CHAPTER X

SUMMARY AND CONCLUSIONS

Change is the order of society. Even though the rules of social statics do work and continue to maintain certain basic elements of the social structure, the rules of social dynamics also work forcefully. It may seem a paradox, but change is a predominant factor in every society. The certainty of social change is unquestionable. It is the guiding force which keeps the society alive and energetic. During the twentieth century, the wheels of social change have considerably changed the face of the Indian society. Economic, social, political, religious as well as cultural spheres have dramatically changed and influenced the outlook of life in the Indian society.

The Indian society, like any other society, has been experiencing changes in various spheres of life; such changes, over a period of time, indicate a slow but steady movement of the Indian society from the traditional to the modern form of society and culture. During the British rule in India, our society began to experience new and rapid forces of change. Industrialization, urbanization, western education, democratic ideology, expanding means of transportation and communication, and social movements of various types generated new patterns of attitudes, values and behaviour among certain sections of our society which were markedly different from their traditional form. During the twentieth century,
the freedom struggle, independence, the Constitution, planned programmes for rapid economic and social development, expansion of facilities for education, increasing industrialization and urbanization, changing roles and functions of women, growing demands for equality by women and such other forces have brought about a variety of changes in the traditional modes of attitudes, value-orientations and behaviour-patterns of women, particularly of the young, educated women living in an urban environment. The speed with which such changes are spreading among the various sections of the young, educated, urban women has assumed a considerable amount of momentum during the last few decades. While certain studies of social change in the younger generation have been conducted in the past, there is still a need for a detailed and systematic study of the nature and type of changes in the attitudes, value-orientations and behaviour-patterns of the young, educated, urban women who are likely to be the torch-bearers of the coming changes in the roles and functions of women in our society. The present study is directed towards this aim, and attempts to examine changes in the attitudes, value-orientations and behaviour-patterns of the young educated, urban-living girls of Gujarat in general as well as particularly in the areas of marriage, family and religion.

In order to view changes among women of Gujarat, especially due to higher education and urbanization, this study examines the attitudes, value-orientations and the behaviour-patterns of college-going girls. The college girls under inquiry belong to the younger, educated generation, mostly of the middle class. They are the
representatives of the society which has experienced the pull of the new forces of change in the midst of the pull of the traditional forces. They are exposed to the interplay of both these forces. The new urban and industrial environment with democratic ideology and modern education have generated new aspirations in them, which impel them to be away from the traditional patterns to a much more individualized way of living, thinking and believing. It was felt that a study of changes in the attitudes, value-orientations and behaviour-patterns of a large sample of college-going girls in a metropolitan city of Gujarat would probably reflect a maximum impact of the cross-pressures of the traditional and the contemporary forces of change. One of the assumptions of the study is also that the attitudes, value-orientations and the behaviour-patterns of college-going girls will reflect the changing status and role of the educated urban women in the contemporary Indian society.

Social change in society is inevitable. According to Jones (1949: 96) it is a term used to describe variations in, or modifications of any aspect of social patterns, social interaction, or social organization. Social change is unpredictable and its rate is unequal; yet, activity and change are ever-present universal facts of society. Thus, the order that is society is after all a changing order. That changing order is described and explained by classical as well as modern thinkers.

The assumptions of the older evolutionary theory were that the development of human societies is unilinear, that its major stages of development are universal, and that the societies or
Institutions as well as the mechanisms and processes of change transit from one stage to another. The evolutionary view sees change as cumulative, tends to equate it with progress and sees it as a one-way process leading to civilization and ever-increasing complexity in social organization, but the neo-evolutionists restrict themselves to talking about increasing complexity, particularly in technology and social organization (Mc Gee, 1977 : 605-7). The conflict theorists maintain that the competition between groups for scarce resources inevitably produces divergence, opposition, and conflict. The struggle between these groups makes continuing change. As one group succeeds over another, the group in power attempts to implement and impose its ideas and values on the rest of the society. The cyclic theories see societies as undergoing periods of growth and decline or as swinging back and forth between extremes along several important dimensions. Many of them compare societies to living organisms and view the pattern of change in society as following the stages of the life-cycle --- birth, growth, maturity and old age. The fundamental assumption of the equilibrium theory is that when change takes place in any one component in a system, it tends to spur further change in other elements, which accommodate the new element and integrate it within the entire structure. Systems strive towards equilibrium. Societies by new developments keep the social order in balance.

