TH
M421

THE PROBLEM OF WOMEN'S EDUCATION IN INDIA

Mariam Mathew

B.A. Madras University, Madras, India.

L.T. Madras University, Madras, India.

A Thesis

Submitted in partial fulfillment of the
requirements for the degree of Master
of Arts in the School of Education of
New York University

1932

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

18569

TABLE OF CONTENTS

Page

INTRODUCTION 1
A. Statement of the Problem 1
B. Importance of the Problem 2
C. Sources of Study 3
D. Method of Procedure 3

PART I

CHAPTER I. EDUCATION FOR WOMEN IN ANCIENT INDIA 7
A. Pre-historic Times and Status of Women 7
B. Beginnings 8
C. The State of Society and the Position of Women 10
D. Attempts Made for Women's Education 14
E. The System of Education 15
The Aims of Ancient Indian Education 15
F. Organisation 15
G. Content of Ancient Education 16
H. Method 17
Summary 18

CHAPTER II. EDUCATION FOR WOMEN IN MEDIAEVAL INDIA 21
A. The Period of Transition 21
B. Influence of Mohammedanism on Women's Education 23
C. Social Customs and Women's Education 26
Summary 27

CHAPTER III. WOMEN'S EDUCATION DURING THE BRITISH PERIOD . . 29
A. Beginnings of Western Influence in Education 29
B. Christian Influence in Education 30
C. Steps for Women's Education 33
D. State Control of Education and Growth in Women's Education 36
Summary 40

CHAPTER IV. EDUCATION OF WOMEN IN MODERN INDIA 43
A. The Awakening of Womanhood in India 43
B. Higher Education for Women 50
C. Education of the Women of the Villages and the Depressed Classes 53
D. Vocational Training for Women 58
E. Co-education in Indian Institutions 63
F. Educated Women in Public Life 64
Summary 66

Gift of Miss Mariam Mathew
18544
MAY 5 1932

PART II

Page

CHAPTER V. RESISTING FORCES IN WOMEN'S EDUCATION 70
A. Traditions and Customs 70
B. The Characteristics of Hinduism - Pervasive, Elusive and Negative 78
C. Caste the Racial Structure of Hinduism 81
D. Religion Lacks a Dynamic 82
Summary 85

CHAPTER VI. OUTSTANDING LIMITATIONS OF THE EXISTING SYSTEM OF EDUCATION FOR WOMEN 88
A. Conservatism 88
B. Provincial Reports on the Existing Limitations. Madras, Bombay, Sind, Bengal, United Provinces, Punjab, Bihar, Central Provinces, Assam 89
C. Organization and Control of Education for Women . . . 93
D. Inadequate Representation of Women on Boards 94
E. Lack of Sufficient Number of Colleges and Schools . . 97
F. Lack of Co-education 101
1. Lack of Compulsion for Girls 104
G. Rigidity of Curriculum 105
H. The Need for Greater Emphasis on Physical Training and Medical Inspection 108
I. Inadequacy of School Buildings and Playgrounds 110
J. Lack of Trained Teachers 110
Summary 115

CHAPTER VII. SIGNS OF A BETTER DAY 119
A. Signs of a Change in Attitude 119
B. Day Schools and Boarding Schools for Girls 120
C. The Force of Public Opinion 124
D. The Influence of the Women from the West 125
E. Women in Medical Work 127
F. The Change in the Condition of the Women of the Villages and the Depressed Classes 131
Summary 135

CHAPTER VIII. SOME ATTEMPTS OF MODERN LEADERS AND EDUCATORS 138
A. Two Modern Pioneers 138
B. Rabindranath Tagore; His Contribution to Women's Education 142
C. Women's Colleges - the Training Ground of Indian Women Leaders 144
Summary 149

CHAPTER IX. AN ESTIMATE OF THE PRESENT EDUCATIONAL SYSTEM FOR WOMEN 151
A. General Characteristics 151
B. A Description of the System 152
C. Elements of Strength in the Existing System 163
D. Defects of the System 164
Summary 162

Page

CHAPTER X. FACING THE FUTURE 164
A. A Forward Look 164
B. Changing Social Attitudes 165
1. Towards Women's Rights 165
2. Towards Self-realization and Independence of Women 169
C. Nationalism and Women's Education 173
D. Some Problems in Christian Education 175
E. Some Goals to be Set Up 180
F. A Proposed Educational Policy and Recommendations for Reform 185
1. Aims and Objectives 185
2. Scope of the Educational Policy 186
3. Recommendations for a Change in the Program of Education 187
a. Adult Education 187
b. Elementary School Education 188
c. Secondary School Education 190
d. College and University Education 190
e. Teacher Training 191
Summary 192

CHAPTER XI. SUMMARY AND CONCLUSIONS 194

BIBLIOGRAPHY 209
A. Primary Sources 209
B. Secondary Sources 210

INTRODUCTION

The world of today is a wide open world - open not only to travelers, tourists, and traders, but also to the penetration of new ideas and ideals. The swift mail steamers, the ever growing network of steel rails, and the cables that thread the seas, have given the world, as it were a new nervous system and have enabled the development and growth of that less tangible something known as the International Mind. The thinking man or woman can no longer be content with a knowledge or an interest in any small portion of the world. The West cannot be ignorant of the culture and progress of the East. More and more are the countries of the East commanding the attention and admiration of the West. Perhaps there has never been a time in history when what is done in one hemisphere so affects the other as today. This is especially true in the field of education.

It is also true that women are coming into the limelight as never before. Not only in the West, but also in the countries of the Orient, women are taking places of importance in public life.

A. Statement of Problem.

It is the purpose of this study to trace and evaluate the growth and development of women's education in India, one of the large countries of the Orient, and to show what part the changing outlook of the Indian mind and Western thought in general

may have played in the course of that development and what they may still contribute to this problem of women's education.

The study has the feature of limiting itself to the problem of women's education only. Attention will be directed to the field of education and when other aspects of the life of Indian women are treated, it is only in order to show their bearing on the problem of education. Hence religious, economic, industrial and political questions regarding India will only be touched upon incidentally.

B. Importance of the Problem.

This problem is of the greatest importance today on account of the awakening of womanhood in India at the present time. When India is realizing herself to be a nation and trying to unite under this great movement, she is handicapped not only by the illiteracy of the masses of her population, but also the ignorance and illiteracy of her women. What has been done for the promotion of women's education, has been of the greatest value in developing women leaders all over India. It has also shown the need for more work in this field. Not only should more work be done, but a reconstructive program is necessary to reform the existing condition of women's educational work, in order that it may meet this great demand of the present day.

C. Sources of Study.

The primary source material for this study will consist of the recent survey of Indian education made for the Indian Statutory Commission, by the Hartog Committee, the report of the Lindsay Commission, on Christian higher education in India and other works on India and various encyclopedia articles.

The secondary material will be drawn from various books on Indian history and Indian education, Magazine articles and certain theses written in the New York University, School of Education. The information from the reading of the source materials, will be classified and evaluated on the basis of the writer's experience with the present-day problems in women's education and in the light of sound educational criteria.

The writer's intention to return to her native land, India, at the end of this school year and again engage in educational work for women has provided the "mind set" to make this study.

D. Method of Procedure

In order to understand this problem it is necessary to go back into the history of the ancient people of India and discover in what light education for women has been held from early times, what function it has performed and to what extent it has been deemed necessary. A critical evaluation of the present system of education, in its aims, methods, curricula, administration, and practical application is also required to find out the necessity for reconstruction.

The study will therefore be divided into two parts. Part I. will chiefly be historical. It will be an account of the growth of women's education from its beginnings to the modern times, through a careful examination of the various influences at work. Part II. will be evaluational and critical. It will include a description of the educational system for women, its many resisting forces and its limitations. It will also include an evaluation of the factors that favor the growth of women's education. At the close of this study an attempt will be made to summarize the findings in order to give an adequate estimate of the work done in this field and also to give recommendations for reconstruction wherever it is deemed necessary.

PART 1

CHAPTER I

EDUCATION FOR WOMEN IN ANCIENT INDIA

"The condition of its woman, is the truest test of the people's civilisation. Her status is her country's barometer."

-Anonymous.

CHAPTER I

EDUCATION FOR WOMEN IN ANCIENT INDIA

A. Pre-historic Times and Status of Women.

The ancient history of India is dated back to 2000 B. C. Much of the first thousand years of her history, however, is shrouded in legend and myth, from which it is difficult to determine actual historic facts. It is the period known as the Vedic period. The great Vedas form the chief literature for this period. But it is of interest for our purpose to note that some place is given even in these obscure records to the position and contribution of women. The early Indo-Aryans, as the original Aryan settlers of India are called, did great honour to women. They believed in heroines as well as heroes. The subordination of women which is noticeable in the later history of India, came due to the outside influence of Mohammedanism, particularly in the ethics of her whole duty in unquestioning obedience to her father, her husband and her son. As we trace briefly the story of education, we shall see how real this subordination was, however, and how exceedingly far reaching has been its effect.

A quotation from the Code of Manu (ix, 18) says:

> "Women have no business with the texts of the Veda; thus is the Law fully settled. Having therefore no evidence of Law and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself; and this is a fixed rule."

In Hindu story, however, there are not wanting instances of a better appreciation of woman's qualities than is ever ad-

mitted in the cast-iron codes of this ancient system. Sir Monier Williams gives the following translation of the definition of a wife as found in the Mahabharatha:

> "A wife is half the man, his truest friend;
> A loving wife is a perpetual spring
> Of virtue, pleasure, wealth; a faithful wife
> Is his best aid in seeking heavenly bliss,
> A sweetly-speaking wife is a companion
> In solitude, a father in advice,
> A rest in passing through life's wilderness."

B. Beginnings.

The period of Indian history from 2000-1400 B. C. is plastic tradition. About 1200 B. C. the inhabitants according to Graves because of the debilitating climate, developed a dreamy philosophy in which nothing but Brahm, the one universal spirit, really counts. This mystic and static philosophy has ever since dominated the entire life of India.[1]

The social expression of this philosophy divided all the people into four great groups. First there are the Brahmans, who are supposed to have come out of the mouth of the creator. Second, the Kshatriyas or warrior class, who are said to have come out of the creator's arm; next are the Vaisyas or the merchant and industrial classes which have come supposedly from his thigh; and lastly, the Sudras or servile class which are reputed to have come from his feet. It was an arrangement based on division of labour. The Brahmans would serve the Gods, preserve the literature and

---

1. Cf. Graves, F. P., A Student's History of Education, p. 6.

have time for meditation on the riddles of the universe; the warriors would provide the government and fight the battles; the laborers would provide the food, and the menials would be servants to all.

This arrangement made literary education necessary only to the higher castes and limited it largely to the Brahmans. They came to be the repositories of wisdom. They were to have a knowledge of certain sacred books. The four Vedas were the oldest books. These contained the six aryas on the great philosophical and scientific subjects. There followed later the Code of Manu, which is a collection of their traditional customs. The Vedas are said to be not only the earliest records of Aryan thought, but also among the earliest that survive the human race. Some scholars place their beginning at 600 B. C. They contain the gems of Indian philosophy and consist mostly of hymns used at the ritual for sacrifices. The laws of Manu have been dated at from 1200 to 500 B. C. It is these that form the basis for most of the theories and practices of the educational life of India. Some one has said they contain the "quintessence of the Vedas and therefore of all knowledge." They give us the "dharma" of the Indian people of today.

This word "dharma" occurs so often in Indian literature and is such a vital part of Indian thought even today, that an interpretation of its meaning may not be amiss in connection with a theme on women's education in India. In the recently published book, "The Story of Oriental Philosophy", I find the following

statement:

> "I should describe it (dharma) as the national spirit which consecrates social custom, tradition, conduct, religion, and is a uniting force which in greater or less degree conditions the life and thought of every person born in the nation. But though inside the national circle it is a unifying energy, outside it is a dividing one, and the source of much misunderstanding; for every nation has its own dharma, nor is it possible that any should wholly understand that of another or that it should adopt it. One may perhaps call it the national spirit, though that does not give its origin."[1]

C. The State of Society and the Position of Women.

Our first historical knowledge of the Aryan tribes, which produced the civilisation of India, shows them settled in the Western Punjab and beyond the Indus. They were then soldier-farmers equally used to the plough and the sword. They were still a primitive people living in simple villages with but few of the arts of civilisation. The women had a great deal of freedom throughout their lives. There was no child marriage among them, no seclusion in the Zenana, no widow burning and no law against the remarriage of widows. Like most primitive peoples, they practised the exposure of girl children and old people.

