CHAPTER II

REVIEW OF LITERATURE
CHAPTER - II

REVIEW OF LITERATURE

The present study is designed to understand female education disposed towards the rural social system. Keeping in mind the objectives of the study, the relevant review of literature has been divided into six sections:

i) Family system,
ii) Economic system,
iii) Caste system,
iv) Religious system,
v) Value system, and
vi) Wholistic study.

Literature pertaining to these are presented below:

Family System

Family and education foster socialisation of the younger generation and in turn are related to each other. (Parmar, 1987) A majority of studies available are related to the education of children in general. A few studies deal with relationship between family and female education.

Morrison (1959), discussing the relationship between the three different types of family and education, reveals that the proportion of
joint familism and quasi-joint familism decreases as education increases, while the proportions of nuclear familism increase as educational attainment increases.

On the contrary, Parmar (1987) found a positive relationship between the educational level of the family and the jointness of the household. Similarly, Desai (1964), investigating the jointness of the family in Mahuva, a small town, found that jointness is favourable to the level of education of the family. Illiteracy is less among the households of the highest degree of jointness, though it is a little less in the higher degree of jointness than in the high degree of jointness. The percentage of the higher educational level is less in the highest degree of jointness, as in the traditional joint families there may be persons of older generations who may be less educated or illiterate.

The urban study by Ross (1961) reveals that the individual family is more concerned and interested in the education of the children, particularly of daughters. Sinha (1978), disagreeing a little with Ross, says that this may not be directly related to the type of family, joint or nuclear, as much as it may be spatially related. The joint family has always indicated a traditionally old type of family. Education of girls was not known so much in the joint family for so many years. It is simply because tradition had not considered economic independence of women, and all education in the 'Macauley way' had been directly aimed for providing jobs for men.
Ramanamma (1979) in her study of the graduate women in Poona city reveals that in traditional societies, women are treated as mere chattel with no freedom of movement or speech or action. They are ruled by their men. In particular, in a patriarchal joint family, the head of the family who, in most cases is a male, rules the house like a monarch. The personality system is subordinated to structural system of the joint family. Even male members except the head of the family, leave alone women, have no independence. Naturally in such families, the status of women is inferior to that of women. Women are considered only for their role as mothers of the male children.

According to Kapadia (1972), there is close relationship between the educational level and the type of family in the urban areas more than in rural areas. In the rural background the family type has stronger tie and not the educational level. It is only in the towns that we can observe a close correspondence between the educational level and the type of family.

Teachman (1987) in his article using the data from the National longitudinal study of the high school class of 1972 examined the impact of an additional causal factor on educational attainment: resources available in the home are an important determinant of education. Structural models of educational attainment specify how differences in family background produce varying educational attainments. The study found negative effects of marriage on the educational career of women. The number of siblings has a negative impact on educational attainment. This is considered as
additional evidence supporting the importance of educational resources. A greater number of siblings implies fewer available resources per child.

Smith and Cheung (1968), assessing the trends in the effect of parental status as a determinant of educational outcomes, feels that the effect of background on schooling differ for men and women. The number of years that an individual's father attended school is clearly the strongest determinant of educational attainment for both men and women.

Nagi's (1990) study of four villages of Rajasthan reveals that child marriage has been a major cause of girl's illiteracy or lower level of education. Late marriages will lead to higher education.

The study by Marini (1978) supports the above view. Analysing the data from a fifteen-year follow-up study of the high school students made by Coleman in 'The Adolescent Society' (1961), Marini examines sex difference as the determinant of educational attainment and the relationship between age at marriage and educational attainment. The results show that early marriage has an inhibitory effect on women's educational attainment than men's, as marriage has been a major route by which women attain financial security and status in adulthood. Besides, mother's education affects greatly the educational attainment of females, because mother's education exerts a greater sex-linked modelling effect on females.

Recent family demographic research has focused on the negative schooling outcomes associated with living in non-intact families.
McLanahan (1991) analysed differences in achievement by differences in parent's educational aspirations and parenting styles. His findings revealed that children who live with a single parent during adolescence receive less encouragement and less help with school work than children who live with both natural parents, and parental involvement has positive effects on children's school achievement.

McLanahan (1985), using longitudinal data taken from the Michigan Panel study of income dynamics, accounts for the persistent experience of poverty in adulthood by children of female headed families are less likely to complete high school than those living with two parents.

The negative relationship between single parent family and educational attainment is attributed to a higher rate of poverty, household responsibilities and jobs of children. (Shalini, 1988; Krein & Beller, 1988)

According to Manski (1992), larger families have more dropouts. Parents in larger families have less time to supervise the school and other activities of their children. Blake (1986) noted that high school completion rates are strongly associated with sibship or family size.

