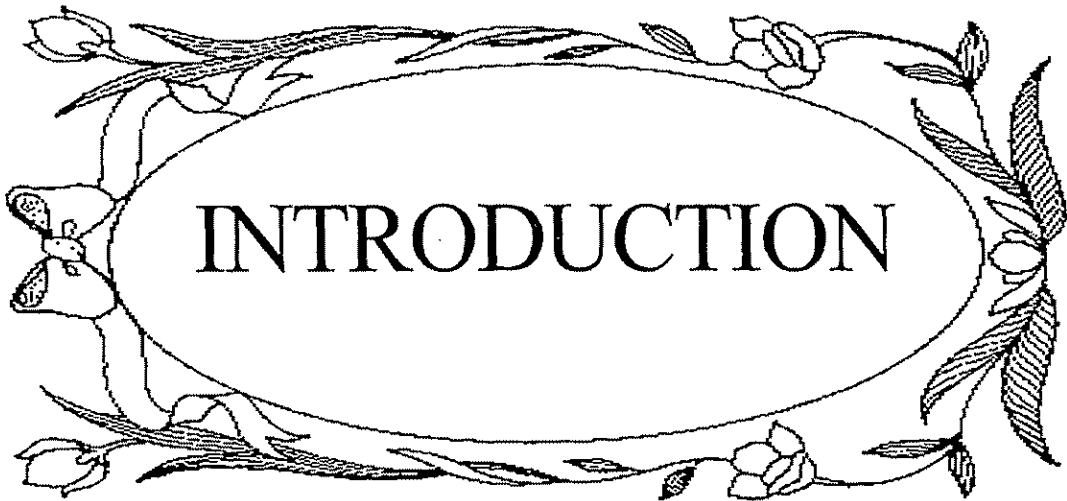


CHAPTER - 1



Chapter-I

INTRODUCTION

Prologue:

Education will be used as an agent of basic change in the status for women. Emphasis has been laid on equal educational opportunities in all fields, removal of gender bias against women in textbooks and top priority to the universalisation of elementary education of girls.

The NCFSE (2000) laid emphasis on the curricular training strategies for the education of girls, need to make education accessible to more and more girls particularly rural girls, remove all gender bias and discrimination in school curriculum, textbooks and transaction process and evolving sensitive curricular strategies.

"For Full development of our human resources, the improvement of homes, and for moulding the character of children during the most impressionable years of infancy, the education of women is of even greater importance than that of men".

Textbooks constitute an inseparable part of any system of education today. Even in the most developed countries where a variety of teaching learning tools and techniques are available in the classrooms, textbooks continue to enjoy their respectful place. In a developing country like ours, where even the minimum essential requirements of a classroom are hardly provided, the need for quality textbooks cannot be over emphasized. In fact, the textbook is the one useful instructional tool which is available both to the teachers and the pupils- the two principal users of the textbooks. To the teacher, it

provides useful guidelines along with he/she plans his/her day to day teaching, serves as a reference book which actually teaching in the classroom, provides suggestions for some assignments, suggests activities to be taken up in the classroom and outside.

Gender Education in India:

Female illiteracy deserves the unqualified attention of policy makers, decision makers and all personnel involved in developmental activities. The simple reason like neglect of women's education is tantamount to neglect of the family itself. Women engaged as labourers in the unorganised sectors of economy lacking education and skilled training represent an outright failure of development planners in recognising the women's valuable contribution in all phases of development. Education is the primary tool capable of altering a women's subjugated status by bringing about a change in the societal attitudes, values and approach towards women's issues and promote a changed outlook in the mind set of the women herself.

The universal Declaration of Human Rights has clearly stated 'right to education is the basic right of every human being'. The Indian constitution has specific provisions (Acts 14,15,16) which state that denial of opportunities (education) on basis of sex, caste, creed, religion is intolerable, Art 45 lays down that the state shall endeavour to provide free and compulsory education for children upto 14 years of age. The state has to make effective provisions for securing the right to education (Art-41) and to promote with special care the educational and economic interests of the weaker sections of people (Art-46). However, illiteracy, lack of access to primary education persists. A historical perspective of the literacy in India should enable one to

comprehend as to why the issue of women's literacy has gained prominence as an impediment to women's development and thereby human resource development.

Women's Education:

1) *A Historical Perspective:*

In the ancient times particularly the 'vedic period, women's education was given due recognition. However, with the passage of time the innumerable invasions on the Indian soil led to a gradual neglect of women's education and the women's role was restricted to that of a 'Grihasti'. The women was confined to the four walls, not expected to stir out, nor was she provided opportunities to education. The cultural influences which enforced the women's literacy were slowly worn away with the entry of the British in India. The reformist movement gained ground. The Christian Missionaries established educational institutions. The special reform movements by RajaRam Mohan Roy, Ranade, Jyotiba Phule, Iswarachandra Vidyasagar, Kandukuri, Viresalingam Pantulu and many others led to a war against social evils such as Sati, Child marriage, ban on widow re-marriage and simultaneously gave an impetus to women's education. The Arya Samaj, Theosophical Society of India, Ramkrishna Mission and several such organisations founded female education institutions. Women's participation in the freedom struggle and the movement for self determination significantly influenced women's education. In 1854, the East India Company passed the "Wood's Despatch", containing educational development programme with a special reference to women. Henceforth, the Government assumed direct responsibility for women's education.