If we want to assess the status of women in a changed or changing society, we must start from the social framework. Social structure, cultural norms and value-systems are important determinants
social traditions have a major influence in shaping the attitudes, value-orientations as well as behaviour-patterns of human groups. Since a large section of our society continues still to be under the influence of traditional norms, we need to redefine the role-conception, norms and values in all their variety in traditional society, against the new dimensions in women's status and roles introduced by the Constitution and the processes of change.

In the past, the social reformers as well as the social revivalists tried their level best to change the position and status of women in the Indian society. Also the literary men through their writings and journalists through their journals boosted the spirit of reforms as well as the feeling to emancipate the status of Indian women. The new European civilization and the western education influenced the Gujarati society with their liberalistic, equalitarian and individualistic ideologies. But, social change touched only a fringe of the Gujarati society. Social change was evident in a few urban centres, and that too among a small section of political elites, social reformers and high-born Brahmins, specially Nagars.

The emancipation of women started slowly from the middle of the nineteenth century, and quickened in the twentieth century. The participation of women in the nationalist movement created female-involvement in politics. The leaders of this period questioned and challenged the social values and norms of society. Women of that time took advantage of this change and adopted new
roles. The nationalist movement in India enabled women to involve themselves in the social and political affairs of the country. On the eve of the British rule, the Gujarati society was traditional and ascriptive. The political, economic, educational, communicational, social and cultural changes led to the emergence of women-consciousness in Gujarat. Women movements in Gujarat were the outcome of this changing transitional phase. A new framework of modern society was formed within Gujarat, which opposed the traditional values and customs and tried to change the position and status of Gujarati women.

Several studies have been conducted in the past to examine social change. In order to provide an adequate background to the study, I have attempted in this thesis first to present a brief historical narration of social change in Gujarat, and then to review several studies, especially concerning social change among the educated women, their roles and role conflict, that have been conducted during the last two decades.

The studies reviewed in Chapter II brings out the fact that there has been, especially after independence, a very noticeable increase in the absolute number as well as the proportion of girls who have obtained the various levels of education. Although there had been a considerable progress, by 1971, in the educational attainment of women, only a very small percentage of women had obtained high school and college education, and most of such women were from urban areas. As per the 1971 Census, only 3 women per thousand in Gujarat had obtained graduate and above level of
education, and all of them were urban residents. There is no doubt, every reason to believe that the number of women having obtained high school and college education has considerably increased during the last decade, but we do not have any specific information in this regard.

A review of several empirical studies based on different samples and conducted in different parts of our country at different times shows that education, particularly higher education, is an important factor associated with changes in the opinions, values, attitudes and behaviour of the people. They show that education does not lead to modernity automatically or uniformly. In general, they find adherence to certain traditional norms and departure from others. In such a situation, generalizations over time and space become difficult. The studies reviewed indicate the need for more detailed studies comprising of the changing attitudes, value-orientations and the behaviour-patterns of the younger generation, specially the college-going girls of urban Gujarat. Cormack (1961: 227) observes that the college/university students are only concerned with the certificates, degrees and employment and that the college education does not bring any change in the attitudes, values and behaviour-patterns of the students; the impact of college education is only utilitarian and not value-oriented. But, Gore, Desai and Chitnis (1970) find some positive effects of higher education on student's modernity. Malik and Marquett (1974) also find education as an agent of attitudinal change.
Changes in status, role and role-conflict of women, particularly the working women, are brought to notice by many researchers. Social change due to higher education, urbanization and modernization has enabled some women to enter into new professions which were generally closed to them before. By Phadnis and Indira Malani (1978), the middle class woman, due to upward mobility in professions, has been labelled as a new cheese-winner. She is moving towards balance of traditional and progressive values, by playing a constructive role rather than her traditional feminine role alone. The change and tension within a working woman herself, in her family and in her working relationships with others are projected and visualised in the new climate of employment and job-hunting. It is worth-noting that no evidence of male jealousy is seen when women left home and entered into the wider world of economic opportunity and independence. It is significant to note here that many women feel a moral sense of guilt while sacrificing their domestic roles because of the compulsions of their jobs. The reason for taking employment is not only economic independence but there are other socio-psychological motivations, such as, to achieve a position, to use their talents and skills, to make some contribution to society, and to get joy out of job-performance. No doubt, role-conflicts among women students are also found as they have to play multiple roles as a student, a daughter, a daughter-in-law, a wife and sometimes as a mother as well, while they study for higher education.