Economic System

Sugerman (1970) states that the nature of occupation determines academic outlook and attitude. The subculture of working-class pupils
places them at a disadvantage in the educational system. Jobs with high income and status encourage future planning. But low cadre and manual jobs with less income and security foster fatalistic, present-time orientation and look for immediate gratification, since they have less control over the future and meagre opportunities to improve their position. The working class people are socialized in collectivism and fatalistic by nature want immediate rewards in the form of wage packet, adult status and want freedom from the discipline of school. They discourage high achievement in classroom and continued effort for success in examinations. Because of this sub-culture, they tend to have low educational attainment.

Regarding attainment of education in different income groups, not much study has been done in India. These studies have been reported from other countries, for example, Columbia (Jallade, 1974 & Selowsky, 1979); Chile (Foxley et al, 1977) and Kenya (Fields, 1957) which suggest that the distribution of primary education favours the poor but secondary and higher education tend to benefit the middle and higher income groups relatively more. In Malaysia also, primary education was found to be highly egalitarian, secondary education fairly egalitarian and post-secondary education to be clearly pro-rich. (Datta and Meerman, 1980)

The study of Hyman (1967), an American sociologist, reveals that the opportunity in society is differential; higher education or specialized training, which might provide access to a high position, must be bought with money, which the lower classes lack.
Similarly, the Indian studies conducted by Maitra et al (1972) in West Bengal revealed that the distribution of primary students over different income groups was nearly egalitarian while that of secondary education favoured the higher income groups and that the distribution of education as a whole was highly inegalitarian.

Dasgupta and Tilak (1983), using data collected from West Godavari district of Andhra Pradesh for 1977 and 1978, conclude that primary education in its stock form (number of people educated per household) as well as in its current flow form (number of pupils per household) was equitable, secondary education fairly equitable and higher education an increasing function of incomes.

Bandyopadhyay, (1991) states that there is strong correlation between educational achievement and income level. He says dropouts are large in poorer sections, which is due to their low level of income and small holdings. Among agricultural labourers children are required to supplement family income instead of going to school. Analysing the survey conducted in West Bengal, he concludes that the incentives and educational facilities are appropriated by upper class people. The poor parents consider education as synonymous with intellectual activities which would further make students incapable of doing other practical activities necessary for their survival.

Jayaram,C. (1990), studying the dimensions and causes of rural illiteracy, says that poverty and low per capita income are the main
causes. Uneducated children are considered as an asset to supplement family income. Besides, rural parents cannot afford incidental costs such as books and uniforms, though elementary education is free. Indebtedness of the poor parents and sudden hikes in the prices of essential commodities force children to labour instead of school. In case of girls, rearing of siblings and customary household work come in the way of education.

He suggested certain measures such as proper legal provision for payment of fair wages to the poor parents, governmental facilities of free food, clothing, books, shelter for children upto 14 years. Strict implementation of family planning would go a long way in encouraging rural education.

The study conducted by Rosenweig & Evenson (1977) reveals that the size of landholdings, agricultural productivity and the child wage rates are positively related to child schooling. The wage rates of adult women have a positive influence on children's schooling.

Similarly, Kelly (1987) writes, children's labour is critical to the household in poor families, particularly in the rural area. Children have little or no time to go to school. In India and some African countries, poor, rural girls rarely attend school, because they must draw water, cook food, tend younger children and help with farm work.
Shivswamy (1986), analysing the 1981 census data, compared work participation among illiterate and literate children in rural as well as urban areas. He found that work participation among illiterate children was considerably higher than that of literate children in both rural and urban areas.

**Stratification System**

The caste system determines education of an individual. According to Sharda, R.D. (1977), the Indian caste system is unique in ranking its castes according to certain principles of purity and pollution and is locally known as the "Jati System". Sharda hypothesized that the effect of jati on education was higher than the effect of jati status on any other variable. From his analysis he found that out of three background factors, jati status has become singularly important for educational attainment.

Desai, A.R. (1969), a well-known rural sociologist, writes that caste largely determines the attitude of the rural man towards education and even fixes the nature of the education which he intends to receive. Further, it must be noted that education is not evaluated from the stand-point of individual development or social advance but from that of the caste tradition. Since caste largely determines the ideals and patterns of life of the rural social groups, it also considerably shapes the value system prevailing in rural society.
Several studies dealing with education through the ages found that education was confined to the top stratum of Hindu society, the Brahmins. Education was closed to the middle and lower castes before the British came to India. Even in British days, when education was formalized and relatively secularized through the school system, it was mainly the Brahmins and other high castes who took advantage of the new opportunities, while untouchables continued to remain outside. Social and economic situations were such that low and middle castes found it difficult to send their children to school. Low caste children who went to school were a prey to discrimination of the teachers. (Bhatt, A. 1975; Beteille, 1971; Ghosh, C, 1978) Misra (1961) reported that, in British India, Elphinstone who inspired the foundation of a college was a traditionalist, and he favoured the preservation of the Brahminical heritage of the Marathas, since he feared that a policy of widespread education among lower castes ran the risk of causing disaffection in the upper castes, the ruling force in society. Since Independence, educational facilities have increased manifold and more and more Harijans and other low castes have access to education. (Bhatt, A. 1975; Ghosh, C. 1978; Beteille, 1971)