The Aryans continued to advance eastwards during this early period, until the whole of North India had come under their government and civilisation. As they went, the Brahmans brought

---

1. Book, L. A., The Story of Oriental Philosophy, p. 18.

the aboriginal tribes under their priestly rule, giving each tribe a definite place in their social system, which was now steadily stiffening into caste. Thus many caste-groups arose. The land was divided into a great many small kingdoms, most of them ruled by kings of Aryan race.[1] Large trade sprung up; even sea voyages on the Indian ocean were undertaken. Through intercourse of Indian sailors with merchants in Babylonia, the art of writing was introduced; but for lack of suitable materials, it was not used for literary purposes for many centuries. By the end of the period, the patriarchal family had become more developed, and women were beginning to be looked down upon. It became the rule that a Hindu could not eat with his wife. "A man must not eat with his wife."[2]

In the conspectus of the chief manuals of the Vedic schools, it says that the literature of the Vedic schools was to be taught only by Brahmans and only to men of the three twice born castes.[3] Women and men of other castes were not allowed to hear it. The two epics, which form the earliest popular literature of India, the Ramayana and the Mahabharatha, unlike the Vedic literature "could be read by women and men of any caste."[4]

During the Gupta period of early Indian history, drama poetry, rhetoric, grammar, astronomy and romance rose to splendour under the fostering care of the Gupta Kings. The earliest exist-

---

1. Cf. Farquhar, J. N., A Primer of Hinduism, p. 30.
2. Satapatha Brahmana X, v. 2, p. 9.
3. Cf. Farquhar, J. N., A Primer of Hinduism, p. 75.
4. Ibid., p. 89.

ing "puranas" which embody the sectarian religion of the period, seem to date from their time. The word purāṇa means archaeologia and was first used of old-world myths and tales about the origin of things. Men of any caste and women too were allowed to read the puranas.

The patriarchal family system prevalent in India increased the father's authority in the family.[1] Marriage was universal. The birth of a son was ardently desired. Women were depreciated. Girls were not welcomed so eagerly as boys; hence the custom of the exposure of girl babies.

The husband being the head of the family, a wife was regarded as one of his possessions, and polygamy therefore naturally arose. There gradually arose the joint family system. Each daughter went to the home of her husband's father; but each son brought his bride into his father's home. The granddaughters and grandsons did likewise. Hence there were sometimes four generations all living together in one house under the control of one father. In his hands were the earnings of all; and every member of the family was carefully looked after. The unity of the family was preserved and the weaker members were cared for but independence of character suffered.

It became the rule before the sixth century B. C. that every boy of the twice-born castes should be educated. This excellent rule fell into disuse. Though an effort was made for boy's

---

1. Cf. Farquhar, J. N., A Primer of Hinduism, p. 18.

education, no education was provided for a girl.

By the fifth century B. C. it was the rule that a girl must be married before puberty. The natural consequence of this religious law was that parents in their eagerness to secure a marriage for their daughters, betrothed them and had the marriage ceremony performed very early. Thus child marriage became the Hindu custom. Only childless widows were allowed to marry at this time.[1]

Manu's Law-Book ordained that no widow, not even a virgin child-widow, may remarry. The exact date of the book is unknown; but this custom prevailed about the time of the birth of Christ.

The custom of Satī (widow burning) came gradually into use in the early Christian centuries and was embodied in a code about the sixth century. The rule ran that only a widow who wished to become a Satī was allowed to mount the pyre; but it is certain that there were many unwilling victims.[2] It was only in North India that it became very common, and it was in Bengal that the largest number of cases occurred.

At the same time it became the rule that a widow who did not mount the pyre must spend her life in perpetual mourning and asceticism. In Bengal the rule was that a widow had to lay aside all her ornaments, wear a Śāri* without a border, subsist on a vegetarian diet, eat only one meal per day and twice a month pass

---

*The dress that an Indian woman wears.

1. Cf. Farquhar, J. N., A Primer of Hinduism, p. 164.
2. Cf. Farquhar, J. N., A Primer of Hinduism, pp. 122-124.

a whole day of twenty-four hours, without eating or drinking. Above all this, they were usually made household drudges. There were parts of the country where their lot was not quite so hard.[1]

D. Attempts Made for Women's Education.

In this society a system of education existed but there is difference of opinion about it.[2] Graves classified women with the Sudras and the pariahs, the neglected groups in the society, and says they were generally allowed no education. Laurie likewise felt that it was considered a reproach for a woman to know how to read and write, because her duties were to make a home and only supplement the work of her husband. Dancing girls, however, he thinks were taught in order that they might sing and recite the lore of the sacred songs in connection with the sacrifices and also to sing at marriages and other public occasions.

Mrs. Beck in her recent publication, however, says, "No prohibition exists in the laws of Manu against education of girls on the same basis as her brothers, but their education must follow only the general line laid down by their caste."[3]

The Brahman girl was to have a more intellectual training, the Kshatriya girl more physical activity, and the Vaishya girl more training in economic matters.[4] Beck implies that although the same amount of time was not given for girls as for boys,

---

1. Cf. Farquhar, J. N., A Primer of Hinduism, p. 165.
2. Cf. Miller, M. E. The Problem of National Education in India, Thesis for New York University, 1929, p. 14.
3. Beck, L. Adams. The Story of Oriental Philosophy, p. 23.
4. Cf. Beck, L. Adams. The Story of Oriental Philosophy, p. 25.

still she does feel that the wives of Rishis and of the warriors were often women of great learning, versed in the philosophers, and could take part in the work and enjoyments of their husbands. One is inclined to believe that her putting of it is based more on literary legend than fact, for at least the great bulk of women in India.

E. The System of Education.

The aims of ancient Indian education.

Social customs and tradition had great influence on the aim of education in ancient India. The first care was to form character. "Having taken up the pupil that he may lead him to the Highest, the teacher shall impart the ways of cleanliness, purity and chastity of body, with good manners and morals. And he shall teach him how to tend the fires and more important than all, how to perform his daily devotions."[1] As an aid to help in the fulfillment of such an aim the teacher's home was the school. The student became a nominal member of the family. An intimate and filial relationship thus existed which was without doubt a great factor in the character building program. This filial relationship is still practised in the present day World University of Rabindranath Tagore at "Shantiniketan."

F. Organization.

From the time of the Vedas to the time when the Brahmans

---

1. Beck, Story of Oriental Philosophy, p. 27.

became the teachers, history and tradition say that the courts of the Kings were the centers of such learning and culture as existed. Following the period from 1000 B. C. institutions of learning called parishads were established. These were of the Collegiate order. In the beginning three men, later twenty-one men, versed in philosophy, theology, and law could set up an institution in any town or village. Those who were interested in learning could come and attach themselves to them. The boys could give menial labour in return, which consisted in begging their own and their allotted share of the "Guru's" (religious teacher) food. The elementary schools, we are told, were like those of ancient Greece, held in the open air, the pupils sitting around the teachers under a tree or in the "verandah" (porch) of his home. These arrangements were mostly for Brahmans; history however says that a few of the warrier and industrial classes who were ambitious, were allowed to obtain education at the hand of the Brahman teachers. For the most part the education of the lower castes came only from the laws, traditions and customs of their country, handed down through the families. Due to this process of handing down from generation to generation India has always abounded with folk tale and fireside lore. Some of these have had high moral precept and many were later put into writing.

G. Content of Ancient Education.

For the higher castes, the content of education consisted primarily in gaining a knowledge of the sacred books. Grammar,

rhetoric and logic, were required to master these. From the records of other countries, we understand that the knowledge possessed by ancient India was considerable.

During the fifth century B. C. the Hindus invented an algebra superior to that of the Greeks. They early learned to calculate eclipses and find the location of planets by means of tables. They seem to have had some knowledge of medicine. By 300 A. D. they possessed a treatise on rhetoric and had worked out a logic two centuries before the time of Aristotle, while in the science of grammar as early as the fourth century B. C. they were so far advanced that the Western world first learned what philology was, when a study of Sanskrit was opened to Europe, a hundred or more years ago.[1]

> "The lower classes, apart from the trades which they learned, acquired something of the truths of the Sacred books through the tales, fables and proverbs, prepared for those with supposedly less evolved mentalities. In this system, the classes below the sacerdotal or priestly were given little intellectual education and the women none at all.[2]

H. Method.

The teaching was almost altogether memoriter and traditional. The teacher had to promise to teach only according to the knowledge of the Sacred books.[3] Large sections of the holy books were therefore memorised. The student stood with hands

---

1. Cf. Graves, F. P., A Student's History of Education, p. 8.
2. Beck, L. Adams. The Story of Oriental Philosophy, p. 24.
3. Cf. Graves, F. P. A Student's History of Education, p. 8.

folded on the chest in humble adoration before his teacher, a practice which has continued up until now, and may still be seen in any typical village school in India. Memory and vocal powers were developed and eye sight spared. The Vanius "Mantras"[1] and "slookas"[2] were written in rhythmic jingle so that they could be the more easily memorized. One still finds the remnants of this in India today. Reading in all schools that have not come under direct supervision of western trained supervisors is done in a monotonous sing-song fashion accompanied by the regular sway of the body. The multiplication table was memorized by the aid of jingly words between the figures, and the pupil learns 6 x 6 without any notion of attached meaning or connection. Writing was first practiced in the sand, then with iron stylus on palm leaves and finally on plain tree leaves with ink.

Summary.

We have had a glimpse into the condition of education that was prevalent in ancient India. We have observed the place and position of women in a society which was divided into groups according to religious principles and the principle of the division of labour. We have found the importance of the father in the patriarchal family and the sinking into inequality of the mother of the family. We have seen the contribution she made to the intellectual wealth of the world in mathematics and philosophy and

---

1. Mantra. In its original meaning it was a hymn or ritualistic formula of the Vedas.
2. Slookas. Sanskrit verses.

We ask why is India today what she is? Why did the status of women become lower than what it was? Why were the women of India regarded as unimportant and left neglected? We shall try to answer some of these questions in the following chapters.

CHAPTER II

EDUCATION FOR WOMEN IN MEDIAEVAL INDIA

"With all its gleams of truth, its high philosophy and its noble precepts, Hinduism has not uplifted womanhood nor redeemed childhood."

- Sherwood Eddy.

CHAPTER II

EDUCATION FOR WOMEN IN MEDIAEVAL INDIA

A. The Period of Transition.

The system of education as we have observed, endeavoured to fill the pupils with the tenets of religion and so prepare them for absorption into the infinite, rather than for activities in this life and to preserve the caste system, and keep all within the sphere of their occupation.[1] The Brahmans were given more opportunity for education than any other caste. But the Sudras, pariahs and women were generally allowed no education. The higher education was largely carried on in Brahmanic colleges called parishads. Since all learning was preserved by tradition, the chief methods of instruction were those of memorizing and imitation. The lessons were sung aloud by the pupils until they memorized them.

Hence, among the Hindus, education was forbidden to ninety-five per cent of the population and as far as it existed, it was a mere stuffing of the memory. It concerned itself but little with the mental culture or with preparation for real living. They handed down considerable traditional learning, grammar, phonetics, rhetoric, logic, algebra, astronomy and medicine. But new knowledge of any sort was barred, and prosperity and progress were foreign ideas.

---

1. Cf. Graves, Students' History of Education, p. 7.

The Mohammedan conquest of India at the beginning of this period ushered in a period of transition.[1] We shall in this chapter trace through, the influence of Mohammedanism on the educational aspects of India. Mohammed of Gasni who came as a conqueror of India did not establish a Mohammedan empire, but his successors were able to establish an empire gradually. The Mohammedan conquests of India must not be regarded as merely a series of brilliant military exploits leading the vast political change.

The conquerors regarded themselves as crusaders attacking a vast idolatrous paganism in the name of God. Hence wherever they went, they destroyed the religious schools, overthrew the temples, smashed the idols, drove away or killed the Buddhist monks and the Hindu priests. Idolatry was forbidden and a tax was imposed on non-Moslems. Throughout the whole vast territory in North India where their armies came and went, there was scarcely a fragment of ancient Hindu work left, except what they built into their mosques.

Buddhism seemed to have disappeared almost altogether under the shock. Hinduism suffered most severely also. Many Hindus became Moslems and with the fall of the Hindu kingdoms, and the forfeiture of temple lands, schools, monasteries and priests were left without income. Hence Sanskrit scholarship and Hindu learning made comparatively little show in North India for a very long time.

---

1. Farquhar, J. N., A Primer of Hinduism, p. 139.

B. Influence of Mohammedanism on Women's Education.

Mohammedan influence was strongly felt not only in the fields of education and religion of the Hindus but also in the position of women. "Partly on self defense, partly in imitation of their masters, the upper classes of Hindu society began to seclude their women; the Zenana system dates from Mohammedan times."[1] Like other high class customs, it was copied by the lower classes so far as their means allowed.

The women of India were neglected as far as education was concerned. Now with the advance of the Mohammedan conquerors their influence was felt less. The educational system was ethical and ascetic.[2] In the tendency toward self discipline, some virtues were developed but those virtues were not such as active life demands. As both Buddhism and Brahmanism were "systems of organized weariness", India could not rise to the civic grade of culture and social efficiency.

Woman was regarded more and more as the inferior of man, in the lower classes as a drudge, in the higher as an ornament; in her case, intellectual culture was regarded as either useless or dangerous. Even if there was any education given, it was given her to fit her for a life of devotion or a life of seclusion from society.

Yet the despairing valour of the Hindu women struck

---

1. Marquhar, J. N., A Primer of Hinduism, p. 139.
2. Cf. McEvoy, Thomas J., Epitome of History and Principles of Education, p. 22.

the Mohammedan invaders with wonder. In one Rajput garrison, they raised a huge funeral pile upon which the women and children first threw themselves, rather than fall into the hands of the invaders.