While some of the past studies were limited in terms of their focus on different aspects concerning status and role of women,
an effort is made in the present study to examine several aspects concerning marriage, family, religion and work outside home. In addition to examining change and traditionalism in such specific areas, the study attempts to obtain summary measures of the respondent's modernity orientations as well as their overall modernity. Further, it also attempts to examine the relationships of certain individual and familial characteristics of the respondents to different aspects of their modernity orientations as well as to their overall modernity.

This study is based on a questionnaire survey of 1,026 girl students, studying in the third year class of a stratified random sample of the Arts Colleges in Ahmedabad. All the Arts colleges of Ahmedabad city constituted the sampling frame for this study. The colleges in the sampling frame were stratified according to area, type and size. In all, four Girls-only colleges and eight Co-ed colleges were selected for study. The data from the respondents were collected by means of a questionnaire administered in a group situation.

The questionnaire was designed to seek information regarding the background of the family (i.e. caste, religion, parents' education and occupation, size and type of family, etc.), educational/occupational aspirations, academic achievement level, hobbies, participation in extra-curricular college activities, exposure to mass-media, use of and opinions regarding English language, beliefs in and practice of certain religious practices, etc. Several questions/items were also included so as to elicit
their opinions regarding mate-selection, caste-endogamy, dowry, pre-marital sex-relations, mother-role, role of working woman, family planning, etc. In addition, the married girl students were asked to give information regarding their age at marriage, manner of mate-selection, practice of family planning, etc. The purpose of asking information and opinions regarding all such matters was to be able to examine the extent of traditional and modern attitudes, values and behaviour-patterns of the respondents in different areas. With a view to obtaining an overall measure of their traditional/modern attitudes, fourteen items of the short form of the OM Scale of Smith and Inkeles (1966) and thirty items of The Attitudinal Modernity Scale of Sharma (1977), which measured the modernizing effects of university education on the attitudes and value-orientations of the college/university students in the Indian setting, were also included in the questionnaire. The questionnaires obtained from the respondents were checked and coded. Then the data were computerized.

Sharma (1977) has given six orientation dimensions, each based on responses to give statements or items. The OM Scale is intended to measure overall modernity of the respondents. This study has followed the same procedures to obtain the various measures of modernity orientations and overall modernity of the respondents. The responses of the respondents to the statements/items included in the six orientation dimensions of modernity and the overall modernity scale were added so as to obtain each respondent's total scores on them, that is, for each respondent, scores indicating secular, scientific, universalistic, independence, achievement and civic
orientations, and her overall modernity were obtained. Then, they were standardized, and the standard scores were then multiplied by 100. For the purposes of the cross-tabular analysis, the respondents obtaining a score less than the mean of the respective scale were labelled as 'traditional', and those obtaining a score equal to or greater than the mean of the respective scale were labelled as 'modern'. The SPSW program package available on the P. R. L. computer was used for obtaining a cross-tabular analysis of different modernity scores with the selected independent variables, such as, socio-economic variables, rural-urban setting, type of college, etc.

There are several individual as well as familial background characteristics which are found to be associated with the traditional or modern mode of attitudes, value-orientations and behaviour of people. In this study, sex, age and education are constant background characteristics. Examining the other background characteristics of the respondents in this study, we find that most of the respondents are unmarried, non-hostelized, urban-resident, college-going girls of Gujarat; only 7.1% of the respondents are married, 2.7% are hostelized, and 10.5% come from rural background. About three-fourths of the respondents are Hindus, about 15% are Jains, 5% come from weaker sections (S.C./S.T./other backward castes) and 5% are Muslims. About 93% of the respondents of this study come from the two main religious groups, namely Hindus and Jains. The percentage of the respondents living in individual families is twice that of those living in joint families. The educational status of the parents of most respondents is modest, while the occupational and income levels of most respondents are relatively higher than the
average levels found in the Indian society. However, a significant minority of the respondents come from families with relatively low levels of education, occupation and income. This is presumably partly due to the changing norms of girls' education and partly due to the government assistance available to the weaker sections of our society. The academic performance of about 50% of the respondents is high, while that of the others is only modest. Such a variation in the background characteristics of the college-going girls would presumably allow us to examine their differential relationships to traditional/modern mode of their attitudes, value-orientations and behaviour-patterns.

