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Editorial

This issue provides food for thought on multifaceted issues and challenges before education system.

In her research paper titled, “Understanding Negotiation in the Teaching- learning of Economics”, Dr. Jaya Singh argues that the shapes of the curriculum are the outcome of the conflict among the policy makers. As advocated by the national Curriculum framework 2005, the state can adapt or adopt the syllabus and textbook as per their choice.

The article, “Reading Culture in Lifelong Learning” by Dr. Rohini Sudhakar makes a convincing argument in favour of lifelong learning through reading for development of self and the civilization.

Historian, Dr. Shivani Singh, in her paper titled, “Women Educational Leadership amidst Prejudiced Indian Social Milieu” delineates the trajectory of contemporary under-representation of Indian women in educational leadership and emphasizes the need a public debate on socio-economic limitations resulting in seclusion of women to domestic spheres since several centuries.

In her article on “School Education for Gender Justice”, Prof. Vibhuti Patel avers, Lessons in gender sensitization should start early in life as they go a long way in bringing about social transformation and encouraging gender responsive behaviour and mindsets. Women and men must join hands to confront social barriers and ensure justice and equality.

Dr. (D.Litt.) Francis Vaidya provides a bird’s eye view of The All India Survey on Higher Education (2016-17) in the book review.

We request authors to send their original research-based articles and book reviews on issues concerning education. As Quest in Education publishes peer-reviewed articles, the authors should be ready to wait for seeing their article in print.

Vibhuti Patel

Sonal Shukla

Ratnabrabha Rajmane

Understanding Negotiation in the Teaching- learning of Economics

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The place of economics in the general curriculum may provide a lens into the struggle among the teacher and the taught and can be considered as a social movement, comprising faction within themselves and with other subjects. There has been struggle between different streams with respect to allocation of period in the timetable for transacting it in the classroom. A social constructive perspective, propounded by Godson, holds that the shapes of the curriculum are the outcome of the conflict among the policy makers. The conflict is determined by the structure and objectives of the subject. Its course contents relate to day to day lives like decision making, choice etc. One often finds discussion on price rise, economic growth and stock exchange forming the important point of discussion at the time of election. The importance of the course structure is highlighted for it is effective in understanding complex problems and providing a solution to it. For example, Keynes theory of 'effective demand' provided remedial measures to the problem of depression evident in an American economy. The goals and objective of the subject has made it a popular among the three streams of learners' i.e. humanities, science and commerce. In addition, the subject is sought by more than 40 boards and international board like The Cambridge and the International Baccalaureate. The purpose of the study is to encourage teachers to opt for interactive classroom while transacting the curriculum in the classroom. It also suggests measures to pay individual attention to all the students by listening to their voice. The objective of the paper is to understand the negotiation between the teacher and the taught. This relationship is often characterized by a negotiation process that often reflects the idiosyncrasies and situational nature of the teacher student relationship. There is a need to understand the development of school curriculum for they contribute to the kind of knowledge needed to promote economic, political, cultural arrangements in the society. There needs a debate whether the curriculum can offer solution to the economic problems or respond to the need of globalization, or serve as a means to reduce crime, and promote social inclusion or active citizenship. In addition, it is also

argued whether the subject should respond to the core curriculum, change in the assessment and examination or emphasis upon the world of work.

Introduction

Any teacher has the maximum power inside the classroom. She can exert this power over the individual student or to the group of student in the class. This power struggle can be explained as a rift between the student and the teacher. In addition, the power struggle can also cause chaos in the classroom or may lead to heated discussion between the student and the teachers. The purpose of discussion should be to enhance learning in the classroom in place of widening the rift between the student and the teachers. Collins Cobuild English language dictionary explains *negotiation as discussion with people who has different interest particularly in the field of business, politics or international affairs. He therefore has come to an agreement, solve problems or make plans or arrangements.* In the classroom, there is a negotiation between the teacher and the student. The teachers are mainly concerned with the transaction of the curriculum and ensure learning as stated in the syllabus. The student sits silently in the class to pretend as though they are attentive towards every suggestion of the teacher. There is no negotiation between the teacher and the student. The students accept whatever is taught by the teacher. They, therefore, appear to be in a disadvantageous position in terms of sharing power with the teacher. They basically struggle with the understanding of concepts and maintain dignity for themselves in the classroom. Raising queries may annoy the teachers who might be threatened, and snub the child under the pretext of discipline.

The students can wield power in the classroom provided he or she has been selected as a monitor of the class. He holds power under the garb of obeying teacher instruction in the classroom. He tends to dominate over his peer group.

There is another situation when the class as a whole tends to dominate over the teachers if he or she is inexperienced or tends to be weak in terms of handling the subject. It has also been observed in the parents –

teacher meetings that weak teachers are dominated by the aggressive parents and vice versa.

Negotiation has been classified into two types mainly open and closed (Pollard, 1985; Woods, 1984). Open negotiation happens in the democratic culture of the school. The teacher and the student are able to reason out their interests and there is voluntary give and take among the two. Here using stick in the classroom is not a viable method for controlling the students. The teacher commands dignity in the classroom out of her own initiative to engage the class. She also endeavours to build cordial relation with the students. When open negotiation takes place the teacher and the student has goodwill for each other which promotes the culture of cooperation and decision is based on the consensus between the two (Woods 1984). Learning takes place in a democratic culture of the classroom.

Closed negotiation between the teacher and the student happens when the student and the teachers are not able to understand each other. Here both the parties particularly students have to make concessions (Woods 1984). The outcome of such negotiation appears at the surface level. Here learning occurs in a mechanical way i.e. the teachers dictate the notes and student copies them. There is classification of the learning into homework and class work which then is shown to the parents, principal and other education stakeholders.

Goffman (1959) holds that everyday interaction between the student and the teacher is rare. He further added that the teacher and the students are hardly in sync with each other. *Consensus understandings are both rare and fleeting and teacher and student thus reach into 'pseudo-concord'*.

Methodology

The author had undertaken a field study in a school called CTSA (Central Tibetan School), at Shimla. The school was initially opened for educating Tibetan students but, later Indian students were also admitted in the school. The author also visited several schools of Haryana, Punjab and Maharashtra to understand the negotiation and bargaining in the teaching learning of the subject. The CTSA school

was initially supported by an Indian government but gradually efforts are made to transfer responsibility to the Tibetan Government in exile. It is basically a qualitative research and the author used both the primary as well as secondary data. In order to get the holistic view of the school (i) the author viewed school as a participant observer (ii) used tools to find negotiation with the implementation of the economics curriculum. The tool used for teaching learning of the subject included structured interview with the teachers, students and the administrative officers. The classroom observations were made from the primary stage to the higher secondary stage. The school used NCERT textbooks prescribed from class VI –XII. At the upper primary stage, economics has been clubbed with the political science in the textbooks entitled ‘Social and political life’. At the secondary stage one textbook each has been prescribed for learners in both class IX and X. Four textbooks have been prescribed for the learners at the higher secondary stage. The author also found instructor making use of guide books or the books developed by the private publishers.

The study will highlight negotiation at the four main stage (i) initial entry into the school as a participant observer (ii) response of the economics teacher engaging the class (iii) assessment, activities and other practices conducted in the schools.

Initial Access into the School

NCERT (National council of educational research and training) undertook a project in the year 2012, to visit different school within the country for three months to study the impact of National Curriculum framework (NCF 2005) in different schools. In that context, there were selections of schools by different faculties from across the Country. One such school selected for the study was residential for learners from the Tibetan society who migrated to India from the Tibet. The author on her visit found that the school had few Tibetan students along with Indian students. The days’ scholars were Indian and the Tibetans mostly resided in the hostel. The school charged low fees from the Indian students but was free for the Tibetan students. The school started from class 1 and continued till class XII. The author observed and taught almost all the class 1 to class XII.

Initial entry into the school was smooth as the permission letter was handed to the concerned authority. On their permission, the author could talk to the practicing school teachers and the students of the particular class. Interview and discussion with the student revealed that the staff was informed about her visit to the school earlier. They were asked to maintain discipline in the classroom and school to set good impression before the outsider. The author was frequently inquired about the purpose of the visit to the school. At times she was suspected of keeping an eye over the Tibetan population.

This residential school was divided into two blocks i.e. one block for girls and another for boys. The playground was shared by both section of the population. However, the boys occupied the sports ground most of the time. Indian students were found using the playground during the recess. There was separate dining hall for boys and girls, which was cleaned by the user only. At times examinations were conducted in the playground only. The halls in the school were frequently used for community prayers. The students were regular with their morning prayer and frequent talks were held to familiarize them with the tradition and practices of Tibetan culture. The classroom wall included the map of Chinese occupied Tibet, flora and fauna were painted on the wall.

It was observed that learners demand for academic achievement frequently came into conflict with the community's demand for preserving the tradition. The author at times was confused whether the purpose for establishing the school was to educate the population till class XII or upkeep the Tibetan culture among the younger generation. The school also conducted public examination on Sundays and the teachers got allowances for the conduct of examination duties.

Individual Economic Teachers

It is compulsory for the teachers to procure a degree in a B.Ed. course before joining the profession as PGT in economics. The students of class XII were crucial for them as they had to sit for the board examination. Their results at times led to the addition or deletion of the increment. They therefore had to struggle hard to complete their course in time. They are often engaged in nonacademic work. They have to

meet the requirements of the learners from the three streams opt for the course. The subject adopts rigour in its approach for it includes tools like basic mathematics and two dimensional diagrams. They negotiate hard with the student and work day in and out to improve the performance of students in the board examination. The transaction of the subject includes the use of graphs and basic mathematics for they have been entwined with the subject both from the history and in the contemporary time.

Negotiation with Graphs in Economics

There is frequent use of graphs in economics for it illustrates the relationship between the variables. It is often used in economics for it simplifies explanation of the concepts. A positively sloped arrow can show relationship between the price of the commodity and the quantity demanded. An analysis of graphs indicates negotiation with respect to its application in understanding the subject. The students were relaxed while drawing diagrams and did not label the two sides of axis. There has been a problem in translating the data into graphs. Lack of its understanding tends to confuse the learners who cannot see graphs as a representation of detailed concepts. The student henceforth finds it difficult to understand and the teachers have to negotiate in the classroom with the descriptive explanations of the same. It has also been observed that the descriptive explanation of the subject does not promote analytical understanding of the subject.