One of the outstanding Mohammedan rulers was King Akbar who ruled India from 1556-1605. He pursued a policy of conciliation towards all Hindus. He abolished the "jaziah" or tax on non-Muslimans and placed all his subjects on political equality. He was deeply interested in educational work.

He had the Sanskrit sacred books and epic poems translated into Persian and showed a keen interest in the literature and religion of his Hindu subjects.[1] He respected their laws but he put down their inhuman rites. He forbade trial by ordeal, and animal sacrifices. He also tried to put down child marriages before the age of puberty.

He worked towards the advancement of womanhood of India in his time. He legalised the remarriage of Hindu widows but he failed to abolish widow burning on the husband's funeral pile, although he took steps to insure that the act should be a voluntary one.

The influence of the leadership of women at this period when women were drawn more and more into seclusion, was exemplified in the character and work of Chand Bibi, the queen regent of Ahmednagar, one of the independent kingdoms of South India.[2] This

---

1. Hunter, W. W., The Indian Empire, pp. 548-549.
2. Ibid., pp. 549-550.

celebrated lady skilfully united the Abyssinian and the Persian factions in the Deccan and strengthened herself by an alliance with Bijapur and other Mohammedan states of the south. In 1599 Akbar led his armies in person against the princess, but notwithstanding her assassination by her mutinous troops, Ahmednagar was not reduced till the reign of Shah Jahan in 1637.

Akbar had great interest in literature and religion. He listened impartially to the arguments of the Brahman and the Musalman, the parsi, the ancient fire worshipper, the Jew, the Jesuit and the sceptic philosopher.

Another outstanding example of leadership among the women of India at this time was Empress Nūr Jahān, the light of the world.[1] She was the principal figure in the time of Jahangir, the son of Akbar. Born in great poverty but of a noble Persian family, her beauty won the love of Jahangir, during the reign of Akbar. The old emperor tried to put her out of his son's way by marrying her to a brave soldier who obtained high employment in Bengal. Jahangir on his accession to the throne commanded her divorce. Her husband refused and was killed. His wife being brought into the imperial palace lived for some time in chaste seclusion as his widow, but in the end emerged as Nūr Jahān, the light of the world. She surrounded herself with her relatives and at first influenced Jahangir for his good. On account of court faction the empress Nūr Jahān was confined to private life upon a liberal allowance after Jahangir's death.

1.Cf. Hunter, W. W., The Indian Empire, p. 359.

Shah Jahan, his son, in great love and admiration for his wife, erected the "Taj Mahal at Agra, a dream in marble designed by Titans and finished by jewellers."[1]

C. Social Customs and Women's Education.

The social customs of early marriage and the Zenāna system prevented the women from making their influence felt. With the exception of outstanding women of royal family and hereditary advantages, like Nūr Jahān or Chānd Bibī, the majority of women were left in the background with very little opportunity for education and culture. Their duties were confined to the home and their opinions were of little value. Thus women of India withdrew more and more into the background. Their lives were spent in subjection to their fathers, husbands and their sons. Their individuality was crushed. Their legal and social status in many parts of India were inferior to that of men. They were considered as parts of the possessions of men. Polygamy existed in many parts of India; and women were of little value. Akbar, the great, himself had many wives.[2] His favourite wife was a Rajput princess. Another of his wives was said to have been a Christian.

Although some women were able to receive education, the masses of women were neglected.[3] Although we are told that the Vishnuite sects recognised the importance and the value of women as instructors of the outside female community. For long, the

---

1. Cf. Hunter, W. W., The Indian Empire, p. 362.
2. Ibid., p. 350.
3. Cf. Hunter, W. W., Primer of Hinduism.

women devotees were the only teachers admitted into the Zenanas* of good families in Bengal. There were many Vishnuite women ascetics. In some instances the bad crept in with the good and an effort made in 1865 to utilize them in the mechanism of public instruction failed. We are told of Buddhist nuns in Lahul, able to read and write, resembling in their life and discipline the better orders of Vishnuite female devotees in Bengal. One of them was sufficiently skilled in astronomy to calculate eclipses.

Summary.

We have observed the transitional movement in India and its influences and effects on women's status in society and education. Except for a few women who received opportunity for education, it was a time when women withdrew from public life altogether. Their share in religious duties became almost unknown. Although the names of Goddesses were associated with some Gods, like Durga[1], the wife of Siva, appeared in her Aryan form as Uma (light), the type of high-born loveliness; in her composite character as Durga, a golden coloured woman, beautiful but menacing, riding on a tiger and in her terrible non Aryan aspects, as Kali, a black fury, of a hideous countenance, dripping with blood, crowned with snakes and hung round with skulls.

In this period women found little hope for rising from the level to which they were reduced. But the future was to bring them greater opportunities.

---

* Apartments for women.
1. Hunter, W. W., The Indian Empire, p. 261.

CHAPTER III

WOMEN'S EDUCATION DURING THE BRITISH PERIOD

"Western influence was an atmosphere, a new climate which found its way into the Indian life, and it acted as powerfully and as universally as the atmosphere."
- J. N. Farquhar.

CHAPTER III

WOMEN'S EDUCATION DURING THE BRITISH PERIOD

> "India's womanhood finer than its manhood, because of its age-long self discipline, its refinement in hotter fires, is abundantly worthy to be provided with any oil you may have in your lamps, so that it may rise with joy."
>
> - Oscar M. Buck.

A. Beginnings of Western Influence in Education.

During the early years of the East India Company's rule in India, the promotion of education was not recognised as a duty of government. Even in England at that time, education was entirely left to private and mainly to clerical enterprise. A state system of instruction for the whole people was an idea of the latter half of the nineteenth century. Warren Hastings anticipated this idea by founding the Calcutta Madrasa for Mohammedan teaching in 1781 and by extending his patronage alike to Hindu pandits and European students.[1]

Western influence was felt in the education given at this time, in school or college, in the vernacular or English, by government, teacher, missionary, Hindu or Theosophist.

In 1833, sixty years after the passage of the first act through the British parliament regulating the constitution of the government of India, a famous Minute, drawn up by Lord Macaulay,

---

1. Cf. W. W. Hunter, The Indian Empire, p. 561.

18544

was placed on the Statute book.[1] This Minute said that the funds given by the government for educational purposes should henceforward be devoted, not to the fostering of Oriental learning, but to the instruction of Indians, in the English language and in Western Science. Macaulay considered that the English language gave the key to all true knowledge and was the only means of pursuing higher studies.

The ancient religions, philosophies, and poetry of India he ignored, and higher education in India became almost exclusively English. Macaulay at that time mentioned nothing about women, for the women's movement had not yet begun in England. The development of the movement for the higher education of women in England and in India was almost simultaneous. In 1848 the first women's college was opened in London; in 1849 the Indian government established the Bethune College for women in Calcutta. In 1879, Somerville College, Oxford was founded; and in 1883 eight girls matriculated in the University of Bombay in India.[2]

B. Christian Influence in Education.

A great channel of influence of the West was the Christian Missionary movement. Christian teachings both oral and literary exerted a great influence. The direct presentation of Chris-

---

1. Cf. Journal of the American Association of University Women. International Number, Vol. XXV, No. 1, October 1931, p. 18-23.
2. Cf., Ibid., pp. 19-23.

tian ideas, religious, moral and social and the less welcome criticism of Hinduism were of incalculable service.

Christian philanthropy whether carried out by missionary societies or by government agencies, could be considered as one of the important channels of Western influence. The sick, the famine stricken, the orphan, the leper, the ignorant and the down-trodden received the benefits of the Western influence as much as the high caste man and the wealthy.

In 1897 a few English women opened in Bombay the Missionary Settlement for University women - a house where Indian girl undergraduates could live while studying at Bombay University. Every effort was made to put before them the truths of Christianity during their residence in the house.

Two Women's residential Colleges were opened in Madras in 1914 and 1915 and today there are many Women's Colleges throughout India.[1] This period of direct Western influence falls naturally into three subdivisions, 1800-1830, 1830-1875, and 1875-1910.

During the first thirty years between 1800-1830, the two most potent sources of influence upon the Hindu mind were without doubt, the two factors that we have mentioned above - the British government and the Western missionaries. It was during these thirty years that the idea that Britain was responsible for the welfare of India, was first distinctly recognised.

The College of Fort William, Calcutta, was thus founded

---

1. Cf. Farquhar, J. N., A Primer of Hinduism, p. 153.

by Lord Wellesley. While the empire was steadily expanded, methods of government were as steadily improved and new conceptions of policy took form.

In 1829 Bentinck put down SatI (the burning of widows) and about the same time the long continued crusade against female infanticide was begun.

The great triad, Carey, Marshman and Ward, however, did far more to wake the Indian intellect, than the government of India. By literature more than by speech, the missionaries started the effective diffusion of Christian teaching in North India. They scattered the Bible broadcast over the peninsula in the vernaculars; they began the printing of Indian literature in both Sanskrit and the vernaculars. They were the pioneers of wide-spread western education.

In 1834, the government of India, largely under Duff's influence, decided for Western rather than Oriental education. Hence forward both government and the missionary societies pressed forward the foundation of high schools and colleges. The Universities of Calcutta, Bombay and Madras were founded in 1857 amid the throes of the Indian mutiny. Apart from higher education, the chief new creations of this period were work by women and medical missions.[1]

The Christian missionaries gave a great deal of stress to the field of vernacular education. After long and acrimonious

---

1. Farquhar, J. N., A Primer of Hinduism, p. 154.

controversy between the advocates of English and of vernacular teaching, the present system was based in 1854 upon a comprehensive despatch sent out by Sir C. Wood. Girls' schools were also established. Grants in aid were extended to the lower vernacular institutions and to girls' schools.

An Education Commission appointed by Lord Ripon's government endeavoured to complete the scheme from 1882-1883. It carefully examined the condition of education in each province, indicated defects, and laid down principles for further development. The results of its labours were the placing of public instruction on a broader and more popular basis, to encourage private enterprise in teaching, to give a more adequate recognition to the indigenous schools and to provide that the education of the people shall advance at a more equal pace along with the instruction of the higher classes.

Women's education and the instruction of certain backward classes of the community received special attention from the Commission. The general effect of its recommendations was to develop the department of public instruction into a system of truly national education for India, conducted and supervised in an increasing degree by the people themselves.[1]

C. Steps for Women's Education.

Attempts were made to extend the advantages of education to girls. In this as in other educational matters, the mission-

---

1. Cf. Hunter, W. W., The Indian Empire, p. 562.

aries were the pioneers of progress. In a few exceptional places such as Tinnevelli in Madras, the Khasi Hills of Assam and among some tribes of Burma, women's education was making progress; for in these localities, the missionaries had sufficient influence to overcome the prejudices of the people. But elsewhere, even in the large towns, among English speaking classes, all attempts to give a modern education to women were regarded with scarcely disguised aversion and obtained but slight success.[1]

Efforts were at one time made by the Bengal government to utilise the women members of the Vishnuite sects in women's education, but without permanent success.

Throughout the Northwestern provinces and Oudh with their numerous and wealthy cities and a total women population of 22,601,484 according to the census of 1891, only 8,999 attended school in 1877-1878 and 13,870 in 1890-1891.

In lower Bengal, the corresponding number was less than 12,000 in 1877-1878 but had increased to 57,861 in 1882-1883 and to 88,558 in 1890-1891. Madras (87,715 women scholars in 1890-1891) presses close upon Bengal; Bombay had 69,282 and then there is a long drop to the Punjab (22,657) and Burma (18,440).[2]

The following statistics show the great advance which was made in women's education. Total girls' schools throughout British India in 1877-1878 were 2,003; number of pupils, 66,615; mixed

---

1. Cf. Hunter, W. W., The Indian Empire, p. 568.
2. Cf., Ibid., pp. 568-569.

schools for boys and girls 2,955; pupils 90,915. Total amount of money spent on girls' schools was Rs 78,729 of which Rs 27,000 was devoted to the 12,000 girls of Bengal. The total number of girls' schools in 1882-1883 in British India was 3,487 attended by 162,317 pupils. This branch of instruction received a marked development from the recommendations of the Education Commission so that in 1890-1891 there were 6,447 girls' schools in British India of which 5,111 were government or public institutions. They were attended by 316,316 pupils or nearly as many as in 1882-1883.

The amount spent on women's education 1890-1891 was Rs 241,820 as against Rs 151,422 in 1882-1883, and of this sum Rs 66,653 was spent in Bengal, Rs 52,946 in Madras, and Rs 46,915 in Bombay.[1]

The Normal Schools were of great importance in the scheme of general education. Of these there were 156, attended by 4,190 men and 784 women in 1890-1891 costing Rs 65,030 or Rs 126.11 per student. School mistresses as well as school masters were trained. Here also the missionaries were active in anticipating a work, which government subsequently took up.[2]

D. State Control of Education and Growth in Women's Education.

"Education in India from 1854 has meant a system of schools, colleges and examin-

---

1. Cf. Hunter, W. W., The Indian Empire, p. 569.
2. Cf. Ibid., p. 569.

> tions ultimately controlled by the government. Administration, though always provincial, was subject to the general control of the government of India up to 1920."[1]

Lord Wellesley's schemes of Imperial dominion led to the establishment of the College of Frot William for young civilians. The Sanskrit College was founded in 1824 when Lord Amherst was Governor-General. The Medical College was founded by Lord William Bentinck, 1835, and the Hugli Madrasa, by a wealthy Indian gentleman in 1836.[2]

Missionary educational efforts at this time were remarkable. There were two distinct aspects to their work. They studied the vernacular, in order to preach to the people and to translate the Bible; they also taught English as the channel of Western knowledge. After a long controversy between the advocates of English and of vernacular teaching, the present system was based in 1854 upon a comprehensive despatch sent out by Sir C. Wood (afterwards Lord Halifax).