A majority of the respondents stated that the most important reason for college study was their interest in study. About one-fifth of the sample mentioned 'bright vocational prospects', about 13% of the respondents mentioned 'development of personality' and very few respondents (4.7%) mentioned 'for getting an educated life-partner' or 'parents'/relative's wish' as the most important reason for their joining a college. It was also found that the traditional orientations of the parents was no more a significant factor influencing the decision of the girl students to join a Girls-only college. It is either the known prestige of a college, whether Girls-only or Co-ed, or its proximity to their residence which seems to be the major responsible factor for their selection of a particular college.

An examination of the educational aspirations of the college girls reflects that about one-half of the respondents aspire to a
post-graduate degree, while one-fourth are interested in obtaining a B.Ed. or an LL.B. degree. This suggests that the terminal limit of higher education is perhaps extended in the case of a large proportion of college-going girls. Educational and occupational aspirations are related matters. In an industrial, secular society, we would expect a higher degree of correspondence in the educational and occupational aspirations. Also the occupational aspirations of the educated girls reflect the changing role perceptions of women as well as the growing need for women’s participation in the labour force, specially for those coming from economically hard-pressed or middle-class family background. About 60% of the respondents are desirous of taking up a job after graduation. Most of them aspire to clerical services; about 10% aspire to be engaged as telephone operators, beauticians, journalists, air-hostesses or sales girls, besides the traditional occupations of women, such as social work and nursing. Only 7 respondents aspire to become business women. Yet, the fact that a large percentage of them aspire to enter the job market suggests a marked change in the role perception of the educated college girls of urban Gujarat. A further probing of this question brought out the fact that most educated girls in an urban setting would be ready to take up gainful economic activities if opportunities are available or their circumstances so require. This is, no doubt, indicative of the changing role perception of women. The educational and occupational aspirations of college girls convey that they aspire to be higher and better than what they are. This is especially true for the urban middle-class girls. B. G. Desai (1987) also noted the same feeling that the better educated and better
placed groups in the city area are most open to the effect of education.

The traditional triangle of home, hearth and children is now not the only area for women; the modern outlook of economic independence is reflected in their occupational aspirations, and participation in outside activities provides a variety of forces for their personality development and open up new vistas of their activities. Interest, ability, resources and available leisure-time are the factors responsible for a pursuit of some hobbies. Within the limitations of available leisure-time, Indian girls are required to carry out some household work along with the pursuit of study, hobbies and other activities. I have, therefore, attempted to examine the respondents' participation in household work, hobbies, and college activities. All but 5.3% respondents spend some time everyday in household work. About two-thirds of the respondents spend four to seven hours per day, and about one-fourth of the respondents spend one to three hours per day in household work. Regarding the feeling and attitude of the college girls towards household work, it is found that at least about one-third of them feel it to be below their dignity to do household work, and that their participation in household work deprives them from giving adequate importance to their studies.

The objective in examining the hobbies, college activities and exposure to mass media of the respondents is to visualize the various spheres of their preferences and participation. Hobbies are leisure-time activities. They are the best motivating
incentives from educational viewpoint as well as for the growth of a balanced personality. Besides household work, the college-going girls also spend some time in pursuing some hobbies. The hobbies of college girls reflect their inclination towards particular activity, liking or field of preference. Most of the college girls' hobbies are in the traditional fields of women, such as cooking, knitting, sewing, handicrafts and home-decorations. Only 6% of the respondents pursue hobbies in somewhat non-traditional fields, such as photography, swimming, gardening and flower arrangement. Regarding their participation in college activities, the percentage of those participating in games is the highest. The percentage of respondents participating in music/Garba/dancing and college election is somewhat greater than that for those participating in drama/mono-acting, elocution competition and N.C.G./N.S.S. The percentage of those participating in different college activities is greater in the Girls-only colleges, while the percentage of those participating in voluntary associations is greater in the Co-ed colleges.

Their exposure to mass media is reflected in their reading of newspapers, magazines and literature. About four-fifths of the respondents read newspapers daily. One-third of the respondents are interested in political news-items, one-sixth in articles for women, students, health, etc., and another one-sixth in news of terror. About one-fourth are interested in film advertisements, while very few are interested in reading matrimonial advertisements. Many of them give first preference to magazines for women or to
magazines for story-literature. Surprisingly, poems attract them the least.

