Contemporary literature shows a growing body of studies involving various aspects of education like vocational education, technical education, or education for adults. However, 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 3 percent of the total research output in education research (Desai N, 1991). There are many gaps in the areas covered. Areas such as philosophical perspective of women's education, curriculum, textbooks, the handling of issues are not adequately covered. Moreover, there seem hardly any studies on the variables associated with women's education, like attitude towards women, traditionalism, educational facility and socio-economic status. Even where studies are made, the findings seem to have little meaning in the absence of a description of their specific regional and cultural milieu. Many studies are mere descriptions of the facts giving percentile distributions and scores without any analytic thrust. Those doing Educational research in many cases ought to have an inter-disciplinary approach. This is particularly necessary in the area of women's education, as the state and the issues in Women's education cannot be adequately understood, unless they are placed in gender, class and caste contexts. It is necessary to look at the issue from the perspective of gender discrimination and the deprivations suffered by low caste groups.

One of the serious limitations appears to be the methodology of study and tools of data collection used. Most of the studies rely on Survey research techniques which enable the researcher to cover a large sample. This method does not provide an understanding of deeper forces. Data sources like case histories biography's, oral histories, diaries and content analysis are barely used to substantiate quantitative methods. Moreover, there seems to be absence of relevant studies using the socio-economic scale devised by S.P. Kulshrashtha (1981), which has been used in this study. Obviously, many of the studies in the field seem to have only dubious and devious relevance for the present study.

However, an attempt has been made in this Chapter, to pool in related studies as much as possible.

For the sake of convenience, several sections have been used to cite them.
Most early studies on women's education seem to be limited to defining and identifying the existing state of women's education, rather than defining the problems of women's education or analysing the cause for the problems. A study on 'Educational Development in Garhwal Division since 1947, conducted by K.B. Budhori (1981) points out that educational development in Garhwal was quantitative rather than qualitative, the intermediate and technical colleges had accommodation problems and the condition of libraries, hostels, laboratories, play ground and reading rooms was discouraging in all types of institutions. But how far have women progressed in education? According to a study by Khan and Ayesha (1982) on "Status of Rural Women in India", a little less than 50 percent of women have not been enrolled in schools. The position of enrolment among Hindus and Muslims was more or less similar, not a single woman had received college education and there were more illiterate women than literate men, even though the percentage of literacy for Christian Girls was definitely and markedly higher. This discouraging picture of women's literacy is reflected in other parts of India as well. For Sirsa district in Maryana, the average dropout rates for girls were maximum 33.7 percent for Class VI and minimum 11.6 percent for Class I. The average repeaters rate was maximum 23.9 percent for Class VII and minimum 4.7 percent for Class II. For Mahendragarh district, average dropout rate was maximum 26.3 percent for Class VII and minimum 5.9 percent for Class II (Dutt and others, 1982).

In Uttar Pradesh too, the situation is equally dismal. Even though enrolment for girls has been increasing since independence, the increase has been uneven over different plan periods. Intra-state comparisons reveals that of all the districts of U.P., Varanasi stood ninth in number of Primary Schools, and 5th in enrolment for girls (Leela, 1984). According to a study by N.I.E.P.A., (1986), only 9 districts of India had a 'very high' level of female education, 70 districts had high level, 137 districts had a low level of female education while 59 districts had 'very low' level of female education, with the district of Jaisalmer in Rajasthan having the lowest female literacy rate of 1.67 percent compared to the rest of India. According to University Grants Commission Report (1990-81) the percentage of female graduates in 1981 was 27, and of female post graduates was 28 (Women in India, 1985).

But what are the causes for such low literacy rates for women? How far does attitudes play a role in women's education? According to a study by Gondhelekar (1975), urban parents were found to have better attitude towards female education, than rural parents. A study by Sharma (1980) indicates that a majority of educated women perceive household responsibilities and bringing up children as barriers thwarting their learning. Besavkumariah (1980) reports that the spread of education among rural areas has improved women's status not only in family and kin-group but also in social, economic, political and religious spheres. 60 percent of the women of Assam were willing to have general
education and career, though their willingness was confined to teaching jobs only. Women's Education seemed hardly to have made any significant impact on their day-to-day life, both social and economic (Barua, 1978).

That women are lagging behind their male counterparts in the field of education is a well established fact. But the plight of schedule caste women is even worse with regard to education. In a study on 'Educated Scheduled Caste Women' by I.I.E, 1985, it was found that of the Schedule Caste girls studying in college in Aurangabad, 46 percent had their education in villages, and only 6 percent of students' parents had primary education while parents of 24 percent of the students had availed of secondary education. Only 16 percent of the students could boast of parents having post graduate degree. Thus there seems to be very few studies focussing on attitude towards women's education.

