CHAPTER - II
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HISTORY OF GIRL'S EDUCATION

2.1 DEVELOPMENT OF WOMEN EDUCATION IN INDIA

Education has long been recognised as one of the crucial ingredients for national development and prosperity. It was high on agenda to the newly independent and developing nations.

The education of women is very essential for happy and healthy homes. But the education of women has a very long and sordid story. It has passed through many stages; with the change of political and social conditions of Indian women education was diversely affected. Historical background of women education can be studied under the following heads.

To identify the method of this investigation the following review of related literature was done.

The Education For all Advocacy Forum (1992) also suggests Universalization of Girl's education. With regard to the importance of Girl's education, the forum viewed that, educating girl's is essential if the world is to achieve the goal of Universal Primary education. In many of the countries where the Literacy rate is expected to remain below 50% by the year 2005, the gender gap is also significant and the rate of girl's participation is extremely low. In addition, Girl's education has important impacts on the other aspects of social development. Girl's education affects the economic well being of a country, improving Gross National Product (GNP) per-capita, female
labour force participation, self-employment participation in the informal sector, and non-market and home production.

Girl's education and literacy also have a direct impact on infant and child mortality, morbidity and life expectancy. Further, educated women generally marry later, are more likely to Practice family Planning and have smaller families than uneducated women. Realizing the importance of girl's education the government has taken up several measures through its policies and programmes.

The First Five Year Plan (1951-56) emphasized the women's education as it has been neglected and felt that the Primary education of girl is the remedy laid in propagating among parents, in order to remove their prejudice against co-education in primary schools.

The Second Five Year Plan (1956-61) felt that special efforts at educating parents combined with efforts to make education more closely related to the needs of the girl's were needed. The Plan recommended methods other than co-education wherever there is possibility and necessity to go for shift system for boys and girls. The major obstacle was noticed in the way of promoting girl's education was dearth of women teachers in the plan period. Accordingly, facilities have been provided to invite and increase the women teachers.

The Third Five Year Plan (1961-66) envisaged that there should be special concentration on the education of the girl's. Report on the National Committee on women's education (1958-59) suggested
several measures for girl's education. These suggestions have been accepted and implemented in the plan period.

The Fourth Five Year Plan (1969-74) stressed that priority should be given to the expansion of elementary education for girl's. As a result the measures that have been taken in the earlier Plans, the percentage of girl's in primary school has increased from 25% in 1950-51 to 59% in 1968-69.

The Fifth Five Year Plan (1974-79) emphasized to increase the enrollment of girl's in primary school special programmes has been taken up. Programmes like toilet facilities; drinking water facilities etc were implemented.

The Sixth Five Year Plan (1980-85) witnessed 100% enrollment for boys in primary education in many parts of the country and the girl's' enrollment was lagging behind in many areas. The twenty-point programme for alround development of the country announced by the government of India on the 14th Jan 1982 laid special emphasis on the spread of elementary education among girls. Point 16 of the 20-point programme highlights the national commitment to "Spread Universal education for the age group 6-14 years with special emphasis on girls."

The Seventh Five Year Plan (1985-90), accorded high priority for Universalization of Girl's education for the age group of 6-14. Education has been made free for girls. Efforts have to be made to enroll and retain girls especially in rural areas. Incentives by way of
distribution of uniforms, free textbooks and attendance scholarships to
the needy girl’s are to be continued.

The Eighth Five Year Plan (1992-97) reiterated the stress for
girl’s education and women empowerment. The programme of action
for Implementation of National Policy on Education spells out the
parameters of empowerment. One of such parameter was elementary
education for girls. The action plan enunciated that every educational
institution should take up active programme for the development of
women by 1995.

The Ninth Five Year Plan (1997-2002) stressed 100% literacy
rate as well as Education for all. This plan period is also stressed on
the Girl’s education.

The Tenth Five Year Plan (2002-07) also stressed the quality in
literacy of the Girl’s Education.

In spite of all the planned efforts, the Constitutional Commitment
of Universalisation of Girl’s education is hampered by the low
enrollment and high dropouts amongst girls particularly in rural areas
and girl’s belonging to the weaker sections of the society.