Films are the most popular and widely accepted mass media for communication. The younger generation is under the spell of films and film music. Film music attracts them the most. Their second liking is for light music, while their third choice is classical-vocal, western and instrumental music. Seeing films is a common recreational leisure-time activity for the college-going girls. The view of B. G. Desai (1967) that cinema-going habit is more in the case of the urban students is supported by the findings of this study also. Almost all of the college-going girls like to see comedy films. Social and detective films also attract them, while historical and films 'for adults only' are of the least interest to them. Thus, the various spheres of their preferences and participation in different types of activities reflect their changing roles presumably due to higher education and urbanization.

Marriage, family and religion are the key social institutions and mirrors reflecting the face of a particular society. The traditional or the modern outlook of the people of a particular social structure is projected in their opinions, attitudes and values regarding these three institutions. Gandhiji once said, "Tell me the position of the woman in the country, and I will tell you what type of country it is." Thus, the status and role of women reflect the face of society also. The status and role of women depend, to a large extent, on the field, form and considerations in their marriage, the type of family and the inter-relations
among the family members, and their religious ideology and practices. An examination of the attitudes, value-orientations and behaviour-patterns of the college-going girls concerning different aspects of these institutions would be an acid test of change and traditionalism among them. I have, therefore, attempted next to examine the same in this thesis.

Traditionally, the marriages were arranged by the parents, and as such, marriages were arranged on the bases of familial and caste-oriented considerations rather than the likes and dislikes of the marriage mates. But, it is observed that the educated young persons are now desirous of exercising their personal choice in the selection of their mate. We find, in this study, that about one-half of the respondents believe in self-selection with parents' consent in order to balance one's own choice and the parents' consent. That self-choice is a rare possibility for a majority of even the urban educated Hindu youths was also observed by V. P. Shah (1960). About one-third of the respondents still prefer the traditional pattern of arranged marriages, while only 10% of the respondents have shown their preference for self-selection. Selection through advertisements with the consent of the parents constitutes a negligible percentage.

Regarding the preferred characteristics of the marriage-mates, about 70% respondents give an overall weightage to education, while three-fifths of the respondents give an overall weightage to personality and nature, and about a half of the respondents would like to consider the occupation of their marriage mate as an
important criterion. Only about one-fifth of the respondents would like to give importance to socio-economic status of the family, while very few give first preference to appearance. No doubt, these are their verbal responses. A time was when the status of the family was considered to be the only criterion in selecting the mate for the daughter. This traditional trend of mate-selection has become less important and a new approach of selecting mates on the consideration of education and personality has become popular among college-going urban girls. Dating is mostly not allowed in our society, yet some opportunities are now available to the boy and the girl to know each other during the period between their betrothal and marriage. There is a change from the traditional attitude of 'no introduction' between the mates, to knowing each other, to a certain extent, during the engagement period. Thus, young boys and girls have more say in the choice of their partners and a greater desire and opportunity to see each other during the engagement period.

Endogamy still prevails. Unlike the findings of Desai (1945), Ghurye (1950), Kapadia (1958) and Krishnamurthy (1970), in this study the inter-caste, inter-religious and inter-racial marriages are not preferred. Only very few respondents have no objection to marrying in a lower caste. The observation of B. V. Shah (1964) that the college students of Gujarat are largely traditional in matters of caste endogamy is supported by our finding that only one-fifth of the respondents are ready to marry in a lower caste/sub-caste. Caste endogamy is the general preference of most of the college girls. Only a small proportion of the respondents are ready to
select their mate from a caste or a language group other than their own. Although the caste restrictions have somewhat loosened, the traditional norm of marrying in one's own caste remains predominant even among the college educated urban girls.

Dowry is linked up with a number of social and cultural elements which sanction, justify and explain the practice. Only one-fifth of the respondents mentioned the amount to be spent for dowry, varying from less than Rs. 10,000/- to Rs. 90,000/-. One-fifth of the respondents would not object to the custom because their marriage would be impossible without a dowry or because their parents could afford to give a dowry. There is non-existence of customary dowry in many castes and sub-castes. Where it prevails, only some (about 5%) respondents are ready to object to such a practice because their parents cannot afford to give a dowry without incurring debt. Yet, a small number is coming up who will object to this social evil. About three-fifths are very firm and against this social evil and firmly believe in abolishing such a custom. However, the traditional custom of dowry still prevails inspite of the advancement of higher education among young girls.

