Chapter - 5

CONCLUSION

“The gods rejoice when women are honoured, and rites in their honour yield no rewards in homes in which women are not cherished and revered. The tears of dependent women blight a family, their grateful smiles make it blossom into fortune; their curse, when treated with contumely, withers the home. Honour and cherish your women, therefore, for your own good, on holidays and in festivals, with gifts of dainty fare, raiment and jewels! Joy dwells in the home in which there is conjugal love. Let a woman cherish her beauty that she may retain her husband’s love and become fruitful. With her radiance the house will be alit, and without it, be dark and dismal.”

- Manusmriti

5.1 Survey of the Society

Today we see the rapid spread of Western-style schooling throughout much of the non-western world. Indeed, in the post-colonial era the institutionalization and spread of this kind of education has become an important marker of national development and modernization and, concomitantly, rates of female literacy and educational achievement have become one set of measures of women’s participation in such development. Markers of educational achievement are also commonly-used cross-national indicators of gender equity and the status of women. Thus, international surveys of women’s status routinely contain statistics on female literacy and years of schooling, along with statistics on such other factors as work, health, and political participation.

While education is assumed to be of paramount importance to the socio-economic status of women nationally and internationally, there is a surprising, paucity of studies in the women and development literature focused specifically on quality of education. Few try to address the complex linkage between women’s participation in this particular area of the public domain and the more private world of kinship and family that women are assumed to inhabit.

The purpose of this thesis is, then, to explore connections between the more public institutions of education and the more private institutions of family and marriage for one
contemporary society, India. In India, as elsewhere, these linkages have remained relatively unexamined despite the government’s post-Independence emphasis on education and despite the inclusion of women’s education as a central element in the nation’s drive for modernization. While the societal focus here is on India, we believe that many of the factors relevant to women’s educational achievement explored in this thesis have significant implications for other societies as well.

We have to explore linkages between women’s participation in formal education and the fundamental institutions of family, kinship, and marriage is, in part, due to specialization within the academic community. For example, there has tended to be a division of labour between the “domestic” and “public” spheres of life. Anthropologists working in India have generally conducted intensive, long-term studies of small communities, usually villages, focusing on those “domestic” institutions and process—family, marriage, kinship, and caste—central to traditional village and community life. The study of more formal, pan-Indian cultural traditions and institutional structures and processes—in particular, the relatively “modern” political, economic, and social forms that emerged during the British and post-independence era have to be studied.

In India it has to be noticed that the need for education is felt throughout the country on a macro level but this need has to bear internally generated pressures which arise from micro level institutions. Though the belief is there that an educated woman will mean progress for the family, society and overall development for the country but this belief falters when faced with unfounded social institutions and associated beliefs. Traditionally an Indian society is male dominated and the woman is said to be under the regime of first her father, then her husband and then finally her son. The family structure is male-oriented and hence a woman’s education depends upon the males of the family.

5.1.1 Features of patriarchy –

A complex of structural features (patriarchal residence; patrilineal descent; patrilineal inheritance and succession) that emphasize and reinforce the centrality of males, particularly sons, to the continuity and long-term well-being of the family and kin group; and which concomitantly lead to the relative peripheral status of daughter who, upon
marriage, will shift residence and allegiance to the family of their husbands and to the family that they will create with their husbands.

Gender-differentiated family roles and responsibilities associate males with the “outside world” or the “public” sphere – i.e., with primary responsibility for material needs in life and hold females responsible with the “inside world” or the “private” sphere – i.e., with primary responsibility for childcare and other domestic chores, the performance of household rituals, and the other work required to maintain family harmony and well-being are firmly established in the Indian society.

A gender-differentiated family authority structure ideologically gives same-generation males authority over socially equivalent females (husbands over wives; brothers over sisters; etc.)

Male-female interactions are restricted by the family and the onus of maintaining the family honour is on the females of the family.

A marriage system is characterized by family control of marriage arrangements, including selection of spouses for offspring; early age of marriage (particularly of girls); economic transactions between families, with dowry common among North Indian upper castes.

An accompanying ideology of “appropriate” female behaviour that emphasizes chastity, obedience, self-sacrifices, adaptability, modesty, nurturance, domesticity, and being “home-loving”; that teaches restraint, the importance of social appearance, and social conformity; and that fosters other traits conducive to group harmony and welfare while discouraging independence or pursuit of individual goals.