Negotiation with the use of Mathematics in Economics

There has been use of mathematical tools in the introductory course of microeconomics and macroeconomics. The analysis of the textbooks reveal that mathematical concepts have been used to explain marginal theory, relationship between marginal and average theory, elasticity of demand and supply and so on. The student with little mathematical aptitude find the subject difficult. The examination performance revealed that those students without proper mathematical training do not appreciate mathematisation of the subject. There has been negotiation between the practicing school teachers and the textbook development team. The teacher protested that there was no use of making the subject mathematical when the concept can be explained in

words. The team protested that basic mathematics has been studied by the learners till class X and the textbook make use of the basic mathematics only. The use of mathematics in the subject makes it analytical for the learners. The teacher henceforth protested but the textbook was developed using mathematics.

Assessment in Economics

Assessment is being redefined for it is an integral part of education. Earlier assessment was used as a way of regulating the learning of students. It has now become a way to assess valid understanding of learners. There is now emphasis on increasing student's participation in the teaching learning of the subject. To increase student's participation, students are allowed to assess their own work and their counterparts. Another popular mode of assessment is visible in the vertical relationship between the teachers and students. The teacher frames the question and the student tries to answer them. Negotiation is evident between the teacher and the taught with respect to the marking of the answer papers. There is now emergence of horizontal relationship between the students and their peer group.

Teacher concerns were with the practicalities of the economics curriculum for their promotions depended upon the results of the board examination. They frequently questioned the philosophical or theoretical ideals laid down in the curriculum. Here again the educational negotiation was evident from the classroom observation and the interviews with the teachers. First negotiation was evident in the areas of teaching and the second, reaching out to aspects of teaching practice.

Analysis of economics questions

In the economics classroom it was found that assessment is structured around particular content, and no such discussion takes place in the classroom. An analysis of the examination system revealed that the questions ask for rote memorisation of the information. There is little focus on the application of content in real life situation. One such recommendation was made by Central Advisory Board of examination (CABE) to discourage questions which ask for rote memorisation and

include questions where students can think and apply knowledge (MHRD 1993).

The two major categorisation of question practiced in school included Multiple choice question and essay type question. In case of multiple choice questions, student's ticks mark the question as right or wrong. Multiple choice question helped learners in construction of meaning and think before marking before as right or wrong.

Unlike multiple choice question, essay types of question are preferred for both formative and summative assessment (camp 1993b). It motivates the learners to make the plan for writing, critically reflect on the topic, provide substantial evidence to prove the point, find an expression to convey to the readers, relate with the subject thereby apply in the real life situations. The assessment practice adopted by any teacher is carried out within the norms and regulation set by the institution. The Tibetan students were found comfortable while answering multiple choices question but hesitated when they had to sit for essay type questions. They expressed themselves in few lines and did not elaborate upon their understanding. The institution too has a societal mandate which tends to influence its practice. Innovation in assessment is needed to focus on individual learning and analyse factors that impact teacher's practice and competence.

Assessment-Challenges

The practice of assessment includes a range of activities from designing assessment appropriate for the learning context, managing the overall process of assessment, grading or marking the answer sheet or otherwise judging the work presented for assessment, providing feedback to the learners, teachers and policy makers.

The first negotiation emerges as assessment enables judgement to be made on how teachers teach and students learn. The teacher finds difficult to change the assessment practice. There is often complain that continuous and comprehensive examination has added to the workload of the teachers. The teachers have to be prepared for new set of assessment for in its absence new or emergent learning culture will be in danger.

The second negotiation emerges from the teacher who corrects the answer sheet. The teacher who marks the answer sheet is very influenced by set of ideas, beliefs and design of assessment'. Higgins (2000) pointed out *that assessment is a social affair' embedded within a particular social relationship involving power, emotion, control, authority and discourse*. This means marks awarded to the student will be influenced by a variety of factors and may not be true representation of student's score.

The third negotiation emerges since the lessons are not understood in a uniform way between the teacher and the students. Higgins (2000) question the 'transparency of language and the idea that language (whether written or verbal) sends messages that are understood in uniform ways by sender and receiver'. This means that there emerges a gap between the teacher teaching a lesson and the student understanding a lesson. The students often complained that they were not able to understand a lesson. In an interview with PGT economics it was found that teacher is highly qualified but the transaction of lessons being complex cannot be understood by the student.

The fourth negotiation emerges when the teacher and students who socialized into traditional practice and had to adopt new mode of assessment. Learning was initially viewed as acquisition of knowledge and skills. In new mode of assessment '*learning is viewed as socially derived and situated, constructed and developed in interaction with others*' (Vygotsky, 1977.1986). To fit into the new mode of assessment, the teachers, too, had to change the typology of the questions. The students, too, had to be familiar with the new method of assessment.

The fifth and last negotiation emerges from the international trend of measurement and accountability. India was not prepared for such a test and has secured very low ranking i.e. second last in the PISA test. International testing may not bring favourable results for India unless collaboration is established between education researchers and practicing school teachers. It is effective in bringing international culture of learning within our own country.

It has been found that many teachers focus on the performance of the students, so they ‘teach to test’ (Smith & Rottenberg 1991). The teacher functions as to maximise the score of the students in the classroom. They complete the syllabus in a way to cover important questions for the particular year. Critics of such kind of teaching argue that they lead to negative consequences ‘that they narrow and fragment curriculum and discourage higher order learning and undermine teacher professionalism and expertise (Bracy 1987).

Conclusions

Thus we find that the negotiation is necessary to establish order in the classroom. There are many factors which affect negotiation between the teacher and the taught. Some of these factors are personality of the teacher and the students, teacher understanding of the subject, student willingness to agree with teachers’ views and there is a sense of compatibility between the teacher and the students. It has also been observed that students tend to dominate in the classroom if the teacher is novice or lack confidence while handling the subject. The use of graphs and mathematical tools make the subject interesting but the teachers at times find difficulties in explaining to the students. The teacher student relation also affects the learning culture of the school. Open negotiation leads to better learning of the subject while the closed negotiation has reverse impact upon the learners.

There are other structural factors which, too, plays an important role in determining the bargaining skill of the teachers. Some of these are state determined syllabus and the textbooks, and the method of assessment, class size and so on. As advocated by the national Curriculum framework 2005, the state can adapt or adopt the syllabus and textbook as per their choice. Large class size asks for standardized curriculum and there are probabilities that large class size restricts the movement of students in the classroom. Children find little time to generate activity which can ensure participation of all the students. It also tends to limit the negotiation between the teacher and the students.

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Reading Culture in Lifelong Learning

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The culture of reading has brought great amount of changes in the lives of people. Studies show that social reformers have usually been very well read. From Bill Gates to Mahatma Gandhi and Dr. B.R. Ambedkar, world's greatest leaders have been synonymously voracious readers. Their personal library harbours thousands of books. And reading helped them to know about shortcomings of their social system and they took steps to change it. Gandhiji's life was moulded by Bhagwat Gita and the book titled 'Unto the last' by John Ruskin. Immediately after reading the book, he decided to change his life values and thinking according to Ruskin's teachings, and even propagated it to the world. The beauty of reading is that it doesn't end with school, that is only the beginning. It need not be formal and conditioned, but flowing and weaving with the threads of interests one has. Will Rogers, the famous American actor of 1929-30s had mentioned that a man only learns by two things; one is reading and the other is association with smarter people.

Introduction

The business tycoon and youth icon, Elon Musk, the CEO of Tesla had mentioned that he used to read science fiction novels and books related to rockets for up to ten hours a day. Mark Zuckerberg founder of Facebook had written, "Books allow you to fully explore a topic and immerse yourself in a deeper way than most media today. I'm looking forward to shifting more of my media diet towards reading books."

Oprah Winfrey famous talk-show host had her Oprah's Book Club through which she has been inculcating reading habits. In her acceptance speech, at the 2004 United Nations Humanitarian Awards, she said that reading is her 'personal path to freedom'.

Bill Gates has his website, gatesnotes.com, through which he reviews, recommends and updates the world on the books he reads. Through his

articles, videos, and interviews (which he himself conducts), he commends people who write, who've been written about, and topics that need more public viewership. There are many such people who apply their reading in their life and transform not only their life but also others' lives for greater good of society. The immense love and respect for reading is evident.

And even with technology, globalisation, this form of knowledge is evolving with time. Kindle e-readers and iPads have replaced books largely. Due to social media especially WhatsApp people find reading something or other on phone all the time. People spend time on their mobile phones and laptops, and the Internet has taken over newspapers, so much so that social media has become one of the major ways to learn news and daily events. Much of this content is not censored by peer review and some of the information on the internet has been found to be untrue and baseless. There is a growing concern that the search engines filter the information displayed. With the changing trends in methods of reading, one wonders *what* is currently being read. This paper gives a birds-eye view of the changes in the reading culture in lifelong learning.

Background

A language comprises of four skills (LSRW in that order of hierarchy). They are: 1. Listening 2. Speaking 3. Reading and 4. Writing. These four language skills are divided into two parts: Receptive Skills which are (i) Listening and (ii) Reading, and Productive Skills which are (i) Speaking and (ii) Writing.

Reading Skill is nothing but an understanding of written symbols which consist of recognition and comprehension skill. To perform the reading activity one should have: the knowledge of the language, the knowledge of the writing system, ability to recognize the phonemes, and the ability to interpret and comprehend the texts, etc. While reading, a reader interacts with a text, decodes it, and constructs meaning in the process. The activity of reading updates one's knowledge and it is an important tool for academic success. Teaching the reading skill has been a foundation of lifelong learning processes.

