CHAPTER III

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The present chapter is devoted to a brief review of items of research work which have a direct or an indirect bearing on and relevance to the present study. In the present chapter an attempt has been made to organize the classic research and contemporary studies on the impact of education on the socio-economic status of women. Chronological factor wise review of literature is adopted here.

The reviews have been discussed under the following headings:

1. Association of Education with Marriage.
3. Association of Education with Type of Family.
8. Association of Education with Occupation.
9. Association of Education with Income
1. ASSOCIATION OF EDUCATION WITH MARRIAGE

Marriage is a relation of one or more men to one or more women which is recognized by custom or law and involves certain rights and duties both in the case of the parties entering the union and in the case of the children born to it. (Westermarck, 1921).

1.1 Education and type of marriage

Marriage system is a typical product of the existing social structure and the traditions of the society. The Hindu scriptures and Hindu mythology enlist various types of marriages. In the traditional type of marriage the most popularly accepted types of marriage in orthodox Hindu Society was the arranged marriage in which the two families, that of the bridegroom's and the bride's were conjoined together by the marriage. It was more or less a marriage of two families where the bride and the groom were not the only important persons (Ram, 2004).

However with the spread of education the situation underwent a perceptible change. If love marriage could not become a universal phenomena, the arranged marriages showed a change in the method. The focus now was on the bride, and her consent was essential. The importance of the family receded to the background. Factors such as family reputation, property, social status were secondary and the qualifications of the groom, his service, the education of the girl, her looks,
etc were considered important. The change in the criteria for choice was indicative of the change in society (Ram, 2004).

In Sinha and Gangrade's (1971) study, 47% of the students favoured love marriage. Kar (1976) also found that many educated young boys and girls have an inclination towards love marriage.

Tripathvan (1977) in a study in Poona city, observed that the education of scheduled caste women had resulted in bringing about profound changes in their attitude towards marriage. The educated scheduled caste women believed in having their marriage arranged with their consent.

The findings of Singh (1978) suggested that a large number of educated persons were in favour of giving freedom to the individuals in the selection of their life partners.

In another study, Basavakumariah (1980) found that as a result of modern education there was an obvious trends towards non-kin marriages, availability of dowry and the individuals' choice of their life partners. Further, in a study in Bangalore, Shanta (1982) showed that with higher education, a favourable attitude of women towards the choice of marriage partners, consent of the boy, intercaste and inter-religious marriages, non-payment of dowry and marriage on a consultative basis increased.
In a study conducted by Navare (1991) on the role of education in socialization of scheduled castes women teachers in Pune found that arranged marriage was part of the lives of scheduled castes women.

Saikia (1992) found that most of the women of Charigaon and Kamarbandha village in Assam got married through parental arrangement. Only the educated girls have a say in choosing their spouse.

In a survey conducted on 860 literate and educated Nepali women, 26.9% had done love marriage. Among the women who did love marriage 56.4% did so without the permission of their family and 43.5% of the women had got permission from their family. Among the surveyed women 51.8% said that they were consulted before marriage and they had themselves permitted for marriage. Although it shows the respect given to the feelings of the bride to be, 37.9% said that their opinion and permission were not sought before marriage. It indicates that forced marriage is also prevalent in Nepali Society in great proportion. Among the women who did arranged marriage 13% revealed the secret that their family forced them to marry another person other than their loved one or boyfriend. (Pant, 1994).

Biswa (1999) reported that arranged marriage through negotiations was gradually losing its importance among the educated generations.
1.2 Education and age at marriage

The legal age of marriage for females is 18 years, but a large number of them are married at a much lower age in India. However, education has strong positive association with age at marriage.

Naik (1969) reported that among Bhils of Jhabua district, their mean age at marriage was 19.5 years for educated girls. On the other hand, uneducated girls were betrothed soon after puberty and the marriage also took place immediately thereafter.

Mishra (1978) found that the mean age at effective marriage of illiterate wives was sixteen years. The mean age at effective marriage increased with the increase in the educational status of wives.