Above are the traits that are seen very commonly in Indian ‘patriarchal’ families. This term has been heavily used and politicized in recent years and has, as a consequence, developed a variety of meanings and potential ambiguities. While sometimes used in a highly restricted sense to describe a particular set of familial institutions “patriarchy” is more commonly employed to describe any system of gender hierarchy in which males are construed as dominant. Hence, it can be applied to many different kinds of socio-cultural systems and can have a variety of meanings. “Patriarchy” also tends to imply a monolithic system in which males always predominate, in all settings and social contexts, at all stages in the family-cycle, and both structurally and ideologically.
The patriarchal system of India also has flexibility and can be used creatively for change in the status and true education of women.

Household forms are also exceedingly diverse in India. In an analysis of alternative residential structures in India, it is found that statistically significant correlations between geographic region, household type, and women’s education:

1) Women who reside in nuclear families tend to be more educated. A joint family may have a negative impact on women’s educational achievement.

2) Geographically speaking, South Indian women are found to be more inclined towards education than North Indian women.

Studies show that living in nucleated households can be compatible with other patriarchal family structural features, such as economic interdependence and the retention of traditional patriarchal patterns of familial obligation, including arranged marriages, and the responsibility of sons to support elder family members.

India’s patriarchal family system has evolved through different historical eras and rulers, the introduction of multiple religions, the British colonial era, and more recently, industrialization, urbanization, migration, and technological change. Within any given household, for example, individual women and men may accept, reject, creatively apply, or attempt to reformulate one or more elements of the patriarchal family system.

On an individual level, the patriarchal model creates feelings of obligation and responsibility that determine behaviour. On a social level, patriarchal family structure generates pressures against which the framework of education suffers. Thus, at both the individual and group level, patriarchal family structure and ideology generate social pressures for conformity.

5.2 Education and the Patriarchal Family

Questions are raised on the effect of patriarchy on women education: How does patriarchal family structure and ideology affect women’s educational involvement and achievements, the public discourse surrounding women’s education, the motivations for sending girls to school, and the type of education that women receive? What different kinds of roles do various family members (fathers, mothers, brothers, etc.) play in encouraging or discouraging females educationally?
Reciprocally, how has the impact of increasing levels of education for women affected the patriarchal family system? What if any, impact has it had on the marriageability of daughters, on their age at marriage, on such marriage transactions as dowry, on their relationships with husbands and in-laws after marriage, and on their rates of singlehood and divorce? Has increased education altered traditional gender roles within either her natal family or the family of marriage and procreation? Has it produced career options and/or greater independence and autonomy for women? What effect on these kinds of issue do diverse household structures, castes and classes, religious communities, and geographic regions have?

There has been an enormous growth of women’s education at all levels and in all academic fields. The families acknowledge the fact that it is important and highly desirable to educate girls. There is simultaneous recognition that education, especially high levels of educational achievement, can be socially problematic for both a girl and her family.

The contemporary education system of India is a legacy of British colonialism. Western-style schools were founded in the beginning of the 19th century, with a nation-wide educational system in place by mid-century. The system included schools of all kinds, from kindergarten to the university level, and grew rapidly in response to the demand for educational opportunities that would lead to new kinds of occupational opportunities. By Independence in 1947, millions of students were being taught, either in rural or urban areas in this foreign framework.

The disparities in the educational achievement of girls and boys are closely linked with several significant facets of the patriarchal family. (1) the extent to which educational decisions are family decisions and not individual ones (2) gender differences in the family directly affect the type and level of educational expectations and goals for the daughters (3) Age of marriage and family honour are directly related to the education of daughters.

5.2.1 Educational Decisions as Family Decisions

Educational decision-making in India is a family matter. The individual child generally has little control over his or her education. From an early age, particularly among
upwardly mobile middle-class families, family members discuss, plan, steer, and monitor the educational activities of school-age members, choosing whether or not to invest family resources in particular educational alternatives.

This process partially reflects the extremely competitive, examination-mark-driven nature of the contemporary Indian educational system; the merit-based limitations on enrolments in the most desirable courses of study; and the virtual irreversibility of academic decisions made at the lower secondary level (9th and 10th grades).

Educational matters are also family matters because they require a substantial investment of family resources. The purchase of books and other supplies, transportation to and from school, test-taking fees, and the acquisition of school uniforms or other suitable clothing incur certain amount of money. Home tutors and tutorial classes are an additional cost, especially when the families want their children to be in forefront in the race of excellence. Such expenses increase at the secondary and post-secondary levels, particularly for rural families who often must send their children away from home if they are to continue with schooling.