For long time, India has had the tradition of transmission of knowledge from one generation to another by oral communication. The history of India's Education reveals that wherever the missionaries had settled, the level of education was found to be higher. For example, Kerala, North East areas like Mizoram, Meghalaya, etc. have a higher rate of literacy. Indian's, in a way, owe missionaries for bringing the cultural of universal education to India. The culture of educating states also helps in the holistic growth of its people. For example, in Kerala, Maharaja of Travancore promoted educational institutions, especially women's education. Also, one finds libraries at various places in Kerala which helped people inculcate the culture of reading.

In Maharashtra social reformers like Mahatma Jyotiba Phule, Savitribai Phule, Shau Maharaj of Kolhaur and Maharashi Karve promoted women's education. In the city of Pune, in Maharashtra, libraries are more in number, and so are education institutions.

It is said that we should be hungry to learn more and reading enables us to do so, which in turn makes us adept to hold strong conversations and discuss ideas. But, we find people spending their time on reading online data, WhatsApp messages. Census of India (2011) shows that in India literacy rate is 74.01% and that 26% of people yet need to learn basic reading writing skills. Also, the data of some countries like Nigeria reveal that 30 million children dropped out due to the inability of parents and guardians to buy books for their children/wards. This shows that in spite of the immense information spread on the world wide web, there is still a disparity in the provision of reading tools in such places. One wonders what needs to be done to improve reading skills of people in all areas of the world, and how it needs to be censored to filter the truth from the noise.

Thoughts of experts on reading

Nuttall (1996) has defined reading, reading in terms of reading aloud, or decoding, settles for the extraction of meaning from written messages”.

Thomas Jefferson wrote in one of his letters “people who read can be free because reading banishes ignorance and superstitions’. Experts on reading considered reading as thinking process, guided by print, with

ability as skill comprehension. It is a constant process of guessing, and what brings to the text is often more important than what one finds in it. Reading behavior is receiving communication making discriminative responses to graphic symbols and decoding graphic symbols to speech (Gibson; 2007). It is an act of receiving meaning from a written form. It is a complex cognitive, thinking process. It is an active receptive skill. Reading requires continuous practice, development and refinement. Ability to read is the key to world of education.

Holdaway (1979) believed that literacy instruction should be done by shared reading. Holdaway (Ibid) had stated that children learn how to read naturally in the home environment and interaction with parents. Children learn by observing their parents and emulate the reading model set by the parents.

Parkes (2000) stated that shared reading is a collaborative literacy learning activity based on the research of Don Holdaway.

Vygotsky (1962) Children's all higher mental functions are internalized social relationship. Children increase their independent engagement in reading activities through interaction with literate adults.

Goodman's thoughts on reading model conveys that reading is psycholinguistic guessing game. Reading is an active process. Capitalizes on children's prior strengths, past experiences and knowledge.

Chomsky mentioned that "..... reading a book doesn't mean just turning the pages. It means thinking about it, identifying parts that you want to go back to, asking how to place it in a broader context, pursuing the ideas. There's no point in reading a book if you let it pass before your eyes and then forget about it ten minutes later. Reading a book is an intellectual exercise, which stimulates thought, questions and imagination."

Reading is a one singular act and useful skill which can be easily learnt. Educational researchers have proved that there is a strong correlation between reading and academic success. Sivrajan K.T, Ramkrishan V & Mrudula K (2007) state that reading is a symbolic behavior. Goodman says that reading is psycholinguistic game.

Advantages of Reading:

Reading improves our life. It is necessary for personal and social adjustment. Reading has unlimited advantages personal, social and cultural. It makes us smart, gives us idea, it improves our communication skills, as when one reads s/he learns new words and improves vocabulary which helps in articulating thoughts properly. Through reading sound values could be built. Reading makes a full man.

Reading improves thinking capacity as with reading blood flow for brain improves which makes one feel smart. It helps in analyzing information, data, find patterns and solve problems. Reading can encourage us to be a writer ever to be a better writer. As after reading one gets ideas as to how to understand the surroundings.

While reading a book the reader learns to empathize with the character of the book. Reader tries to understand the feeling of the character and while doing so s/he forgets daily stress and tries to relax. It is said by William Styron, an American Novelist that “A great book should leave you with many experiences, and slightly exhausted at the end. You live several lives while reading”. Reading forms self-discipline as reader learns to practice concentration and remain focused by completing reading a book. Reading changes our life. Maharshi Karve read about Japan’s Women’s University, Tokyo, Japan which inspired him so much that he really channelized all his resources to establish similar kind of the university for women in India. Reading challenges our imagination, thinking and it bring changes in our lives.

As when a person reads their children and family read and then their next generation reads. Reading habit has to be inculcated early in our life so that it becomes part of life of everyone. The skill serious reading has to be passed to the next generation. While ensuring that people read one has to know that ‘Creating a reading culture means making people throw their inertia’. And it is not an easy task to enable people to read. Books enable us to learn from the experiences and wisdom of authors from their books. But with so many entertainments around us how can one turn to reading? This question needs to be answered by all those who have enriched because of their reading habit. And who knows that

reading saves us from life problems and we can gain through accumulated wisdom available in various types of books.

Reading gives us imagination and sees us dreams and conviction to realize them. The power of words is absolutely incredible. As when a person reads their children read and then their next generation reads. Research has shown that when one reads it helps in reducing stress. While reading a book the reader learns to empathize with the character of the book. Reader tries to understand the feeling of the character and while doing so s/he forgets daily stress and tries to relax. People who can read can write, hence, reading is very much important.

Reading is a creation of society. People invented writing when they first felt the need to communicate ideas in a more permanent form than in speech. There upon; they simultaneously created the need for interpreting written symbols through a process which came to be called reading. Primitive man was not educated unless s/he understood and was able to assign meaning to signals. Today's youth is not educated until s/he becomes effective reader.

Reading helps to critically evaluate – a well-read person can critically evaluate his situations, strengths and weaknesses as well as other person's characters.

Basic reading skill factors include purpose of reading, interest of the reader, experience of the reader as well as difficulty level of the reading material.

The National Reading Panel's analysis (2017) made it clear that the best approach to reading instruction is one that incorporates:

- Explicit instruction in phonemic awareness
- Systematic phonics instruction
- Methods to improve fluency
- Ways to enhance comprehension

The panel found that a combination of techniques is effective for teaching children to read:

- **Phonemic awareness**—the knowledge that spoken words can be broken apart into smaller segments of sound known as phonemes. Children who have read at home—especially

material that rhymes—often develop the basis of phonemic awareness. Children who have not read to will probably need to be taught that words can be broken apart into smaller sounds.

- **Phonics**—the knowledge that letters of the alphabet represent phonemes and that these sounds are blended together to form written words. Readers who are skilled in phonics can sound out words they haven't seen before, without first having to memorize them.
- **Fluency**—the ability to recognize words easily, read with greater speed, accuracy, and expression, and to better understand what is read. Children gain fluency by practicing reading until the process becomes automatic; guided oral repeated reading is one approach to helping children become fluent readers.
- **Guided oral reading**—reading out loud while getting guidance and feedback from skilled readers. The combination of practice and feedback promotes reading fluency.
- **Teaching vocabulary words**—teaching new words, either as they appear in text or by introducing new words separately. This type of instruction also aids reading ability.
- **Reading comprehension strategies**—techniques for helping individuals to understand what they read. Such techniques involve having students summarize what they've read to gain a better understanding of the material.

For developing reading skills the reader needs to:

- concentrate while reading, avoid loud reading and subvocalizing, as this hinders the speed of reading
- improve vocabulary to read fast
- develop habit of seeing maximum at a time to develop maximum eye span
- should avoid regression, meaning habit of reading the same material again

Various levels of reading include comprehension, reading to interpret, reading between the lines as generally in the book only hints are given and the readers have to develop the habit of guessing and feeling the gaps with experience and maturity and imagination. Reading beyond the lines means not only to understand inherent ideas presented by the writers but there should also have true intention for the writers and try to draw values for themselves.

Learning to read depends on habit formation. Practice must be provided for habits to form. Habits are strengthened through rewards and reinforcement. Motivation is important for learning.

Children drop out of the school as most of them cannot continue it due to their inability to read. There is a need to develop discussion groups to discuss about the content of the books.

It is not an easy task to enable people to read. People are reluctant to spend on reading. Dr. Ambedkar advocated spending half of one's salary on buying books (2017).

Types of reading

People read due to various reasons like some read because it is their hobby, as it is their hobby. For some people reading is a professional compulsion. There are various types of reading such as close reading, reading aloud, rapid reading, speed reading, systematic reading, skimming, scanning reading, evaluative reading, in-depth reading, silent reading, intensive reading and extensive reading. Reading brings best of man. Through books we can become greater than ourselves. Many successful people have acknowledged that they could achieve their success due to their reading habit.

Factors involved in reading ability include the following:

- General maturity
- Level of general intelligence
- Ability of visual and auditory recognition and discrimination of word patterns
- Environmental factors in reading ability
- Emotional attitudes of interest, individual application and confidence

All the above five factors act interdependently to produce the composite power of reading ability.

Three stages of reading:

- 1) Recognition stage involves recognizing the spoken word in its written form
- 2) Structuring stage includes reader giving meaning to the syntactic relationships of the items and understands the structural meaning of those items.
- 3) Interpretation stage in which the reader comprehends the significance of words, phrases, sentences in the overall context. S/he is in the position to distinguish between facts and opinions.

This is the stage where one actually reads for information or pleasure however, ultimate goal of reading could be to write on reading materials, discuss ideas and apply readings for the larger good of the society.

Review of related literature reveals that the following fields of reading have been researched.

The Basics of Shared Reading given by Barbara Honchell (2012):

The following is a description of the activities you might observe or plan for during a shared reading experience with children: 1. The teacher orients the children to the text to help them develop schema for the topic. 2. The teacher reads the text using a pointer to help the children track the print while reading. 3. During the reading, the teacher invites the children into text discussion through the use of "I wonder" statements. 4. Over several days, the teacher and the children reread the text. Each time the children notice new features of the text and participate more actively in the reading. 5. Over time the children become independent readers of the text.