On the contrary, several scholars have noted that Brahmins, who were the first to respond to modern education, still seem to be the 'dominant caste' in the field of education. The progress of education among the lower castes, especially among the scheduled castes, seems to be painfully slow and halting. The policy measures adopted so far to universalise literacy among the socially backward communities,
particularly in rural areas, have not delivered the goods. (Ahmad & Nuna, 1986; Jayaram, N. 1990)

Freeman (1977), in his study conducted in Kapileswar, noted that females lagged far behind males in education but the differences varied according to caste. In 1962 higher caste villagers were willing to give their daughters at least five years of elementary schooling, but higher education was considered unnecessary for them. Public pressure in Kapileswar perpetuated the idea that high-school education not only delayed girl's marriage but also was a threat to the in-laws. Further, distant travel after puberty by a girl was considered immoral. Education for middle and high caste women became a factor in marriage negotiations, but education as a means to enter the job market was denied. In 1972 a high caste wage earning woman was viewed as a threat to the potential in-laws, as well as to caste and family prestige. As regards the plight of female education in the lower strata of the caste hierarchy, the low and untouchable castes saw no economic advantage in educating their daughters. In the households where no males had yet been able to use education to find high paying jobs, education of women was a dream.

The study conducted by Ainapur (1986) in the two villages of Basavpur and Rajhalli declares that sex and caste are the twin factors affecting the percentage of literacy in rural India. He points out that no females ever received education at the college level in these two villages. Some privileged castes/subcastes in these villages are differentially exposed to the forces of modernization and consequently to formal education.
Certain less privileged castes and subcastes pursuing hereditary occupations have not been able to utilize the educational facilities offered by the Government. For example, at Basavpur, among the Madiwalars, Badigars, Bandivaddars, Burkis, Nadafs, Huyars and Harijans, the number of literates is negligible. At Rajhalli, the Goudars, Kumbars, Talwars, Badigars, Uppars and Harijans have a negligible number of literates. Of all the castes/subcastes of Basavpur, the Jangams, Panchamsalis and Kudvakkaliyangas are the most educated.

Further the author indicated that educational opportunities have been shared by the dominant groups. The reasons for this could be the ritual position, the economic background, the social position, the type of upbringing, the aptitude for education and the facilities for further education the families enjoyed.

Viswanadham and Narasimha Reddy (1985), attempting an explorative study in the determinant of educational achievements among the scheduled caste students, revealed that a sizable family does not have the tradition of education. There is significant relationship between father's occupation and the children's educational achievement and occupational aspirations. Part-time jobs taken up by school-going children in families with limited sources, disrupt their studies. The castes at the lowest rung of the ladder of traditional hierarchy tend to display a different set of cultural characteristics. Though there is no solid empirical evidence on their attitudes toward education, there seem to be certain ideas which they find difficult to overcome.
Punalekar and Singh (1975), studying the dropout problem of the Harijan community students in the villages of Eastern Uttar Pradesh, revealed that most of the households had 6-8 family members. The nuclear family is more dominant than the joint family. Most of the families were landless or marginal farmers. Important reasons cited for dropouts were: (i) Poverty and economic hardship, (ii) Engagement in domestic work, (iii) Domestic exigencies like sickness or death in the family, (iv) Individual deficiency, and (v) Cultural handicaps.

Further, village leaders did not display the requisite spirit and involvement in educational matters. The study concludes that school dropouts among Harijan children pose a challenging situation.

Ramanamma and Bambawale (1986) assert that in spite of the fact that education has spread in India, the untouchables remain backward firstly, due to lack of inspiration, guidance and monetary help from family members and secondly, humiliating treatment and opposition from higher caste Hindus. As a result, the percentage of untouchable or scheduled caste women was very low in schools and colleges. Analysing secondary data regarding dropouts in Maharashtra, the author found that the various factors responsible for dropouts were: (i) Psychological, comprising of the intelligence of the child, external constraints and the widening gap in knowledge, (ii) Socio-economic, consisting of sociological factors, cultural factors and economic factors and (iii) school system.
In addition, the tremendous wastage of education at primary and secondary school levels is revealed in the non-achievement of scheduled caste girls in spite of protective discrimination, reservation and economic incentives. Further, they have noted three main objectives of the parents in educating their daughters: to get knowledge, to raise income-earning capacity and personal development. Other reasons were to get a white collar job and to get a better husband.