Schools for teaching English were established in every district. Grants-in-aid were extended to the lower vernacular institutions and to girls' schools. A Department of Public Instruction was organised in every province under a Director, with a staff of inspectors. A net work of schools was established all over the country, from the indigenous village institutions up to the highest colleges. All received some measure of financial help.

---

1. Mayhew, Arthur, The Education of India, p. 62.
2. Cf. Hunter, W. W., The Indian Empire, p. 561.

granted under the guarantee of regular inspection; while a series of scholarships at once stimulated efficiency and opened a path to the University for the children of the poor people.

The Education Commission of 1882-1883 endeavoured to complete the scheme inaugurated in 1854.

The three Universities of Calcutta, Madras and Bombay, were incorporated in 1857, on the model of the University of London. They were merely examining bodies, with the privilege of conferring degrees in Arts, Law, Medicine and Civil Engineering. Their constitution was composed of a Chancellor, Vice-Chancellor, and Senate. The governing body or Syndicate consists of the Vice-Chancellor and certain members of the Senate. A fourth University on a similar plan, but including the teaching element and following more Oriental lines was founded at Lahore for the Punjab; and a fifth was established at Allahabad in 1887 for the North-western provinces.[1]

Although a little was done for the education of women, when these steps were being taken for the general advance of education in India, the importance of women's education was not fully realized.[2]

In 1849, a member of the Bengal government was bold enough to associate his name - the honoured name of Bethune - with a school founded for Hindu women in Calcutta, the cry of "the home

---

1. Cf. Hunter, W. W., The Indian Empire, p. 563.
2. Cf., Ibid., p. 568.

in danger" was raised. It was urged that a government which was openly supporting mission boy schools, could not indirectly through the connection of one of its members, encourage a girls' school, without the charge of "violating religious neutrality". The Indian communities they feared would rise against the intrusion of Western knowledge into the intimacies of home life. They would never submit their women folk to the equalising and emancipating influence of "public instruction".[1]

It is greatly to Lord Dalhousie's credit that he not only supported Bethune College, but approved cordially the actual recognition of the institution by the Bengal government. A half hearted start such as this, following after fourteen years, of decided refusal to consider girls at all held out little hope of rapid progress. The results have therefore been deplorable.

Despite recent acceleration, the quinquennial report (1917-1922) showed that of the Hindu women population, 0.9 per cent, of the Mohammedan 1.1, and of the Indian Christian 8 were attending school. The school-going portion of a population may be taken at between 15 and 20 per cent. But even these attendance figures are delusive. For of those attending school, 40 per cent have not reached the stage of "reading printed books". Most girls leave school before reaching puberty and very many are at school merely because their parents appreciate the advantages of a free creche.[2] The census figures of 1921 showed that only two women out of every

---

1. Cf. Mayhew, Arthur. The Education of India, pp. 96-97.
2. Cf., Ibid., pp. 98-99.

hundred, of five or more years of age were able to read and write. The figures for higher education reveal a more striking disproportion. In Bengal the Calcutta University Commission found 490 girls in the four top classes of high schools out of a women population of twenty-two millions. The figures would be far more distressing if communities such as the Parsee, Anglo-Indian, and Indian Christian were removed.

The demand for women's education was not keenly felt. The efforts to stimulate a demand and to face other amazingly difficult obstacles, were the great problems in women's education at this stage. It was difficult for many Indians to understand, that women's education was important and necessary not only for the welfare of women, but also as a condition on which ultimately the success of men's education depended and as such the fundamental basis of any real and permanent regeneration of Indian national life.

Women as she presents herself to the Hindu imagination, is the priestess of the home, watering the sacred plant, keeping the sacred fire, guarding sacramentally, the purity of the food, by her ablution and prayers. Her household service is an act of "Bhakti" (personal devotion). Within the house, she is the centre of all activity, not shut off in any way, from the males of varying ages and generations but influencing vitally their home talk, thought and actions.[1] In the wife and mother, deity is immanent.

---

1. Cf. Mayhew, Arthur, The Education of India, p. 99.

Krishna must have his Radha, Siva his Parvati, and Vishnu, his Lakshmi.

Woman according to the old teachings of Hinduism was not regarded as unfit for arts and accomplishments. Sanskrit literature has many examples of learned ladies and there were many women poets. The Sanskrit draws up a list of sixty-four arts for young ladies. Sankara, we are told, argued with a women Pandit. Sita, Draupati, Savitri and Damayanti were real companions of their husbands.[1]

Summary.

Women, we have observed, were almost excluded from the general system of education but were allowed to come in as a supplementary feature, decorative and desirable but not essential. The family and the social system were thus almost left outside. Remote from the unreal world of school and profession, the women of India would have continued to animate and inform the real world of home.

On the other hand, it is encouraging to note what was being done for the advancement of women in this educational system.

"It is gratifying to note", says a report from the Bombay presidency, "that the time when the education of girls had not only no supporters, but open enemies, has gone by. The stages of ridicule, apathy, indifference and criticism have been passed, and the welcome stage of positive approval and encouragement is

---

1. Cf. Mayhew, Arthur, The Education of India, p. 99.

reached."[1]

We have noted also that a state system of schools came into existence in India, where a definite system of substitution of Western civilization was given for that of the East. This system, although it was modified and adapted to meet the needs and the gains of the people of the land, nevertheless remained Western in outlook.

We shall see how such a system of education, with the encouragement it gave to the cause of women, was to bring many changes in the Indian woman's outlook on life.

---

1. A quotation from the Quinquennial Report on Education, 1922-27, p. 137 as quoted by Indian Statutory Commission Survey, p. 393.

CHAPTER IV

THE EDUCATION OF WOMEN IN MODERN INDIA

"The educated Indian woman from being a mere unit in the family or caste, has suddenly entered upon the estate of an individual, with powers of self choice and self determination, with all the opportunities and all the dangers of individualistic life opening before her."
- Alice B. Van Doren.

CHAPTER IV

THE EDUCATION OF WOMEN IN MODERN INDIA

A. The Awakening of Womanhood in India.

On every side in India today, the new life is pulsing, expanding and remaking the country. The railway, the post-office, the telegraph, the steamer, European manufactures and commerce have touched the masses of India in some degree but it is through the educated men that the new age is being inaugurated. They are marked by their great enthusiasm for education, a passion for self government, a desire for economic progress, a new attitude to women, fresh humanitarian feeling, and a consciousness that the New India of their dreams cannot be brought in without many reforms. All this is summed up today under the phrase "the national movement."[1]

> "That there has been a great awakening in India, individual, communal and national - cannot be denied and there has been a struggle for a larger and a freer life to which women in no small measure have responded. The recent Social Conference of Women at Calcutta and the All India Educational Conference of Women at Patna, both of them attended by women delegates from all parts of India will bear testimony to the above statement."[2]

From the departmental statistical figures we see that the percentage of girls under instruction for the whole of British India is only 1.5 per cent while the corresponding percentage for

---

1. Cf. Farquhar, A Primer in Hinduism, p. 152.
2. Indian Statutory Commission. Interim Report, 1929, p. 370.

boys is 7 per cent. Thus the disparity between the education of girls and boys is very great.[1]

Raja Ram Mohan Roy, we are told, pleaded with Lord William Bentinck for the abolition of the cruel custom of "Sati". He also pleaded with his orthodox country men for the provision of equal educational facilities for his country women, quoting authorities from the sacred books of Hinduism, to prove that the Hindu women had never been debarred from the acquirement of knowledge.

The system of education as it was established in India appealed to many parents and guardians for its commercial value. It paved the way to high government posts. So education for boys was considered as a matter of economic necessity for wage earning purposes. But in the case of the girls, no such need existed. Further the non-inclusion of subjects useful to home life, such as domestic science, home nursing, drawing, sewing and painting and the adoption of a curriculum unattractive to girls and bereft of any real economic value failed to popularise the education of girls in a country where even at the present day, the majority of the people believe that wifehood and motherhood are the only legitimate functions of a woman.

Notwithstanding the obstacles which lay in the path for women's education, we noticed that girls' education was being encouraged both by the government and missionary agencies. In the

---

1. Cf. Statutory Commission. Interim Report, p. 370.

early nineteenth century, the Christian missionaries were the lonely pioneers of women's education in India. Indian women have been placed under a deep debt of gratitude for the very valuable contribution of the several Christian missions to the cause of women's education and uplift in India.

The awakening of womanhood in India, therefore, finds its origin in the efforts of the government and Christian missionaries, who gave the first impetus to this great movement. The advanced leaders of India, like Raja Ram Mohan Roy and other Indian men have also laid great emphasis on the necessity for women's education. In addition to these, in every province in India, there is sufficient evidence to show that there is a keen desire on the part of women themselves, for education and knowledge, and there are many indications that the enlightened as well as the illiterate public are more and more demanding education for their girls and women.

> "The interest in women's education evinced by the legislatures, the appointment of committees to enquire into the state of women's education as in the United provinces, Central provinces, Punjab and Bihar, the introduction of compulsion for girls by local bodies, in a few areas, the demand for the postponement of the age of marriage and the relaxation of Purdah, all witness to the changing attitude towards the position of women and their education."[1]

The development of the education of women and girls is one of the greatest facts of modern India. It is interesting to

---

1. As quoted by Statutory Commission. Interim Report, p. 371.

note that in 1917, the amount of provincial revenue spent on women's colleges was Rs 1,38,347 and in 1927, Rs 5,54,167, and the members have risen from less than a thousand to almost two thousand.[1]

A woman missionary writes of the Indian woman of modern India in the following manner:

> "During the last five years, Indian women of the advanced group have taken the most amazing strides into modern life - socially, educationally and politically. While this condition only affects a minute minority, it is a vocal and influential minority, whose example, coupled with the spread of women's education is likely to have a wide effect in a short time."

The education of women and girls is of course both the root and also the chief fruit of all modern movements among women. The fact that nearly two thousand women are enrolled in Arts Colleges fills one with hope but seen against the background of 160 million Indian women, nearly 99 per cent still illiterate, they are but few.

There are two distinct types of education for women in India - separate colleges for women, and the admission of women to the large colleges for men. In Bombay and Poona, co-education has long been favoured; in Calcutta it is becoming more common.

Women's education is not entirely left to the government and the missions but is carried on by private Hindu agencies, espe-

---

1. Cf. International Review of Missions, Vol. XXI, No. 81, Jan. 1932, Article on "The Missionary Significance of the Last Ten Years - A Survey."

cially in Western India, while in the North, the Arya Samaj carries on a number of schools for girls, on purely indigenous lines, using the vernacular, emphasising simplicity of life and the importance of social service and giving religious instruction in purified Hinduism which discountenances idol worship. An increasing number of Indian women go to other countries for advanced study.[1]

A certain number of Indian women are justices of the peace; they are increasingly to be found in public affairs, on district educational councils, in Municipal councils and in social service posts. The medical profession, including nursing, maternity work, health visiting, and public welfare work are all becoming popular among women. More and more attention is being paid to the vast unused resources of power for social and educational advancement represented by Hindu widows.

The women's movement has shown itself in the assertion of political rights of women. The National Council of Women in India, the All India Women's Conference, and the Women's Indian Association, united in endorsing the declaration of the fundamental rights of citizenship in India in the future constitution made by the Karachi courts, namely equal rights and obligations of all citizens without bar on account of sex.

The Sarda Act which was passed in September, 1929 by the

---

1. Cf. International Review of Missions, Vol. XXI, No. 81, January, 1932. "The Missionary Significance of the Last Ten Years - a Survey."

Assembly and the Council of State raising the marriageable age of girls to 14 and above and of boys to 18 and above, has also helped in the advancement of women. There has been a great deal of opposition against this act. This opposition was due not only to Hindu orthodoxy but also to Moslem resentment at what is alleged to be an invasion by the State of a sphere properly belonging to Moslem Religious law. The All India Women's Conference held in January, 1931, in Lahore, gave much attention to the threatened amendment of the Sarda Act and there was unanimous opinion that the Act, so far from being weakened, should be enforced more strictly.

An important Act dealing with Devadasis (girls dedicated to an immoral life in the temples) was passed in Madras in 1929, under the leadership of Dr. Muthulakshmi Reddi, the woman Vice-president of the Madras Legislative Council.[1] The effect of the law was to make the temple girls free citizens with liberty to follow any calling they liked.

Bombay, Colombo and certain other places have passed laws which aim at abolishing segregated vice areas and penalising brothel-keepers and those who live on immoral earnings of women. The Madras Legislative Council has passed a Brothels Bill aiming at the suppression of brothels and of immoral traffic in the Presidency. It penalises both men and women responsible for houses of

---

1. Cf. Op. Cit., International Review of Missions, Vol. XXI, No. 81, January, 1932.

ill fame.