The liking and thirst for reading and wider dissemination of books is a sign of progress in the world. Regular and systematic reading habit hones the intellect, elevates taste and provides tastes perspectives for one's life and there by prepares people for living quality life.

Negi Pooja & Dhoundiyal Vijiya Rani (2012) conducted a research to assess reading habits of rural women of Sarkar Ki Aali village of Hawalbagh, district Almora. The objectives of the researchers were to study the reading habit of rural adult women with regard to their educational and economic status, to know the kind of reading language and literature women like, type of reading preferred by them and problems faced by them with regard to reading. Random sample was used to study 100 women. Survey method was used to conduct the study. Noor (2011) stated that by reading books, one gets confirmation of rejection of one's own ideas, which makes one think more critically about right and wrong in the society.

The findings of the study revealed that women were aware about the importance of reading and that they do read. But due to excessive burden and insufficient time they get less time for reading. Most of the women expressed the need for a fully equipped library in their village with adequate reading books.

Naik (1981) mentioned that women in every age group read less newspaper. Panigrahi (1998) reported that domestic burden and children's education prevents working women from regular reading. Rosalind Percy (2012) studied perception of reading. Reading like listening is a decoding process it involves physical, intellectual and emotional reactions. Rosalind points out three components in the skill of perceiving:

1. Recognition of graphic symbols
2. The co-relation of these with formal linguistic elements
3. The co-relation of these with meaning

Efforts done to inculcate reading habit in people:

- At the government level lots of programs were implemented to reach out to common people for developing their literacy skills including reading skills. According to the National Literacy Mission (NLM) document that was brought out in 1996, one of the main objectives of the Continuing Education programmes was to provide library and reading room facilities with effective community participation. Then, in Saakshar Bharat, programme Adult Education Centres were established by government in the villages to encourage neo-literates read and write and continue their education. During the National Literacy Mission time lots of teaching learning material for adults were produced by Directorate of Adult Education, New Delhi. All types of media that is traditional, folk media, print, electronic was produced.
- Guided reading: Guided, repeated oral reading significantly improves word recognition, reading fluency and comprehension in readers of all ages. (The National Reading Panel). During the phase of National Literacy Mission and Saakshar Bharat Programme of government of India. Through volunteers and Preraks neo-literates were provided with the facility of guided reading.
- **Jan Vachan Andolan - to spread reading culture among masses: This programme interfaced with the Governments programme of literacy that is National Literacy Mission's Continuing Education programme and Post Literacy Programme:** The Bharat Gyan Vigyan Samiti (BGVS) initiated a

programme named Jan Vachan Andolan in the Virudhnagar district of TimilNadu. Later it became a national programme of BGVS which was systematically implemented. *Jan Vachan Andolan* was a country wide campaign implemented by BGVS. In 1994-1996 Jan Vachan Andolan was implemented by BGVS in the following manner: Prior to the public reading sessions during jathas, workshops of local authors were held to write books, plays and songs and volunteers were trained in the methodology of public reading during the jathas. The volunteers would read out to an audience of a couple of hundred people gathered in a village. As reading aloud stimulate interest in people in reading and then buy that book. These reading sessions were source of feed back to the writers for neo-literates. In order to spread the culture of reading at mass level, need for reading low cost material was developed. Altogether 27 training programs of public reading training methodology were held at 104 training programs at district level and 141 programme level at block level were held. BGVS conducted 17 Writers workshops at national and state level. A total number of 3838 village level *melas* were organized for the purpose of book distribution. By February, 1998, 259 books were published under the auspices of Jan Vachan Andolan (Saldhana D, 20, Rawat publication). The books used in Jana Vachan Andolan included various types' topics of popular interest such as adaptation of renowned classics, books of science, etc. Jan Vachan Utsava's festival meaning celebration of readings were organized at various places from 3 to 5 days at various places. The festival had following features: Book exhibition, reading programs, door to door campaigns to introduce the books. The books were priced low to enable the neo-literates to purchase the books. The Jan Vachan Andolan had a series of books on science for children at the low cost of Rs.8/-. The JVA had provoked excellent response from people but of very short duration. BGVS was concerned about this fact which they expressed in their various documents. As it was expected that Jan Vachan Andolan programme would have been a national rural library movement but it did not happen so. One of the off shoots of this programme was that a large number of publications in various languages were published. A brief analysis of the content of the JVA publications reflects the following:

- The literature produced under JVA was effective in conveying its messages in a clear and entertaining manner and story manner
- The publications could hold attention of neo-literates as they were expressed through illustrations
- Topics covered in JVA included health, hygiene and cleanliness, natural environment, basic science, science in everyday life, experiments in science, laws and legal procedures
- The content related to the lives and struggles of its potential audience that they went through.

Literary festivals/ *Sahitya Samelan*

Series of literary festivals /Sahitya Samelans were organized on regular basis by people of some states to attract authors to present their reading in front of readers. At this event various resourceful programs were organized in front of enthusiastic audience where in creative writers, filmmakers, active theatre personalities do some shows at the venue.

Book fairs

National Book Trust of India State Resource Centres functioning in the state organizes book fairs on regular basis. Some voluntary agencies like Vacha also organize book fairs to attract young readers.

Book exhibitions

To attract readers book exhibitions are organized at various events by government and non-government agencies.

Readers club

Authorised book sellers across the county have started reader's book clubs. By becoming member of these club's readers can avail various facilities of the authorised book sellers, for example they can get books on some discount or attend some unique programs like book fair or discussion with renowned authors, etc. For example, National Book Trust of India books are available in 32 languages. Through the National Book Trust (NBT) Books clubs it ensures that NBT books are available in every district. *Grantha* publication house in Mumbai, India organizes various programmes to encourage readers to read. It also organizes competition of readers.

Road corner reading places

Some political parties, youth clubs, NGOs, Senior Citizens clubs and some state level organizations have arranged for display of newspaper/ journal/ magazines at the road corner places. They are very common in Kerala, Maharashtra and some places in north east areas like Shillong.

Abhyasika/Reading room: Conducive reading environment

In some places like Pune, Mumbai in Maharashtra state there are Abhyasika's at many places where readers are provided with conducive reading environment.

Other strategies for developing reading skills:

- Direct exchange between the author and the reader: Many countries have special programs to ensure that reading culture of their country would remain intact. For example, in Europe the project titled 'Read Me Live' aimed at promoting reading through various literary events where in European writers attracted a large audience through live literature. Such events ensured that a large number of readers will be attracted to a direct exchange between authors of the respective co-organizers and other countries. In India too we do have such programs like meet the writers.
- Encourage people to take reading as a challenge to enable them to read at least one book a month.
- Form subject specific reading club where in members can take up a challenge, encourage and compete to keep each member motivated to develop reading habit.
- Library service as a movement need to be in operation on continuous basis.
- Mobile library: Some voluntary agencies have initiated mobile libraries in their areas. Like in Mumbai one does find some such efforts. But this needs to be a universal feature in urban as well as rural areas. For cultivating reading habit in villages, reading material needs to be reached at the doorstep of every woman in villages through mobile library at least once a week or with regular intervals.

- Door step book service: In *Sakshar Bharat* programme it was observed that in Uttarakhand and Rajasthan, etc. states that the *Preraks* involved of Adult Education Centres carried books on their bi-cycle to provide door step service of books. Such efforts need to be continued.
- Books and coffee shop at one place: in cities like Mumbai there are shops like Crossword where readers can read books, purchase books and have their coffee/ breakfast under one roof.
- Encouragement to readers can be given by organizing their competitions so that they will have internal burning desire and conviction to read.
- There is a need to develop discussion groups to discuss about the content of the book. like Nari Samta Manch, Pune – Milun Sarya Jani organize discussion on books to enable women get motivated to read something new.
- Organising book donation and book voyage programmes to build up Library service as a movement for new entrants in the post literacy centre.

Conclusion

Reading more is good for self and for all. In Marathi there is a saying *vachal tar vachal* meaning those who read saves themselves (from everything). Actually for long time people used to think that books are the best friend but with changing times with the presence of new gadgets like mobile, internet access on mobile, tab and laptop it is difficult to have people reading books. People are reluctant to visit libraries in their vicinity. For this purpose, reshaping of the minds of people is needed to ensure that people read. There is a need to develop love for reading across all ages. Reading habit has to be inculcated early in our life so that it becomes part of life of everyone. It is the responsibility of parents, teachers and all elders to ensure that Children have been encouraged to inculcate reading habit in themselves and others.

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Women Educational Leadership amidst Prejudiced Indian Social Milieu

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The social subjugation of Indian women did not allow them to take up leadership roles of their own educational needs until beginnings made in the late nineteenth century by the American women missionaries. It has been attempted to draw attention to the social status of Indian women through an attempt to briefly describe the contributions made by women educational leaders in nineteenth and twentieth century India, especially Isabella Thoburn, founder of the first Christian college for women in Asia and Lilavati Singh who took forward the legacy after her death. The turn of the century brought a period of social reforms, specifically women education in India. However, it was conspicuous that the women assuming responsibilities as educational leaders represented the well-educated upper class of the Indian society. The contemporary under-representation of Indian women in educational leadership makes it imperative to discuss the debatable socio-economic limitations, secluding women since several centuries. (Paper presented at History of Education Society, Annual Conference, University of Winchester, United Kingdom in December 2012.)

KEYWORDS

women education, missionaries, women leadership, social prejudice, under-representation.