Given post-Independence India’s emphasis on literacy and education, and on science and technology, and given it large civil service sector that is accessible only through written examinations, a “good job” has increasingly become associated with formal education and with the government job sector. The expansion of the educational system since Independence, and the proliferation of higher secondary and degree and diploma-offering institutions in recent years, has increased the pool of education workers as well as the competition for “good jobs” and for “seats” in academic fields that offer the best job opportunities.

Education, then, especially at the higher secondary and post-secondary levels, offers an important means by which families can ensure their members have come of age and will do well in life. It is a means for upward movement in the stratification of society for the literate middle-class, particularly for non-landed, non-business-owing families who are often engaged in some kind of government employment. For many of these families of “good” job can be pursued by family members getting the “good” marks required for entry into “good” subjects at “good” schools, thus qualifying for the exams leading to these “good” jobs.
Like marriage, education is considered too important to be left in the hands of individuals. Rather, both are family matters, and children are expected to subordinate personal desires to family goals. Older family members carry out their responsibilities towards their children and other younger kin, as well as ensure their own well-being, by being actively involved in the educational careers and plans of these younger members. Younger family members, in turn, carry out their responsibilities towards their elders, as well as ensure their own well-being, through actively pursuing the educational plans that elder have designed for them.

5.2.2 Gender-Differentiated Family Obligations and Educational Goals

According to patriarchal ideology, sons, rather than daughters, are expected to assume primary obligation for the long-term care of the family; and daughters-in-law, rather than daughters, will assist in carrying out these obligations. These gender-differentiated family obligations have been traditionally connected with patrilineal descent and inheritance, and with patriarchal residence, that together produce the ideal joint family. Even the growth of nucleated households tends not to negate these patterns of obligation, especially the responsibilities placed upon sons rather than daughters. A daughter, after marriage, will be removed from her natal family physically and economically. She will come under the authority of her husband and his family, ideally living with them and sharing in the responsibilities of their care.

Sons are, therefore, structurally and economically more central than daughters to family well-being. When combined with a gender-based division of family labour that assigns males primary responsibility for income production and females’ primary responsibility for domestic labour, it is not surprising that families give educational priority to their sons. They are more willing to invest family resources in the education of sons than daughters because the returns from this investment will go directly back into the family. Family obligations to daughters, by contrast, focus primarily on getting them good grooms for marriage. This decision influences the type of education seen desirable for girls who are to become, foremost, wives and mothers.
5.2.3 The Socially Problematic Nature of Women’s Education

A family’s principal responsibility for a daughter is to marry her well. Within the patriarchal family system, this implies preserving a girl’s reputation for chastity and training her to be an obedient, docile, hard-working wife and daughter-in-law who will put family concerns before self. It also means marrying her sufficiently young so as not to challenge the age and gender authority structure of her husband’s family.

Proponents of schooling for girls argued that because the family was the basic unit of society and because women were an integral part of the family, society could not be reformed without changing the status of women in the society and this could be achieved through formal schooling. The integral connection between women’s education and family was thus firmly established, and subsequent debate focused on how to accomplish the one without damaging the other. It was a complex and delicate issue, however: How can society be reformed, in part by educating women, without overtly challenging the patriarchal family?

5.3 The Legitimate Need for Educated Women

Another serious problem that reformers had to address was how to fulfil the need for educated women while simultaneously restricting their roles to those of wife and mother and their activities to the home. Prevailing conceptions of femininity had to be culturally reconstructed so as to accommodate both needs. Proponents of female schooling, for example, began to argue that education would enhance and was even necessary for a daughter/wife/mother to carry out effectively her traditional roles within the context of the patriarchal family and would, therefore, increase a girl’s marriageability. Families developed new ideology where an Indian woman had to be an “intelligent” companion and also look after the house in a professional manner.

The socially problematic nature of women’s education did not, how, ever, disappear. Despite the rationales offered by social reformers, many Indians continued to believe that girls’ schooling was potentially threatening to the family system. Furthermore, ideas that “there was something special about a woman’s nature which would be destroyed by excessive exposure to education” surfaced at least among Western-oriented, educated
elites, and many social reformers came under serious attack both for their beliefs about women’s education and for their “liberated” lifestyles.