In every province, both mission and non-mission agencies are actively at work in the field of women's education. In Calcutta, for example, the educational activities of Lady Bose, Mrs. P. K. Ray, and Mrs. A. S. Hussain, deserve praise. The work of the famous Saroj Valini Dutt Memorial Association whose headquarters are at Calcutta also deserves to be mentioned in this connection. This Association has 222 women's institutions in the districts of Bengal for women's uplift.[1]

In Bombay Presidency, Professor Karve's University with its three colleges, 16 schools and Poona Seva Sadan Social, Medical, Cultural and Industrial activities are doing admirable work to promote women's education in that province.

In the Punjab institutions such as Sir Lala Ganga Ram's Widows' Home, his industrial home for widows, and his other benefactions towards the social and educational advancement of women, the Arya Samaj Settlement, the Islamia, the Sikh, the Sanathana Dharma Missions are all engaged in the same philanthropic activities.

Then the question arises, why in spite of all these is women's education so backward even in non-purdah provinces like Madras and Bombay. A close examination of the situation reveals a lack of funds to finance the new and revised schemes - to improve the existing schools, to start new schools, to increase the inspecting staff, to open separate arts and training colleges for

---

1. Cf. Indian Statutory Commission. Interim Report, p. 372.

women where conditions for advancement are favourable, to create more facilities for the training of women teachers so as to enable them to live comfortably in the village parts.

B. Higher Education for Women.

> "The active entry of Indian women into the arena on the side of educational and social progress is a feature of real promise."[1]

No one with any knowledge of India would be disposed to under-rate the power which its women wield within the confines of the household. The danger is that unless that influence is illumined with knowledge, or some idea of the value of knowledge, its weight may be cast against the forces of progress. For the training and instruction of the young and for the readjustment of the Indian Social system, the Indian woman is pivotal. It is manifest that the best teacher for girls and small children, would be a well trained woman. On account of the customs and the orthodoxy of the people of the country, it is almost necessary that teachers for girls' schools and women's colleges have to be well trained and highly educated women. In the field of social reform, child welfare and medical work, the need for highly qualified women is very evident. For village education and village uplift, there is a great demand for trained women, whose usefulness not only in girls' schools, but also in the lower classes for boys, is now almost universally recognised.

---

1. Indian Statutory Commission. Vol. I. Survey, p. 393.

In America and Great Britain, the percentage of women teachers in primary schools reaches a very high figure; in India they number less than one-tenth of the total. Accommodation and companionship in rural areas present a special problem, the solution of which can be supplied only by time and a new respect for the dignity of the calling and of women's essential place in it.[1]

The potential influence of women on public affairs has been shown by such workers as Mrs. Sarojini Naidu and Miss Cornelia Sorabji. The appointment of the Begum of Bhopal as Chancellor of the Aligarh University and her very real attention to the duties of this post have reminded India, that if women can rule states, there are other spheres of public service open to them. The emergence of a Brahmin lady graduate from college no longer excites the wonder that the first of such kinds aroused early in the century. There is a growing tendency among professional men to search for wives who can rise culturally to their level.

With an ever growing measure of support from educated circles, a very noteworthy increase in expenditure on women's education has been found possible. The total has risen from £ 150,000 in 1880 and £ 600,000 in 1917 to more than £ 1,000,000 in 1928.[2]

The average cost per pupil in the higher grades is far heavier than in boys' education. Only a few of these pupils pro-

---

1. Cf. Statutory Commission. Vol. I., Survey, p. 398.
2. Cf. Mayhew, Arthur. The Education of India, p. 265.

duced by this large expenditure remain long enough at school to receive any lasting benefit. The total enrolment has grown from 150,000 in 1880 to 1,110,000 in 1917 and 1,300,000 in 1922. But out of all these pupils only 636 completed successfully the secondary course in 1923. It is only in this very restricted sphere of secondary and collegiate education that substantial advance is to be found. In secondary education, the numbers though small, represent an increase of 30 per cent, among those who are really taking education seriously. The corresponding increase in collegiate education has been 50 per cent. Owing to the small number of institutions, and the small size of the classes, the teaching and supervision are often more careful and effective than in boys' institutions.

From 742 students of non-professional colleges, in 1917, the number has arisen to 1,263. Six ladies including three Hindus and one Mohammedan, took the M. A. degree in 1922 and 190 qualified for the B. A. degree, against 56 in 1917. Of these 55, including 17 Hindus and Mohammedans, took Honours courses.[1]

In the city of Madras, there are three women's colleges. A separate University for women not claiming at present recognition or aid from the government has been established in Poona through the enterprise of Mr. Karve. The Lady Hardinge Medical College in Delhi draws 100 students from High Schools all over India for medical training of University status.

---

1. Cf., Mayhew, Arthur, The Education of India, p. 265.

The percentage of increase is great, but still, we are only at the foot of the ladder. If the Anglo-Indian, Indian Christian and Parsee students were excluded, the small number of higher grade students would be substantially reduced. But it is encouraging to note, that throughout most parts of the Madras Presidency, and many parts of Bombay, as well as in large towns in other parts of India, higher education seems to have taken firm root and is growing steadily. Enthusiasm for higher education of women has spread from Indian Christian and Parsee communities to the most advanced sections of other communities.

The work of Christian missions in higher education of women is bearing fruit in larger centres, the government agency is also able to provide the necessary stimulus and supervision. The Seva Sadan in Bombay is showing, by the provision of hostels, lectures and other facilities, the extent to which Indian women can assist the progress and higher education of their own sex.[1]

C. Education of the Women of the Villages and the Depressed Classes.

The condition of the women of the villages and the women of the depressed classes is very discouraging. There is a great deal of difficulty in getting proper teachers for this work. In the lower grade schools, outside the large centres, the universality of early marriage, makes it almost impossible to employ unmarried women for the work. The general condition of village life

---

1. Cf. Mayhew, Arthur, The Education of India, p. 267.

and the Indian attitude towards professional unmarried women in villages are such, that life for such unmarried women as available, is usually intolerable.[1] Women who are married as girls, enter on married life at puberty, and rear large families between the ages of 15 and 30, can find no leisure or energy for the general and professional education that teaching requires, even in the rare case of those who are prepared to combine that work with domestic duties.

Various remedies have been applied to this condition without much success. The vast array of Hindu widows, deprived of the right of second marriage and occupying domestic positions of degrading inferiority, it was believed could supply the required service in schools. Determined and successful attempts to educate such and train them in special institutions, have been made in Lahore. Particular attention has also been paid to child widows, who can be dedicated from early years, for this purpose. Many widows have also been trained in general institutions and are widely employed. The superstitious connection of widows with bad luck, that is common in ignorant and orthodox circles, constitute an objection in certain institutions.

A far more serious objection is the difficulty of providing suitable residence and companions, in order to safe-guard these women against the evils too often associated with widows who take up work outside the family circle.

---

1. Cf. Mayhew, Arthur, The Education of India, p. 267.

Efforts have also been made to train husband and wife together in order that both may work in the girls' school or assist respectively the local boys' and girls' schools. But there is difficulty in getting both man and wife possessed of the necessary intelligence and character. More often the wife has too little time and energy for the work, an objection which also limits the educational usefulness of wives of men in other professions.[1]

Mixed education cannot be regarded as a satisfactory solution of the problem. The number of girls enrolled in boys' elementary schools, is very large, under 500,000 or more than one-third of the total number of girls in the elementary stage. In certain parts of India and particularly in the Central Provinces, Masters of local board boys' schools are encouraged by rewards to secure the attendance of girls. But this is only done where local feeling is in favour of such a device for the keeping of small girls amused and out of mischief.

The possibility of completing satisfactorily, and under safe conditions, the primary course in such mixed schools is very slight, except in a few mission schools closely and constantly supervised. It is only in such schools, that the continuance of girls after puberty can safely be encouraged.

Mixed schools under the social conditions of India are a source of anxiety and cannot be regarded as a substitute for properly organised girls' schools.

---

1. Cf. Mayhew, Arthur, The Education of India, p. 269.

The difficulty of getting properly trained women teachers and supervisors is very great. For the comparatively small number of existing institutions, it has been possible to rely on Europeans, Anglo-Indians and a few of the more advanced class representatives, who have been able to postpone or meet simultaneously, the obligations of married life. But when one considers the qualities required for this work and the training necessary for it and the extent of this work, if it is to be brought up to the level of boys' schools, the difficulties of provision for it seems overwhelming.

Similar difficulties are experienced in administration and inspection. In the official world, of India, women have not yet established a very firm footing, and it is sometimes hard for inspectresses to impress their views and the urgency of their claims on Directors, harrassed by many other cares and inclined to be pessimistic regarding at least the elementary grades of girls' education. That girls' education is as important as boys' education has to be admitted.[1]

There is in each province, a staff of inspectresses and assistant inspectresses. Up till recent times, the former were exclusively European ladies and the latter mainly European or Anglo-Indian ladies. It has been possible in recent years to recruit a steadily growing number of suitably qualified Indian ladies. This staff of inspectresses is able to inspect in addition to the higher grade schools, only the elementary schools, in

---

1. Cf. Mayhew, Arthur. The Education of India, p. 270.

the larger centres, and those lying on the routes that connect these centres. The other schools are usually left to the subordinate inspecting agency of boys' schools, though inspectresses are responsible for the correspondence and general administration. The difficulties of travelling are also serious! The government provides for the expenses of such supervision.

The range of possible subjects taught in these schools is painfully limited by the inadequacy of the staff and the short duration of school life.

The Indian parent, if he is to put up with all the inconvenience that women's education after puberty involves for him as the guardian, requires very good value for his money. Women's education has therefore to be vocational. They must acquire all the arts by which the comfort of home life may be enhanced for the men, even down "to scientific bee-keeping" and the most advanced modes of dairy management. All the arts by which the home is brightened must be added to those by which it is supported. For this purpose music and musical instruments of the East and the West must be mastered.

In addition to this cultural equipment, which some parents wish for their daughters, they must acquire all the University courses and a degree. Advanced members of the Indian communities as well as members of the depressed communities that are being benefited by education are anxious for their women to have everything that men require for their professional life and very much more than what men want, for a bright and happy home life. These

have to be imparted according to the wishes of the parents - in such a way as to give a woman no taste for anything outside her home and no interest in any man except her husband.

D. Vocational Training for Women.

What is usually taught in secondary schools for girls is not different from the program of the schools for boys. Needle work is compulsory in the lower stages of secondary schools and is sometimes continued throughout the school; it occupies to some extent, the place assigned to drawing in boys' schools, but does not necessarily exclude that subject. It is not a compulsory subject for any public examination and receives but little attention when such examinations are at hand.[1]

Attempts are being made to teach branches of science such as physiology which have a real bearing on home life and such subjects as hygiene and domestic economy are included in the list of examination alternatives. For some provinces, "first aid" and hygiene courses are given both in girls' and boys' schools under the auspices of the St. John's Ambulance Association. But efforts to provide school courses of an essentially domestic character for girls, whose education will cease after the secondary school stage, have failed partly owing to the difficulty of adapting the conditions of school life to the peculiar needs and circumstances of the Indian home, but mainly owing to the refusal of the Indian parent to surrender all chance of a University career, or at least matriculation certificate for his daughter.

---

1. Cf. Mayhew, Arthur, The Education of India, p. 272-273.

In boarding institutions mainly used by Indian Christians under mission supervision it has been found possible to ensure a really valuable domestic training by entrusting to the girls, duties in connection with domestic arrangements and by practical training in such duties. The experiment of organising the boarders into "family" groups, and making each group responsible for its own domestic arrangements, has been carried out with much success.

For proper vocational guidance for a woman, it is necessary that she has a solid foundation of general education. What is alarming in the present educational system of India is not merely the close resemblance of the curriculum for boys and girls and the absence of special vocational training, but the excessive physical strain imposed upon the girls by requiring of them the same number of subjects and the same standards in those subjects as is required of the boys. This is disastrous in many ways. The compulsory courses in English and Mathematics could without domestic or national loss be made lighter for girls. English for utilitarian purposes, is needed only by the very few who are proceeding to a professional career. Actually it is of far less value to many girls than the vernacular. But it is as a rule the last subject that the Indian parent will surrender. An interesting and profitable experiment has been instituted by the recent and unrecognised university for women at Poona, where instruction is given in the vernacular, and where in some subjects, the standard aimed at is not higher than that of the Intermediate examination of the Universities. This university however turned out only fifteen gradu-

ates between 1915 and 1922 and had in the latter year only 30 students on its rolls. Its progress has been less rapid than that of the Madras Women's Colleges, where the closer attention to English and the prospect of a degree recognised commercially all over India have attracted parents.

Needlework is nominally taught in many elementary schools for girls. The training institutions devote most of their time to bringing the teachers to the required level of general education. Special vocational institutions exist mainly for the training of teachers, and to a small but growing extent, of nurses and midwives and for medical training. The significance of the Lady Hardinge Medical College for women has already been mentioned. The great demand for trained midwives and social workers, has encouraged the giving of scholarships in Central Provinces, for at least primary courses of instruction, to the many women who undertake this work.[1] Apart from scholastic and medical training there are a few lacemaking and needlework schools, maintained by missions.

