REVIEW OF LITERATURE
CHAPTER II

REVIEW OF LITERATURE

The literature reviewed for the study is presented under the following headings:

1. Status of Women
2. Empowerment of Women
3. Role of Education in Empowerment
4. The Concept of Lifelong Education
5. Lifelong Education Programmes in Different Countries
6. Lifelong Education and Women
7. Lifelong Education Programmes in India
8. Studies on Educational Aspirations of Women

1. Status of Women

Pandit Jawaharlal Nehru, the former Prime Minister of India, said that the condition of a nation could be felt by looking at the status of its women (Thirunavukkarasar, 2003). Women make up 50 per cent of the world population (Iyyampillai and Theresa, 2001). Considering their proportion to the total population, women's contribution is imperative to the development of a society. In the view of Paswan (2003), for the overall development and progress of all countries of the world, the role of women and the need of their contribution are increasing day-by-day. Women have the most formative role in shaping the future of mankind (Krishnamurthi, 2003).
The present status of women is far better than that a couple of decades back. Women are now better educated and have higher aspirations (International Labour Organisation, 1994 as quoted in Patel, 1995). Even in battle women have proved their mettle and are increasingly recognized as equals in matters of defence and security (Molekane, 2004). Their contribution to economy and politics is very much appreciable.

Women play a vital role in the Indian economy. More than 70 per cent of the Indian population live in rural areas and agriculture is the major occupation in rural areas. Women’s role in agriculture is very significant. There are a number of agricultural tasks being performed by women viz., cleaning the field, sowing, weeding, threshing, winnowing, gap filling transplanting, fertilizer application, harvesting, drying, storage etc. (Gupta, Singhal and Singh, 2003). Women have always been at work and they support a large part of the world economy by ‘free services’ in the home and the community (Patel, 1995).

More women are becoming economically independent. They are now doing jobs which were previously done only by men. It is said that women do three-fifths of the world's work, earn one-tenth of the world's income, and own one-hundredth of the world's assets, but their work is not visible in statistics (Shakuntala Devi, 1998). With the increase in educational facilities and widespread changes, women have gradually started taking employment outside the home. They have entered all fields on a competitive basis including the IAS, the IPS, the IRS, banks, armed forces, professional colleges, etc. (Singh, 2000).
Remunerative employment is considered to be one of the major status-deciding factors. It is argued that, if a woman's economic dependence can be reduced by her ability to earn an income outside the household, she will enjoy a higher status (Lai, 1979). The Census of India records that only 27 per cent women in rural areas and 9 per cent in urban areas are formally in the workforce. There are staggering differences across states. While in Andhra Pradesh and Maharashtra 43 and 47 per cent women respectively are reported as being in the workforce in rural areas (Census, 1991 as quoted in Ramachandran, 2002), in Punjab it is a mere 4 per cent. Approximately 90 per cent of the women workers are engaged in the unorganized sector. Of these over 80 per cent are in agriculture and allied occupations. In Andhra Pradesh (Mies, 1986) the work day of a woman agricultural labourer during the agricultural season lasts for 15 hours, from 4 am to 8 pm, with an hour’s rest in between. Her male counterpart works for seven to eight hours, from 5 am to 10 am or 11 am and from 3 pm to 5 pm. In the organized sector women constitute only 13.3 per cent of all employees. In the public sector, they account for 11 per cent of total employment and in the private sector for 17.8 per cent.

Another study on time and energy spent by men and women on agricultural work (Batiwala, 1982) found that 53 per cent of the total human hours per household are contributed by women as compared to 31 per cent by men.
In the political arena also women play an effective role. In India, after independence, a good number of women have headed the Ministries of Health both in the Centre and in several states. Even in the pre-independence era women steered the affairs of the Ministers of Health in various states (Shakuntala Devi, 1998). India also has many women scientists (Sharma, 1998).

In India even before independence, under a limited franchise, women were able to contest elections and hold office and thus ensure their participation in a normal way (Laxmi Devi, 1998). However this condition was applicable to women in high status in society. Recently, the 73 amendment to the Constitution provides one third place in all local bodies (Palanithurai, 2002).

However, only 994 women hold senior management / administrative posts as against 15,993 men in similar jobs in the All India Services, constituting only 5.8 per cent. There are only 21 women officers in the Indian Police Service as against 2418 men (0.9%). In the Indian Administrative Service, there are 339 women against 4209 men (7.5%) (Laxmi Devi, 1998).

Aggarwal (1999) points out that the participation of girls in higher education has considerably improved. The share of girls’ enrolment has increased from 45.55 per cent in 1995-6 to 46.3 per cent in 1997-8. In 1997-8, the share of girls to total enrolment varied from 37 per cent in Bihar and Uttar Pradesh to 50 per cent in Meghalaya at the primary stage; from 31 per cent in Bihar to 53 per cent in Daman and Diu at the middle stage; from 25 per cent in Bihar to 53.5 per cent in Daman and Diu at the secondary / higher
secondary stage; and, from 19 per cent in Bihar to 59 per cent in Kerala in higher education (Nayar, 1993). Over the period 1960-1 to 1997-8, the dropout rate for primary stage classes (I-V) has gone down from 62 to 38 per cent for boys and from 71 to 41 per cent for girls. At the middle stage the dropout rate has come down from 75 to 51 per cent for boys and from 85 to 59 per cent for girls (Nayar, 2002).

Women's health plays an important role in determining the health of the future population, because women's health has an intergenerational effect (Government of India, 1995; Chandrasekhar and Ghosh, 2004). The health of Indian women is inextricably related to the socio-economic status of the households to which they belong and their age and kinship / marital status within the households. While the economic, procreative and family responsibilities of women are more they get a lesser share in the intra-household distribution of health, goods and services, compared to men and boys. The lesser access to food coupled with neglect invariably leads to a poor nutritional status and a state of illhealth for most women (Government of India, 1995). The cumulative impact of the low health situation of women is reflected in the high MMRs, the incidence of low-birth weight babies, high prenatal mortality and foetal wastage and consequent high fertility rates. In Jharkhand only 46 per cent women go to doctors for medical treatment (Mahanty, 2003). Chatterjee (1990) estimates that deaths of young girls in India exceed those of young boys by over 3,00,000 each year. Violence against women speaks volumes about the status of women.
In developed and developing countries alike, physical, sexual and psychological abuse within the family affects a large number of women. In parts of Papua New Guinea, 67 per cent of women are victims of marital violence. In Bangladesh, half of the 170 reported cases of women murdered between 1983 and 1985 took place within the confines of the family. In Columbia, about 20 per cent of the patients in a Bogota hospital were victims of marital violence (Rao and Pushpalatha, 1998). In the United States, a woman is beaten every 18 minutes; between 3 million and 4 million are battered each year, but only 1 in 100 cases of domestic violence is ever reported (Newsweek, 1990). In the United Kingdom, one in three families is a victim of assault, according to a recent report by the Home Office (The Times, 1989). In Austria, in 59 per cent of 1,500 divorce cases, domestic violence was cited as a cause for the marital breakdown (Rao and Pushpalatha, 1998). Wife assault accounts for about 25 per cent of violent crimes in the United States, while one in seven wives is assaulted in the United Kingdom. A United Nations study recently concluded that physical attack is often accompanied by sexual violence and rape (Rao and Pushpalatha, 1998). Sexual harassment also affects domestic servants, factory workers, women in the informal sector, and virtually all professions throughout the world.