3.2 ATTITUDE TOWARDS WOMEN

Contemporary literature reveals a large number of studies on the plight of women, but there seems no study on the attitudes of people towards women. However, a number of studies have attempted to assess the impact of education on women. According to a study on "impact of education on social and cultural modernization of Hindu and Muslim Women" by Agarwal (1980), education played an important role in changing attitudes of women to various social practices. However, religion also influenced attitudes to a great extent and Muslim women appeared more conservative than Hindu women. Educational status of fathers and husbands did not influence the modernity level of Indian women. But how do women view their plight? What about their self concept? According to a study by Gayatri (1980) females of all occupational differences were optimistic in their real life as well as in their ideal life. The characteristic of firm determination was present in all the groups of females and the working women were significantly more satisfied than domestic women, as also less impulsive and more tolerant.

But has the status of women, especially in the minority classes changed with the progress of time? In a study on 'Status of Muslim Women in Indore City' by Rajwade, (1980), it was found that the majority of the women were very religious, went out marketing inspite of 'Purdah' and 'Seclusion', did not have any say in their own marriage matter and were averse to any change in social customs.

Amongst the Muslim women, the less religiously inclined people tended to lead a happier married life than the more religiously inclined and both the educated and uneducated Muslim women disagreed with the unilateral right of the husband to divorce, considering maladjustment and barrenness as the only valid causes for divorce (Fatima, 1975).
Irrespective of religion caste or creed, 90 percent of working women in Bhopal belonged to lower income group, with 46 percent of women spending less than Rupees 10/- on their clothing and over 50 percent of women spending not even a single paisa on luxury items. Only 10.5 percent of working women enjoyed good health (Sharma, 1973).

A study on 'Objectives of Women's Education' by Gondhalekar (1975) revealed that the aims and objectives of the people about education tended to vary with the social stratum. While the students from lower classes emphasized the economic aspect of education, the importance of education for culture was emphasized by those students belonging to higher strata.

Did women face any particular problem in schools and colleges. A study on 'problems of college women students and their relation to intelligence and achievement' by Krishnan (1977) revealed that a significance difference existed between high-achievers and low-achievers in respect of problems faced by them with the low achievers having more problems than high achievers in all the classes except at the pre-university level, where the latter group seemed to have more problems with regard to adjustment and aspirations.

The high achievers among girls had interest in studies, preferred mathematics and science, chose technical fields as a goal for future vocations and had a good memory and positive attitude towards school and work (Joshi, 1980).

Indian women on the whole were found to be more compassionate than males, and the Vaishya caste women were significantly more compassionate than women belonging to the Brahmin and Rajput castes (Basavkumaraih, 1980).

Teaching seemed to be the most suited profession for women, as women teachers were liked more by children who found them more inspiring, having better and distinct voices and being more helpful though less humorous than their male counterparts (Gupta, 1979).

In adolescent females, a high degree of emotionality conflict among id-ego and super-ego, frustrations in life, lack of significance of formal education to life, teaching methods in schools, lack of supervision and control at home and schools, and low intelligence were the main factors responsible for truancy which was specially accelerated in later adolescence (Kaur, 1979). It seems, no study has so far been directed to probe into attitude towards women.
In any given society, at any given time, the decision regarding the type, quantity and quality of education depends partly upon the resources available and partly upon the social and political philosophy of the people. Feudal and aristocratic societies emphasize education for a few, whereas democratic and socialist societies emphasize mass education. India's traditional attitude towards sex role difference has been so much internalized that even the preschool boys and girls differ in their sex role preference irrespective of their social class (Mehta, 1972). The negative attitude towards education of girls still persist and gets reflected in the significant difference between the general attitude towards school of boys and girls (Satygrahi, 1979). A large majority of village people were still opposed to female education beyond puberty (Muthaiya, 1972). Sex education cannot be introduced in schools as adult males having grown up children have a negative attitude towards its introduction (Reddy, 1979).

One study indicates how the foreign aid promotes the elitist nature of the existing educational system and facilities brain drain. A larger number of studies have been reported in the sub-area of education and socialization. These studies examine the socializing influence of education by studying modernization in attitudes, values and behaviour of students, teachers and other adults in urban, rural as well as tribal areas. Pant (1981) finds that education has reduced the feeling of inferiority and hesitation among the Murias school students of Bastar to some extent. College and University students have been studied by Saxena (1972), Thakar (1975), Saxena (1976), Monkerejee (1977), Bhushan (1979), Agarwal, Gandhi, Reddy and Thambilorai (all in 1980) and Prajapati (1982). The studies reveal that students still stand midway between tradition and modernity. Though the core values pertaining to the joint family, the caste endogamy and religious beliefs and practices continue to hold their sway, a number of changes are evidenced in peripheral areas of student's life.