Basavakumariah (1980) found that as a result of modern education the age of marriage had gone up; both the literate and illiterate women felt comparatively late marriage trend permitted more time for education, physical and mental maturity resulting in better adjustment.

According to 1981 Census, as the educational level of women increased, the mean age at marriage rose very sharply. In the rural areas, the mean age at marriage for illiterate women was 16.3, 17.1 for literate but below middle women, 17.8 for middle but below matric, 19.3 for matric but below graduate and 21.6 for graduate women. In the urban areas, the figures for the respective educational levels were 16.7, 17.4, 18.1, 19.3
and 21.9. This brings out two very significant facts: (a) for all women who were matric or above, the mean age at marriage was more than 19 years, both in the rural as well as in urban areas; and (b) even for women below matriculation but who had passed middle, mean age at marriage was more than 18 in the urban areas and close to 18 in the rural areas. However it has also been observed that even in case of illiterate women, the mean age at marriage was as high as 20.6 in the rural areas of Nagaland and 20.2 in the urban areas of Mizoram. (Shah, 1995)

Pathan (1986) found the practice of early marriage among the rural literate Muslims.

On the other hand, Mutharayappa (1993) found that education showed a strong negative association with age at marriage of women among the Jenukurubas and Kadukurubas tribes of Karnataka.

According to NFHS-1992-93, in India the median age at first marriage was higher the more educated the women was, with the median among women who had completed high school exceeding the median among illiterate women by six years.

A study of 26 developing countries sponsored by the United Nations (1995) found that age at marriage invariably increased with the level of education in all of the countries examined.
In another study, Cleland and Jejeebhoy (1996) also found that in almost every country in South Asia, women with education got married roughly two to five years later than uneducated women.

Mohanty (1996) found direct co-relationship between literacy rate and average age of marriage. Female education checks the early marriage in one hand and reduces the reproductive period of the women in the other.

Sivakumar (1999) observed that the age at marriage of women had increased across the birth cohorts for all the educational classes. Yet, the mean age at marriage was found to be higher for the better educated women as compared to the less educated women in all the birth cohorts.

According to the findings of the latest NFHS-3, carried out in 29 states of India during 2005-06, there was a steady increase in age at marriage with increasing education, resulting in a seven year difference in the median age at marriage between women age 25-49 with no education and women with at least 12 years of education.

2. ASSOCIATION OF EDUCATION WITH MARITAL STABILITY

One of the most important features of family life throughout the world has been reduction in marital stability (Cherlin, 1981). Many studies have confirmed the above point. Although divorce is not the general norm of a married life, yet, it is thought to be better than an unhappy union.
Relationship between educational level and divorce has been documented in a number of studies. A negative association has been identified between educational level of women and likelihood of divorce. Women with lower educational level were found to have a higher risk of divorce than their counterparts who have relatively higher education (Houseknecht and Spainer, 1980; Martin and Bumpass, 1989).

Women's educational level influences her marital quality. Greenstein (1990) stated that better or higher education on the part of women reduced the likelihood of marital dissolution. Kantamma (1990) reported that the higher the education of women, the greater was inter-spouse communication and a progressive opinion on different issues.

Singh (1996) in a study of ten villages in Himachal Pradesh observed that the educational level of women was significantly related with the marital stability. Women who had at least five years of education were about four times less likely to suffer from marital instability than the women who did not have any education.

However, the investigation of Kakati (1996) showed that educated women (53.3%) supported the provision of divorce while a great majority of uneducated women (80%) were not in agreement with the provision of divorce.
Vaiyanchorimala, Kumari and Panda (2004) reported that the higher the educational attainment at the time of marriage for each spouse, the less likely they were to divorce.

Bhowmick (2005) in a study at Tripura found that the divorce rate was increasing as education made the economic independence possible. The study of Devi (2005) also found that women with higher level of education were in favour of divorce in case of failed marriage.