The middle-class fears that education would jeopardize their daughters’ chastity and might “spoil” their character by teaching values and behaviours antithetical to patriarchal family life. Girls might become too independent and may not want to change their lifestyles to suit their joint family. They might also become dissatisfied with domestic work. And in the process of becoming educated, they would grow older, further jeopardizing their chances of marriage to suitable men.

Even the highly educated, nonorthodox families, continue to express serious concerns about their daughters’ higher education, they recognize that such an education—especially in science and technology—requires going “outside the family” and entering a predominately male world, and that interactions with men, both at the university and later in the work-world, required a lot of understanding. In addition, while such families value the prestige of a science or engineering degree, they realize that it will complicate arranging their daughter’s marriage because a groom with even more education and an even higher ranking degree must be found.

Nonetheless, education for girls, both historically and even more so today, can under certain conditions be advantageous for both a girl and her family. As previously noted, education is highly regarded in India, is essential for entry into the most prestigious and lucrative occupations, and brings prestige and honour to both offspring and their families, even if the “brilliant” student is a girl. From the perspective of marriage, education can also enhance a girl’s attractiveness as a prospective spouse. Whereas in the late 19th and early 20th centuries arguments for women’s education focused on the cultivation of attributed consistent with traditional patriarchal ideology, today these traditional arguments for women’s education are being augmented by the increasing value placed on a girl’s potential “earning” capability. Behind the rising numbers of middle-class girls entering vocational schools, polytechnics, and professionally-oriented universities, is a new view of education as enhancing a girl’s ability to contribute to the economic well-being of her husband’s family and, perhaps, even her own. The increasing attractiveness of “earning wives” (and daughters-in-law) is fuelled by rising housing costs in urban areas and middle-class families’ desires for upward mobility. A wife, particularly with a
professional or technical job in the government sector, can offer her spouse and his family not only an increased income but access to housing, jobs, and other scarce resources.

5.4 The Impact of Women’s Education on Patriarchal Family Structure and Ideology.
Our exploration of the linkages between family, marriage, and women’s education in India has focused until now upon developing and illustrating an explanatory model for understanding the impact of patriarchal family structure and ideology upon women’s educational participation and achievement. It is now time to reverse the question: How has the introduction of education for women affected patriarchal family structure and ideology? Has it transformed women’s family roles in the positive ways envisioned by its original advocates or has it led to degeneration of family values and ethics?

5.4.1 Complexity and Change
Today daughters are far more educated than their mothers; the age of marriage has risen considerably; many young women are employed outside the home; and some of these women are beginning to challenge the authority of their parents, husbands, and in laws. These factors have serious implications for patriarchal family structure and ideology.
Education has challenged the Patriarchal Family System. Nineteenth-century social reformers wanted to raise women’s status by means of education but without overtly jeopardizing patriarchal values. Social reformers realized the importance of women as wives and mothers and wanted their education to maintain the status quo in the family as it was. But the results are not as they perceived.
Increased education of a girl implies increased age and experience at the time of marriage. Such a girl may no longer become the malleable and subservient wife and daughter-in-law that the patriarchal family system demands. Such girls may begin to challenge their husbands’ and in-laws’ authority. They may even begin to challenge their parents’ authority.
A generation of well-educated young women emerged who began questioning their fathers’ control over the selection of bridegrooms. They wanted to choose their own
spouses or, at the very least, to have significant input into the selection process. They also began to challenge other aspects of the patriarchal family system. They also pursued spouses who intended to reside in nuclear households after marriage so they could have a more conjugal-type marital relationship and avoid potential interference from in-laws. Female education, in this case, has produced profound change in just one generation.

Many young educated women today want careers and employment outside of the home. Such aspirations, if fulfilled, can produce delays in marriage as well as the economic independence to choose not to marry. Employment can bring young women into contact with strange men, thus enhancing the potential for love and/or inter-caste marriages. Finally, employment can provide a woman with the economic security that makes it possible to leave an unhappy marriage.

The growing emphasis on career-oriented education for girls, which is in part a response to demands by grooms for working wives and to the expansion of “respectable” jobs for educated women, may also have profound effect upon the patriarchal family system. The degree of systemic change in Indian society that educating women may produce, however, is of great value. India is moving into a new stage of modern, urban, industrial capitalism that requires from women new skills and competencies best attained through schooling. Thus the curriculum followed in the school should develop the girls’ skills and competencies in such a ways that they can maintain and enhance the family’s social standing. Home Science courses are becoming essential for the girls to learn. But is it being done? It is the mother’s role to look after the child whether it is school work or play at home. Is justice being done to this work?