The financial difficulties are great in launching out a program of vocational education of women in their respective fields of work. Their training owing to the need for special arrangements for seclusion, is more expensive than that of men. Mohammedan women, and orthodox Hindus, require costly "purdah" arrangements, daily conveyance to school and back to their homes. There is also necessity for other women to be engaged as "conduc-

---

1. Cf. Mayhew, Arthur, The Education of India, p. 274.

tresses" to take these young women to schools and back to their homes.

The complete apathy of all but the educated classes towards women's education and the structure of the Hindu and Mohammedan social system have to be changed, in order that women may take their rightful place, in different vocations. The progress in the Indian Christian and Parsee communities shows that apart from social and religious customs, there exists in India no insuperable obstacle to women's education.

Marriage customs have to be changed as a condition of advance. Though there is a perceptible rise in the age of child marriage, still there is need for greater change. Progress is impossible, so long as Motherhood is accepted before the real fruits of education have begun to ripen.

The Hindu and Mohammedan world must adopt a more tolerant and helpful attitude towards the professional women. Widows have to be regarded no longer as domestic drudges, and the possibility of useful work for such widows and also for those who wish to postpone marriage, must be admitted.[1] The Census authorities still remind us that the birth of girls is regarded as a misfortune. The universal preference for boys, is among Hindus partly due to the ceremonial need for the services of a son after the father's death. The general conviction is that the parents' sole duty towards a daughter, (an expensive duty it is) is the provision of a husband at the

---

1. Cf. Mayhew, Arthur, Education of India, p. 277.

earliest possible age. Their attitude towards the daughter in her early years, is determined by this duty.

Among the educated classes, education is regarded as a possible asset in the fulfillment of this task. The atmosphere of an orthodox home is pervaded by the potent personality of the mother-in-law or senior lady of the house. The influence of this women in her position of greatest power, is greater than any resolution in favour of women's education. These conservative women themselves have to change their attitude towards the better training and education of their fellow country women.

Compulsion for the education of girls is a great necessity. In or near the centres of higher education, where the influence of missions and advanced opinion is most effective, a sound system of primary schools is possible. Supervision of such schools can be entrusted to local committees of interested and educated Indian ladies. But the schools have to be well managed with an adequate supply of well trained teachers. Every girl who leaves school at ten, after irregular attendance in badly taught classes, is using money, badly needed elsewhere.

"The education of a single girl", as an Indian leader of social reform stated publicly, "means the uplifting of a whole family in a larger sense than the education of a single man."[1]

---

1. As quoted by Mayhew, Arthur, The Education of India, p. 280.

E. Co-education in Indian Institutions.

There are at present a few women's colleges giving instruction necessary to meet the requirements of the universities. Madras, Lucknow and Lahore are the three outstanding centres for women's education. But other places, where the demand for education of women has been felt greatly, like Calcutta and Bombay, have met this demand by extending co-education. Scottish Church College, Calcutta and Wilson College, Bombay are examples of this.

Opinion on the question of co-education, in India, seemed fairly evenly divided on this point. Opinion in Bombay seemed fairly definitely in favour of some kind of co-education. There has been a considerable body of Indian opinion in favour of co-education. To the advanced classes, this points to a way of progress. The custom of co-education is spreading in the colleges under Indian control, and it has been adopted in the Hindu University at Benares. On the other hand in some country districts of Bengal, sentiment is against sending women to men's colleges and the difficulty has been overcome by providing classes for women in the men's colleges in the early morning before the ordinary classes meet.[1]

Mrs. Urquhart of Calcutta states the case for co-education as "advisable in the present circumstances."

> "It is," she says, "the best means for preparing women, for the contacts of social and

---

1. Cf. The Christian College in India. Report of the Commission on Christian Higher Education in India. 1931, p. 283.

> public life which await those of them who are to live professional lives, and who in preparation for that, have to take medical, law and post-graduate classes, which have to be co-educational at present. The Indian home does not sufficiently prepare women for these contacts and professional life has been marred by some what disastrous results in consequence."[1]

If the men's colleges have to open their doors in any large number to women, and if co-education is to be a success, conditions necessary to that success need to be carefully planned. Efforts should be made to give the women students a real college life and to make the institutions, co-educational in reality. There is room for both methods of education - separate women's colleges and co-educational institutions. If there is to be co-education, it should be with women members on the teaching staff, alongside of men, and with such facilities for the women students, as will enable them to have a real college life and not be merely appendages of men's colleges.

F. Educated Women in Public Life.

> "Women have had their share in all the local conferences and in the National Congress. No one who was present can easily forget the sight of the platform at the Calcutta Congress of 1917, when three women leaders, Mrs. Annie Besant, president of the Congress, Mrs. Sarojini Naidu, representative of the Hindu women and Bibi Amman, Mother of the Ali brothers and representative of the Moslem women, sat side by side, peeresses of such men leaders (also present) as Tilak, Gandhi, and Tagore and receiving equal honour with them."[2]

---

1. As quoted by "The Christian College in India." Report of the Commission on Christian Higher Education in India, 1931, p. 254.
2. Cousins, M. E., The Awakening of Asian Womanhood, p. 7.

In the Bombay and Madras Presidencies, women have the Municipal and Local Boards vote and they exercise it with interest. It has therefore been only the climax of an already existent public opinion that the Madras Legislative Council passed a resolution enfranchising the women of its Presidency. Bombay Presidency soon followed its example. These equal suffrage rights have been accorded to women also by the Indian states of Travancore, Cochin, Mysore and Jahlawar.[1] The state of Cochin allows its women the right to become legislative councillors and it has removed all forms of sex-disqualification from the rules connected with its newly established legislative council, thus bringing a part of India right abreast of America in sex equality in political rights! The grant of the suffrage to Indian women will undoubtedly be a driving force in enabling them to secure greater educational facilities for themselves. An incident will illustrate the spirit of the new life in women.

> "When a group of Mohammedan women went recently to vote at a South Indian Municipal election, though a special polling booth had been arranged for women with a woman registrar of votes, these women would not be content until the male superintendent of the polling station came and personally guaranteed that their votes were legitimate and would be effective for their candidate."[2]

The non-cooperation movement is playing a great part in the awakening of Indian women. The wives of imprisoned leaders, become themselves leaders and public speakers, presidents of conferences, and organisers of meetings. The women are collectors

---

1. Cf. Cousins, M. E., The Awakening of Asian Womanhood, p. 7
2. Ibid. p. 8.

for the funds and they also assist in the policy of "Swadeshi" (home manufactures).

Summary.

We have observed the advance, the women of India have made under the influence of education. Still, the present rate of growth of education is far too slow. The Mother should be the Guru (teacher) of the child. If we bring a notice of a meeting to an average woman of India today, she has to call her little son or little daughter to read the contents of the notice. The child is at present the Guru (teacher) to the Mother, in many a home. When women are able to read for themselves, the Scriptures, books of travel, biographies, novels, and newspapers, what an expansion of consciousness there will be! How the mental horizon will widen and what freedom of thought will be stimulated that later will express itself in insistence on the necessary freedom of action, for the manifestation of the growing personality.

The Indian nation cannot have progress without the aid of women. The growing demand for women's education has to be met increasingly. A large part of the explanation for this growing demand is to be found in the political and social ferment of the time, creating a spirit which cannot be restrained behind the Purdah (seclusion of women). An additional cause has been the "economic pinch" as Mrs. Urquhart of Calcutta puts it, "felt more keenly since the break down of the joint family system, which makes it necessary for daughters as well as sons to be equipped for earning a living."

Nothing has hindered India's progress so greatly in the past as has the condition of her women, and no token of hope at the present hour is so significant as is the resolution with which her women leaders are taking in hand the task of their emancipation.

PART II

CHAPTER V

RESISTING FORCES IN WOMEN'S EDUCATION

"The movement to improve the condition of women in India is the most important social phenomenon in India at the present time."
- Anonymous.

"We pray for the real wealth of India - not for gems, and silks and spices - but for her men, women and little children."
- Fleming

CHAPTER V

RESISTING FORCES IN WOMEN'S EDUCATION

A. Traditions and Customs.

We have observed in the preceding chapters the position of women in the society of India and their lack of opportunities for education. We have observed also that with the modern period a new movement for the advancement of women had also set in. But many obstacles still stand in the way of their progress. Some of them are old and grown firm in the sentiments of the people of the land.

It is our purpose to understand some of these obstacles and resisting forces that stand in the way of the progress of the womanhood of India.

The purdah system (seclusion of women) has existed in India for many years. This is one of the strong social evils of the country. Medical reports show how terribly it eats into the vitality of a large number of women in India.

> "There is an excess of males over females in the population of India amounting according to the last census to about nine millions. The gap is at its widest in the age groups 10 to 20 and may be not unconnected with social customs and practices such as purdah (seclusion of women) and child marriage. Moreover among the lower classes many women have to undertake physical toil as hard as the work of men. Notwithstanding the good work that is being done in women's hospitals at certain centers and the organization of

> nursing associations, the maternal mortality in India stands at a very high figure."[1]

The system of purdah, by which from the time a girl attains puberty she has to retire into seclusion, has done a great deal of harm to India's womanhood. The girls who retire thus into seclusion are allowed to see no men except those of their own household; they go out veiled or in closed and curtained conveyances, when they go out at all. This custom of seclusion of girls who have attained puberty is a Mohammedan institution more rigidly enforced in North India. It does not prevail at all among South Indian Hindus or among the people of Maharashtra, or in a large section of Gujarat. The prevalence of tuberculosis and the high death rate of young women is deplorable among those who observe purdah.

> "Purdah differs very much in the degree of seclusion practised in various parts of the country. At its best and among the poor classes, women can move about on the public road and go about their out door work, with a veil over their faces. If rich they can use curtained conveyances, and social intercourse of a restricted kind is not denied them. Even under such conditions, the system is an infliction on the natural dignity of womanhood and on the purely physical side; result still in a deplorable lack of air and exercise that will lead to the physical deterioration of the race. On the other hand purdah may be so rigid that a woman may among the poor be confined to a small house practically windowless or with openings high up in the walls, and she may not leave the house even to fetch water for household purposes.

---

1. Statutory Commission. Survey, 1930. Vol. I, p. 50.

> However poor the household, she can take no share in the work except for the cooking which she can do indoors. The experience of doctors working among these 'purdah nashin' women is a tragic revelation of numberless cases of tuberculosis, stunted growth and disease, both among the women themselves and their children."[1]

Girls who should be going to school and should be benefiting by the opportunities of playing games and engaging in other forms of physical activity in the open air are thus shut up and allowed little freedom. The ages when young girls need the attention and best training, they are deprived of all this and above all, deprived of the benefits of fresh air and sunlight of a land of brilliant sunshine. No wonder the educated women are so few. No wonder the average death rate of Indian women is so high. As long as the masses of the people do not make attempts to liberate the womanhood from the chains of pernicious customs and institutions, India will lag behind in the race with the nations of the world for freedom and advancement.

Purdah system is not the only custom that is crushing the freedom and the individuality of the womanhood of India.

Child marriage which has been in existence in India has stood in the way of advancement of women. How could a girl be educated, when she is married when she is still a girl and the duties of wife and motherhood put upon her so early in life? The

---

1. Women in Modern India. Fifteen Papers by Indian Women, by Dr. Rukhmabai, M. D., p. 145, as quoted in Statutory Commission. Survey, Vol. I, p. 51.

average man of India thinks it is his duty to see his girl married while she is very young. To him her marriage is more important than her education. Among the higher castes, where the dowry system prevails strongly, the parents of a family of two or three girls are burdened with the responsibility of seeking and saving enough money to give as dowry to their daughters. The case of the girls themselves is still worse. They constantly hear their parents talking about their marriage and its cost. They realize what a burden they are to their parents. Many sensitive girls feel this most acutely, though they do not go to the length of Snehalata who committed suicide rather than put her parents to hardship on her account.

Even when the husband is secured there is the continual fear regarding the boy's health in the case of children married very young, lest the little girl be left a widow. Then there is always the remembrance of a possible hard, unsympathetic and tyrannical mother-in-law who plays a greater part than the future husband, in the girl's thoughts of marriage.

Thus young girls have very few opportunities for going to school. Even if a girl goes to school, she is taken out of school when she is eleven or twelve and is given in marriage. She is discouraged from learning anything but cooking. She is not allowed to move outside her own street, hardly beyond her parents' house. Her companions are limited. She gets practically no physical exercise. Many young girls suffer from reduced vitality, depressed spirits, and much suppressed rebellion of the mind at a

state of affairs which they instinctively feel to be wrong and unnatural. In the holy name of chastity and marriage, the bodies, mind and souls of all the young Mohammedan and caste girls of India are starved and dwarfed. Their bodies are deprived of air and motion and contact with nature; their minds are denied knowledge of books, or free human contact; their souls are wounded by the repression of all their impulses towards free self-expression and by the denial of the wide experiences of life without which life becomes meaningless.