The urban and upper strata evidence greater change than the rural and lower classes and the boys more than the girls. The college and University teachers are observed to be forward looking in economic, political and social spheres; however, religion and faith in God still occupy an important place in their lives (Chilukala, 1981). As many as eleven studies by the Demographic Research Centre (1970), Fatima (1975), Seetharamu (1977), Singh (1978), Bhargava (1979), Sarkar (1979), Agarwal (1980), Ahmed (1980), Sudhikumar (1980), Sen (1982), and Singh (1982) have examined the impact of education of the male and female adults of different religious groups. The studies have drawn samples from the urban areas of U.P., West Bengal, and Delhi, the rural areas of U.P., Karnataka, Manipur and the tribal areas of Bihar and Nagaland. The studies find that education positively associated with increased social participation, developing bonds of friendship, transcending bonds of caste and religion, greater responsiveness to developmental programmes and the acceleration of population welfare programmes, favourable attitude to family...
planning methods and reduced family size. Only one historical study (Kuzhippallil, 1981) has been reported, which studies the impact of Catholic mission on education, literature and social life of North East India during 1970-1980. It reveals missionaries as the chief agents of exploration, establishment and expansion of education in the area and important contributors to the development of Assamese, Garo, Manipuri, Mikir and different Naga languages.

In spite of education, social life in rural Bengal had hardly changed, and in urban areas, mostly the upper caste Hindus were the beneficiaries of western education (Aich, 1976).

The cultural tone of a family plays a vital role in academic achievement than material conditions at home, in the life of children (Sarma, 1978). Sometimes these very traditions, especially in families having business, restricted students from going in for post matriculation (Gogate, 1982).

The growth of modern education and the changing socio-economic status as also a strong reluctance to imbibe traditional values were closely related to each other in the case of schedule castes (Pandey, 1979). However, a reluctance to face the consequences of modernism such as divorce and separation of parents led to juvenile delinquency among the youth (Khatoon, 1976).

The findings of Uniyal and Shah, (1979) reveal that caste hierarchy plays an important role in subject and faculty selection among students, as the highest preference of the Brahmans was for the Science Stream, of the Kshatriyas for the Arts Stream, and of the Vaishyas for the Commerce Stream. Culture was a very important factor in moulding one's personality (Sharma, 1977).

Studies on traditionalism have also been conducted outside the borders of India. In a comparative study of values of Indian and natives of Ethiopia it was found that emphasis on authoritarian attitude towards youngsters was visible in the culture of both the groups, even though Indian teachers were more religious than Ethiopians (Raj, 1981). In the U.S.A., conservatism was evident more by the attitude of people towards other races. As many as 70 percent of white Americans in East Bay of the San-Fransisco Metropolitan believed that tracts such as 'ability to work', 'intelligence' and 'ambition' were found only in the whites and not in the Black Americans (Apostle, 1983).

However, none of these studies attempt to find reasons behind the traditional beliefs and attitudes of people.
Availability of educational facilities plays a very important role in education. Poor number of teachers, building conditions, limited number of class rooms and headmaster's qualifications correlated significantly with the rate of non-attendence (Sinha, 1981).

One of the major reasons for the female dropout in schools was lack of separate schools for girls, distance of school from home and domestic work (Srivastava, 1980). The quality of education, as evidenced by school buildings, co-curricular activities, teaching aids employed scholarships to the deserving and the salary of teachers was below standard for both the Muslim and the non-Muslim (Qadri, 1981). In Uttar Pradesh, there are some parts where education has not yet reached, such as middle part of Niti and Mana Valley, western part of Fateh Parvat and some of the areas of Chamoli, Tehri and Uttarkashi districts (Uniyal and Shah, 1979). A study on differences in the college environment of Garhwal University was conducted by Pande (1980). This study revealed that the geographical location of a college was not a distinguishing feature of the environment and that the University managed colleges were able to provide a better educational environment than the government and privately managed colleges. A study on Administration of Elementary Education in relation to the programme of universalization in Uttar Pradesh, conducted by N.I.E.P.A. (1979) revealed that most of the village education committees formed under the U.P. Basic Act 1972, were not active and there was no coordination of school functionaries with personnel of other development agencies at the village level. Even though there had been considerable increase in the expenditure on programmes for adult education, there was a definite need for improvement in basic facilities like buildings, equipments, laboratories and libraries at the higher level (Kaur, 1981).