Physical brutality, as well as mental torture, usually occurs on a regular basis, causing incalculable suffering and inflicting deep scars on the victims, the victims’ families and on society as a whole. Women’s physical and mental health is often permanently endangered or impaired, and, in some cases, violence has fatal consequences. Often women commit suicide unable to bear the torture (Rao and Pushpalatha, 1998). Sexual harassment in the workplace
affects millions of women around the world regardless of their profession. Sexual harassment in the workplace typically ranges from mildly distasteful sexist comments and jokes, pornographic pin-up posters, provocative electronic mail and computer software all the way to outright assault and rape in extreme cases. In England, it is said that sexual harassment affects one in seven women, and one in five professional women, according to a recent survey by the London School of Economics (The Sunday Times, 1989).

In addition to harassment in the workplace, women are also prime candidates as victims of violence. There is growing evidence that crimes against women are rising the world over. For example, in Trinidad and Tobago, the number of men charged with rape increased by 134 per cent between 1970 and 1980, even though the population rate rose by under 30 per cent during that period (Rao and Pushpalatha, 1998). In the United States, three out of four women will be victims of at least one violent attack in their lifetime (Newsweek, 1990). Rape is increasing four times faster than other crimes there and, at present, one woman is raped every six minutes (FBI Statistics quoted in Newsweek, 1990).

In addition to these sufferings Indian women face another horror called dowry deaths. In India, five women are burned in dowry-related disputes each day, according to official figures, although the number estimated by activist groups is much higher (Rao and Pushpalatha, 1998).
Barriers to Women’s Development. There are many barriers to participation of women in public life and a number of important spheres. One of them is the cultural patterns and norms which make and endorse the subservient status of women (Evans and King, 1991; Kernber, 1981; King and Hill, 1993).

Besides cultural barriers there are situational barriers. These situational barriers generally faced by women include family commitments, lack of partner support, financial dependence and living in rural / isolated areas. Situational barriers are major barriers where women do not have independent control of resources and where they are dependent on male partners who are unsupportive. Male partners are more likely to be unsupportive of entry to non-traditional, male oriented spheres because of suspicion / jealousy. Poverty is a major situational factor in many regions (Trivedi, 1989). It is reported that just as in India, in Pakistan too, distances to travel to schools and other educational centres is a major barrier for girls and women (Caldwell et al. 1985; Shah, 1986).

Besides these the significant general barriers which apply to women include fixed hours, substantial attendance requirements, missed sessions which are hard to catch up, lack of child care facilities, and ‘unfriendly’ course information, lack of female teachers, assumptions and attitudes of male teachers, male orientation in courses, and, inflexible selection and entry requirements.
There is a strong gender bias in Indian society which idolizes sons. As a result of customs, rituals and traditional practices, girls are denied optimal opportunities for growth and development and treated as ‘lesser children’. This attitude is reflected in the low literacy level of women and higher dropout rates among girls.

The school dropout rate for girls is much higher than that for boys. A nationwide study sponsored by the Department of Women and Child Development was undertaken on the “Girl Child and the Family” in 1994. The Women’s Study Centre of Rani Durgavati Vishwavidyalaya also participated in this action research. On an all India basis the sample size of girls was 13,200. It was found that out of these girls, 61 per cent were attending school, 17 per cent were dropouts and 21 per cent never went to school. In urban areas 18 per cent more girls attended school whereas, in rural areas, 13 per cent more girls did not attend school.

In this all India survey, when mothers of the 21 per cent girls who never attended school were asked the reason, 8.6 per cent mothers mentioned economic constraints, 4 per cent did not see the value of education and considered it unimportant, 3 per cent needed the girls to take care of younger siblings and to help do the housework, and, 1.6 per cent mentioned social disapproval as a reason for not sending the girl to schools. Of the 17 per cent dropouts, i.e., 2082 girls, 45 per cent dropped out between the ages of 7 and 11 years, viz., in the first three to four years of schooling. A further 22 per cent dropped out at around 12-13 years, viz., the age of menarche. The number of girls attending school decreased as the age level went up.
In another survey conducted by the Women’s Studies Centre in Bargaon, out of the 600 girls studied, 391 were attending school, 96 were dropouts and 113 had never attended school. There was a linear relationship between the education level of the parents and the girls' school attendance. If the parents were college educated 97 per cent girls were sent to school. Besides the higher the occupational level and the household income, the larger the percentage of girls attending school (Amin, 2001).

Several researches have been conducted in developing countries into the causes of dropout rates for both girls and boys. Campbell (1981) listed the causes of dropping out as a) cost of education, b) economic roles of girls, and, c) the assumption that higher education is primarily a male prerogative. Bleek (1976) who, worked at rural Kwahu in the Eastern Region of Ghana, found that truancy, transfers of parents and pregnancy were the major reasons.

Felix Odei Akuffo (1987) attributed dropout of adolescent girls in school to teenage pregnancies, financial constraints and relative lack of achievement orientation. Out of 125 girls she studied at a rural setting in the Eastern Region of Ghana, 45 dropped out of school through pregnancies; 25 dropped out through financial constraints; while 20 pupils were withdrawn by parents for unspecified reasons.

The foregoing description of the status of women in the world and in India points to the need for concerted efforts to improve their lot. Empowering them is the first step in this direction.
2. **Empowerment of Women**

A nation cannot be said to be progressing if its women remain disadvantaged. There needs to be, therefore, a major focus in our efforts to reach out to women (Gen and Seth, 2003). There cannot be true social progress without ensuring the empowerment of women (Shekhawat, 2003).