3. ASSOCIATION OF EDUCATION WITH TYPE OF FAMILY

Education and urban influences had resulted in an increase in the break up of families (Basavakumariah, 1980).

Education of women showed a positive association with preference for nuclear families. This is supported by the findings of Fatima (1989).

However, Ghosh (1990) in a study of 100 primary school teachers found that majority of the respondents denied the fact that education was responsible for the break down of joint families.

In a study at Arunachal Pradesh, Biswas (1999) reported that the acceptance of ‘small family norms’ as well as the increasing awareness of ‘small family is happy family’ had encouraged the nucleus family system and no educated daughter-in-law favoured joint family.
Singh (2001) observed that most well-placed educated people did not like to carry the burden of a large family, as they did not expect much help from the younger members of the family in their old age in return.

Singh (2003) in another study found that education among the young and their increasing ability to secure work elsewhere had resulted in the reduction of traditional joint family.

4. ASSOCIATION OF EDUCATION WITH CHILD BEARING AND REARING

4.1. Education and Child bearing (Fertility)

Association between fertility and educational level shows that fertility tends to decline as the level of education increases. Most of the studies conducted so far revealed a negative or inverse relationship between fertility and educational attainments (Blake, 1967; Caldwell et al, 1983; Talukdar, 1983; Rohini and Reddi, 1989; Bhasin and Bhasin, 1993, 2000; Chaturvedi et al, 1995; Choudhuri and Devi, 1997).

Studies conducted in India observed that lower level of fertility was generally found among educated women (Davis, 1951; UN, 1961; Driver, 1963).

Mishra (1978) conducted a study on the impact of education on fertility in Allahabad city and found that education could be taken as one of the most important determinants of fertility. Illiterate males and illiterate
wives had the highest number of children ever born. The number of children ever born decreased with the increase in the educational status of males and females.

Das and Choudhury (1979) made fertility study of the Khasi women of Meghalaya and found that fertility was higher among the non-educated and non-Christian rural Khasi women.

Different authorities had seen the relationship between education and fertility as a complex one while some authorities argue that education reduced fertility, others believe that expansion of education particularly in a developing country may actually result in increased fertility. Cochrane (1979) while analyzing the relationship for the world Bank observed a negative correlation between education and fertility for the education of females than males. The study showed that the relationship was far from uniform. He argued that in some countries, education appeared to be either unrelated to fertility or actually positively related. However, Cochrane's review of studies at the individual levels suggested that literacy was largely associated with reduced fertility but that various patterns exist. The relationship between education and fertility was more likely to be inverse in urban than in rural areas. Secondly, that in countries with high illiteracy rates, individuals with some education might appear to have higher fertility than those with no education, whereas in countries with low illiteracy rates, individuals tend to have lower fertility.
Patnaik (1985) in his fertility study among the scheduled caste of Bihar found that the mean fertility was the highest (6.30) for the illiterate group of wives and it was 3.46 for the wives having higher education.

Pathan (1986) in a study of 1000 Muslim women comprising of literates, semi literates and illiterates found that the number of children in a family was seven or more and the women were quite aloof from the concept of a small family.

Educated women favoured small family norms. This is supported by the findings of Fatima (1989). Fertility decreased with the increase in the level of education of women (Devi, 1989; Sivakumar, 1999; Singh, 2002).

Vlassoff (1991) found education more important than income and occupation in reducing fertility.

According to NFHS-1992-93, fertility had declined rapidly in all educated groups, but it had declined most rapidly among literate women.

Pritchett (1994) reported that education helped women to realize the advantage of having small families.

The fertility rates of women with similar levels of education differ from country to country. Jejeebhoy (1995) found that in some less developed countries, women with a few years of schooling had about the same number, or more children, than did women with no education. This study concluded that in countries that were more developed and had
higher female literacy levels, more education was consistently associated with lower fertility. In the poorest countries, however, a small amount of education might have little effect on fertility level.

Kakati (1996) observed that educated women prefer lesser number of children in comparison to the uneducated women. Educated women, particularly the highly educated respondents were seemed to be desirous of limiting their families with one or two children unlike uneducated respondents who had the craze for more children.