Introduction

Education is the most essential instrument in liberating women from oppression and subordination. Higher education empowers women, which enhances self-esteem and self-confidence in women. The contributions which a woman as an educated individual can make to the society, polity and the economy are appreciated due to her ability to think critically, which comes through higher education. Higher education fosters decision-making, enables women to make informed choices in areas like education, health and employment. To achieve equal participation by women in the developmental processes, they need to be empowered. Their empowerment is attainable only when they are provided with information, knowledge and skills for economic independence. Higher education is utmost important in making women aware and informed. It enhances their access to legal literacy and information to their legal rights and entitlements in society. These steps towards women

empowerment through higher education can ensure their participation on an equal level in all areas.ⁱ

A beginning was made in women education in nineteenth century by the American women missionaries.ⁱⁱ Their lives, serving the cause of education inspired many Indian women to become educational leaders, despite facing social challenges. Although, the Indian social system has undergone transition, but the contemporary social conditions are not conducive enough as the majority of women are still under-represented in academic positions of leadership.ⁱⁱⁱ An attempt has been made through this paper to develop an understanding of the social condition of women by drawing attention to the contributions made by pioneer women educational leaders and the social conditions as challenges in their efforts to accomplish their educational endeavour. A brief description of pre-independence scenario of women education and pioneer attempts made has been given. The two major sections of the paper are about two women educationists of later 19th century, one American and the other an Indian and their achievements made, crossing every obstacle in the way. They are based on their memoirs and biographies written by Bishop James Thoburn and Florence L. Nichols, respectively. The paper also gives a brief account of women educational leaders of twentieth century India, before and after independence, mainly representing the well-educated upper class of the Indian society. A parallel study of the social status of women which influenced their educational aspirations attempts towards bringing the entire debate to the present times for a comparison. Finally, the present status of Indian women as educational leaders is discussed and the limitations influencing it are questioned.

A life of social isolation and beginnings made by missionaries

In pre-independence India, owing to predominant customs and traditions, the Indian women had a secluded social status. It was considered dignified for the women belonging to upper class/caste to remain confined within the inner walls of home. They had very limited rights, viz., social, legal, educational; and economic independence was unheard of. They were completely dependent on the male members of the family in every possible sense. According to Manu, a woman must never be independent; in childhood she must be subjected to her father, in youth to her husband, and in old age, after the death of her husband, to her son.^{iv} Such were the prevailing circumstances in the 19th century, when Indian social system started experiencing transition, especially in case of the position of its women. The social reforms, thus, introduced had female education as an important component.^v But in a country where it was considered that a woman if educated would become a widow, it was a mammoth task to educate women in confrontation with the

social system based deeply on religious beliefs. Prof. S. Sarkar and Prof. T. Sarkar have quoted William Adam in his Report on the state of education in Bengal (1836): “A superstitious feeling is alleged to exist in the majority of Hindu families, principally cherished by the women and not discouraged by the men, that a girl taught to read and write will soon after marriage become a widow.”^{vi}

The British government too was indifferent towards education of women. The two main reasons behind this indifference were, first, the British government did not want to interfere with the social and religious norms of the Indian people. They adhered strictly to the policy of social and religious neutrality. Since the Indian people were prejudiced against the education of women; therefore, an attempt towards women’s education would have disturbed the persisting socio-religious milieu.^{vii} Secondly, they promoted education to the extent to fulfill their requirement of English educated Indian men for subordinate posts in the administrative machinery.^{viii} Thus, the government provisions for female education were impartial and inadequate.

Missionaries were the foremost to introduce any form of education beyond the indigenous system of education. They were the most important non-official agency, and pioneers in advancing female education. However, beside the educational objective they had proselytising zeal too.^{ix} Owing to the religious neutrality of the officials of the East India Company in early nineteenth century, missionaries became the initiators in the educational field. The women missionaries began by providing education at elementary level and through *zenana* system of teaching or domestic education. *Zenana*, a Persian word referred to the inner sections of prosperous Muslims and high caste Hindu homes where socially respectable women stayed throughout their lives. Basically, middle and higher class families availed such system of education. It was also observed that Indian men coming from such elite families desired their women-folk to be educated in western manners. These women practiced strict ‘*purdah*’ (veil). They were secluded to the inner most quarters as a norm to assert social behaviour aiming at keeping distance between sexes. Therefore, the purpose of domestic education was not entirely to bring the womenfolk on the threshold of higher education. Accepting the fact, that Indian social milieu did not provide as conducive an environment, as needed for introducing women to higher education; the system of domestic education provided with the opportunity for instruction of women in their respective homes in reading, writing letter, composition and ordinary accounts besides scriptural teaching.^x

In England and America, the women’s church organisations which functioned in a supporting capacity were also at a rise in 19th century. This was an

important factor behind increasing *zenana* missions. These organisations raised funds for educational projects for women separately from male missionary boards, according them to carry out independent philanthropic work. As extensions of women's church auxiliary groups, many American women's missionary societies came into being, in the 1860s. Methodist Episcopal Women's Foreign Missionary Society was one among the many.^{xi}

According to Kent, E.F., "The *zenana* missions, women's missionary organisations for the education and evangelisation of Indian women, came into existence in the mid-nineteenth century, in part in response to the urgent need to contain what were seen as the subversive capabilities wielded by Indian women. Through lessons in literacy and needlework, Western women missionaries, with the help of educated Indian Christian assistants, were to transform Indian women into suitable wives and mothers for a new generation of 'civilised' Indian men."^{xii}

The Indian women who became Christians and were educated by the missionaries, in turn undertook the work of domestic education through *zenana* teaching. They worked as salaried assistants within the *zenana* missions.^{xiii}

Isabella Thoburn and her mission to educate Indian women

Associated with the Methodist Episcopal Women's Foreign Missionary Society was Miss Isabella Thoburn, a great missionary who in the city of Lucknow, North India, laid the foundation of the first Christian college for women in whole of the Asia. Born in 1840 in the state of Ohio, she was greatly inspired by the modest lives of her parents, who were courageous, righteous and had a mission to serve others. She did her higher education from Wheeling Female Seminary, which helped her in forming views on the general theory of education in the formative years of her youth. She believed in influencing the young minds of the children through discipline but which was not harsh and hostile to their delicate hearts. The life-work which was awaiting her in India required a devoted and disciplined life. She had cultivated a fine literary taste and had an optimistic temperament worthy for the missionary life of service which she had decided to take up as the goal of her life.^{xiv} She was teaching at a public school at Wheeling, when in 1866, she received a letter from her missionary brother, James Thoburn, who was posted in North India. He mentioned about the hard conditions in which the Indian girls were living, without access to education which was so much required for their future lives. He suggested starting a boarding school for the Indian girls with Isabella's help if she too was willing to come to India. The Protestant missionaries were not in favor of sending unmarried girls to foreign lands, nevertheless, the question of whether a group of young women missionaries

be sent, was under consideration.^{xv} Sooner than expected, Women's Foreign Missionary Society was organized by Methodist Episcopal Church and it appointed Ms. Isabella Thoburn as missionary from Ohio to India. She was sent with Ms. Clara A. Swain, a medical missionary in 1869 and reached Bombay on 7th January 1870. There she was appointed a missionary to Lucknow, capital city of Uttar Pradesh state in North India.^{xvi} In coming years, Isabella Thoburn was to be known as the chief founder of higher education who established the first Christian College for women on Asiatic soil.^{xvii}

As a missionary, she inclined towards making education accessible to girls and women as her prime goal. She initiated with *zenana* teaching so that she could perceive the character of the Indian family system, its women and men, as seen in their family relations, which was firmly based upon the traditions and customs of Indian social system. Consequently, she found that the schools for boys were more in number and far in advance than those for girls. Considering the status of Indian women, she said, they had privileges but very limited which made their future prospects dismal. They were secluded from the outer world and were discouraged and seen with jealous suspicion if at all they aspired for education. Confined to the inner compartments of *zenana*, the rules which governed their lives seemed to be made for a prison life. The change proposed in this deeply rooted system of traditions was of increased difficulty as slightest degree of the change proposed could have affected the existing social status quo.^{xviii}

“No people ever rise higher, as a people, than the point to which they elevate their women”, said Miss Thoburn, when she expressed her hopes to have a standard of education for women of India at par with that for the men.^{xix} There was no building and no funds, yet she lost no time in initiating with the resolve of spreading education among girls and women. On 18th April 1870 she rented a room in a noisy market street and started a school with six girls, five Hindu and one Eurasian. Sooner, they got a purchased site of the Women's Foreign Missionary Society, a place called Ruby Garden (*Lal Bagh*). By now there were seventeen girls with Miss Thoburn as the only teacher. The doors of the Ruby Garden were open to all girls, viz., native Christians, Eurasians and Europeans and special arrangements were made if necessary for those coming from Hindu and Mohammedan families. These were the humble but resolute attempts made by Isabella Thoburn to take forward the educational endeavor in spite of religious scruples and social prejudice. Miss Lilavati Singh wrote about it, “One object was the attempt, which has proved a success, to have a school for all classes and races.”^{xx}

The increasing number of pupils (forty) within two years; a provision for boarding facility for girls, coming from a distance was of immediate priority. Collection of funds required for the construction was done with utmost difficulty as most of the converts who could have contributed were very poor. Still the building was erected and the expenditure was met by charging a fee of rupees five per month to pay for boarding, washing and tuition. Financial difficulties and social prejudices were overcome by the fortitude and determination of Miss Thoburn to carry out this educational experiment successfully. The school started gaining popularity throughout India and has been since a role model for many other such institutions which have been established all over the country. Miss Thoburn also dealt strongly but with politeness with the people's opinion of providing a limited education to girls. Gradually a better understanding was developed regarding higher education of girls. She had a very broad vision of educational development in India. She had well-perceived the vision of a boarding school in every district of India and for those, requirement of well-educated teachers was to be fulfilled. Meanwhile, she also started with the construction of another English school in the neighboring city of Cawnpore (at present known as Kanpur). To put the new institution on firm founding she took the charge as Principal along with managing the one at Lucknow. She kept working incessantly to the detriment of her health, only to light the lamp of education for the women of India.^{xxi}

After a ceaseless service period of ten and a half years, Miss Thoburn made her first furlough to USA. On her return to Lucknow in 1882, she resumed as the Principal of the boarding school of the girls. In December 1882, Decennial Missionary Conference of India was announced, to which she too was chosen to present a paper. Although her paper was on the subject of 'Evangelism', but she stressed on the prevailing social conditions of Indian women and the importance attached to their amelioration through education. She wrote, "Women's work in England and America is an economy, a division of labour, that results may be greater and more readily attained; but woman's work in India is a necessity, without which a wide field may remain uncultivated. Its importance has long been felt, but its magnitude we only begin to realize as we draw nearer our lines of approach. Beginning with the ragged schools and orphanages, filled with waifs left by famine and pestilence by the wayside, we have now upon our hands and hearts *zenana* teaching, medical missions, boarding schools, normal schools, Sunday schools, high schools, homes for the homeless and every department of Christian work found in any land."^{xxii}