Empowerment of women has been characterized by certain traits. According to Bhasin (1992) empowerment of women is characterized by women recognizing their contribution, increasing their knowledge, enhancing their self-respect and self-dignity, controlling their own bodies, becoming economically independent and self-reliant, controlling resources like land and property, reducing women's burden of work, particularly within the home, creating and strengthening women's groups and organizations, promoting qualities of nurturing and caring and helping women fight their own fears and feelings of inadequacy and inferiority.

According to Pillai (1995) empowerment is characterized by women realizing their full identity and powers in all spheres of life.

Longwe (1997) looks at empowerment as women's capacity to make the best of their own lives. The capacity to face bravely the individual and the social facts of their actual situations is what empowerment is, according to Lengermann and Wallace (1985).
Empowering women alone will lead a woman to raise her level by realizing her present condition and striving to better her position. Empowerment enables the person to gain insight and acquire awareness of what is undesirable and unfavourable about her current situation, perceive a better situation, the possibilities of attaining it and realizing what is within her reach and what she can do to reach a better situation. Empowerment makes a person able to choose and able to demand. It makes the person able to choose her goals, generate opportunities to reach the goals and determine the overall direction of her life (Rao and Rao, 1999).

According to Hall (1992), the empowered women can define their attitudes, values and behaviour in relation to their own real interests. He also states that empowered women maintain equal mindedness and respond as equals and cooperate in order to work toward the common good. Empowered women use their talents to live fulfilling lives. Empowered women maintain their strength in the presence of pressures of family, religion and work and they contribute toward the empowerment of all women. Empowered women strengthen themselves through other women’s support and sustain their own moral visions. Their actions flow from their own distinctive ideals (Monika, Shukla and Ahuja, 2003).

Women’s empowerment helps women to make necessary transitions over their life courses (Foner and Kertzer, 1978; Marks, 1977). When women find their real selves, they will be more able to recognize that many of the institutional demands on them are alien to their true interests (Turner, 1976). Changes in women’s attitudes result in new values that motivate them to
participate more actively in broader social contexts (Mason, Czajka and Arber, 1976; Roper and Labeff, 1977). Women become more autonomous through their empowerment and, consequently, institutionalized patterns of gender arrangement will continue to be scrutinized and questioned (Kessler Harris, 1981; Levy, 1989; Mason and Bumpass, 1975; Reskin, 1988).

Empowerment allows women to move beyond conventional gender stereotypes and rigid gender role definitions. When women deliberately turn toward the most significant sites of their oppression-families, religion and work-they begin to see the complexities and nuances of their own exploitation (Mills, 1967).

Since Independence the Government of India has been taking a lot of efforts in empowering women. Some of the policies and programmes in this regard are as hereunder.

Programmes and Policies for the Advancement of Women in India.

In all the Five Year Plans women's development was given an important place. In the First Five Year Plan (1951-56) the Central Social Welfare Board (CSWB) undertook a number of welfare measures for women's development. In the Second Five Year Plan (1956-61) efforts were geared to organise "Mahila Mandals" at grassroots level to ensure better implementation of welfare schemes. The Third, Fourth and the Interim Plans (1961-74) accorded high priority to women's education. Measures to improve maternal and child health services and supplementary feeding for children, nursing and expectant mothers were also introduced. In the Fifth Five Year Plan (1974-78), there was a shift in the approach from 'welfare' to 'development' as the scope
of social welfare was enlarged to cope with several problems of the family and the role of women. The Sixth Five Year Plan (1980-85) adopted a multi-disciplinary approach with a three-pronged thrust on health, education and employment. In the Seventh Five Year Plan (1985-90), development programmes for women were continued, with the objective of raising their economic and social status and bringing them into the mainstream of national development. In the Eighth Five Year Plan (1992-97) a shift was made from the concept of ‘development’ to ‘empowerment’ of women. The empowerment of women to be agents of social change and development has been recognised as the major objective of the Ninth Five Year Plan (1997-2002) (Government of India, 1995; John, 2002).

3. **Role of Education in Empowerment**

Unless women are empowered to play an effective role in the social, political and economic life of the country, the very development of the country will be adversely affected.

The basic requirement for empowerment of women is education. Education enables them to become aware of their rights, privileges and responsibilities (Rajendran, 2003).

**Definition of Education.** To Swami Vivekananda (1958), education is life building, man making, character making and assimilation of ideas and values. The National Policy on Education (NPE, 1986) defines education as that which liberates, that is, an instrument which liberates people from ignorance and oppression. Education aims at fostering an integrated development of personality and a positive change in one’s own outlook.

The importance of women’s education can never be underestimated as education is one of the most important and powerful instruments which help in the formation and development of the overall personality of human beings in general and that of women in particular. Education helps in developing the cognitive and intellectual skills of an individual as well as in shaping his / her social orientation, attitudes and aspirations.

The National Planning Commission of India, in the Eighth Plan document, (1991) states that, “Education is the catalyst of development comprising better health and nutrition, improved socio-economic opportunities and more congenial and beneficial natural environment for all”.

The progress of any society is determined by the human resources in the country, especially in terms of the literate people the particular society possesses (Lakshmi, 1989). Literacy is the nerve centre of all civilizations of the world and history confirms this phenomenon. Literacy enhances education and education brings awareness, which is a stepping stone for group action (Rani and Surendra, 2001).

Women’s education needs special attention as only education can make women equal to men. Education makes women fully aware of their rights and duties towards society. By receiving education, women become more rational and analytical in their outlook and approach and compete with men in all spheres of life. Education helps in changing women’s subjugated position in society. It is only through education that the women can be converted into an effective and conscious workforce of the nation (Jabeen, 1996). It is observed that when women are educated they tend to encourage their children to become educated as well. Educated women tend to make more independent decisions and stand up for themselves (Rao et al. 2000).

Now, the homemaker’s responsibilities have also changed considerably. The efficient management and running of the home today needs specialized knowledge, wide experience and new types of skills. So, education is very important not only to elevate woman to new heights, but also to run a family in a smooth way (The Educational Planning Group, 1996). Besides, it is impossible to build a healthy society without providing proper education to women. An enlightened, educated mother can provide better education to her children.
Research studies have proved the value of education for women. A world bank global study showed that nations that had invested heavily in female primary education benefited through higher economic productivity (Rao et al. 2000).

It is reported by Rao et al. (2000) that a woman with at least seven years of education has 2.2 fewer children than a woman with no schooling. For example, in Brazil, uneducated mothers had an average of 6.5 children, while those who had completed high school had 2.5. Every year of a mother’s schooling led to a decrease of up to nine per cent in the mortality rate of under-five children.

An educated woman almost always has a say in her family affairs. In decisions like how many children to have, how to bring them up, how to spend money, how to organize domestic life, etc. her opinions are also taken into consideration.