Religious System

Altekar (1973) made significant contribution to the study of Hindu women through the ages. In ancient times in all patriarchal societies the son-complex prevailed very much. During the Vedic period, the birth of girl child was welcome, particularly among the lower sections where the custom of bride price prevailed. Upanayan was obligatory for girls, which in turn ensured imparting of education to girls in all the three upper varnas (castes).

Vashista (1976), assessing the status of women in different religious traditions, states that a multitude of derogatory attributes have been ascribed to women in Hinduism, like women being not allowed to study the Vedas or perform sacrifices. Reform movements within the Hindu fold, like Buddhism, Jainism, Veershaivism etc., contributed to some improvement in the status of women, particularly in religious and spiritual activities. But they also continued to regard women primarily as mothers and wives.
In Islam, though women were provided a higher status, various interpretations of Koranic injunctions over the centuries accorded women an inferior position in many respects, reflecting the cultural norms of those periods. It emphasizes modesty, decorum, chastity, the practice of seclusion, and using the veil.

Christianity accorded a relatively higher status to women. It emphasizes monogamy, mutually dutiful and respectful relationship between the husband and wife, which in turn weakens the authority of the extended family. Christian women were the first to enter the field of education and employment as doctors, teachers etc., because Christians encourage women's independence and responsibility. It does not consider marriage as the sole destiny of women.

According to Prabhu (1940), daughters have no place in the Hindu scheme of education. However, during the Vedic period they achieved equal educational status with men. The content of education during the Vedic period was different from that of men. Referring to Manu and Vatsayan, men later confined women's field of action to the home. Prabhu assumes that as a result of this, in the later history of Hindu civilization, Indian women were given less opportunity for education as compared to their counterparts in ancient times.

Mrs. Mullatti (1989) tries to probe into the status of women in Virasaivism, a revolutionary sect in Hindu religion, which is mainly found
in Karnataka. Her study revealed that the favourable attitude towards girl-child held by respondents led to better care and upbringing. The respondents placed equal importance on role-training along with schooling, as they gave stress to married life and farm work. However, even in cases where there was enough female labour to deal with housework, young school-going girls did not have attraction for school because of inefficient arrangements for schooling in rural area and absence of educated female 'models' at home.

Mrs. Cousins (1947) revealed that women of the Parsi and Christian communities had cent per cent literacy. The custom of early marriage among Hindus led to drop-cuts. She also reported the changing phenomenon of young married girls taking up their studies again after the birth of the first baby. The Government granted scholarships to young widows from which Brahmin widows benefitted. Mohammadan women attain fair literacy in their own language as it is obligatory to read the Koran in Arabic.

There is dearth of studies on Muslim women in sociology based on primary data (Musi Raza, 1976). However, there are partial studies conducted by historians and other scholars which are non-sociological nature. Menon, Indu (1981) states that the study of status of Muslim women has been comparatively a neglected field of study in the sociology of India. However, we came across a few studies on Muslim women from the sociological point of view.
Menon (1981), in her study of Muslim women in Kerala, found that education had contributed to raise the status of Muslim women. Two important factors that hinder educational attainment are the purdah system and lack of meaningful role of educated women. The continued traditional roles of wife and mother and the customs and practices centred around marriage and family hinder female education. In the economic and occupational fields also women are subordinated, as they under-emphasized female education. Higher education of women related with modern attitude and behaviours and higher status in society.

Roy Shibani (1979), studying the status of Muslim women in north India revealed that formerly there was opposition to girl's education. In 81.88% cases, fathers were found opposing girl's education, as they did not intend to send their girls to work. They also felt that education would bring changes in their girl's behaviour and thus change in the functioning of the family. However, she noted the traditional attitude of males undergoing gradual change due to preference of young men for educated women. However, fathers concentrated on safeguarding their girls from the impact of modernisation by sending their daughters to girl's schools and making the use of the burkha compulsory. The burkha prevailed even among economically independent women, even when they were working in girl's teaching institutions. This was done so because they wanted to avoid the criticisms of future in-laws. Family income does affect the education of girls but to a limited extent. As regards inter-generational progress of education there was exceptional progress in the education level of daughters compared to that of their mothers.
Further, the disparity between Muslim men and women in education is slowly decreasing. This indicates an attempt to bring women on par with men, at least in the field of education. The traditional outlook towards girl's education has decreased with the younger generation.