Pre-Independence Stage:

From 1882-1947, the progress of women's education was slow and confined to the affluent society. The credit for promoting women's literacy goes to the Indian reformists who were encouraged in their cause by the British.

For the first time, two Indian women graduated in 1883. Enrolment in women's schools and colleges grows to 3.93 lakhs in 1882. Social amelioration began to take place resulting in the recognition of importance of women's education. Age old prejudice against co-education slowly began to give way to co-education at the primary level. In 1882 only one out of three was studying in co-education schools. In 1902, the ratio went upto one out of two girls studying in co-education schools.

The Freedom Movement and the British Government together promoted the cause of women's education. During the first quarter of the 20th century, the establishment of an Indian Women's University (1916) at Bombay- S.N.D.T. University, was a Landmark in Women's Education. The Hartog Committee Report (1929) highlighted the male-female disparity in school enrolment and recommended the appointment of women teachers and inspectoress to encourage female enrolment. In fact the committee even recommended a gradual introduction of compulsory girls education.

Women's Education in terms of enrolment began to rise steadily so much, so that female literacy which was 0.2% in 1881-82 grows to 6% in 1946-47.

Women Education in Post-Independence Phase:

In the early post independence period i.e. up to 1949-50, the girls constituted only 28% and 18% of the total number enrolled at the primary and middle school stage respectively. Hence in 1950, the constitution of India directed the state to provide free and compulsory education to all children up to the age of 14 years. However enrolment of girls did not pick up momentum. In 1958, the Government of India appointed a National Committee on Women's Education under the Chairperson of Durgabai Deshmukh to recommend special measures to bridge the gap between the sexes in education, particularly at the primary and secondary levels. The major recommendations of the committee were-

1. The need to bestow special attention to women's education and create a special machinery for its implementation.
2. Effective programmes for promoting women's education- through creation of infrastructure facilities, hostels and training institutions.
3. Special grants to be earmarked for women's education in the plan periods.
4. An emphasis on education of women in the rural areas and urged the UGC to set apart special funds for higher education of women.
5. Special incentives such as free books, clothing or grant of attendance scholarship should be included too.

In 1959 a National Council for Women's Education was set up and reconstituted in 1964. State Councils were also established.

Despite implementation of many of the recommendations, women's enrolment at all levels of education, particularly at the higher levels and in the professional courses remains unsatisfactory.

According to the census of India (1991) the Literacy rates are males 63.86%, females 39.42% and total population 52.11%. The figures clearly indicate that the situation is not very encouraging for women. In order to assess the existing education system and to provide guidelines for improving the situation various committees had been set up which included the Hansa Mehta Committee (1962-64) and the M. Bhaktavatsalam Committee (1963).

Women's Education in Various Education Commission Reports and Documents since Independence:

After independence the educational resolve of Indian people found expression in the Constitution of India. Several provisions have been made in it for education to uplift the status of men and women in our country. Article-45 of the Constitution states very clearly that the state shall endeavour to provide, within a period of ten years from the commencement of the constitution, for free and compulsory education for all children until they complete the age of fourteen years.

In Article-39(a) also it is emphasised that the state shall, in particular, direct its policy towards securing that the citizens, men and women, equally have the right to an adequate means of livelihood.

The report of the University Education Commission (1948-49) emphasised in relation to the importance of women that "there can not be an educated people without educated women. If general education had to be limited to men or to women, then it would most surely be passed on to the next generation."

The University Education Commission recommended co-education at the degree level and all the subsequent commissions and committees have made the recommendation regarding co-education keeping in view the financial and physiological advantages involved.

The report of the Secondary Education Commission (1952-53) has also several recommendations for education of women, though without dealing with the problem of women education as separate from the problems of men education. It points out that "there is no special justification to deal with women's education because every type of education open to men should also be open to women". Many women have joined the faculties of engineering, agriculture, veterinary, science, commerce, law and teaching as well as arts and science and have taken to research.

As far as co-education is concerned, the report of the Secondary Education Commission remarks that "so far as the primary and the University Stage are concerned, co-education was generally favoured, but in regard to education at the secondary stage, there was considerable divergence of opinion."

In this relation the Secondary Education Commission recommended that "efforts should be made by State Governments to open separate schools for girls wherever that is demand for them."

The National Committee on Women's Education (1958-59) and its two subordinate Committees- Hansa Mehta Committee on Differentiation of Curricula for boys and girls (1961-62) and Bhaktavatsalam Committee (1963) dealt with the matter of women's education comprehensively. The report of the National Committee on Women's Education made useful recommendations regarding

curriculum for boys and girls at the primary stage and at the secondary stage there is need for differentiation for curriculum for boys and girls. It also emphasizes professional and vocational education.