Great educational philosophers have emphasized the importance of education. John Dewey (1916) was of the view that democracy cannot function without education. The Father of the Nation, Mahatma Gandhi (1927), emphasized that education is the basic tool to achieve nationhood (Balasaravanan, 1996).

If education has to play its role in empowering women it should not only be formal but also nonformal and lifelong.
4. **The Concept of Lifelong Education**

Lifelong learning is the key to the 21st century. There is an urgent need to provide learning opportunities throughout the lives of men and women to develop their competencies (Sween and Singh, 2002).

Different authors have defined the term lifelong learning differently. Annette and Sparrow (1985) defined it as all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competence, within a personal, civic, social and / or employment-related perspective. Tolley and Murphy (1998) equated lifelong learning with continuing education as they said that it is a continuation of the learning process which is a link in the chain between previous and future learning.

Oyedeji (1990) emphasized that lifelong learning is conceived, developed and practised as learning that goes on all the time from cradle to grave. According to him the term 'lifelong education' has been used in recent education literature variously to advocate or denote the function of education as being: the preparation of individuals for the management of their adult lives, the distribution of education throughout the individual life span, the educative function of the whole of one's life experiences and the identification of education with the whole of life (Bagnall, 1990).

According to the United Nations Educational Scientific and Cultural Organisation (UNESCO) lifelong education is a creative life-long activity for the complete personality development of man and aims at consolidating all experiences of learning. Knapper and Cropley (1985) defined lifelong learning as a set of organizational and procedural guidelines throughout life. According
to them lifelong education is based on the view that learning occurs throughout life as a normal and natural process, in much the same way as physical and personal development continue.

The idea of lifelong learning emanated from the fact that every citizen needs to adjust to the environment in which he or she finds himself / herself. This requires learning in which the citizen participates throughout his / her life to enable himself or herself to keep abreast of technological changes. Since human life itself is full of changes, there is need to move with the times so that the knowledge and skills acquired do not become obsolete. So lifelong learning begins from the cradle and ends in the grave (Karuppaivan, 2002). The key purpose of lifelong learning is preparation for democratic citizenship, which depends largely on effective development and growth of the dispossessed and disadvantaged sections of societies (Sween and Singh, 2002).

In conceptualizing lifelong education, two notions have received considerable attention: horizontal integration and vertical integration. The key notion of horizontal integration is that education in the sense of school learning should be coordinated with other components of society in which learning occurs, for example, home clubs, social organisations, places of work, interaction with peer groups and so on. Vertical integration is the view that learning goes on throughout life. People are capable of learning at all ages. It is increasingly being emphasized in modern writings that learning at any age level is a partial result of prior learning and that it partially regulates the nature and the extent of future learning (Dutt, 1982).
Mahajan (2002) considers lifelong education synonymous with continuing education. According to him lifelong education results in “purposeful efforts towards self-development carried on by an individual in all the three aspects of his life—his work, personal life and civic life, and is an essential ingredient of continuing education”. Vir (1999) views continuing education as a deliberate and organized endeavour of men and women to seek knowledge. Continuing education is a lifelong process of further enhancing human empowerment towards a better and higher quality of life.

Venables (1976 as quoted in Pankajam, 1992) defines continuing education as all learning opportunities which can be taken up after full-time compulsory schooling has ceased. They can be full-time or part-time and will include both vocational and non-vocational study. It might embrace personal, social, economic and vocational aspects. In the view of Mahajan (2002) continuing education refers properly to that part of education which takes place after the conclusion of initial or basic (elementary) education. He further elaborates that the term is more particularly applied to courses other than full-time further or higher education and it need not be certified and hence part-time further education, adult education and vocational and recurrent professional training are commonly included under continuing education.

According to Sharma (1994) continuing education is a need based education for the educationally and economically deprived without interrupting their economic activities. The purpose of continuing education is "... to help maintain, expand and improve individual knowledge, skills (performance) and attitudes and, by so doing, equally meet the improvement and advancement of individuals, professions and organizations" (Mezirow, 1984).
Cropley (1980) has given the characteristics of lifelong learning. He says it is education which lasts the whole life of each individual; it leads to the systematic acquisition, renewal, upgrading and completion of knowledge, skills and attitudes, with the ultimate goal of promoting the self-fulfilment of each individual. Continuing education comes in the form of remedial education, extra-mural education, further education and distance education.

Dutt (1982) expressed the view that the term ‘lifelong education’ rests on three facts, i.e., education does not terminate at the end of formal schooling but is a lifelong process, covering the entire life span of the individual. It includes formal, non-formal and informal processes of education; it is not confined to adult education but encompasses and unifies all stages of education: pre-primary, primary, secondary and so forth. Hence the first broad principle of lifelong education is that it should be an integrated and co-ordinated process going on throughout life (Cropley and Dave, 1978).

Thakur (1984) is of the view that continuing education implies that the learners have had some contact with the school system and are striving to build upon the knowledge, skills and ideas already acquired. Tahir (1994) postulates that continuing education is based on the need and the aspiration of individuals for the development of their potentialities and the socio-economic and political development of their nation.

Continuing education is a systematic learning wherever it takes place: in libraries, in the work place, at home, in community groups and in educational institutions (Advisory Council for Adult and Continuing Education,
According to Pillai (1994) "Continuing education is an indispensable component of the strategy of human resource development and of the goal of creation of a learning society".

The need for continuous learning can be justified on many counts. Making a living, being a member of a social group, sharing in recreational facilities, contributing to cultural life, and so on, require new learning almost constantly. Everyday life demands new learning, not simply the reapplication of old learning. Furthermore, the circumstances of life have themselves become the source of important knowledge. As a result, learning needs to be recognized as something which is closely linked with day-to-day living. Hence, it might be said that lifelong education is something for everybody, with relevance to the lives of all people in a society. The idea behind continuing education is based on the fact that regardless of one's work or extent of schooling, learning cannot stop with the end of schooling. This is because new concepts, new skills, new tools and new knowledge keep growing and emerging. As a result, education based on knowledge of yesterday will be inadequate to cope with the challenges and changes of tomorrow. Under the circumstances continuing education becomes a necessary tool in all situations and circumstances of existence. It includes in-service upgrading and updating of education or training with advancement in career or personal development (Okukpon, 2002).