The UN (1997) also indicated that in many less developed countries, women with no schooling had about twice as many children as do women with ten or more years of schooling.

Psacharopoulos and woodhall (1997); Tinker et al (2000) had shown that women in the poorest households and with lower education and lower income had the highest fertility.

The maximum mean fertility of 4.66 and minimum mean fertility of 2.62 had been recorded when wives were illiterate and post graduate respectively (Devi, 2005).

According to NFHS-2005-06, the total fertility rates for India was 1.8 children higher for women with no education than for women with 12 or more years of education.
The findings of Singh (2006) also show conformity with the view of inverse relationship between fertility and educational level. Higher the literacy lower the number of live births was the relationship. Illiterates had higher average number of live births.

Akpotu (2008) revealed that the education of women had inverse relationship with their fertility rate.

4.2. Education and Age at Child birth

Better educated women had a considerably higher median age at first birth than do less educated women: the median at age 25-49 was 23 years of age among women with at least a high school education but only 19 years of age among illiterate women. (National Family Health Survey 1992-93).

Psacharopoulos and Woodhall (1997); Tinker et al (2000) have shown that women in the poorest households and with lower education and lower income had often experience early entry into motherhood.

The median age at first birth was six years higher for women who have completed 12 and more years of schooling than for women with no education (National Family Health Survey 2005-06).
4.3. Education and Place of delivery

According to NFHS-1992-93 institutional deliveries were more common among births to well educated women than among births to poorly educated women.

Prasad and Nagaraj (2001) found that most of the illiterate mothers had home deliveries as compared to literate mothers and illiteracy were observed to be related to more home deliveries being conducted by untrained personnel.

NFHS-2005-06 had found that institutional deliveries, particularly in private sector facilities, increased sharply with the mother’s education. One factor contributing to these patterns may be a heightened awareness of the benefits of professional medical care during both pregnancy and delivery among educated women. Mother’s education had a strong negative association with deliveries at home.

Murthy, et al (2007) found education to be a prominent determinant of health seeking. Illiterate, primary and secondary levels were at more risk of utilizing home and public facility than women with higher educational attainment. It indicated that women with higher education had favoured private facility as place of birth.
4.4. **Education and Nature of feeding**

Singh (1982) found significant difference in child rearing practice among various levels of education i.e. illiterate, could read and write, education upto middle level, education upto secondary level, education upto intermediate or higher secondary level, graduate and post graduate.

Begga (1986) reported that there were a gradual and steady reversal of the decline in breast feeding in Malaysia among women in the poor and uneducated group as well as the better educated reaching a lowest level of 75% in the 1974-75 period, then increasing to 89% in 1975-77.

Shrivastava (1987) in his study of infant feeding with commercial milk formula in an urban community of central India observed that formula feeding was observed to be practiced more commonly by younger mothers. A sizeable number of very poor and illiterate mothers were also found to be patronizing these products. Reason mentioned by mothers for starting formula feeds included beliefs regarding its easier digestibility, great nutritive value, economy of use and fears of potential harms to baby from breast milk.

Mothers who were using bottle feeding generally belonged to employed and educated group of women (Dévi, 1989).
Devgan (1990) conducted a study on child rearing practices by educated parents. No significant difference was observed between parents of different levels of education and rearing practices adopted by them for breast feeding, play of the child and meeting demands and imposing restrictions on the child.

Vijayarani (1992) found that both educated and illiterate mothers spent an almost equal total time in feeding their children.

Timely initiation of breast feeding was highest for children born to more educated women (National Family Health Survey 2005-06).

The duration of breast feeding decreases steadily with the mother's education (NFHS-2005-06).

With increases in the levels of education of women, the period of breast feeding tends to decrease. This is supported by the findings of United Nations (1995), Jejeebhoy (1995), Cleland (1996).