The Kothari Education Commission (1964-65) endorsed the recommendations of the preceding committees. In this report, the Commission further recommended that, "The education of women should be regarded as a major programme in education for some years to come and a bold and determined effort should be made to face the difficulties involved and to close the existing gap between the education of men and women in as short time as possible".

The National policy on Education Statement (1968) laid emphasis on Women's rights. It stressed the need of technical and vocational education for women for ensuring better employment prospects for them.

The National Policy on Education Statement (1979) emphasised that highest priority must be given to free education for all up to the age of 14 as laid down in the Directive Principles of the Constitution. It also emphasised giving of incentives, such as mid-day meals, free textbooks, stationary and uniform for children of scheduled tribes, especially in rural areas.

The National Policy on Education Statement (1986) has chalked out a special programme for women's education under its part IV. It has laid emphasis on the removal of disparities in the field of women's education.

The Government of India has given priority to the education and upliftment of women in its seventh Five-year Plan (1985-90). In the renewed 20-Point programme of the Government, the problem of

education and upliftment of women has been given a new impetus and urgency.

Thus we see that Republic of India has been awake to the problems of women and their education since Independence. It will and resolve to remove discrimination and disparities in the case of women and their education has been finding forceful expressions in the reports of various Commissions and committees appointed by the Government since Independence. Much has been achieved during these decades. But much more still remains to be achieved.

If we have really to fulfill our constitutional promise of providing free, universal and compulsory education to all children upto the age of 14 years, then funds should be released on an ever-increasing rate for education. More and more emphasis should be put on adult/continuing and extension education. Distant education, through non-formal agencies, should not only run parallel to formal education, but should also supplement it continually. Laws should be enacted to force parents to send their children to school when they are in their school-going age. All kinds of incentives should be given to students to lure them to school and to make them remain there till the completion of their higher secondary education, so that the dropout rate may be brought to the minimum. And while doing all this the interests of girls and women as the second better half of the Indian people should be kept uppermost in the mind, so that the effects of injustices and discriminations heaped on them over the centuries may be removed as fast as possible and they may come up to occupy their due place in our national life as equal and honoured citizens.

Importance of Textbooks:

Textbooks are normally prescribed for school goers with certain educational goals to be achieved through them. But writing of a good textbook is a challenging task, especially when the formal system of schooling has to be learner centered. The learner requirements, his/her psychology and interests- all have to be taken into account of a writer.

The term 'textbook' is variously understood but the highest common factor amongst all the interpretations remains that its basic purpose is to impart instructions. It is normally prepared for a predetermined course of study or syllabus. The Kothari Commission made the alarming observation that, "In most school subjects there is proliferation of low quality sub-standard and badly produced books particularly in the regional languages."

According to NCERT guidelines for preparation and evaluation of textbooks on general science- "The importance of textbooks in the prevailing system of education can be rightly judged by the fact that a textbook is sometimes regarded as the assistant teacher in print."

These are considered as crutches for the teachers as well as for the students. Textbook is one of the important aids in the teaching learning process and has occupied a pivotal role in educating the school children. The process of education in most of the schools in India and even abroad, can be summed up in one phrase- "As the textbook so the teaching and learning".

Need:

Textbook plays an important role in the development of society. And there is role of gender in textbook. So to get equality of all sorts among Boys and girls there is necessity of such type of study.

Statement of the Problem:

Gender representation in Marathi language textbooks of classes V to VIII. – A Study.

Objectives of the Study:

1. To find out gender representation in language committee.
2. To find out the gender representation in themes of the content.
3. To find out gender representation in writers.
4. To find out gender representation in pictures.
5. To find out gender representation in characters.
6. To find out gender representation in language.
7. To find out gender representation in Grammar.

Delimitations of the Study:

1. The study is limited to Maharashtra State.
2. The sample is restricted to four classes i.e. Class V, VI, VII, VIII.
3. This study is done only for Marathi language.
4. Only gender representation in textbook is taken under study by the investigator.

Operational Definitions:

- a) **Gender:** In the definition given by the international labour organisation, refers to the difference and relations between men and women, which are learned, vary widely among societies and cultures and change overtime. The term gender does not replace the term sex which refers exclusively to biological differences between men and women.
- b) **Gender Bias:** Gender bias constructed socially towards a particular sex. It exists when either sex male or female is treated less favourably than other in the similar circumstances because of the beliefs that peoples abilities are determined by their sex consciously or unconsciously.
- c) **Gender Stereotyping :-** Gender stereotyping occurs when certain behaviours are considered to be predominantly appropriate and expected for either males or females without consideration of individual interest and abilities.
- d) **Gender equality:-** Gender equality means that the rights, responsibilities and opportunities of women and men will not depend on whether they are born male or female. Gender equality, also defined in terms of an equal distribution of economic power, must be understood as a distribution of influence, power and opportunities based on parity.
- e) **Gender equity:-** Gender equity means fairness of treatment of women and men, according to their respective needs. They may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.

- f) **Gender Friendliness:** Gender friendliness means there is no discrimination among boys and girls and are treated with equal prestige and dignity in all process.

