Women, Traditionalism Facilities and Socio economic status, the study tries to lay bare the maladies that exist in our society.

To achieve the multiple but interdependent goals of personal, economic, social, political and cultural development, it is necessary to educate both the male and female child. In order to foster rational thinking, strengthen unity within diversity, it is essential that each person be competent to think on his own what is right or what is wrong, without the influence of other people. Education is definitely the key that opens the door to unity, happiness and prosperity.

To enable the education system to play its role effectively, in the process of national development, along democratic lines, it is essential that besides ensuring that all people get the benefit of education, it should be arranged that the level of educational attainments among people would not be too disparate between sexes, among social groups and across geographical regions. If adequate measures are not taken for the spread of education, the chasm of economic disattributes regional Imbalances and social injustice will widen further, resulting in the building up of disintegrating tensions. It is only through proper education and inculcation of posiding attitude towards women, that the achievement of economic and social development can be facilitated and expedited. Education is an investment for development. Till the time that we have not incorporated the scheme of compulsory education for all, Indian women will continue to bear the brunt of social inequalities.

The study is not free from limitations. The sample may not represent the target people because of its being one of convening. But it is sufficiently large and the subgroups as well cannot be called small because the smallest one is of size 50. It may be that the findings of the study are not applicable universally but it seem it will not be wise to ignore than altogether. The study has been undertaken to gain insight into the phychosocial determiners of attitude towards women's education which seems
to be at the root of women's educational backwardness. In this respect the study seems to have been able to cast sufficient light. It does not claim to be an extensive or exhaustive one but can justifiably call attention of educationists, academicians and national planners as well.

From finding of the study conclusions as below can be safely drawn –

1. Women are opposed to women's cause
2. Urban females even though they are more conservative than urban males, are positive in their attitude towards women and women's educations.

Attitude towards women, traditionalism, educational facilities and socio-economic status are significant joint-determines of people's attitude towards women's education.

Attitude towards women is the most important determiner of attitude towards women's education and it is universally true across different social groups.

Traditionalism is an important determiner at attitude towards women's education but not universal. Education sometimes it promotes and sometimes demotes and sometimes neutral, depending on the psychosocial nature of the group.

For rural people educational facilities appear to be an important determiner, however not universally, but it is of least importance to Urban people.

For urban people socio-economic status has very little impact in the determination of attitude towards women's education. It has some impact among urban students and other caste males but absolutely no impact among rural people.
Limitation of the study

As already pointed out earlier the study is not free from limitations. First the sample even though sufficiently large and other criteria are satisfied, is not a truly random one.

Secondly, to make it manageable some very important factors like value system, attitude towards education etc. have been excluded from the ambit of the predictor variables.

Thirdly, the study being the first of its kind at least in Indian context, its findings could not have been compared with existing findings.

Fourthly, owing to scarcity of research journals or literature from different corners of the globe it was not possible to cite parallel studies particularly concerning with the developing nation. It is not known if any such study has already been undertaken or is complete.

Fifthly, as the study is of exploratory nature predictional aspects have not been treated at length. Although in all practicality these informations are not of much importance as the problem lies deeply seated in the psychosocial sphere of people, but their inclusion might look complete.
Suggestions for Further Study.

Research does never end; one topic begets another. The study at hand also points to different areas of study.

First, replication of the study with more sophisticated sampling is necessary to verify whether the findings of the study are sustained. Further this type of study at different backward locales of the country in also advocated in order to gain greater insight into the psychosocial sphere of people of different regions and to formulate plans and policies to further women's cause.

In the study some important factors like value system, geophysical condition, child rearing practices, economic life, attitude towards education could not have been considered. It seems all these factors have considerable sway over the formation of attitude towards women's education and studies involving them seem essential.

Thirdly, the study suggests otherwise that unless the very attitude towards women's education is changed, they will ever remain educationally backward. This entails studies formulating strategies to change this attitudes along with appropriate changes in any in the determiners involved. These studies are expected to generate further studies to solve problems cropped up.

Lastly, educational as also national planning should take the finding of such studies in proper perspective and design appropriate plans to ensure changes in the psychosocial sphere of people for women's betterment.