Adverse financial conditions was the main reason why 93.33 percent of the dropouts interviewed could not pursue vocational studies, while 2 percent of these dropouts complained that facilities for further courses were not available in their town Raigad in Maharashtra (Gogote, 1982). Inadequate facilities for education is the problem in Thailand as well.

A study conducted by Suwannachairop (1980) revealed that the rural people identified low literacy rate, irrelevant curriculum and inefficient teaching personnel as the main problems of education, and attributed these problems to reasons such as lack of the right type of education, and lack of basic amenities like food, hygiene and water problems.

Lack of trained personnel, weak theoretical framework and lack of research were the obstructing factors in Inservice Education Programme of Teacher Education in Thailand (Yodruwan. V. 1980).

Thus, the above studies converge on the point that lack of availability of educational facilities is a vital factor in education.
in any existing society. But no study seems to have been undertaken to enquire into the relationship between people's awareness of educational facilities and their attitude towards female education.

3.5 SOCIO-ECONOMIC STATUS

How far does socio-economic status of an individual affect his views or education? Different studies have been done in this area. According to a study by Adhikari (1981), the students coming from different SES strata had almost similar views on matters of national defence, and or social values. A study on influence of education on socio-economic status by Modi (1981) reveals that the status enjoyed by a person depended on his educational level. Those who were illiterate in the general population thought that their status in the family was determined by the age, but their status in the caste and locality depended on their economic conditions.

The percentage of the dropouts and the left-outs differed among different categories of parental occupation, with the largest number of dropouts occurring among those children whose parents were manual labourers (Raj, 1979).

Parents' socio-economic status was not associated with student activism at the University level among male students, but in the case of female students there was a high correlation between activism and socio-economic status (Tripathi, 1981). Disparities in respect of access and utilization of educational opportunities between caste groups and within the backward communities were highlighted in the empirical studies of Chitnis (1974). Nukat Lal (1979) in his Ph.D. study showed that even though higher education was received by students of low intellectual calibre also, the majority of students came from high class groups. Even with regard to subject preference there seemed to be an inherent inequality in that the students from high-income groups preferred subjects leading to better paying jobs as is shown in a study by Sahoo (1978). That performance in education is a positive function of the socio-economic status of the student and his parents, has been the conclusion of a number of empirical studies (George and Tharakan (1977), Dhami (1974), Sharma (1978), Saivanandan (1969), Salunke (1979), Rao (1976) and Panchamukhi (1981). Srivastava and Gupta (1980) concluded from their study of fifty primary and middle schools that poor educational and economic background of parents coupled with the lack of job opportunities were the major causes for the drop-out and non-utilization of educational opportunities. The incidence of failures in public examinations was also high among students with low socio-economic status (Directorate of Higher Education, Hyderabad, 1965). Adivasi (1978) concluded from his comparative study of 300 Indian students and 300 Thai students, that students of higher socio-economic status had more creative thinking than others.
Socio-economically disadvantaged students frequently exhibit symptoms like anxiety, depression, less interest in academic pursuits, less value of time and lower efficiency of the planning of their activities (Ushasri, 1978). Whether such performance deficiencies are the results of lower socio-economic status or the cause for such status in the case of the students' parents, may be a point for argument. But, by and large, the studies emphasize the fact that education is a dependent variable rather than an independent variable. A study by Rao (1977) shows how education can perpetuate the socio-economic elitistic pattern of the Indian society.

Socio-economic status is also related to personality, as is concluded by Sarojini (1971) whose study shows that problems concerning behaviour, emotionality, neuroticism and adjustment are more for students from low S.E.S. than for students from upper and middle S.E.S. Mohanty (1972) reports no influence of SES on aspiration. Bhayane (1982) observes high SES adolescents to be more cooperative. Tulpule (1977) reports lower middle income group girl students of pre-university to be the most maladjusted at home. Mental health is studied as a correlate of intelligence, education, academic achievement and socio-economic status in children by Magotra (1982). Even the popularity of a student amongst his peer group depended on socio-economic status, scholastic achievement and adjustment grades (Pathak 1971).

However, while some of the studies mention a positive correlation between creativity, competitiveness and high S.E.S, a study by Shashi Prabha (1982) reveals that persons from upper class strata had the least interest in constructive jobs, artistic jobs, persuasive jobs and were also least interested in any social work.

Thus there is a definite relationship between education and socio-economic status, but how far the latter promotes attitude towards education, and women's education in particular, seems yet to be explored.