The sacramental nature of marriage is still the ideal to be observed by most of the girls in our society. Even then about 57% of the respondents disagree with the traditional view that divorce should not be allowed under any circumstances; and about 60% of the respondents believe that if married life is not happy, husband and wife should separate themselves. Only about 20% of the respondents are against divorce. The changed opinions of the college
girls with regard to the indissolubility of marriages indicate that if necessity arises, the educated girls are willing to accept divorce as the only solution or way out from the unhappy union. Generally, divorce was allowed among the lower castes in the past, but now the girls coming even from high caste Hindus would be willing to obtain a divorce if the circumstances so require. The traditional stigma on divorce seems to be fast disappearing.

Higher education may make girls to want more independence after marriage, and urban living may emphasize individuality and privacy. Surprisingly, about 82% of the respondents favour the joint family and about 80% of the respondents agree with the view that the joint family system in India should be maintained as far as possible. E. V. Shah (1964) and B. G. Desai (1967) also noted that the attitude of college students towards joint family has largely remained traditional. Our findings also suggest the same trend, that is, the college educated urbanized young girls desire to live in a joint family after marriage.

Usually, in our society, the subordination of the wife is mostly seen and no say of the wife is found in the family matters. Due to change in this traditional view, the college-going girls are of the opinion that the wife should be consulted while taking important decisions of the family matters, social as well as financial. "The wife has to sacrifice much more than the husband" is the opinion of about 81% of the college-going girls, and yet "an equalitarian relationship with the husband should be formed" is their main desire. About one-half of the respondents have
challenged the age-old authority of the husband. It means a change
in the outlook of the educated young girls regarding the husband-
wife relationships, as well as their confession about the
subordination of the wife in the family matters. Even with
advanced views and attitudes, the position of wife is somewhat
subordinate to the husband. A new trend of equality of sex-roles
has come up, and as a result of that the college-going girls hold the
opinion that the husband should help the wife in the household duties
specially when she has to go for a job. About one-half of the
respondents are in favour of taking up employment and working
outside home. Their readiness to work outside home is due to the
changed situation for women to enter the job market and to become
self-dependent as well as the cheese-winner for the family. About
82% of the respondents agreed that woman becomes economically
independent by taking up economically gainful service/occupation.
The modern view regarding woman's economic liberation and
independence is reflected here. The necessities of earning are
realized, and are looked upon as a new necessary dimension of wife's
role as a working woman. With the changed situation and attitudes,
different concepts regarding husband-wife relations are being
developed which may generally become an accepted behaviour-pattern
in the family life in future. Still the traditional role of a
housewife is looked upon as the main role to be played even by the
urban educated college girls; except 5% respondents, the majority
of them consider cooking as their main role-activity to be performed
after marriage. Higher education and scientific approach has changed
the behaviour and outlook of the young college girls regarding
planning the family. The young educated urbanized college girls are having positive views regarding family planning and its scientific knowledge.

The primacy of mother-role is viewed from the opinions of the college girls; they give a considerable weightage to childrearing rather than to their personal development. About 85% of the respondents are of the opinion that the mother should concentrate on children's rearing instead of involving herself in personal interests and hobbies. Only a negligible number disagreed with this view. With an increasing need to work outside home, a new challenge of a new role has taken place for a woman. About 48% of the respondents are in favour of joining any service or occupation. In the changing socio-economic and politico-cultural environment, it is not considered below dignity for a married woman to work outside. However, only 36 respondents aspire to become career women and remain unmarried. Taking up a gainful employment by the women of the middle and upper classes is a recent phenomenon. While reviewing the changes in the status, role and role-conflicts of working women, it is found that higher education has played a great role in bringing about a change in the status and role-perception of urban women of Gujarat. The Gujarati women are at present on the threshold of developing new, healthier attitudes towards their new role by shedding their traditional outlook in life. Women of Gujarat seem to be aware of the dynamic process of change, and they have already started to accept the new challenges of life by changing their attitudes, value-orientations and behaviour-patterns.
Tradition is reflected in the religion of a society. Faith in religion influences the attitudes, value-orientations and the behaviour-patterns of the people. Religion is woven in the basic personality of the individuals. While viewing the traditional religiosity aspects of the college-going girls, it is noticed that visiting a temple, reciting religious hymns, taking one-time meal and listening to religious discourses as well as faith in magico-religious beliefs such as Prarabdha, astrology, Shukan-Apshanukan, black-magic and Badha are not very uncommon among them. As noted by Sullivan (1968:76) that the colleges serve primarily to reinforce rather than to change the beliefs of the students. Religiosity of the college-going girls is reflected in their views regarding scriptures and religion. About four-fifths of the respondents think that "holy books contain words inspired by God," which suggests their faith in scriptures. The statement that "a man can be virtuous without having any religion at all" is agreed to by about four-fifths of the respondents. So a broad outlook is reflected here, suggesting that religion is not a must for becoming a better and virtuous human being. The disagreement of about three-fourths of the respondents to the statement regarding the superiority of their own religion and of over three-fifths of them to the statement that "the world would really be a better place if all people were of my religion," no doubt reflects the broad-mindedness, secular attitude and Sarvadharmasamabhavana in them. Yet, there are about one-third of the respondents who disagree with the superiority of religion over science for mankind, which signifies their faith in and favour to science. By and large, with the
advancement of higher education and urbanization, broadmindedness, secular attitude and scientific approach seem to have developed among the urban college-going girls.