Poverty is the Predominant factor for governing the attitude
towards girl’s education, large majority of girl’s are required by the
time they reach the age of eight, to be at home, to do various
domestic activities. The majority of the girl’s of this age group have to
look after their younger brothers and sisters especially when their
mothers are engaged in economic activity for earning livelihood. A
large number of girl's are also engaged in contributing to the family income to their labour. The early marriages for girls are prejudiced parents attitude also contribute for low enrollment.

In spite of all the efforts, poor educational facilities and opportunities on one hand the poor economic status on the other hand, hamper the Constitutional Provision of Universalisation of primary education with reference to girls.

**PRE-INDEPENDENT PERIOD**

2.2 The period of Renaissance

In the reaction to the western impact, there was revival of indigenous ideals. In the 19th century, India began to discover her long cherished ideals and cultural self-consciousness. This came to be known as "The Period of Renaissance".

Under the impact of the West, Indian women experienced the air of freedom and the stir of a new life. In the words of O'Malley', "Profound as has been the penetration of the west into men's ideas of religion, caste and national A status. It has nowhere penetrated more deeply than its revaluation of women". It brought to women a total new concept of themselves as persons "Individually important and nationally needed".

To be sure, social reforms woke up in the different parts of the country that worked for the cause of women. The wave of reformist though in the 19th century initiated by social reforms led to very significant legislative, social and educational changes. The social
reform movement of the 18th and 19th centuries favoured and encouraged women's education in India. It became the main urge for the future advancement of women.

The father of the Indian renaissance was Raja Ram Mohan Roy (1774) in West Bengal. He founded Brahma Samaj in 1828 and used English education to transform the social system responsible for the misery of women.

In fact West Bengal produced several other social reformers. For instance, Devendra Nath Tagore (1817) fought for the introduction of women education.

The agitation started by Raja Ram Mohan Roy and others on the need of women education and further taken up by Iswar Chandra Vidyasagar (1820). He opposed polygamy and child-marriage. He was all out for education of women. It was his efforts that frutified in the establishment of the Bethuen school in 1849 in Calcutta for female education, the first institution of its nature.

Annie Besant (1847) demanded equality for women in all spheres. She desired to spread liberty among women against bigotry and superstition, to make the world freer and better. She opposed the belief of women's education. As the first women president of the Indian National Congress, she raised the prestige of Indian womanhood.

Rabindranath Tagore (1861) started Shantinikethan in 1901 and inaugurated Viswabharathi in 1921. He glorified women in his writings and highlighted the sad plight of Indian women.
Swami Vivekananda (1863) wanted to be emancipated from all restraints through education. He exhorted them to acquire the spirit of valour and heroism, education of the right type, and make women capable of solving their own problems, the freedom specified by the women will develop in them an intelligence to decide for themselves what reforms are necessary to elevate their position.

In South India, Veeresalingam Pantulu and Sir, R. Venkataratnam Naidu was the social reformer of renown. In Madras, Veeresalingam devoted himself to the women's advancement through encouraging female education.

Maharashtra and Gujarat produced many social reformers. Swami Dayananda Saraswati born in Gujarat in 1824 advocated female education.

Dhondo Keshav Karve (1858) himself married a widow and faced a lot of social ostracism and condemnation. His greatest achievement was in the field of women education. He started Female Education Institute (Manila Vidyalaya) in 1907 and by 1915; he succeeded in starting a University. He assigned women a class of different functions in the economy from those of men, Gopal Krishna Gohakale (1866) established servants of Indian society to carry out the work of social reform. He was deeply interested in the propagation of female education. He opposed the seclusion of women.

All reformers had to face opposition from the reactionaries in Hindu society.
Some outstanding women of the Nineteenth century, Indian Renaissance struggled against heavy odds to pursue their mission of women's emancipation. For instance, Pandit Ramabai Ranade (1862-1922) worked for the education of women, prepared women for service, and imparted education religious, literary, scientific, medical and technological, through regular classes.

Francian Sorbjee advocated for female education and established many schools for this purpose.

These and many other men and women social reformers gave guidance and direction to the movement of women education.

2.3 National Movement

Another significant event on the women's education was the establishment of the Indian National Congress in 1885.

Gandhi emerged on the Indian political scene in 1918. Gandhi devoted his attention to women's cause. He opposed child marriage, and deplored the treatment meted out to Hindu Widows.