5. Lifelong Education Programmes in Different Countries

Lifelong education was adopted as a master concept by the UNESCO in 1970 (Coombs, 1968; Dave, 1976; Faure et al. 1972; Kalien, 1979; Lengrand, 1989). A number of reports and books published since 1972 have
reinforced the concept of lifelong education (Rao, 2001). In 1972 a book titled Learning to Be was produced. The report presented a list of principles of lifelong education. At the same time, Paul Lengrand published a book titled An Introduction to Lifelong Education and this was followed very soon afterwards by another book by Dave titled Foundations of Lifelong Education. In 1979 Cropley produced a book titled Lifelong Education: a Stock Taking.

As for the systematic practice of lifelong learning it is said that the concept of lifelong education was practiced in Athens. The people of Athens (Greece) developed a systematic lifelong learning / study consisting of training for and participation as citizen in all activities like the theatre, religious activities, music, games and contests, libraries, art exhibitions, etc., making life a rich experience.

Continuous learning at every stage of life was practised in the Indian way of life. The process of continuous learning is in the life blood of the people of India. Industrial development and modernity have added new dimensions to the traditional knowledge, skills, practices and attitudes. People have to cope with the developments in science and technology, communication and information systems and changes in social life requiring new adoptations and hence continuous and lifelong learning has become a way of life.

In England, the village colleges of Henry Moris in Cambridgeshire, opened in 1930 at Sawston, paved the way for creating models of continuing education for the rural elite (Rao, 1993).
A large number of countries across the world have adequately recognized the importance of continuing education as a mechanism through which people can be equipped with necessary knowledge and skills to face future challenges. They have experimented with several innovative continuing education projects. Jhansi and Vlishra (2001) have reported the efforts taken in various countries in continuing education.

In Australia, community education has become a major vehicle for women to grow, develop and explore new personal directions within a responsive direction.

In Indonesia, continuing education is defined as “educational programme after ‘basic education has been attained’, i.e., (a) in-school education at junior high, senior high, and university levels; and (b) skill-formation programmes, such as, income-generating training, apprenticeship, upgrading courses, and family education programmes at home”. Out-of-school programmes provide ‘equivalency courses’ by alternative means for both primary education and secondary education.

In Japan, continuing education is defined as “the mechanism for developing learning society”. As all citizens have got basic education the emphasis is on ‘vocational education’, ‘cultural activities’ (especially for women and the aged) and ‘physical recreation’.

In Mali, continuing education is seen to be intended for adults outside of formal education. The main thrust is the production of reading materials. Most of the materials focus on specific projects like groundnuts and food cultivation, rice growing in specific regions, livestock keeping, fishing and
cooperative movement. Another important facet of continuing education in Mali is the publication of a newspaper and a special programme to provide for newly literate peasants to help them understand and apply new specific knowledge and technological innovations relevant to their lives.

In the Philippines, continuing education is defined as "the provision of opportunities for lifelong learning beyond basic literacy and primary education, including formal education beyond these levels". The aim of continuing education in the Philippines is to a) raise the general standard of living of the people, and, b) provide opportunities for youth and adults to acquire marketable skills. The main government agency providing continuing education is the Bureau of Non-Formal Education which provides a range of programmes for out-of-school youth, post-literacy work for adults, training in livelihood skills, self-help and self-reliance programmes and education in values.

In Tanzania, the responsibility of promoting continuing education programmes lies with the Adult Education Directorate of the Ministry of National Education.

The main thrust under continuing education programme in Tanzania is the establishment of simple village libraries or reading centres in villages. These provide various types of books and other reading materials in a graded post-literacy series. The reading materials deal with the skills of adults who attained literacy through their participation in national functional literacy programmes.
In Thailand, continuing education is seen as "the mechanism for lifelong learning, and to cater to all those literate youths and adults beyond the level of primary schooling". The term 'non-formal education' is, however, used not just for catch up equivalency programmes but for all forms of adult education outside the formal system. Continuing education is administered by the Department of Non-Formal Education in the Ministry of Education, which is responsible for the activities, namely, compensatory education for the disadvantaged, short courses in skills training, reading habits, educational museums and education through the mass media. In Thailand in each province there is a central Lifelong Education Centre providing a variety of programmes in post-literacy, income-generation, educational equivalency and quality of life improvement. Equivalency programmes are offered in three alternative modes, namely, classroom situation, radio correspondence and self-instruction. An information service is provided through a network of public libraries, village reading centres, radio and TV programmes for schools and adult classes. In the area of skills training, attention focuses mainly on industry, home economics, business and agriculture. Three types of activities provided in skills training include vocational classes during the day, mobile vocational classes in rural areas and interest groups, mainly in rural areas.

In the United Kingdom (UK) there is an almost infinite range of opportunities for adult learning in almost all areas of knowledge provided by a number of governmental and non-governmental organizations. They include

a) Adult Literacy and Basic Skills Unit (ALBSU)
b) National Institute of Adult Education (NIAE) - located in England and Wales, and,

c) Scottish Adult Basic Unit (SCABU).

An important outlet for post-literacy work is provided by the nationwide library service that has an extension service of motorized traveling libraries for remote villages. Librarians work closely with adult educators and have links with broadcast media, especially the radio. Library personnel working with adult educators also conduct door-to-door contact campaigns.

In Vietnam, the Government has given high priority to the eradication of illiteracy because of the conviction that "ability to read and write awakens consciousness and stimulates participation in political action. Eradication of illiteracy, therefore, is seen as the first step in the process of raising cultural standards. The Government, however, has developed a system of continuing education. A strategy has been worked out under which programmes of complementary education are offered to literate adults. These provide essential knowledge and skills for all types of workers with the aim of increasing productivity and enabling the workforce to utilize modern techniques and equipment. Another aspect of continuing education in Vietnam is the provision of 'specific topic' non-formal education for farmers on such topics as rice growing, hog-breeding, birth control, improving cooking facilities and similar functional topics.
6. **Lifelong Education and Women**

Now researchers, women activists and government departments are reaching a new consensus that women must be seen as economic actors—actors with a particular important role to play in efforts to reduce poverty (World Bank, 1991; iii as quoted in Mahanty, 2003). Women, who represent 50 per cent of the country's population, constitute the most important target group in the present day context of development planning. It is urgently felt that women should be empowered economically and socially to become a strong and vigorous force in the development of the country (Human Development Report, 1993 as quoted in Mahanty, 2003). It need not be stressed here that women must be given a chance to learn lifelong to play an effective role in development.

The process of women empowerment is multidimensional. It enables women to realize their full potential and empowers them in all spheres of life. Equal opportunities to women in all areas of life are provided only when women are allowed to participate as equal partners in the process of national development. Only then their empowerment will bear fruit (Monika, Shukla and Ahuja, 2003). This necessity underscores the need to provide lifelong educational opportunities.