Mrs. Ashrafi (1992) studying Muslim women in Patna found that:

i) The percentage of higher education is higher in lower age categories and lower in higher age categories.

ii) Education up to matriculation and above is more among higher castes than lower ones.

iii) Income is a significant instrument in removing illiteracy and attaining higher levels of education.

iv) Family's education has significant impact on the improvement of the educational status of women as the educated families tend to be less conservative and more progressive in ideas.

v) Significant generation gap is found in the educational level of mothers and daughters.

vi) Though a marked consciousness about female education is found among the Muslim population, the gap between the two sexes is considerably high, which speaks of the persistence of their traditional outlook.
vii) Education level is not significantly relevant in rationalising the attitude of women under study and the majority of them are still in the traditional clutches.

viii) Lastly, there is a consistent rise in the percentage of the favourable attitude for co-education with the rise in the educational level of respondents.

The Report on the Status of Women (1971-74) states that population composition has greater impact on female literacy. Regions with a high proportion of Muslim or scheduled castes and tribes have shown low literacy rate and those with a relatively high percentage of Christians have shown higher literacy rates.

Value System

The value system prevalent in society greatly affects female education. Broom (1968) defined values as "a widely held belief or sentiment that some activities, relationships, feelings or goals are important to the community's identity and well-being". Chitambar (1973) opines that social values consist of society's preferences or estimates of worth in respect of material or non-material objects in society. A set of these attitudes together form a system of what is called the value system of society. "Social structure, cultural norms and value system are important determinants and indicators of women's role and their position
Mehta (1979) points out that centuries old traditions and superstitions against female education have greatly blocked the progress of female education. A girl's learning the roles and domestic duties and getting prepared for future married life was the supreme education. (Rekhadevi Raju; 1988) A study conducted by Dunningan in Quebec: 'In some cases girls are openly encouraged to believe that the goals of their adult lives are marriage and motherhood, while boys have a much wider variety of role models.' (Michel, A. 1986) Similarly, Abu Nasr et al (1983) notes that motherhood is honoured and respected, but is the only option for girls'.

The unequal access to education is related to sexual division of roles in the family and in the labour market. (Chanan, K. 1988) Men were regarded as superior to women. Women were confined to home, whereas men were concerned with economics and politics. (Everett, 1979) Childrens are given education irrespective of their intelligence or aptitude, however, preference being given to boy's education. (Kapur, K.B. 1973; Nayar, S. 1979)

In a similar vein, the study by Michel (1986) indicated that the sexist stereotypes in society are responsible for the slow progress of
female education. Sexist stereo-types of males and females tend to deny the worth of women and girls and to glorify the importance of men and boys. Boy's share larger portions of food. Even in the case of schooling, girls interests are easily sacrificed to those of boys. This results in the high rate of illiteracy among women.

According to Mrs. Dixit (1979) the major hurdles against women's education are women themselves. A majority of women find it irrelevant to daily lives or to their traditional roles. The education of girls is considered a luxury. Irrespective of girl's education, her marriage is expensive. The practice of dowry system is also responsible for the negligence on the part of parents towards girl's education. Preference for boy's education is rooted in the notion of the investment in a boy's education bringing direct dividends back into the family. This attitude is directly related to the accepted non-economic role of women. (Gosala, 1982) It is believed that women are unfit to take salaried jobs (Rekhadevi Raju, 1988)

Stromquist (1990) referred to men's control of women's sexuality as one of the reasons for illiteracy among women. Sexual control is manifest in strict supervision of the women's movement outside the home and of the friendship with their opposite sex. It is also indicated by early withdrawal of daughters from school after puberty for the fear of the loss of their virginity. This affects the attitude of parents towards co-education. As girls have to be protected, parents dislike co-education and even girl's schools where all teachers are men.
Verma.J. (1989), in her article noted that the 'de-individuation' begins with the birth of a girl. Most of the girls are not allowed to develop a personality of their own. The author deals with the concept of script. The "Script" is an ongoing programme developed during early childhood under the impact of parents and it directs the individual's behaviour in the most important aspects of his or her life. The impact of life scripts comes from inherited capabilities, environmental circumstances, cultural expectations, messages from significant others and authority figures. The author brings home the idea that education can make women aware of their life scripting.

Observing cultural scripting of Indian women, Bhasin (1972) writes that women have been attributed a second nature and glorified for their unique capacity for patience, suffering, unselfishness and the ability to submerge their personality for the common good of the family. Women, however, have been glorified for the wrong reasons to perpetuate their suppression and elevate the hold of the patriarchal society to retain the dominance of men over them.