The poor working class women, for whom education was completely unthought-of, Miss Thoburn made others aware of their life-needs. She said, "...we have often overlooked the largest class of women in India, the working women. They are free from restraint, but they have the shadow of deep

poverty over them, and the necessity of constant hard labor is the obstacle in the way of their regular instruction. They cannot be gathered into schools, they can spare no time in their busy day for teachers or lessons, and there is no room in their minds, intent on thought of food and shelter, for slowly-spelled books.... As we gather their daughters into schools, let us not forget the mothers....^{xxiii}

In Indian society girls were married at an early age, to the detriment of discontinuing their education. Marriage as the only sacrament entitled to a woman was considered pivotal to her life. Spiritual merit, it was regarded, could be attained by a woman only through marriage and a grown up woman if died unmarried, was believed to turn in to an evil spirit.^{xxiv} It was observed by Miss Thoburn, "Some of the most promising girls in the boarding schools at Lucknow have been dwarfed in mental development and thwarted for life by being taken out of school at fourteen and married, just at the time when they were becoming responsive to the ambitions and purposes their teachers tried to import."^{xxv}

She constantly stressed on the relevance of higher education for women and encouraged them to earn university degree. She said, "Every girl who takes a degree, or even enters a university, raises the standard and proves the possibility of female education to all the unbelieving opponents of India."^{xxvi}

Since 1882, as the Principal of the school, she saw the strength of the institution increasing to about one hundred. The British government in its Annual Educational Report acknowledged the fact by stating, "The *Lal Bagh* School takes the highest place among the native girls' schools of upper India. One candidate was sent up for the matriculation in the Calcutta University and passed. Two others were sent up for First Arts and passed. If the school continues to pass such candidates, it will have to be classed as a college."^{xxvii}

A school, which was started single-handedly by a woman who came across the globe and in a surrounding of people who considered education impossible and undesirable for girls, had reached the grade of high school and was considered necessary to become a college. Given that, the difficulties encountered by those who were in charge of the school, meager resources, became small in front of the calm courage and clear vision of the purpose.^{xxviii}

Isabella Thoburn immediately started working for the establishment of college with a new vigour. She appealed Americans through published letters in news-magazines to make contributions for founding the first Christian college of higher education for Indian women in Lucknow. She reiterated in her letters about the crucial need for thoroughly educated teachers, and strong minded women at the higher positions for uplifting the ignorant womankind.

In January 1886, she sailed to America for a second furlough, but kept the objective of projecting the noble enterprise of establishing the college in front of the American public alive. Among the measures followed was distribution of leaflets explaining and advocating the cause to the general public. She said, "If India is to be saved, its women must be emancipated from their thralldom of ignorance and superstition. Hence, their training and education is a most important work....To grind or spin, or to sit in jewel-bedecked idleness, has been sufficient for woman's ability and duty for long ages; but now she is asked to come up and out into a busy world's work....They are needed not only as teachers, but as inspectors, examiners and superintendents of schools and school systems."^{xxxix}

She appealed to the Americans, "There are over one hundred colleges in India for young men but only one for young women and that not Christian. Think what efforts we would make if there was only one college for women in America, and, in some measure, let us recognise the universal sisterhood, and make like efforts for the women of India."^{xxx}

Finally, in 1895, with the grant of a college charter by the government, the institution got recognized as a college. A new college building was required, along with additional rooms for boarders and recitation and a college hall. An immediate aid of rupees sixty thousand was made for the upcoming enterprise by the Women's Foreign Missionary Society.^{xxxi}

Miss Thoburn among her duties added one more by introducing a periodical, *Rafiq-i-Niswan* or 'The Woman's Friend', issued fortnightly. It was intended to reach to women with a personal message from her, keeping in consideration the condition of women and the measures to ameliorate their status.^{xxxii} In 1899, she went for the last time to America (she died of cholera on 31st August 1901), where she again represented the claims of the institution. She was enthusiastically welcomed at every missionary meeting held at New York and her efforts were much appreciated. She was accompanied by Miss Lilavati Singh, a graduate of the college, representing each of the girls of her college. They both laboriously campaigned for the college funds. Among one of the last public lectures of her life, the one at the 'Ecumenical Missionary Conference' held in 1900 in New York, Miss Thoburn presented a paper 'The Higher Education of Women'. There she quoted Dr. Alexander Duff, one of the foremost missionaries and educators sent to India, "You might as well try to scale a wall fifty feet high as to educate women of India." She further said, "The wall has not only been scaled, but thrown down. The women have been reached and taught, and now they wait for the advantages and opportunities their brothers have received

without asking. Those who wait are not many; but they are a representative few, and the many will follow.”^{xxxiii}

Lilavati Singh’s unimpeded spirit behind Isabella Thoburn’s dream

Lilavati Singh took forward the legacy of Isabella Thoburn as she grew up in the boarding school under Miss Thoburn’s able guidance. She was well aware of her responsibility to keep the lamp of knowledge for women lighted and spread its light among as many women. She was young when her family adopted Christianity. Her mother died young and so she was sent to Miss Thoburn’s boarding school at Lucknow. She was a bright scholar, and when she entered higher classes, she refused mission scholarships and paid all her school fees by taking teaching assignments. She did her college in high ranks and won many government scholarships too. Her family expected her to get married like other Indian girls, but she expressed her aspiration of passing First Arts and Bachelor of Arts. Since, the school at Lucknow had not yet acquired the status of a college, so she was sent to a college for *Brahmo Samaj* girls in Calcutta. After her graduation she taught in a school in Dacca (Bangladesh) for a year. But she kept yearning to get back to Lucknow and show her gratitude in the form of educational services to the institution which shaped her foundations. Thus, she returned to Lucknow in July 1892 as the only Indian teacher on the college staff and started a journey of strengthening the efforts made by Miss Thoburn in making the college within the reach of as many girls as possible. Her initial days at the college as a teacher were not smooth at all. The foremost difficulty which she faced was the European and Eurasian teachers not accepting her as equal in the educational work due to the racial bias in Indian social life. She was a young lady of 23 years when she was asked to teach college subjects, such as English Literature. Initially depending largely upon written work, she later improved by doing two years of private study and acquired the degree of A. M. in English Literature with Honours from Allahabad University. Gradually, the spirit of unity among the teachers grew stronger and conditions improved for Miss Singh. She accepted the position of president of the college and slowly but surely started gaining respect of European and Eurasian teachers and encouraged her students for higher education and a worthy ambition.^{xxxiv}

After Miss Thoburn’s death on 31st August 1901, Lilavati Singh found herself to be more responsible for the leadership as she had accompanied Miss Thoburn on the fund-raising campaign to America. In 1902, she was appointed as the Vice-Principal of the college. Although the principal was an American, the college staff depended upon her as she was more familiar with students, parents and the college work. She exhibited great executive ability in carrying out college activities and helped many under-privileged girls

financially in their education. Apart from the college engagements, Miss Singh kept working on providing better literature in English language to Indian students. Taking up the editorship of *Rafiq-i-Niswan*, the periodical introduced by Miss Thoburn, she encouraged contribution of articles in Hindi and Urdu language for Hindu and Mohammedan women of the *zenana*. The women of *zenana*, and the Indian girl students always figured in her thoughts; she wanted to see them rise above the lamentable social conditions in which they existed. Socio-cultural scenario seemed to be in a phase of transition, as many educated Hindu and Mohammedan men aspired to see their daughters and sisters educated similar to the Christian girls. This was welcomed by the college authorities under the leadership of Miss Singh and new dormitories, screened galleries for girls practicing veil were built in college hall. This new venture was managed tactfully by Miss Singh as she was well-acquainted with the Indian way of life. The broadening of college, breaking the barriers of religion was very significant for women education in India. She had elaborate future plans for the college, viz., more buildings, and first-class equipments, qualified Indian teachers trained in England or America. The middle school of forty pupils had grown into a college of two hundred and thirty girls in a span of three decades. The college though was started under the aegis of Methodist Episcopal Church, it was not only for Christian girls, but was a woman's college for all India.^{xxxv}

Lilavati Singh was actively involved in participating and addressing the Students' Conferences on her way to America for a furlough in 1908, such as, Dutch Students' Conference at Hattem and British Students' Conference at Baslow. The student secretaries confirm that there was no other woman speaker, as impressive as Miss Singh. When she reached America on 9th August, she made noteworthy public speeches in New York and at Cincinnati appealed to the Finance Committee, Women's Foreign Missionary Society for the cause of Women's College at Lucknow. Day by day she was becoming frail due to the travelling and public speaking, but she never declined any single opportunity where she could be worthwhile for the cause of women of India. Under such diminishing health conditions, she officially represented the Indian branch of Young Women's Christian Association at the World Student Christian Federation at Oxford in 1909. A letter of request was sent to her to attend the federation at Oxford as many crucial issues related to women were to be discussed and her recommendations were appreciated.^{xxxvi}

Such was the laborious life of Miss Lilavati Singh, throughout which she painstakingly kept working for enlightening the minds of Indian women. She wanted to see the Indian women participate equally with men in taking the country forward. In 1908, in an address at Cincinnati, she mentioned her visit to Japan as an Indian delegate of the YWCA, and the comparisons which she

was compelled to draw between the women of the two countries. She expressed unhappiness at the harsh differences in the status of the women in Japan and India. She said, “At first I was discouraged over India, for in Japan ninety-one out of a hundred of the women are attending schools, while in India the percentage is seven out of a thousand. But when I stopped to think of Ramabai, the Sorabjis, Miss Chuckerbutty and scores of others, I took courage. These women can stand beside the women of any country and hold their own. And these have come out of the land that is cursed with child marriage, the *zenana* system and other similar evils.... India is worth saving. Again, I repeat, India must be saved for her own sake, and for the sake of all she can do for Asia, and she must be saved through her women.”^{xxxvii}