Emergence of a body of highly educated women with their values intact, with the knowledge of their liabilities in life, knowledge of their responsibilities in life is the need of the hour. A woman’s role requires mental and physical health at the optimum level and if she is not capable of performing her given role, the society is bound to suffer.

5.5 Gender Difference in the Curriculum

of Women in India, Government of India, 1974, chapter VI, both concentrate on the traditional and the new look on women’s education.

Difference in the curriculum for both boys and girls should be the basis of education in society. Academic planning cannot ignore the women’s roles in society. Quantitative increase in education of women is quite noticeable but the qualitative improvement should also be considered.

“The educational system must produce young men and women of character and ability committed to national service and development. Only then will education be able to play its vital role in promoting national progress, creating a sense of common citizenship and culture and strengthening national integration.” Towards Equality: Report of the Committee on the Status of Women in India, Government of India, 1974, chapter VI,

Professional education was opened to women in limited areas like medicine, education, nursing and law before independence. Engineering and technical courses were opened for women in 1948. The success of women at various examinations which included Mathematics and Science has established their aptitude and intelligence for the same. A general opinion is there that a girl student on an average is more disciplined and dedicated to her work.

Since the 19th century, ambivalence regarding the purpose of women’s education has persisted. The report mentions that since women have to prove themselves to be good wives and mothers, their education must be adopted accordingly. It further says that the physical difference in boys and girls should be considered and the courses of study should take the physical stamina of the girls into account.

The 19th century view that the girls should be educated in such a manner that they do not become bold and independent in spirit has to be understood properly.Boldness and independence of spirit is good till it is progressive, it becomes a hurdle when it is regressive.

The freedom movement brought out a new force in the women of India. The National committee on Women’s Education (1959) recommended common curricula for boys and
girls, with no differentiation on the basis of sex. Following this, the Committee on the Differentiation of Curricula for Boys and girls (1964) also expressed the same view. Here I must say that each generation should weigh the advantages and disadvantages as per the given circumstances. Flexibility should be there in each institution of the society for the goodness to prevail.

5.6 Conclusions and Comparisons
There are many developing societies where gender inequities in education exist. While such inequities are certainly not unique to India, India does belong to a cluster of societies that on a world-wide basis have the lowest rates of female education. It has taken two centuries of change and development in the United States for women to begin to achieve educational parity with men, and the process bears certain parallels with India’s experience of the past century. American women were at first educated in order to become better wives and mothers, especially to be able to educate their sons to become responsible citizens of the new independent country. An intimate connection between women’s domestic roles and their need for education was assumed.

We need to be impressed by the educational achievements of Indian women, the varied and creative approaches families have taken to reconcile the tensions described, and the growing presence of women at every educational level, in prestigious educational institutions, and in the most male-dominated fields of study.

The women after independence in India began to develop a world of their own and began to thrive in whatever they did. They began to have more say in their work, at home and outside. They formed their own organisations and women groups to enhance their lives.

After independence from British rule, the Indian Constitution and basic doctrines promised equality, participation in nation building, and a new valuation of women. This did not mean women had attained equality. Rights, Jawaharlal Nehru warned women, are rarely given away, they must be won.