Daily one hears of deaths of tender girl-wives who in any other land, where more education and freedom are given to the girls, would have had an unfettered girlhood, in which to grow strong enough to become happy and healthy creators of a strong race of children. Statistics show that between the ages of 15 and 30, the number of women who die is 1,232 as compared with 1,000 male deaths.[1]

Even among girls who are strong enough to survive all these customs, there is a minimum of companionship between the husband and wife. The wife is the recognized inhabitant of the kitchen. She has very few outside interests. Finally marriage resolves itself into an unbreakable association of one accounted superior, bound to protect and support an inferior, with one whose ignorance makes her dependent, helpless and incapable. There are many instances of young women living in misery and in subjection

---

1. Cf. Cousins, M. E., Awakening of Asian Womanhood, pp. 32-34.

and fear of their husbands. There are cases of husbands who demand unquestioning obedience from their wives - conduct which is utterly subversive of the great truth that Shiva and Parvati are equal though dissimilar halves of the One Divine Being, a relationship that human life should reflect.

The movement against child marriage is very strong at the present day. This movement has developed in the face of much opposition from the orthodox people and in spite of an ancient tradition widely observed both by the Hindus and the Mohammedans. The Age of Consent Committee, consisting of nine Indians and one European member, estimated that something like half of the girls of India are married before the completion of the fifteenth year; the census of 1921 showed that over two millions of them were married and 100,000 were widows before the age of ten. Hence the importance of the Sarda Act that has recently been passed by the Indian legislature. If this law, penalising marriage until the wife is 14 and the husband is 18 is adequately observed and enforced, one of its results will be a great impetus to girls' education. As long as the destiny of a little girl is child marriage and the seclusion of purdah, there is no public opinion and parental ambition to urge that daughters should have the opportunities of good education. Yet these daughters become in the next generation the wives and mothers who determine the home standards of life and culture.[1]

---

1. Cf. Statutory Commission, Survey, 1930, Vol. I, p. 52.

At the last census in 1921, less than one woman in fifty in British India could read and write and though the number of girls under instruction has increased by 400,000 in the last ten years, far more has been done for boys' than for girls' education.[1]

The school days of many girls are over in a short time. Four times as many boys as girls attend primary school; eighteen times as many boys as girls are found in middle schools and thirty-four times as many in the high schools. Even in the Punjab, where compulsory education has made most headway, it is not applied to girls. There are less than 2,000 women in Arts Colleges, while the number of men students is over 54,000.[2]

For the rescue of the race from physical degeneration, from premature old age, from wastage of child life, from the grip of nervous diseases, a move must be made by the parents towards raising the age of marriage for their girls and boys. The easiest steps to this will be along the path of extended time and facilities for the education of girls.

But daily in the transition time for improvement of these conditions, the pioneer souls will suffer. There are cases of young men who refuse to marry at their father's or mother's command, some girl of whom they know nothing. There are young boys and girls who rebel entirely against marriage. There are hundreds of girls who plead for more education. When young men and women rebel against

---

1. Cf. Statutory Commission, Survey, 1930, Vol. I, p. 82
2. Cf. Cousins, M. E., Awakening of Asian Womanhood, p. 55.

these evils, they need to be given encouragement.

Patriotic parents have a field for national service ready at hand in doing their share in reforming the present customs of marriage. As a first practical but partial step they should never decide to marry their children young. They should encourage girls who are anxious to receive an education and afford them opportunities for it. The degrading practice of selling human beings to the highest bidder in the marriage market should be a stain wiped off the fair fame of India.

> "Never will peace and human nature meet,
> Till free and equal, man and woman greet
> Domestic peace."[1]

For the sake of the individual, the race, the Motherland, India has to overcome these resisting forces of her social customs and bring back the days of Rama and Sita, of Shiva and Parvathi.

More and more we realise the right and the necessity of the individual to freedom of opportunity and for self expression. Self-determination is a necessity for the individual man or woman as much as for the caste, class or nation.

There are nine million more men than women in India, therefore it follows that every woman would be married and it is the way to freedom for married women that we have to find. This freedom is to a certain extent present in the society in places such as Malabar and Burma. There it has come through economic freedom. Land and property lie in the hands of women of the West Coast of India.[2]

---

1. As quoted by Cousins, M. E., Awakening of Asian Womanhood, p. 56.
2. Cf. Ibid., pp. 56-58.

There are four great liberators standing ready to aid women to freedom. They are religion, education, partriotism and love.

Christianity has raised Indian women from these obstacles. Where Christianity is supreme, women have come out as equals and partners with men, in carrying on social, educational and national work.

Education is one of these outstanding liberating influences. A trained and well furnished mind gives its owner self confidence, discrimination, a proper sense of values, an independence necessary as an accompaniment to greater freedom of action, responsibility and movement. The low percentage of literate women which today is only about two percent has to be raised to 92 percent or more, before womanhood is liberated.

It is a task of supreme importance and it has to be done. It has been done by other nations and it is India's task to accomplish it.

Social customs and traditions are not the only obstacles that we have to consider. There are other influences also, which have to be changed in order that women's education may advance.

B. The Characteristics of Hinduism - Pervasive, Elusive and Negative.

The life of India is dominated by religion. Every act of an individual is influenced by religion. Food is prepared according to religious principles of each sect. Beads are worn by some to dispel the power of evil spirits. Daily toil is determined ac-

cording to the caste. Birth, marriage, death, every act from the cradle to the grave, is zealously religious. Religion pervades all of life. It cannot be separated to week days and Sundays, or relegated to home and church, but follows a man into temple and office. Hinduism is

> "a scheme of living so interwoven into the whole existence of those whom it concerns and placing every natural habit and duty so entirely on the religious basis as the immediate reason for it that to distinguish between sacred and profane is impossible."[1]

These religious ideas pervade all social life. Attitudes towards women and social status of women are deeply influenced by religious teachings. The law of Manu which governs with an iron hand says, "If a woman obeys her husband, by that she is exalted to heaven." A woman according to the Religious teachings of Manu was to be in subjection to the men of the household.

> "Let her be in subjection to her father in her childhood and to her husband in her youth, to her sons when her husband has died. Let a woman never enjoy independence." Laws of Manu. V. 148.

Hinduism is elusive. It is almost impossible of definition. Hinduism is more a society bound by customs rather than bound up with beliefs. The survival of Hinduism throughout the centuries is due to "its amazing capacity for adapting itself to circumstances." It is passive in its effects on the believer. It makes the faithful followers forsake everything and go into the

---

1. Thwall. Asiatic Studies. Missionary and Non-missionary Religions. Quoted by Mayhew, p. 37.

jungles to have fellowship with the Divine. The strictly religious Hindu does very little active service for his fellow men.

Hinduism as negation. The ideal in Hinduism is inactivity; this leads the sooner to absorption.[1] Salvation itself consists in the knowledge that nothing is, except Brahm, all of the things of life and the world here being only illusion (Maya). Such an attitude toward life does not breed initiative, but deadens it. The whole philosophy is wrapped with the doctrine of Kharma and transmigration. According to Kharma life is here measured out to us both in quality and quantity to expiate exactly the deeds of a previous existence. Thus a Brahman is a Brahman because of the noble deeds of his previous existence, and a Sudra has merited his low position because of past short comings. In order to be born in a higher status during the next life, it is essential to conform to the duties and the obligations of the status in which one now is. Thus the aspirations of this life are deadened. Many leading Indians have denounced this.

Lala Lajpat Rai writes in 1922:

> "To my mind the first need of India is the absolute destruction of this tendency toward the negation of life. It is the fundamental basis of our whole national weakness."[2]

---

1. Cf. Miller, E. B., Thesis: Problem of National Education in India, p. 40.
2. Lala Lajpat Rai, The Problem of National Education in India, p. 38, as quoted by E. B. Miller.

C. Caste the Social Structure of Hinduism.

Caste is one of the dominating features of Hindu society. A man is born into a particular caste. Continuance of membership depends not on occupation or belief but on "dharma" or the strict performance of the multitude of practical social duties connected with it. To the orthodox Hindu the different castes are different parts of Brahm, namely his head, his shoulders, his thigh and his feet. Transfer from one caste to the other is the reward only of "dharma" and this reward does not come until the next life.

On account of observance of caste, the Society is divided into exclusive compartments. There are over two thousand castes and sub-castes. It is a great disintegrating factor in Indian society. There can be no inter-marrying or inter-dining between castes. "There have been cases where men have had to wait for their wives to be born."[1]

Excommunication from caste is considered to be a great disgrace. Relatives shun the man that is excommunicated. It is difficult for his children to get married. His family is regarded as outcaste - despised, rejected, down trodden, his very shadow being considered as polluting a high caste man. The whole system subordinates the individual to the community, the present to the past, maximum meaningful life to sacrifice of life.

The educators of India have had to face the problem of caste. They found that they either had to conform to the principles

---

1. Fleming, D.J. Building with India, Ch. II, p. 67.

of caste os work against it. Some form of middle ground has been adopted by the government thereby bringing the criticism of both groups. The ardent Nationalists of India today are against caste. Rabindranath Tagore says:

> "The regeneration of Indian people, in my mind directly and indirectly, solely depends upon the removal of this condition."

D. Religion Lacks a Dynamic.

There are in Hinduism certain elements of universal truth. Hinduism has some great and profound truths. But it lacks, greatly, a dynamic to produce an interest in the individual, either in his own improvement, or in that of his fellow man. This lack has been a resisting force to the development of a system of education.

For two thousand years, it has consigned a sixth of its people to unrelieved degradation. Why has Hinduism failed to create a burning desire to love one's fellowmen as oneself? Why has Hinduism out of its own initiative never produced child welfare work, a Red Cross Society, built public hospitals or started orphanages for the poor? It is simply because every Hindu believes that we get what we deserve; poverty, sickness, inequality in this life are due to our past deeds. A previous existence of evil deeds is accounted as the cause of a miserable life in the present. Therefore the poor suffering Hindu that is downtrodden reconciles himself to his lot. He takes it as his fate, something which is deserved. Interference with the conditions of another may even be going against the will of "Allah" or the desire of "Eshwar" (God).

The element of "Kismet" (fate) is a dilemma with those Hindus and Mohammedans who desire social reform.

The modern reformers and leaders of India have also found that India needs to be liberated from the bondage of orthodox customs and ceremonies which have grown up with the Hindu religion. A religion that tends to prevent individuality by its teachings of a world that is a mere shadow and appearance has produced more ascetics than practical men and women. This philosophy of a world that is a hindrance to man rather than a means for his development, sends the believer to the jungles and retreats in the forests to be freed from this world of active forces. No wonder this passive acquiescence of a Hindu has led him to accomplish little in a constructive or active manner.

The Indian Mind is slowly realising this lack of a dynamic in the religion of his fathers. This is expressed in the utterances of great leaders of India - like Rabindranath Tagore. A quotation from "Gitanjali" by Tagore gives evidence to the same fact. Tagore says:

> "Where the mind is without fear and the head is held high;
> Where knowledge is free.
> Where the world has not been broken up into fragments by narrow domestic walls;
> Where words come out from the depth of truth;
> Where tireless striving stretches its arms towards perfection;
> Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
> Where the mind is led forward by Thee, into ever widening thought and action,
> Into that heaven of freedom, my Father, let my country awake."[1]

---

1. Tagore, Rabindranath, Gitanjali, p. 27.

Hinduism as a philosophy of life, offers little inducement for personal improvement and development. Reward promised after death is not stimulating to live a full life in the present. Absorption with Brahm, which is the ultimate goal of a Hindu, is probably only after thousands of rebirths. With the Hindu the abnegation of life itself is with a view to the absorption of the individual with the "all".[1]

This religious teaching gave very little impetus to improving the society - to uplift its downtrodden women. The widows, who suffered much according to the Hindu custom, were never helped because it was their fate, something they deserved.

The mental state of these women is almost beyond comprehension. As a result of this shut-in existence and its controlling influences, they are swayed by superstition and customs that have persisted through generations. They live and die as their ancestors. One woman who came to a Mission School had not combed her hair for a year, in order to show sorrow for the death of her son. "Our life is like a frog's in a well," said a purdah woman, "outside, all is beauty, but we cannot see it."

Many a family of orthodox Hindus and Mohammedans feel that in order to remain within their caste and creed they have to conform to the traditions. Thus child marriage and purdah system prevail even in homes where they wish to live according to different social customs. Because of child marriage many who do medical

---

1. Cf. Laurie, S.S. / Historical Survey of Pre-Christian Education, p. 167.

work have witnessed incredible suffering. Primarily the cause is religion. The necessity according to the religion to have a son enjoined by their religion, and the fear of breaking caste rules, have brought about this lamentable state of affairs.

The Hindu belief is that when a girl becomes a widow it is due to the evil she committed in a former state of existence. Henceforth she is accursed. In some districts the name for widow means "bitter". She is looked upon as one who brings bad luck. She is not allowed to wear ornaments or pretty clothes. Usually she is the drudge of the household.

Summary.

The religious life as we have observed is barring progress. It does not help in regarding the individual as an end. It takes away respect for human personality. It has left one-sixth of India's millions uncared for and despised. It has left the women of her country, the Mothers, wives and daughters degraded, with grievances which they have to suffer all their life time.

The customs and observances of such a religion as Hinduism, that has given so little impetus to constructive work for society, need to be reconstructed. The women of India who have so long suffered under the strict discipline of such a religion have to be liberated before India can call herself a nation.