Women as educational leaders: the achievements and limitations

India while struggling for national freedom was also undergoing social reformation. The reforms concerned with the upliftment of women were in focus and British government in assistance with social reformers like Raja Rammohun Roy, Ishwar Chandra Vidyasagar, Behramji Malabari, Govind Ranade took legislative actions against many social evils like widow burning (*Sati*), widow celibacy, child marriage, respectively. The male intelligentsia was inspired by the views expressed in western literature in favour of female equality. The Indian society with its retarded progress came under their scope of criticism. The social, political and educational aspects manifested major withdraws in the way of progress. Practice of caste system, existing customs and traditions, specifically related to women like child marriage, conducting to enforced widowhood, *purdah* (veil), sufficed as impediments in social advancement.^{xxxviii}

The twentieth century saw women representation in many social reform organisations, women associations, educational organisations and national political parties. The reforms and the representation of women had an elitist approach. In general, they belonged to upper castes, were urban based and mostly came from social reformist families. Therefore, in promoting educational awareness among women, certain women intelligentsia also contributed to a great extent. These women were the few fortunate ones who belonged to families in which they were given the opportunity to be formally educated in schools and colleges. They believed that change in social status of women could be brought by extending educational facilities to them. To promote education among women and other welfare activities, many organisations were also founded by women.^{xxxix}

The prominent women educational leaders were Pandita Ramabai^{xl}, Cornelia Sorabji^{xli}, Constance Prem Nath Dass^{xlii}, Vidyagauri Nilkanth^{xliii}, Rokeya Sakhawat Hussein^{xliv}, Sultan Shah Jahan Begum^{xlv}, Annie Besant; she

founded the Central Hindu College at Banaras in 1898 and later it was integrated with the Banaras Hindu University in 1921^{xlvi} and Begum Waheed Jahan, who with her husband, Sheikh Abdullah, laid the foundation of Women's College at Aligarh Muslim University.^{xlvii}

In 1947, India became independent and with that grew a dream of equal participation by men and women both, in taking the country on the path of progress. Although the social scenario had transformed to greater extent but the women still were struggling to find their own place. In the field of education, women representing the upper educated class were observed to be taking up as educational leaders. For instance, Begum Hamida Habibullah^{xlviii}, Sharda Divan^{xlix} and Swarup Kumari Bakshi, a political leader and minister, she also founded a girls' college in Lucknow and made higher education free for underprivileged girls¹. Inderjeet Kaur Sandhu and Roop Rekha Verma made their mark as first women Vice- Chancellors of Punjab University and Lucknow University, respectively.

Conclusion

A brief view into the lives of Thoburn and Singh give us a broad overview of the prevalent social conditions under which women were struggling with the underrepresentation in education in 19th century. Observing the contemporary scenario, over the years, the number of women teachers at various levels of education has been expanding. Women constitute the majority of the teaching force till secondary level; higher education being an exception. However, it is observed that women are markedly underrepresented in positions of higher educational leadership and administration.ⁱⁱ It is perceived to be based on many factors, which constantly pose questions on the efficacy of women's education. Firstly, the seeming gap between the higher education of women and their pursuing a career is still wide enough for majority of Indian women. Even now, marriage is considered to be the ultimate goal of their life, besides any other. Thus, their orientation towards higher education seems not motivated enough.ⁱⁱⁱ Women themselves have lower aspiration level exhibiting less competitive spirit and many girls do not get a background of parental guidance and motivation regarding higher education and career-pursuance since childhood. The motivation level to encourage them to pursue higher education and follow a career seems to lack in majority of families, irrespective of the social class they belong to.ⁱⁱⁱⁱ The status of women in Indian society at large and in their own families has been expected to be subservient to men and they are largely economically dependent on the male peers of their family. Hence, they lack the decision-making power with regard to their own lives. The culture of dependence of women on men continued from generation to generation providing more solid foundation to the subservient position of

women in the patriarchal social system; although the elderly women had authority, but they too were confined within the closed quarters of home. The elite educated families which were ahead of their times and especially where men were enlightened enough to grant freedom to women to shape their own destinies, could provide an environment suitable for the selected few women to progress educationally.^{liv}

The other significant reason behind the under-representation of women as educationists in higher education has been the sex-role stereotyping. It is generally observed that women are identified with domestic role comprising household management and rearing of children.^{lv} Contrary to that, women who aspire to proceed further by expanding their avenues educationally and career-wise face unfavourable behavioural attitudes exhibited by men. Moreover, women struggle to find a way to balance work place commitments and other priorities of their lives.^{lvi} Among the organizational hurdles, it is experienced by the women educationists that the male colleagues seem to have reservations in treating women at par in organizational issues and at times they also are likely to exhibit stiff resistance to accept women above in hierarchy.^{lvii} Thus, it is pertinent that the social attitude must undergo a major transition as also suggested by many women educationists as they held the opinion that still women are often considered as appendages and treated by peers as dependents. The general attitude towards married women is to sacrifice their career aspirations and restrict her to household affairs. Secondly, in the patriarchal family set up of the Indian society, there are homes which under financial stress would opt to invest on their son's education and neglect that of their daughters.^{lviii} Is it justified to expect under the given conditions, that substantial number of educated women would rise above their circumstances, and not just those who belong to influential and well-educated upper class families, and become leaders in education? What would take social attitude to undergo a transition in favor of women and their academic aspirations? Last, but not the least, how can the organizational hurdles be neutralized? Women are needed at higher leadership positions in academic careers. Hence, new strategies and research are required to provide with solutions and resources and to meet the challenges to ensure larger positions in educational leadership accessible to women.

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- ^{xi} E.F. Chapman, *Notable Indian Women of the 19th Century*, (New Delhi: Inter India Publications, 1891), pp.9-10 & Barnita Bagchi, *op.cit.*, p.747. Adept in the knowledge of Sanskrit since very early age, and having thorough knowledge of *Puranas*, *Bhagvatas* and *Shastras*, she was bestowed with the title of ‘*Saraswati*’ because of her profound knowledge. Appointed as Professor of Sanskrit in the Cheltenham Female College in England, she also acquired knowledge of natural sciences, higher mathematics, English literature and Greek, history, geography and physics. Ramabai’s first major public exposure as activist for women’s education was her statement before the Hunter Commission in 1882, where she spoke up in particular for women’s medical education.
 - ^{xii} E.F. Chapman, *op. cit.*, pp.135-136. Cornelia Sorabji studied at Victoria High School and Deccan College in Poona for her higher education. She outshone the other students by winning the Havelock Prize and the Hinglinge Scholarship of the Bombay University for attaining highest distinction in the Arts examination. Later, she pursued her higher studies at Oxford in Law and became the first woman graduate of the Bombay University in 1888.
 - ^{xlii} Dr. Amrita Dass (grand-daughter of Constance Prem Nath Dass), in conversation with the author, March 2010. Constance Prem Nath Dass did her MA in Education from Teacher's College, Columbia University in 1939 (having already done an MA in English, from Allahabad University where she topped in 1914). She was awarded an honorary degree of the Doctor of Laws (LL. D) in 1938 from Goucher College, Baltimore and an honorary degree of Doctor of Pedagogy in 1939 from Boston University. On her return she assumed charge as the first Indian Principal of Isabella Thoburn College in 1939 and retired in 1945.
 - ^{xliii} Bharati Ray & Aparna Basu, *From Independence towards Freedom: Indian Women since 1947*, (New Delhi: Oxford University Press, 1999), p.137. First woman graduates in Gujarat in 1901, Vidyagauri committed herself to the upliftment and education of women. She got associated with almost all educational, social and cultural institutions of Ahmedabad. She started *Mahila Mandal*, a women organization in 1914. Its activities centered on working dedicatedly towards women emancipation and for increased participation of women themselves in the amelioration of their status in society.
 - ^{xliv} Hilda L. Smith and Berenice A. Carroll, *Women’s Political and Social Thought: An Anthology*, (Indiana: Indiana University Press, 2000), p.303 & Bharati Ray, *Women of India: Colonial and Post-Colonial Periods*, (New Delhi: SAGE, 2005), p.441. She laid the foundation of Sakhawat Hussain Memorial School for Muslim girls. She started with eight students. The

institute, gradually, succeeded in getting government grants. Rokeya Sakhawat Hussain's main objective behind educating women was to make them attain an equal status with men with an additional advantage of employment. Although she did not have any formal training or personal experience of the system of school education, but she kept increasing her knowledge about school education by adopting the ideas and techniques from schools started by *Brahmo Samaj* and sometimes modifying them too. A period of five years saw the strength of students from eight to eighty. Majority of students were Muslims but few of them also belonged to Hindu and Parsee community. Regarding the problems faced by the school, Rokeya Sakhawat Hussain in 1914 Annual Assembly reported two prominent issues of inadequate transportation for girls with the arrangement of *pardah*(veil) and dearth of suitable and qualified female teachers.

- ^{xlv} Siobhan Lambert-Hurley, *Muslim Women, Reform and Princely Patronage. Nawab Sultan Jahan Begum of Bhopal*, (Oxon: Routledge, 2007), p.73. Her Highness Begum Sultan Jahan rendered concern towards women education to a great extent. Resolutions favoring female education were passed by her in every formal or informal gathering in Aligarh, Delhi, Bhopal or elsewhere, for e.g. inaugural meeting of All India Ladies' Association held in Bhopal in 1918. Thus, for her and other Muslim women associated to her, female education acquired highest priority. She was the first Chancellor of Aligarh Muslim University.
- ^{xlvi} Leah Renold, *A Hindu Civilization*, (USA: Oxford University Press, 2005), pp.17-19, Sayed Jafar Mahmud, *Pillars of Modern India, 1757-1947*, (New Delhi: APH Publishing Corporation, 1994), p.110 & B.S. Chandrababu and L. Thilagavathi, *Women, Her History and Her Struggle for Emancipation*, (Chennai: Bharathi Puthakalayam, 2009), p.275. Born in 1847, Annie Besant known as an educationist was a socialist in Britain, who after adopting theosophist ideology came to India in 1893 and made it her home. Before getting involved in active national politics and freedom struggle, she engaged herself in religious, social and educational activities. Besant raised her voice in favour of equal rights for women, forming of organisations for work-men, reform of land-laws, better housing and school meals for the poor children, and for the scout's movement. She promoted the cause of depressed classes and denounced the orthodoxy ridden caste system which was proving as a bane to the progress of Indian social system. Annie Besant strongly criticized the rigidity of caste system and other social evils specifically child marriage and with the objective of eradication of child marriage she discouraged the admission of married girls as students to the Hindu College in Banaras.