In the aftermath of Independence many women were pleased with what they had gained. A National Social Welfare Board was set up to finance a host of social welfare projects, and the all-India women’s organisations helped in carrying out the social work. When
asked to send representatives to planning committees, women from main-stream organisations assumed the problems of their own class had been solved and only poor women needed help. Women in communist and socialist parties echoed the party line regarding the alignment of power and the need for revolution but they too succumbed to their male leaders. Towards Equality brought the curriculum for the women education back into focus. It asked how a country that called itself democratic could continue to live with worsening conditions for half its population. This report and the subsequent studies alerted educated, middle-class women to the worst inequities in their society. The facts and consequences of violence against women were systematically ignored as men fought men in the political arena. But domestic violence was not an invention of the colonial debate. During the freedom struggle of India, the Indian women were urged to give priority to the nationalist struggle and after independence, the women leaders were asked to give priority to nation-building. Indian women in the twenty first century would argue that they still have a long way to go to attain gender justice. The issue of the moment and the unsolved problems must not be allowed to negate the victories of the past. It is important to temper the interpretation of the present with an appreciation of the enormous sacrifices Indian women have made to bring about change. This is not the first time that legislative measures have been found wanting or that women’s concerns have been set aside in favour of other issues. Women have moved from being objects of legislation to initiators. For many women the family no longer exercises total control over their destinies. A general awakening has begun and it cannot be permanently suppressed. Progress has been made in the promotion of female education and her training over recent years. Intensive work has been done from various angles to improve her education training. But a great deal is left to be done. Education of females must integrate and reflect the needs of the society and must be the medium for transforming a society into a polite and moral society. India is land of diverse groups and cultures and thus the education should take this into account. Also there are women in difficult circumstances whose education should be a
matter of concern and innovative methods should be used to benefit such women. ‘Quality Education’ in today’s world should be the slogan. The curriculum content and the policy of education should be relevant to the needs of education for women. Education should enable women to take correct decisions at the correct time in their life. Women education should not be a matter of only increasing numbers; it should be increase in quality. Education should be useful to the individual and hence to the country at large.

5.7 Educational development – a utilitarian and a moral function

Education provides people with reasoning ability but this alone is not enough. Character and moral development are equally necessary to give the intellect of a human, a chance to be humane. Knowledge in itself should not be an end. The precious knowledge gained should be used to accomplish constructive, productive and moral goals in life.

The misconception about the purpose of women education arises because it is seen differently by different people. Some believe that girls should be educated to equip them to get good jobs in their future whereas others believe that getting a good home in future through marriage is more important. Education should make women capable of achieving noble ends rather than just make them capable of earning.

When education is seen in this light, it has a two-fold function to be performed in the life of man, first one being utility and the second one being the culture. Education must make a man to achieve genuine goals of his life. It should also train one’s mind to take quick decisions, make achievable resolutions and indulge in effective thinking. Education should develop a broad vision and not make one to think about only self incessantly. Rumours, prejudices and false propaganda should not affect an educated mind. We should think whether education is fulfilling its utilitarian purpose. Many educated women do not think logically and scientifically (neither do many men!) when influenced by the small talk going around them. The morass of propaganda should not unnecessarily waiver the mind of educated men. It is very important to reason out things and see them in their correct perspective.

But education cannot stop at just teaching efficiency and reasoning. A man may be gifted with reason but without the touch of morality, his education will fail to contribute to the
society. Intelligence added with character should be the goal of education. The complete education will give not only the power of concentration but also tell us on what to concentrate on! Thus a very important task of education is not only to pass the accumulated knowledge of the past but also to transmit the accumulated experience in the society.

“If we are not careful, our colleges will produce a group of close-minded, unscientific, illogical propagandists, consumed with immoral acts. Be careful, “brethren!” Be careful, teachers!” (PD. Maroon Tiger, 1947)

Quality of education has a great impact on the society. Quality does not mean selection of academic subjects or the ability to find a job, quality means the content of education. Quality of education should have a gender prospective. This is because education should be appropriate for the development of a girl and a boy; a woman and a man; a mother and a father; and a wife and a husband. All of the above have a special role in the society and as such should have appropriate education so that they can participate and contribute to the society.

Education must recognize that the life of men and women are distinguished from each other. It must enable both men and women to meet their goals in life. Girls tend to join courses of studies which are not very competitive and this has a negative impact later on in their lives as they shy away from hard work.

Education should build the personality of girls in such a manner that they are able to organize their lives successfully and enjoy their rights and duties properly. The course of study for the girls should develop in them the qualities of alertness, briskness and above all time management so that they can organize their lives in a productive way.

Self-confidence is a quality which needs to be there in every woman. It enables them to face challenges in life and take up every task as a blessing. Girls today come out from colleges’ very literate, well informed, and smart and ready to take on life. But sadly ill-equipped for the very role they are going to play. The position of women in society is such that they are the fulcrum of every household and in this capacity they need to developed confidence in themselves.

Education in this sense should be tailor made for the needs of the women. Society demands skills of child rearing and parenting from every woman. This should be taken as
a positive demand and not as an obstacle. Human development is very complex and requires extreme care to do justice to it. Female education should respond to this demand and give responsible, constructive, moral citizens to the country. The culture of every country is passed on from generations to generations and this important task is the onus of the woman. The women should be educated within their culture so that the ingenuity of the culture is maintained.