Gandhiji laid great emphasis on what he called the conscious participation of women and declared that only through such participation women can liberate themselves (Bhatt, 1989). As the school dropout rate and the non-enrollment rate are high among women, unless opportunities are given to women for lifelong learning they cannot liberate themselves. Women
need to be given the knowledge and the skills to manage their lives and roles successfully. As these roles emerge at various ages of life, lifelong education is essential.

Now great significance is attached to increasing the participation of women in technology and technological education. One reason for this is that technology permeates all domains of activity in the contemporary world. The second is the recognition of the need for action by the international community in securing the advancement of women and the elimination of gender-based discrimination, particularly in the fields of education and employment.

The origin of this under representation of women has been largely structural, created in and through the social structures of institutions and the segmentation of the labour market and internalized values and beliefs about appropriate roles and expectations. These factors are manifested in a host of barriers to women’s participation, both general and specific, to the technological domain (Evans, 1995). Distance education is seen as having a potentially important contribution to make in overcoming the barriers to women's participation in the developed and the developing world.

Learning throughout life is a major key to removing obstacles to women’s active participation in all spheres of public and private life. Many women acquire their knowledge in informal learning situations. Lifelong learning is the precondition for women’s ability to understand and shape their own lives and environment. It means empowerment and can be an end in itself, but the benefits of lifelong learning go much further, strengthening women’s economic capacity and enabling them to participate in policy-making
and leadership. Elderly women deserve special attention, because they need continuous training possibilities to live a fulfilling, productive and healthy life. Efforts were taken as early as 1958 regarding lifelong learning for women in India.

A National Committee on Women’s Education was constituted as early as 1958 under the chairmanship of Smt. Durgabai Deshmukh. It suggested special measures like organizing intensive literacy campaigns among illiterate women on “as large scale as possible” and at the same time providing special continuing educational facilities for literate women (Report of the National Committee on Women’s Education, 1959).

Distance education has a very important role in women’s empowerment (Trivedi, 1989). Women have constraints of time, space, resources and socio-economic disabilities. Distance education can help them with its outreach to their homes. It enables them to learn at their own pace and take up vocations and skills for economic and individual development. It gives them a second chance to step into the main systems of education, including higher education, enabling them at the same time to earn and learn as well as to fulfill family responsibilities.

It is imperative that education, technical training and lifelong learning are considered integral parts of a continuum. The concept of training and lifelong learning includes acquisition of knowledge and skills gained in formal education as well as learning that occurs in informal ways and traditional knowledge, that prepares women to take on an active role in the labour market and in the economic and social development of their countries. In the
context of the changing world, the importance of science and technology education and information services should be given added importance. In order to develop the skills required, women need to have full access to vocational training and further education at all levels of science and technology (United Nations Department of Economics and Social Affairs, 1999).

The Beijing Conference of 1995 identified education and training of women as one critical area of concern and defined six strategic objectives: to ensure equal access to education; to eradicate illiteracy among women; to improve women’s access to vocational training, science and technology and continuing education; to develop non-discriminatory education and training; to allocate sufficient resources for and to monitor the implementation of educational reforms; and, to promote lifelong education and training for girls and women.

The recommendation of the expert group of the ILO on vocational and lifelong learning for women stressed lifelong learning as a tool for capacity building and empowerment of women. The focus of the meeting was on areas in education that build on primary and secondary education and are of relevance to the economic, social and political empowerment of women: technical and vocational training, the transition from school to the labour market, women’s preparation for gainful employment, lifelong learning as a tool for capacity building and empowerment of women.
These measures were recommended as a means of increasing and improving opportunities for women in the world of work, increasing their economic and social power and enabling them to fulfill their potential in contributing to the development of both society and themselves (United Nations Department of Economics and Social Affairs, 1999).

In the present day, when both ends cannot be made to meet without women working, many women work to supplement the family income. Employment of poor women is, thus, indispensable not only for the survival of individual families, but also for the maintenance of the wider, socio-economic system (Joseph, 1997). Lifelong learning goes a long way in providing employment opportunities to women. In the continuing education centres run under the auspices of the National Literacy Mission, educational opportunities are provided to women to enhance their literacy skills, hygiene, family health and vocational skills and to fight against the exploitation, all of which leads to their empowerment (Rani and Surendra, 2001).

7. **Lifelong Education Programmes in India**

India is now in the third phase of the Adult and Nonformal Education Programme. The first phase was the Total Literacy Programme and the second was the Post Literacy Programme. The third and the present phase is the Continuing Education Programme. The history of the government’s lifelong education programme is traced hereunder.
The Total Literacy Campaign. The NLM (National Literacy Mission) was launched on 5th May 1988 with the objective of achieving a sustainable threshold level of 75 per cent literacy rate by 2005 AD. A campaign approach is adopted to achieve its objectives by means of TLC (Total Literacy Campaign), PLC (Post Literacy Campaign) and CEP (Continuing Education Programme).

The TLC (Total Literacy Campaign) had well defined goals, like area specific, time-bound and total coverage of given age group, volunteer based approach, environment building and mass mobilization, improved pedagogy with emphasis on learning outcomes, monitoring and evaluation and low cost.

The Tamil Nadu State launched the TLC (Total Literacy Campaign) in all the districts during the early 90s and the campaign ended all over the state at the end of 1997 having covered most of the districts in Tamil Nadu (Parthasarathy, 2003). In the campaign for achieving total literacy three agencies were involved. They were the Tamil Nadu Board of Continuing Education (an apex body of voluntary agencies in the field of adult education), the State Resource Centre (set up specifically to provide teaching-learning materials and training services in adult education) and the State Directorate of Adult and Non-Formal Education, the government body.

In the total literacy efforts, the cultural procession took an important place. Each district had a cultural team consisting of 15 committed activists traveling daily to four (or sometimes even five) centres and presenting cultural programmes in the street theatre mode. The themes of the programmes were woven around literacy and the performance provided an extremely powerful
motivation for literacy among the non-literates in the audience. These processions also served to inspire large numbers of literate youth, men and women alike, especially in the rural areas, to take up literacy work (Jayagopal and Parthasarathy, 2003).

**Post Literacy Campaign.** The Post-Literacy Programme was initially conceived as a complementary element, as a stage in the consolidation of literacy and as a factor in preventing a relapse into illiteracy (Hamadeche and Martin, 1986). Neo-literate adults who acquire literacy through literacy programmes have great difficulty in retaining it and some of them lapse back into illiteracy if timely follow-up measures are not taken. The same phenomenon of reversal has also been observed in the case of children who dropout of the formal school system prematurely. On the whole, post-literacy was considered an important step in the process of lifelong education and the environment for a better quality of life not only for every individual but also for the family and the community.