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School Education for Gender Justice

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Lessons in gender sensitization should start early in life as they go a long way in bringing about social transformation and encouraging gender responsive behaviour and mindsets. Women and men must join hands to confront social barriers and ensure justice and equality.

Introduction

The secondary status that women have been historically assigned has had adverse effect on her self-perception and self-esteem. Due to traditional and outdated views, girls and women internalise their inferiority and perceive themselves as lesser human beings. The preference for a son has been mediated through the pride of the women delivering a male child and care and concern provided to the mother of the male child. A woman giving birth to a female child is made to feel apologetic and the new-born is considered to be a burden on the family all her life. Hence, there is an urgent need to do away with these prejudices and bias against women through gender sensitization.

Treating women as subordinate to men is harmful not only for women and girls, but also for men and boys and the entire society. Gender sensitization makes us aware why men and women behave differently and helps us understand their specific needs and concerns. In gender sensitization, conceptual clarity is as important as practice. Only platitudes of gender equality will not do, but all proclamation of gender responsiveness must translate into equal opportunities, equal treatment and equal rewards for men and women through creation of structures and mechanisms.

Doing away with stereotypes

Women are the foundation of society and the fulcrum around which the family's welfare revolves. We owe it to women and girls and to the well-being of our future generations to protect and promote their rights

as citizens. Gender based inequities permeate almost every aspect of a girl's social, educational, economic and cultural environment. For the average Indian child, the values and norms that define and often disparage the role of women significantly aggravate the privations of poverty. A girl's childhood years are crowded with domestic chores and the sense of worthlessness, helplessness and dependence. A large number of little girls are allowed to die because of malnutrition and diseases that are either not treated or treated inadequately. This scenario can change only through multifaceted approach of gender sensitization of community, students and youth, decision-makers at micro, meso and macro levels as the 5000-year-old patriarchal value system is unlikely to wish away for many more years, unless there is change in our mindset.

Gender sensitization should begin early...at home and schools

At home, parents and elders impart values to their children, who look upon them as role models. Their thoughts and behaviour largely influence children, mould their character and behaviour and how they perceive others in society. This differs from one culture and society to another, changes over time, and defines who has power and influence over what. The most important area in which gender sensitization is imperative is socialisation process by which boys/men and girls/women are moulded into the culture of the group and thereby become accepted members of the group/community/society and measure up to their expectations. Within a family, celebrating the birth of a girl child with as much enthusiasm as that of the boy, assigning all types of tasks, duties and opportunities for self-development, investing in education, health care and personality development of both girls and boys go a long way in laying a foundation for gender justice.

Stereotypes like only girls play with dolls and boys play with cars, boys don't cry, "you are a man, don't be sissy"; when challenged, bring change in our society in favour of gender equality.

Socialisation is defined as the process through which the self acquires the rules, social recipes, conceptions of appropriate conduct and knowledge that allows the individual to act in their socio-cultural-

political world. It is a mechanism of cultural transmission. Gender socialisation means the process by which the individual is taught to internalise socially determined values of appropriate masculine traits and feminine traits.

From womb to tomb, at every stage of life cycle, every member of the family must be treated equally in terms of care, nurturance, food-intake and domestic work. From early childhood, both boys and girls must be taught that housework is a shared responsibility of every member of the family. Similarly, if a family member is ill, it is the responsibility of every member at home to take care of the person who is ill. The health of a girl requires as much attention as that of a boy. Everyone in the family must learn cooking, cleaning and caring that keeps the family going. No verbal, psychological or physical violence in the family be allowed by any member of the family. Girls and women in the family too have the right to leisure time activities such as sports, music, dance, a walk in the garden and watching television or reading newspapers and books. Hence care should be taken to see that the seeds of gender bias are not sown at home.

Gender sensitization helps to deconstruct individual's unfolding capacity to complex forms of behaviour and to reconstruct new understanding of gender equality, direct those capacities to new ethos/values to create new personalities. Gender sensitization through role play, role reversal, viewing films, singing songs of gender equality, consciousness raising sessions, simulation, exercise and story-telling bring a change from 'gender biased' or 'gender neutral' attitude to 'gender aware' and 'gender sensitive' attitude.

Role of schools in nurturing sensitivity

In school education, gender sensitization can be brought about by proactive intervention in challenging the following realities:

Social: Different perceptions of women's and men's social roles: the man seen as head of the household and chief bread-winner while the woman seen as nurturer and care-giver.

Political: Differences in the ways in which women and men assume and share power and authority: men more involved in national-and

higher-level politics; women more involved at the local level in activities linked to their domestic roles.

Educational: Differences in educational opportunities and expectations of girls and boys: family resources directed to boy's rather than girl's education; girls streamed into less-challenging academic tracks.

Economic: Differences in women's and men's access to lucrative careers and control of financial and other productive resources: credit and loans; land ownership.

Here illustrations, data, case studies, interviews with gender sensitive experts play a crucial role in changing the patriarchal mindset. Textbook writers should promote women's portrayal as active, socially aware and agents of change. Women's contribution in the family, community, society, history, and politics must be projected with gender sensitivity in the books, classroom teaching, curricular, co-curricular and extra-curricular activities.

Conclusion

Most of our films and TV serials promote and perpetuate common female and male stereotypes. They project 'good women' as dependent, weak, incompetent, less important, emotional, implementer of decisions taken by men, housekeepers, supporters, fearful, peacemakers, cautious, flexible, warm, passive, followers, spectators, modest, submissive, soft spoken, nurturing, gentle, cheerful and caretakers. While men are projected as independent, powerful, competent, more important, logical, decision-makers, breadwinners, leaders, brave, aggressive, adventurous, focused, self-reliant, active, leaders, doers, ambitious, objective, out-spoken, bosses, assertive, strong, forceful and achievers. Lessons in gender sensitization go a long way in bringing social transformation in favour of gender responsive behaviour and mindset. Last 200 years' history of women's movement has shown that only through proactive efforts by gender sensitive women and men, women's emancipation from age-old discrimination have been achieved.

Book Review: All India Survey of Higher Education (Aishe-2016-2017)

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The All India Survey on Higher Education (2016-17) is an important document which is a Comprehensive database on Higher Education of India. It is vital as it encompasses all parameters of Higher Educational Institutions namely teachers, student's enrolment, infrastructure, all indicators of educational development namely institutional Density, Gross Enrolment Ratio, Pupil Teacher Ration, Gender Parity Index all under the umbrella of AISE. It is a powerful instrument to build knowledge based society of modern times.

The AISHE has created a strong database which can be referred to at a press of a button for any information related to Higher Educational Institution for e.g. the type of Universities-deemed, Colleges or the Stand Alone Colleges, Teacher Training institute, Nursing etc. The NIC (National Informatics Centre) has to be appreciated for designing the Web portal wherein 795 out of 864 Universities, 34193 out of 40026 Colleges and 7496 out of 11669 Stand Alone institutions have uploaded their data in the prescribed Data Capture Format, which means nearly 92.01% of the Universities, 85.42% Colleges and 64.2% Stand Alone Colleges have responded to the AISHE.

The objective of the AISHE has been achieved to a great extent as it is able to identify and capture institution of higher learning in one platform. It is successful in collecting data from a majority of institution of Higher Education. The response of uploading all the necessary data by the respondent institution was done within 2-3 months of the launching of the Survey which is highly commendable and applaud able. The official statistical system can be used as a Ready Reckoner for the diverse system of Higher Education of the country. It is therefore an extremely important document and is made easily available at a press of a button since there is an inbuilt mechanism that exists in the AISHE. The important Regulatory Bodies such as the Ministry of Human Resource Development, University Grants Commission, All India Council for Technical Education, Medical

Council of India, Indian Institute of Agricultural Statistics Research Institute, Central Statistics Office, Distance Education Council, National University of Education Planning and Administration, Universities, State Higher Education Departments have also helped in the collection of the data to sensitizing the collection of statistics. It compiles and manages the data effectively and efficiently as provided and submitted Online by the respondent institution. It is thus independent and transparent.

The Nodal Officers of Higher Education were identified and were given the Log in Password and thus the process speeded up. This was thus time and cost saving. The survey was conducted through an Electronic media on <http://aishe.gov.in> and was successful in making the whole survey paperless and ecofriendly. The data was collected in the Data Capture Format which was self-explanatory and easily comprehended by the respondent institution of Higher Educational institutions.

The e-version of DCF (Data Capture Format) expands to Structure/size (number of faculties/Department, Programmes) of the institution. Since it is completely paperless, there is no manual aggregation required, eliminates the duplication of efforts of data entry once form is uploaded by the institution. The data uploaded is compiled automatically in pre-designed formats. The filled in Data Capture Formats can be seen by the institution of higher level authorities and can be modified if required till the survey is opened.

The Survey is very crucial and it helps both the Central and State Government to refer to it and provide future policies. Improvement in terms of response and quality can be observed since the attempt of collection of the Survey has commenced just a couple of years ago. All important details regarding the respondent institution is there on this web portal. Analysis of each section is systematically done. List of Figures and Tables are well presented state wise which can be easily understood by the reader. Graphical representation helps to get an idea of the higher educational institution state wise, stream wise, programme wise, mode wise and gender wise too. The list of Universities, Colleges and Stand Alone institutions that have not responded to the Survey are also mentioned.