Mrs.Karlekar (1988), giving interpretations of women's role, says that there arises a conflict between the ideas of womanhood and the ideals of education. As the aims of education are freedom of thought, a spirit of enquiry and of objectivity, they may threaten the carefully maintained differences between boys and girls. Further, she points out that the historical roots of prejudice against the expansion of women's education in certain areas lay in a basic conviction that there was something special
about a women's nature, which would be destroyed by excessive exposure to education. And educated women may not accept the moral straitjacket imposed on them.

However, the attitude of parents towards girl's education is undergoing changes. Mahishi, S. (1969), writing about the century-old superstitions, says it was believed that if a girl learned to read and write, some evil would befall the family. But there is change in the attitude. Now people feel that if the girl is not educated, then some evil may befall the family. She finds that it is the old ladies with traditional ideas who are the main constraints to girl's education.

The National Committee on the Status of Women (1971-74) reported that the social attitude towards female education varied from acceptance to absolute indifference. The survey indicated that a majority of the respondents felt the need for girl's education. However, higher education was considered unnecessary. Certain affluent families still opposed it for traditional reasons. The favourable attitude towards girl's education came from the marriage market, since some considered it as a symbol of modernization.

Sudarshan Kumari (1979) assesses the change in the attitudes of people towards girl's education. The advancement in science and technology necessitate women to learn about the new findings through the modern media of knowledge like press and publications in order to perform even their traditional roles of wives and mothers. Today higher education
is considered as a means for occupational careers. Further, she noted the varying aspirations of different classes for girl's education.

Sachchidanand (1968), in his paper, seeks to analyse changes in social values, their impact upon the progress of women's education among scheduled castes and tribes. Old values related with the marriage of a girl before puberty have been given up even by orthodox Brahmins.

Social values regarding education of females differ from generation to generation. Mrs. Joseph Marianma's (1975) study revealed that education remained a status symbol for older generation respondents. However, the younger generation saw it from a practical point of view. Hindus considered education for its practical values such as social status, friends and easier settlement in marriage. Girls cited traditional values held by the older generation as responsible for their backwardness. The traditional prejudice towards co-education is clearly seen among the older generations. Regarding the opinion towards girl's education, a minority of mothers considered it unnecessary. She concludes that modern girls with their progressive values stand in sharp contrast to their mothers who hold the traditional, idealistic and superficial values regarding education in general and girl's education in particular.

Wholistic Studies

Khan and Ayesh (1982), in their empirical work, examined the progress and problems of education among the rural women belonging to
Hindu, Muslim and Christian communities in three taluks of the Bangalore district. The major findings of the study were:

(1) The percentage of illiteracy is more among women compared to their counterparts.

(2) The position of enrolment was more or less similar. However Christians had cent per cent enrolment.

(3) Among the Hindus, Brahmins had the highest percentage and the scheduled caste the lowest.

(4) 69 per cent of the women had lower primary and 25 per cent had upper primary education and the number of the college-educated women is nil.

(5) Illiteracy continued to dominate in all the three groups (The first generation had the highest percentage of illiteracy, closely followed by the second and third generations).

(6) Girl's education suffers because of the employment of the mother outside the home.

(7) A majority of women desired to procure primary education for girls and high school and college education for boys.
Kanitkar (1988), in her theoretical paper, makes an effort to study the aspirations of parents in the family regarding the least amount of education to be given to girls in Bihar. This study is based on the data provided by the baseline survey conducted in Bihar. The aspirations were obtained for caste and religion and educational attainment of the respondent. The study reveals that:

(1) There are striking differences between the educational aspirations for boys and girls in Bihar, in rural areas as well as in urban areas, but more pronounced in the rural areas.

(2) Aspirations regarding minimum education to be given to girls and boys were directly related to the educational attainment of the respondents.

(3) The level of education aspired for boys and girls by scheduled castes and tribes respondents was lower compared to that of other caste Hindus.

Mrs. Kanitkar concludes that the education of children in general and that of girls in particular in the rural areas of Bihar is still neglected. The parents are not aware of the importance of education for the girls.

Shah and Nagia (1983) undertook a study in Haryana to find out the attitudes of rural mothers towards primary education of their daughters against the background of the existing educational facilities, the
educational level of the mother, the total number of children and the socio-economic status.

Shah and Nayia found that a majority of the respondents had a favourable attitude towards the primary education of their daughters. A favourable attitude was found among the respondents who (1) belonged to the village having good educational facilities rather than those who belonged to the village with poor facilities, (2) were literate rather than those who were not, (3) belonged to high and middle socio-economic group rather than to the low socio-economic group, (4) significant negative relationship was found between total number of children and the attitude of rural mother.

Kamat (1973) studying the progress of rural education in Maharashtra reveals that the spread of education varies among the different socio-economic strata in the villages. Although education is not reserved for higher caste people, they are still leading in the access to higher education. But the other major castes like Marathas and scheduled castes still lay behind in male literacy considerably. In some villages, scheduled castes have no touch with education. As regards religious strata, Muslims have maintained their progress with other sections.