5. **ASSOCIATION OF EDUCATION WITH DECISION MAKING**

Rajwade (1980) studied the status of Muslim women in Indore city. It was found that most educated and employed teachers as well as uneducated and unemployed housewives had a say in almost all household matters, and were consulted in household matters.
Kantamma (1990) reported that the higher the education of women, the greater was participation in decision making.

Navare (1991) in a study in Pune, observed that scheduled Caste women teachers were not usually allowed to take decisions in the family.

The Bhuiyan women of Orissa, most of them illiterate and few under matriculation, did a part or full time job but handover her entire income to the husband or father-in-law who decided how and where to spend. Married women had little or no say in decision making and were usually subordinate to their husbands (Behera and Nanda, 1990).

In a study conducted on 860 literate and educated Nepali women, 65.8 percent of the women said decisions on how to rear children were done by the consensus of both the husband and wife. 14 percent of the women said that such decisions were made by them alone. 8.2 percent of the women said such decisions were made by their husbands alone and 11.9 percent of the women did not answer on this matter (Pant, 1994).

Jejeebhoy (1995) reported that young women who were exposed to education, particularly at secondary levels had a greater ability to make decisions, to move freely, to earn money, and to have control over their earnings.

According to the findings of NFHS-II (1998-99) for the state of Manipur, women’s participation in decision making, freedom of movement,
and access to money increased with age. There was not much variation in women's involvement in any household decision making by employment status or education.

6. ASSOCIATION OF EDUCATION WITH SOCIAL PARTICIPATION

Though women did not appear in public meetings to settle disputes, they had started taking an active part in the community life in their own sphere of activities with the coming of secondary education in Chitradurga District of Karnataka (Basavakumariah, 1980).

In a study of women vendors of Khwairamband Market, Manipur, Kshetrimayum (2002) observed that the women vendors, most of them were illiterate and below matric, managed their time in such a way that they never missed to attend any social function, ceremony, festival in their localities. Most of the women vendors participated actively in the movement for the prohibition of liquor known as Nisha Bandh. Majority of them were Meira Paibis i.e., Torch bearers.

7. ASSOCIATION OF EDUCATION WITH SPOUSE'S QUALIFICATION

Uneducated women were predominantly married to uneducated husbands (Singh, 1990).
Ghosh (1990) in a study on 100 primary school teachers found that most of the married men favoured educated spouses. However, they did not want to marry girls with a higher qualification.

Marriage partners were chosen among same level of qualification or at least from the educated. A highly educated boy or girls hardly went back to rural areas and married illiterate one (Biswa, 1999).

Hasan and Menon (2004) in a study of Muslim women in India found that 26 percent of educated Muslim women have illiterate husbands.

8. ASSOCIATION OF EDUCATION WITH OCCUPATION

Rajwade (1980) studied the status of Muslim women in Indore city. It was found that majority of the women were non earning housewives. Those who earned, worked at home on some petty jobs and earned only a small amount; they were neither educated nor trained for any vocation.

In a study on women's employment in Bihar, Shankar (1980) found that despite a declining trend in the employment of women there had been a remarkable rise in the number of working women in many white Collar jobs. The number of unemployed women was increasing. Women had poor occupational status due to lack of adequate education, inadequate skill and vocational training.
Significant differences were found in occupation among tribals at different levels of education, namely, Primary, Secondary and Higher (Singh, 1982).

Most of the women consider education as an essential condition for taking a career (Kaur, 1983). Sachidananda (1985) reported that in Arunachal Pradesh, the educated girls were competing on a large scale with men for clerical and office jobs. They had also entered the nursing and teaching profession in large numbers. Many of them had also taken to business and shop keeping.

Sobhavathamma (1989) in her study on educated working women in Chittoor District found that the attitudes of women towards male dominated occupations have changed, and more and more women were found accepting this occupations.

Fatima (1989) found that secondary and higher professional education amongst women had a positive effect on their occupational mobility and employment.