**Continuing Education Programme.** The National Policy on Education (as modified in 1992) envisaged comprehensive programmes of Post Literacy (PL) and Continuing Education (CE) being provided to neo-literates and youth who have received primary education with a view to enabling them to retain and upgrade their literacy skills and to improve their living and working conditions.

Continuing education is a lifelong process of learning. The scheme of Continuing Education for Neo-literates is the official lifelong education programme. This is a programme launched by the National Literacy Mission
Continuing education is “an attempt to provide systematic organized and well coordinated mechanisms to mobilize all resources in support of continuing education in the perspective of lifelong education”. The scheme aims at providing an institutionalized mechanism of continuing education through Continuing Education Centres (CECs) with a view to enabling the neo-literates to retain, improve and apply their literacy to their day to day needs and aspirations. Continuing education programmes would largely be functional, with the aim of making learning relevant to living and working (Muthumanickam, 2003).

The four broad programmes under Continuing education include Equivalency programmes, Income generating programmes, quality of life improvement programmes and individual interest promotion programmes (Chatterjee, 2000). The details of these programmes are furnished hereunder.

Equivalency programmes are alternative education programmes meant for adults and out of school children who have acquired basic literacy skills or who have completed primary education and who are willing to continue their education beyond elementary literacy for acquisition of competencies equivalent to primary or secondary levels of the formal system. Equivalency programmes are designed with sufficient flexibility and innovativeness.

Income generating programmes are those vocational and technical education programmes which help participants to acquire or upgrade vocational skills and enable them to undertake income generating activities. Since a vast number of people in rural areas live in acute poverty this calls for development of special strategies to provide opportunities to economically
and socially disadvantaged groups to engage in economic activities through acquisition of relevant vocational, technical and entrepreneurial skills and abilities.

Quality of life refers to the level of well being of the society and the degree of satisfaction of a number of human needs. Quality of life improvement programmes aim at equipping the learners and the community with essential knowledge, attitudes, values and skills to enable them to improve their quality of life as individuals and as members of the community.

Individual interest promotion programmes aim at providing opportunities for individuals to participate in and learn about their chosen social, cultural, spiritual, health, physical and artistic interests. The focus is on personal development by providing opportunities for promotion of specialized individual learning interests which may lead to improvement in the quality of human resources of the society.

Another important effort in continuing education is the scheme of Shramik Vidyapeeths (Jan Shikshan Sansthan), which is a programme of polyvalent (multi-faceted) adult education for workers and their family members in urban and industrial areas. The programme was evolved to respond to the educational and vocational training needs of numerous groups of adults and young people living in urban and industrial areas and for persons who have been migrating from rural to urban settings (Ramanna, 2000).
The NLM started sanctioning Continuing Education Programmes in 1996. So far 95 districts have been sanctioned Continuing Education Programmes in the country (Vohra, 2001). The Continuing Education Programme has been sanctioned in 17 States / UTs. The states of Kerala and Mizoram and the UT of Pondicherry have been fully covered under the Continuing Education Programme. In Andhra Pradesh, 20 districts have been sanctioned Continuing Education Programmes out of 23 districts. In Gujarat, the Continuing Education Programme was sanctioned to 8 districts, in Maharashtra to 9 districts (includes the district of Hinogli newly carved out from Parbhani), in Rajasthan to 7 districts, in Tamil Nadu to 9 districts, in West Bengal to 7 districts, in Karnataka to 5 districts and in Madhya Pradesh and Uttar Pradesh to 2 districts each. The Continuing Education Programme was also sanctioned to one district each of the States / UT of Bihar, Chandigarh, Haryana, Himachal Pradesh and Punjab (Vohra, 2001).

Some of the continuing education programmes for women are implemented by Open Universities. Subjects such as Home Management and Interior Decoration, Mother Craft and Child Development, Nutrition and Balanced Diet, Low Cost Nutritious Food Preparation, Food Preservation and Canning, Basics in Bakery, Health Education and Home Nursing, Preparation for Marriage and Family Life, Women and Legal Rights, Population Education and Family Welfare, Family Budgeting, Civil Awareness, Social Relations and Social Development, Postal and Banking Procedures, Small Savings and LIC Schemes, Spare-time Self-Employment Opportunities and Handicraft, Maintenance of Household Appliances, Kitchen Gardening, Photography, Public Speaking, Proof Reading, Primary Chemical Technology and
Continuing Education in Tamil Nadu. The efforts to give lifelong education took off with the starting of adult education programmes. In 1948-49, a scheme of adult education was introduced as a pilot project in some selected areas of the State of Tamil Nadu with the object of eradicating illiteracy by developing in adults the ability to read and understand the contents of a simple daily newspaper.

In 1954 a scheme of adult education was introduced by the Department of School Education. In 1968-69, with the assistance of the Central Government a Farmers’ Education and Functional Literacy Programme was introduced in 60 centres within a block of Udumalpet Taluk of Coimbatore District of Tamil Nadu. Through this programme the farmers were helped to acquire skills to keep accounts, fill various application forms and read simple materials relating to improved methods of agriculture.

In the subsequent years this scheme was expanded gradually. In 1973 the Tamil Nadu Board of Continuing Education (TNBCE), a quasi-Government voluntary organization, was started. The TNBCE has been the premier body in spreading the concept and practice of adult education in this State and an apex organization for voluntary organizations. Based on a survey report by the TNBCE, the Government of Tamil Nadu, in order to make education more meaningful and broad based, established the Directorate of Non-Formal Education in March 1976. Following the launching of the National Adult
Education Programme (NAEP) on 2nd October 1978 throughout the country, the Tamilnadu Government also launched a programme called “Education for Life” to transmit knowledge and skills and to create opportunities for self-fulfillment for those who lacked formal education as well as for those adults who had left school early. Between 1980 and 1989 the NAEP was modified into a two year pattern Adult Education Programme (AEP) and the same programme was operationalised in the entire State of Tamil Nadu. The Total Literacy Programme was started in 1991-92 and subsequently the Post Literacy Programme was started in 1993-94. When that phase was over, the Continuing Education Programme was started in 1997-98 and it will continue, as education is never ending (Jayagopal and Parthasarathy, 2003).

8. **Studies on Educational Aspirations of Women**

   Education is the means society provides for transmission or advancement of its culture. The process is an inculcation of knowledge, values, skills and attitudes by means of institutions created for the purpose (Kapur, 1995). Educationists have urged that the purpose of education is to prepare students for all their life, citizenship, home and family living, vocation, effective use of leisure time and for effective personality growth. Since social needs change from time to time, educational aspirations also change with time. Studies dealing with educational aspirations are reviewed hereunder.