Kamat, dealing with other socio-economic criteria like occupation, size of land holdings and income, finds that it is the peasant farmer who is progressively ahead; the labourers are comparatively backward. In terms of the size of landholdings and incomes, it is the more affluent
sections of the society which have made greater progress. In this context, the existence of irrigation and cash crop economy is significant.

The author also notes that local factors like urban impact, the distance from the school and the enthusiasm of the local leadership and school-teachers contribute to the progress of girl's education. The author concludes that rural education has considerably improved during the last two decades in girl's enrolment. Besides, backward socio-economic people are also improving their position. However, women education is lagging behind compared to that of men.

Kapadia and Pillai (1972) made comparative study in Atul-Bulsar region to determine the nature and extent of change in the attitude towards female education among the people. This study empirically verified the unchanging traditional attitude towards female education. The study finds that:

(1) 20 per cent respondents favour equal education for boys and girls. The impact area which consists of industrial workers is more favourable to female education than agricultural area.

(2) Change in attitude is strongly associated with levels of education of the respondents in all the three regions.

(3) The younger the respondent the more is he likely to be in favour of equal education.
(4) Upper castes like Brahmins and Rajputs are more favourable to equal education.

(5) Education is an urban prerogative. The values regarding education spread from urban areas to the village.

(6) Financial condition, difficulty in finding suitable groom for an educated girl, high rates of dowry are cited as important factors of drop-out of girls.

Sharma (1962) studies social and economic disadvantages of parents and community that deter school enrolment in the age-group 6-11 (primary stage). His analysis throws light on:

(1) The null hypothesis that differences in the per capita income of families produce no difference in the proportion of children attending school proved. In the case of girls, although statistically insignificant, the income differences may probably lead to differences in school enrolment.

(2) The null hypothesis that occupational differences do not lead to difference in school enrolment is not rejected.

(3) The educational status of parents does not influence the school enrolment of children.
In the case of girls, the caste, notwithstanding the State welfare programme and financial aids given to the handicapped communities, still plays a significant role in influencing the school enrolment.

Jain and Shah (1974) conducted research on the educational aspirations of the people in a medium-sized town community in the state of Uttar Pradesh. The major findings are:

1. There was a significant difference in the educational aspirations of different religious sections: the Hindu's aspiration for professional, college, secondary education was 40.07, 23.07 and 27.1 per cent respectively.

2. The age was found to be a significant factor in influencing the aspiration of individual: educational aspirations of young respondents were relatively less than older ones.

3. There was a positive relationship between the education of the head of the household and his educational aspirations.

4. There was marked difference in the educational aspiration of respondents engaged in different occupations.

5. There was significant difference in the aspiration levels of respondents belonging to the joint and nuclear families.
Kanbargi and Kulkarni (1984) in their study of rural Karnataka focused on three key variables viz., child labour, child schooling and fertility. Their findings are:

(a) Aspiration level for child schooling has significant positive relationship with father's education.

(b) The presence of younger siblings in the household depresses school attendance, whereas the presence of grandparents increases schooling, suggesting work substitution among them.

(c) Higher castes which represent higher socio-economic status have higher school attendance of children. While scheduled caste which ranks lowest in the caste hierarchy has the lowest school attendance of children in both the sexes.

(d) With more children in school, the tendency to limit family size is greater.

(e) Relationship between child labour and child schooling is negative and significant.

Nagaraju and Ramachandran (1992) examine the performance of formal education in rural areas in Tumkur district in Karnataka. They find that (a) the Lingayats, the dominant castes in Karnataka, have the highest education level, followed by Brahmins, Vysya, Banajiga's and the
scheduled caste and the service caste at the lower end. (b) Households with skilled occupations have a higher level of education followed by large and medium farmers, (c) Educational level increases consistently with increase in income level.

Jena (1990), in his doctoral thesis, explain the influence of social structure on distribution and utilisation of educational facilities in the villages of Balasore district in Orissa. Structural hierarchy determines the enrolment of children in rural areas. The household category of upper caste, higher occupational group, medium and large land-holders and higher income groups enrol children at a higher rate as compared to scheduled castes and scheduled tribes, agricultural labourers, and landless and marginal farmers and lower income groups. Female educational attainment is generally low as compared to male attainment level.

Muthayya (1972), after studying the attitude of parents (both husband and wife) to children's education in seven villages in the Chavella block of Hyderabad district, found that:

(1) Most of the respondents opined that education could be given to the children of parents with more money. Though this pattern was found both among males and females, the percentage of females endorsing this view was higher.
(2) A majority of respondents believed that education of girls was not a wasteful expenditure. However, a considerable number of female respondents said that girl's education was wasteful expenditure.