Wasnik (1989) conducted a survey on 250 women to find out the effect of education on the social and economic condition of Mahar community in Nagpur City. It was found that 30% women were educated upto primary, 28% upto elementary, 20% upto graduation, 12% upto post graduation, 10% had achieved professional education, 8% had undergone nursing course, 4% had MBBS, B.Ed and LL.B degrees. The majority of
the respondents were found to be doing household work. Nearly half of the graduate and post graduate women were unemployed.

Modak (1989) carried out a study of Nepali women’s response to social changes and the role of education in social and economic development in the hill areas near Kurseong. It was found that the women were largely employed in terrace cultivation in the hills areas of West Bengal. The present education system and the pattern of modernization did not change their harsh work-profile. Women in urban areas after getting education took up jobs and entered the informal sector. The entry of women into the informal sector was a significant feature of social change. The literacy rate among rural women was still low. Although educational institutions had increased in number, women were still at the bottom of the educational ladder. The nature of education available to them had low economic value.

Sundaram (1991) tried to study the correlation between educational background and professional success of women entrepreneurs in Pune. It was found that education and training qualifications helped women entrepreneurs in their business.

Rawat (1998) reported that the younger generation, which was getting some education was not keen on continuing with farming and collection of fodder and fuel or taking care of animals. They would like to work in schools or offices or as nurses.
Kshetrimayum (2002) observed that the women vendors of Manipur who dealt in a number of daily need items which included clothes, vegetables, fruits, fish, garments, utensils, rice, etc were not highly educated. Most of them were illiterate and very few of them could pass matriculation and higher secondary level of education.

In another study on women Market of Manipur, Barua and Devi (2004) pointed out that out of the 36 respondents who were actively engaged in selling of commodities in the market 27 were illiterate. There were only two pre-degree and one degree level women found in the sample of women.

Bhowmik (2005) in a study on status and empowerment of tribal women in Tripura reported that more and more women were realizing the benefits of education, employment and economic independence and were carrying on their education upto university level to get settled with sound economic package. Many well educated women were economically well settled in Education Department and many other departments.

9. ASSOCIATION OF EDUCATION WITH INCOME

Although the benefit of a woman's education for her own earnings is well studied, but the relationship between a woman's education and her husband's earnings is less studied. Many researchers suggested that a wife's education could have a positive effect on her husband's earnings.
Sharma (1973) in a study of 1,119 women employees in Bhopal found that more than half of the women employees were illiterate. A majority of women employees belonged to lower income group and over 80 percent husbands had monthly income of less than Rs.300.

In a comparative study of educational opportunities and socio-economic changes among the Muslim backward classes, non-Muslim Backward Classes and Scheduled Castes, Ahmad (1980) found that there was a positive correlation between educational status and income of the three communities, and was highest for scheduled castes.

Modi (1981) conducted a study on the influence of education on socio-economic status. It was found that the influence of education in the case of farmers with education above S.S.C. did not bring about a change in the increase in the rate of their annual income.

Singh (1982) found significant differences in income among different levels of education namely illiterate, could read and write, education upto middle level, education upto secondary level, graduate and post graduate.

Wasnik (1989) conducted a study to find out the effect of education on the social and economic condition of Mahar women in Nagpur. It was found that 30% women were educated upto primary, 28% upto elementary, 20% upto graduation, 12% upto post graduation, 10% had achieved professional education, 8% had undergone nursing course, 4%
had MBBS, B.Ed and LL.B degrees. A very small number of Mahar women
respondents earned more than Rs.3000 p.m. very few respondents agreed
with the view that education would change their lives and improved their
standard of living.

Jespen (2005) conducted a study on the relationship between wife’s
education and husband’s earnings by using data from the 1960, 1970,
1980, 1990 and 2000 censuses. It was found that wife’s education was
positively associated with her husband’s earnings.

The above discussions on research reviews revealed that education
was a contributing factor in raising the socio-economic status of women.
Studies conducted in Manipur, other States of India and other countries
found a positive impact of education on marriage, marital stability, family,
child bearing and rearing, decision making, spouse’s qualification,
husband-wife relationship, occupation and income.