An overall picture of change and traditionalism among college-going girls can be obtained from their scores on different scales of modernity. It is found that the college-going girls manifest relatively high mean scores on scientific and achievement orientations, somewhat lower mean scores on secular and civic orientations, while rather low scores on independence and universalistic orientations. While observing their scores on overall modernity scale, it is noticed that they have appreciably moved towards modern attitudes, values and behaviour-patterns. This study does not support the hypothesis that the girls studying in the Co-ed colleges are more modern than those studying in the Girls-only colleges. To the contrary, the finding of this study in this regard is quite the reverse of the hypothesis. The hostelites, as compared to the non-hostelites, are secular, independent in views, achievement-oriented and overall modern. While the college-going girls with an urban background show modern attitudes and values regarding achievement and civic orientations, those with a rural background show secular, scientific, universalistic and independence orientations. Even the percentage of those with a high level of overall modernity is almost the same for the rural as well as the urban respondents. Thus, there is no marked difference in the modernity of the girl students coming from rural and urban background.

Further, the overall modernity is positively related to academic
performance, but this pattern is reversed in the case of different modernity orientations. While the percentages of those with scientific and achievement orientations are fairly greater among the unmarried than among the married, the differences between them are not statistically significant.

With regard to the relationship between socio-economic characteristics and modernity, we find different patterns of modernity orientations among different caste groups. There is no specific pattern between the level of father's or mother's education, father's occupation and modernity orientations of the respondents. However, the differences in the percentages of the girl students showing a high level of achievement orientation are statistically significant in terms of father's level of education, and those showing a high level of independence and civic orientations as well as overall modernity are statistically significant in terms of mother's level of education. It is therefore concluded that the level of their parents' education does not provide any clue to their modernity orientations. Although there are certain marked differences in the modernity orientations of the college-going girls whose fathers are in skilled v/s unskilled, and business/government service v/s other white collar occupations, the differences by father's occupation are not statistically significant.

This study of a large sample of college-going urban girls of Gujarat, enlightens us about the changing attitudes, value-orientations and behaviour-patterns of the urban, educated women in different spheres of life. It indicates a mix of traditional and
modern attitudes, value-orientations and behaviour-patterns of urban, college-going girls. It examines the nature and direction of change in certain important areas concerning the role and status of women in our society. It also indicates, in a limited way, the relationships of certain background characteristics to change and traditionalism among the urban educated women. However, we must note the limitations of the study that arise from selectivity of its sample as the data-collection procedure. It is possible that there are significant differences in such matters between those who obtain college education in the Arts faculty and those who obtain higher education in other faculties. Similarly, we must also recognize the limitations due to the reliability and validity aspects of the responses obtained through questionnaires administered in a group situation. Obviously, therefore, we need to carry out similar studies of women who have obtained education in faculties other than Arts, and through personal interviews, before we make generalizations on a wider scale. Further, a very low proportion of the respondents with a rural background in the present study also points out the need for carrying out such a study of rural educated women of Gujarat. Finally, we must emphasize the need for a comparative study of the educated working women, in order to understand the gaps between their opinions and aspirations while in college and while they are actually facing the realities of life. It is hoped that the approach and findings of this study will provide some useful guidelines to similar studies of women from different sections of our society.