(3) A majority of female respondents felt that girls should not be given education equal to that of boys, whereas a majority of male respondents opposed discrimination of girls with regard to the extent of education.

(4) A higher percentage of respondents agreed that girls should not be sent to school after puberty as it may affect their chances of marriage. This view was expressed to a greater extent by males than by females.

(5) A majority of the respondents believed that mature girls should not be sent to school as it would be against the traditional practice. It was expressed by more females than males.

Ishwaran (1968) in his study of a village Shivapur noted that the attitude towards formal education was one of indifference or resistance. 95 per cent of the heads of the families were illiterate. The attitude towards schooling varied according to sex, class and caste. Families sent their daughters to school only under compulsion. Lower class and lower caste families are not enthusiastic about schooling even for their sons because they are needed at home, especially at the busy times of the year and in
Mrs. Manorama Bai (1966) in her article opines that there is a disparity in respect of education in rural areas. She points out abject poverty of the masses, their gross ignorance, outmoded customs and conservatism, paucity of schools for girls in rural areas and population growth all these constitute large stumbling blocks to the education of girls in the greater part of India. Use of antiquated methods in agriculture which leads to meagre income is very much responsible for the backwardness of girl's education. She suggests adult education to tackle this problem. Besides free education of girls in the primary and secondary stages, a few scholarships to deserving girls would encourage rural parents to educate their daughters.

Ahuja (1973) observes that women are still considered to be homemakers. Parents believe that education encourages girls to despise their traditional roles and make them discontented and fretful less willing to undertake domestic work. Lower castes prefer marriage to schooling as the custom of dowry is more prominent among them. Ignorance and outright poverty also hinder girl's education. Daughters are considered as substitute for the mother. Expenses involved in schooling are another economic problem in the way of girl's education. In the case of scarce resources, girl's education is usually sacrificed for the sake of boy's education.
Nayantara's (1981) study on the universalisation of primary education in Tumkur district attempted to find out causes for the problems like non-enrolment, irregular attendance and drop-outs in villages having facility for different levels of schooling. The sample study consists of 1124 households. The major findings of the study were:

1. Drop-outs are related to caste and family size,

2. Drop-outs are related to education income, occupation, and child labour,

3. The drop-out rate is higher among girls than boys,

4. Drop-outs among second borns is higher than first borns.

5. Reasons given by parents for girls dropping out are assistance at home, looking after younger siblings, education coming in the way of marriage.

Lakshminarayan (1972) conducted a study in the villages of Mysore State to examine the aspirations of parents in view of the extension of educational facilities. The results of the study indicate that:

1. The age of the respondents is not statistically associated with aspiration,
(2) Caste is not significantly associated with aspiration for education,

(3) Aspiration is significantly related to respondents' education,

(4) Urban contact is significantly associated with aspiration, and

(5) Exposure to cinema is significantly associated with aspiration.

Chandrasekharan (1982) investigated the attitudes of rural women towards the formal education of women in Tamil Nadu. The major findings of the study are:

(1) The attitudes of rural women towards formal education are positive,

(2) There is no significant difference in the attitude of rural women of different socio-economic status or status of the job held, and

(3) The age level of responding women, their marital status and the number of female children in the family each one plays a significant part in the attitude of women towards formal education. The respondents opine that in order to encourage schooling of girls free conveyance to school should be provided for rural girls and overhead costs on books, uniforms, etc., should be met by the Government.
Reddy, Shiva, B and Sanjeeva Reddy (1992) make an attempt to focus on inequality in utilisation of and participation in education in the rural areas of Andhra Pradesh. The study is based on the data collected from a socio-economic survey in Nizam Sagar Command Area conducted during 1983-84. The findings infer:

(1) The higher income in terms of both household and per capita for those families with children in schools/colleges indicate that the education system is biased in favour of high income groups,

(2) The bias is more in higher education when compared to school education as can be seen from the high incomes for the families with children in higher education,

(3) Land-owning status exerts a great influence on the enrolment,

(4) The high opportunity cost of education of the poor children cannot be compensated by free education, free text-books, free mid-day meals and free school uniforms,

(5) Despite the fact that many facilities were provided to Backward castes, the differences in gross enrolment rate still persist. And the differences appear to be more in higher education as compared to primary education, and
(6) Girls belonging to Backward castes are more discriminated against when compared to girls who belong to Non-backward castes and boys belonging to Backward castes.

The authors conclude that educational opportunities are not distributed evenly among different segments of rural society. The study suggests that 'Inequality in education is not purely an educational issue, for it cuts across the entire social, economic and political fabric of a nation.'