   Occupational preferences were found to depend on the occupational interests of students and their sex (Patel, 1967; Chadha, 1979), their parents and relatives (Sharma, 1969; Krippner, 1963), their parents’ economic status (Dabir, 1986; Sundararajan and Rajasekar, 1988; Sundararajan and
I ho educational aspirations of boys and girls were different. The boys had low educational aspirations when compared with girls. Difference between boys and girls was reported by Menon (1992 as quoted in Rao and Sridevi, 1994). He found that girls were more ambitious than boys. His findings did not support the findings of the study by Rao and Sridevi (1994) wherein boys aspired higher than girls. Another of his findings was that aspirations were influenced by factors like what individuals want to achieve, experiences of successes and failures, personality patterns, personal values, sex of individuals and socio-economic status.

Many studies have been reported regarding the vocational aspirations of girls. Super (1975) established that the process of vocational aspiration was essentially one of developing and implementing a self concept. Holland (1973) also perceived that vocational preferences were expressions of personality to exercise their skills and abilities to play a role in life in accordance with their self concepts. Tara (1980) found that they were related to self concept.

A study of the self concept and vocational aspiration among girls in Madras City by Ghosh and Gordon (1981) found that there was a highly significant relationship between the pupils’ high self concept and high vocational aspiration and conversely between pupils’ low self concept and low vocational aspiration. This study also indicated that pupils from high socio-economic status had high vocational aspirations and the pupils from low socio-economic groups aspired for jobs with less prestige.
A study by Sundararajan, Viswanathan and Rajasekar (1990) throws light on the educational interests of Higher Secondary students. They found that the urban girls evinced high interest in Fine Arts (47.01%) and the urban boys showed high interest in Science (15.63%); the rural girls showed high interest in Home Science (58.95%) and the rural boys showed high interest in Agriculture (57.5%).

In a study by Jain and Shah (1974) it was found that aspirations were related to socio-cultural background. Singh (1972), in a similar study, found that aspirations were related to sex.

In another study Sundararajan and Rajasekar (1992) assessed the occupational preferences of higher secondary students in Tamil Nadu. They found that the occupations of Engineer, Doctor, Teacher, Bank Employee, Lawyer and Computer Specialist seemed to attract a larger clientele. While the men students showed their preference for Engineering, Medicine, Bank Employment, Teaching and Computer Operations, women students preferred Teaching, Medicine, Engineering, Bank Employment and the Legal profession.

Markanda (1981) carried out a study in the city of Chandigarh to find out the expectancies of women from continuing education. She found that age of the respondents accounted for significant differences in their expectations. Women up to 25 years of age had several kinds of expectations such as attaining higher qualifications, promotion of future prospects, attaining self-confidence, personal glorification, seeking employment and enhancing social status. For women in the age group of 25 to 40, betterment of family life,
supplementing family income and attaining self-confidence were the expectations. For those in the age group of 40 to 50, personal enrichment and intellectual satisfaction were the expectations.

The study brought out the fact that at the youngest age level the expectations were related mostly to earning but at the oldest age to personal enrichment. It was also found that respondents up to 40 years seemed more interested in availing of continuing education facilities than those above 40 years. Irrespective of age, the majority of women preferred continuing education during leisure time for cognitive enrichment and economic independence.

Shah and Veenubhaorgava (1993) conducted a study of the vocational aspirations of Home Science students at the postgraduate level in India. They found that the majority of the respondents aspiring for jobs wanted to become economically independent. More than forty percent of the respondents did not want to take up a job, as their family members did not want them to do so. The majority of the respondents aspired at least to some extent to take up a vocation and about half of the respondents highly aspired to take up a vocation. A lesser percentage of the respondents did not aspire for any vocation at all. Similar findings were reported by Mahajan (1966), Goldstein (1972), Mehta (1974), Khaund (1982) and Karim (1988). They reported that girls desired to work rather than to stay at home after receiving education. An earlier study by Lyngdoh (1975) reported that tribal girls had a higher level of vocational aspiration than tribal boys.
The higher the educational level, the higher is the chance of getting employed. This motivates those enrolling for higher education to find a job for themselves. Parmaji's (1978) study revealed that job aspirations rose with the level of education.

Super (1967) mentioned the need to earn a livelihood as one of the motivating factors for individuals to work. Syed (1967) also reported that monetary considerations exerted a determining influence on the occupational choice.

Grewal (1971), Pendharkar (1977) and Yu Chien (1989) reported that the family's environment had a positive effect on the vocational aspirations of the respondents. It was their contention that the vocational environment of the family was changing so much that girls were encouraged to take up vocations.

A study of the occupational aspirations of higher secondary girls in the city of Madras conducted by Sundararajan and Kalavathi (1990) showed that girls whose parents were either graduates or postgraduates had a better level of occupational aspirations than girls whose parents were literates but not graduates. It was also found that girls whose parents were either graduates or postgraduates had a better level of occupational aspirations than girls whose parents were illiterates. Besides parents' education, income also influenced vocational aspiration. It was found that girls whose parents' monthly income was Rs.2001 and above had a better level of occupational aspiration than those whose parents' monthly income was only upto Rs.1000. No significant relationship was found between occupational aspirations and
type of school studied. However, Astin (1965) found that the type of school influenced the occupational aspirations of students. Other studies have brought out significant differences in the educational and vocational interests of students on the basis of their sex, age and locality (Patel, 1967; Singh, 1967; Grewal, 1971; Gopalan, 1972; Sharma, 1969; Swell and Shah, 1968). Krippner (1963) and Hanson (1965) found the influence of parents, brothers, relatives and friends on the educational and vocational choices of students.

A study of some correlates of occupational aspirations of higher secondary students in Tamil Nadu yielded the finding that students whose parents belonged to high as well as middle income group had a better level of occupational aspiration than students whose parents had a low income. It was also found that students who were above average in their academic achievement had a better level of occupational aspiration than students who were only average in their academic achievement (Sundararajan and Rajasekar, 1988). Nagaraju (1977) also found that occupational aspirations were significantly related to academic achievement. A similar study by Reddy (1972) and Chopra (1982) clearly showed a relationship between the socio-economic status of students and their occupational aspirations. The higher the status the higher were the occupational aspirations.

On the basis of these studies available to the researcher in the area of educational aspirations, it may be concluded that educational aspirations are influenced by self concept, sex, age, income of the family, parents' educational and occupational level, parents' locality and income.