According to him the system of dowry was a real drag on society. He wanted to bring women on equal footing with men.

2.4. POST INDEPENDENT PERIOD

Naik (1949) undertook the study in the province of Bombay to investigate into the Problems of education of women. The important conclusion of his study is that both the social status of Indian women and their educational Position were at the lowest ebb in the beginning of 19th century.
The Secondary Education Commission (1952) recommended the importance of Girl's Education.

Misra (1961) traced the history of women education in India, their status and education with reference to the factors hindering progress. The Study revealed that there has been a rapid progress in women education along with the existing evils of wastage and stagnation.

The Kothari Education Commission (1964-66) strongly recommends the need of girl's education.

Mehta (1974) studied women's attitude towards social issues like education was considered as an essential prerequisite for economic independence.

Thakkar (1976) studied the position of women education from 1947 to 1972 in Gujarat State. The study-reveals that the economic factors that have made a tremendous role in the progress of women education. The progress of female education in figures was double in 1971 as against in 1951.

Barua (1978) mentions in his study that women's education had hardly made any significant impact on their day-to-day life both social and economic. Kakkar (1983) states that women employees of the different vocation were found to have different patterns of vocational interest. Uma (1983) in her study mention that need satisfaction is positively related to the qualitative difference in work related values of the teacher.
REVIEW OF RELATED LITERATURE

2.5 Studies on Girl’s education

The studies on Girl’s Education with regard to the enrollment and dropouts are very few.

Avinashlingam (1970) observes that parents of high income, small family structure and higher educational and occupational levels favoured their daughters going to school. School-going girl’s of 11-17 years had higher aspirations than the dropout girl’s. And also school-going girl’s had fewer problems than dropout girl’s.

Desai (1972) suggests with regard to the problems of girl’s education includes establishment of more high schools in rural areas, increasing enrollment of girl’s by providing more incentives, improving social climate for the entry of girl’s in high school and reduce the number of dropouts and plugging the various holes from which a large number of girl’s dropout prematurely before completing their high school education.

Thakkar (1976) observes that the problem of wastage and stagnation in the case of girl students, both primary and secondary stages was mainly due to economic factor.

Upadhyaya (1983) identified the causes of educational backwardness of girl’s and mentions that the income of the family had greatly influenced with regard to the enrollment and dropout situation of girl’s. The higher the income, higher the enrollment and lower the
dropouts and lower the income, lower the enrollment and higher the dropouts.

Sharma (1984) mentions that the enrollment of girl’s has been steadily increasing with the provision of incentives like free uniforms, textbooks and boarding and lodging facilities, especially on the scheduled caste and scheduled tribe students.

Khobragade (1985) observes that as the girl’s progress from primary through secondary to higher education, less help has been rend from parents in relation to their education.

Bokhil (1987) observes that the economic factor which is having a greater role on girl’s education. Girl’s from families having a better socio-economic status for better enrolled and better retained in schools.

Equally outstanding achievement of the time that formed was the rapid progress in female education. Between 1932 and 1937 there was significant increase in the number of girl’s attending secondary schools. Within a decade of time, the female attendance in secondary schools increased by a third. Again the number of girl’s multiplied four fold in the decade following independence. There has also been tremendous development in the field of primary education for girl’s in 1931 - 32 only 19, 44, 070 girl’s attended primary schools but by 1959-60, the number rose to 1,03,36,413 for all states of the union. While in 1931 - 32 only 2.93 percent of women were educated; by 1951 this percentage rose to 8.86 and by 1961 it was 15.35 and
subsequently every decade the literacy rate is increasing and at present i.e in the year 2001 it was 54.16.

There is no doubt that the national movement towards Independence has been the most potent cause of women's emergence in the socio-political life of the nation. In general all over the world, we find the revolution, patriotic, political cataclysms have been favourable to women. And Indian national movement was one such instance.

2.6 The advent of the Twentieth Century

The women's movement of the twentieth century was, says O' Malley, "A spiritual revolution profoundly affecting the foundations of society of the Home, and of the relationship of men and women".

The demands of the women's movement of the twentieth century were many; one demand was the education for women. It was argued that the education must reach all, including the secluded apartments of Zananas where Indian women live a 'cabined, cribbed and confined' life.

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