If "maximum meaningful experiences in the present is the best preparation for the future", then should not the Indian women

be given a chance to have such "maximum meaningful experience"? The traditions which have been dominating the social structure have to be removed so that India may be free to reconstruct herself and make her contribution to the advancement of the world at large.

CHAPTER VI

OUTSTANDING LIMITATIONS

OF THE EXISTING SYSTEM OF EDUCATION FOR WOMEN

> "Any scheme of education for the Indian girl should be based on a wise understanding of the tradition of womanhood into which she is born, of the life she occupies in the life of her own community, of the characteristics which her own people deem in her noblest and most admirable and of the functions which she is or may be allowed to perform."
>
> - Report of the Fraser Commission.

CHAPTER VI

OUTSTANDING LIMITATIONS

OF THE EXISTING SYSTEM OF EDUCATION FOR WOMEN

The importance of the education of girls and women in India at the present moment cannot be over-rated. It affects vitally the range and efficiency of all education. The education of the girl is the education of the mother and through her of her children. The middle class and higher classes have long suffered from the dualism of an educated manhood and an ignorant womanhood - a dualism that lowers the whole level of the home and domestic life and has its reaction on personal and national character. "A literate woman", says one of the witnesses of the Statutory Commission very justly, "is a far better and surer guarantee of the education of the coming generation than a literate man."[1]

Though women's education is felt to be an important problem by all leaders of India, yet they find many and varied kinds of obstacles in the fulfillment of this great task.

A. Conservatism.

The great reliance on custom and tradition has stood in the way of progress for women's education. Indian men and women have looked to the past and are reluctant and slow in rising out of the past to work for a progressive step. The conservative attitude

---

1. As quoted by Indian Statutory Commission, Interim Report, 1929.

of parents in the past has greatly hindered progress. Even educated fathers appear to be primarily concerned with a utilitarian education for their sons and some have considered this type of education dangerous and unnecessary for girls. Conservatism and prejudice are undoubtedly dying out but there are still provinces and areas in which they have to be overcome. Much of the prejudice of the past has been the prejudice against an education which has taken little account of the needs of the home and has seldom made provision for religious instruction of any kind.

B. Provincial Reports on the Existing Limitations.

In analysing the present state of girls' education it must be kept in mind that conditions vary considerably from province to province and that progress is necessarily slower in rural than in urban areas.

Conditions are far more favourable to progress in some provinces than in others. In order to understand this we shall go into a study of the provinces one by one.

Madras. Conservatism and prejudice stood in the way of the progress of girls' education. Early marriage prevented the higher education of girls as well as the provision of women teachers.[1] At the present time, changes are rapidly taking place. The purdah system is confined to a small section of the population, early marriage though still existing among some people, is not

---

1. Cf. Statutory Commission, Interim Report, 1929, p. 154.

prevalent in every community. Coeducation in the primary stages is not being opposed by many people. Women teachers are accepting positions of leadership. In consequence of these favourable conditions, there are indications of rapid progress in the future. Approximately 300,000 girls, or 55% of the total under instruction, are reading in boys' schools; so that coeducation is proving to be successful. Over 10,000 women teachers, of whom over 7,000 are trained, are working in schools. Fine arts and two training colleges have been opened in consequence of which "a relatively good and increasing supply of trained women graduates is available and little difficulty is to be anticipated in obtaining the requisite supply of women teachers of this grade to staff all secondary and training schools that may be opened in the future."[1] The women's branch of the inspectorate is entirely staffed by women and though the number of inspecting officers is inadequate, all girls' schools, however remote they may be, are now inspected by women officers.

Bombay.[2] In the presidency proper, conditions are favourable for upper classes among whom there is great demand for elementary, secondary and university education for girls. Among the backward communities, conditions are not so favourable. In the rural areas many difficulties have to be overcome. Women teachers are not available for work in the rural areas although they are available for work in the towns. 68,000 girls are study-

---

1. A Report on the Development of Women's Education in the Presidency, 1926. p. 2 as is quoted in the Interim Report, p. 154.
2. Cf. Statutory Commission, Interim Report, p. 155.

ing in boys' primary schools. Amongst the "advanced" classes, coeducation, at the university stage, apparently presents few difficulties since 449 women are reading in the arts and professional colleges for men and there are no recognised colleges for women in Bombay.

Sind. Purdah is strictly observed above the age of twelve. Conservatism, the absence of women teachers and the insistence on religious instruction are still obstacles, and the girls under instruction are practically confined to the lowest primary classes.

Bengal. The position is extremely depressing except in big towns. A large number of girls leave school after the first year and soon relapse into ignorance. In spite of the very large number of girls' schools, only 17% of the girls in class I reach even class II. The girls' primary schools are mainly staffed by men and coeducation has been so little resorted to that only 14% of the girls under instruction in all institutions are reading in boys' schools. Among the Mohammedans who form the majority of the population, the higher education of women has scarcely begun.

United Provinces. This has the lowest percentage of girls under instruction of all the provinces and the position is very discouraging. The distribution of literacy between the sexes is uneven and social and economic forces accelerate the disparity from year to year. The tenacity of orthodox views, the conditions of public finances, the limited margin for further taxation, and numerous social and economic obstacles are very difficult to over-

come. The girls of school age in the United Provinces number over three million, but the total number of girls under instruction in all classes of institutions is only 119,000. Only 93,000 girls are reading in primary schools and of these the large majority are in class I. Coeducation is not popular and rarely extends beyond class II. Women teachers in primary schools number only just over 2,000 and of these only 285 are trained. Indications of real progress are found only in urban areas.

Punjab.[1] Conditions are more or less similar to those of the United Provinces. In the urban areas there are signs of progress in the education of girls, but in the rural areas girls' education is very backward.

The main difficulties have been the conservatism of the people, the almost entire absence of coeducation, even at the lower primary stage; lack of women teachers, the scarcity of village schools, which is due very largely to the lack of sympathy on the part of local bodies and the difficulty of providing separate schools for the girls of different communities, in which instruction through the medium of the home language and religious instruction will be given.

Bihar. Conditions in this area are very unfavourable to progress in girls' education. The social customs of the country, such as purdah, stand in the way of progress. Trained women teachers are scarce and though coeducation under men teachers is advocated

---

1. Statutory Commission. Interim Report, 1929, p. 156.

in some quarters, the objections to such an arrangement are strongly felt by large classes of the community. There are nearly 3-1/2 million girls of school age in Bihar but only 116,000 girls are under instruction in recognised institutions. Of these over 110,000 are in primary schools and are almost entirely confined to the two lowest classes. The higher education is not at all advanced. But there are signs of an awakening.

Central Provinces. Long standing prejudice, social customs, conservatism, and financial pressure, have all retarded the education of girls. There are signs of advance in the urban areas. There are only 800 women teachers of whom less than half are trained. Coeducation has achieved some success but only at the lower primary stage and mainly as the result of a system of bonuses to the teachers in boys' schools which admit girls. The great majority of the girls under instruction never proceed beyond class II.

Assam. There are several hopeful signs. Coeducation has been successful at the primary stage and more girls are reading in boys' primary schools than in girls' primary schools. In the hills, in view of the general backwardness and poverty of Assam, and of the difficulty of providing instruction for the hill tribes and aborigines, it is encouraging that the percentage of girls under instruction is higher than in the United Provinces, the Punjab, Bihar or the Central Provinces.[1]

C. Organisation and Control of Education for Women.

Girls' education is under the administrative control of

1. Cf. Indian Statutory Commission, Interim Report, p. 156.

the Director of Public Instruction. But in three provinces, Madras, the Punjab and Bihar, the headquarters office of the Education Department has been strengthened by the creation of a post of deputy directress for girls' education. In the United Provinces, there is a chief inspectress of girls' education, who in addition to her inspection work, advises the Director of Public Instruction on matters concerning women's education. But in the majority of the provinces, the advice of a woman officer of experience is not available at headquarters. It is essential that in all provinces, the Director of Public Instruction should be assisted and advised by competent women officers, in matters of policy as well as of administration. Not only is it natural that women should best understand the difficulties and needs of girls' education, but in most provinces owing to purdah and social custom, it is impossible for a male officer to have any intimate knowledge of the conditions prevailing in the colleges and schools under his charge.

D. Inadequate Representation of Women on Boards.

The absence of adequate representation of women on local bodies and other boards connected with the control of education is regrettable. Madras stands almost alone with its representation of women on district boards and municipalities, on district educational councils, on secondary education boards and on managing bodies of publicly managed colleges and schools. There are four women elected to the Bombay corporation.

If the example of Madras were to be more widely followed, many of the difficulties of girls' education relating to the provision of schools, the appointment of suitable teachers, and the adoption of satisfactory curricula, would be more easily handled and overcome.

Special Boards. Suggestions have been made in some provinces by officials and non-officials that there should be in the districts

> "committees of management which shall consist entirely of women members and will aim at placing the control of girls' schools under public management and in the hands of women."[1]

Inspection. Adequate inspection is necessary not only to see that teachers do their work satisfactorily, but also to encourage and guide them, and in no branch of education is helpful inspection more needed than in the education of girls.

Number of women inspecting officers and number of primary schools for girls by provinces.[2]

Provinces	Number of women inspecting officers of all grades.	Number of recognised primary schools.
Madras	32	5,399
Bombay	4	1,535
Bengal	14	14,612
United Provinces	12	1,560
Punjab	14	1,232
Bihar and Orissa	9	2,790
Central Provinces	6	334
Assam	1	409
British India	92	28,682

1. Indian Statutory Commission, Interim Report, p. 158.
2. Ibid., p. 159.

The figures show that except in the Central Provinces and possibly in the Punjab, the women's inspecting agency has been set an almost impossible task. The average number of primary schools alone to be inspected by a woman officer is as follows:

Madras	106
Bombay	384
Bengal	1,043
United Provinces	131
Punjab	88
Bihar and Orissa	310
Central Provinces	55
Assam	409

The same women's inspecting staff has moreover to inspect a considerable number of high schools, middle schools, and training classes.[1] If these are added to the total number of schools to be inspected, the average number of institutions per inspectress is as follows:

Madras	111
Bombay	416
Bengal	1,055
United Provinces	153
Punjab	99
Bihar and Orissa	313
Central Provinces	67
Assam	460

Taking into account the greater difficulties of travel for women officers, it will be seen that the women's inspecting staff in Bengal, Assam, Bombay, Burma, Bihar and United Provinces cannot under any circumstances cope with their work. For a total

---

1. Cf. Indian Statutory Commission, Interim Report, p. 160.

of 27,975 girls' institutions (excluding the colleges) there were in 1927 only 99 inspectresses altogether of all grades, an average of 282 institutions per officer; ten years earlier the average was 285. In no province has an inspectress less than an average of 4,000 square miles to cover; in several she has over 8,000. Even in Madras and in the Punjab, it is extremely doubtful if the women's inspecting staff can complete the inspection of all schools, once in the year.

We have pointed out how wide an area the women inspectors have to cover. In some of the provinces, even the higher grade women officers are not allowed first class travelling expenses, and the necessary hardship and discomfort of their journeys is augmented by this fact. The pay of women officers is also lower than the pay of the officers of the men's branch.

A further increase in the inspecting agency is essential for the growth of girls' education.

B. Lack of Sufficient Number of Colleges and Schools.

The colleges. For rapid progress in girls' education it is an essential preliminary to have a large number of well educated women who will be leaders of public opinion and who will form the recruiting ground for highly qualified women doctors, teachers, supervisors and therefore progress in high schools and colleges is doubly important.

The following table shows the number of arts colleges

for women, and the number of women reading in arts colleges by provinces in 1922 and 1927.[1]

Province	Arts colleges for women		Number of women in arts colleges for men and women	
	1922	1927	1922	1927
Madras	4	5	384	490
Bombay	nil	nil	179	382
Bengal	4	4	304	321
United Provinces	4	5	75	133
Punjab	1	2	36	77
Bihar and Orissa	1	1	12	7
Central Provinces	nil	nil	2	17
Assam	nil	nil	18	4
British India	14	19	961	1,933

Of the nineteen arts colleges for women in 1927, five were maintained by government, twelve by mission and two by private agency.

The total number of women reading in arts colleges is still very small.[2] In Madras where conditions are more favourable than in other provinces, the establishment of five arts colleges, two (first-grade) in the presidency town and three (second-grade) in district headquarters, has resulted in rapid development. In the total enrolment of women's colleges, all communities are represented, including 222 Indian Christians, 137 Hindus, 4 Mohammedans and 2 from the depressed classes.

In the United Provinces there are three colleges for

1. Cf. Indian Statutory Commission, Interim Report, p. 161.
2. Cf. Ibid., p. 162.

Women, one (first-grade) at Allahabad, one (first-grade) at Lucknow, and one (second-grade) at Benares. The total number of students includes fifty Indian Christians, forty- eight Hindus and ten Mohammedans.

In Bengal there are three first grade colleges in Calcutta, and an intermediate college at Dacca. The enrolment includes 61 Indian Christians but only 5 Mohammedans. The colleges in Calcutta are well attended and the Bethune College, a government institution, is overcrowded. In the Punjab both the colleges are located at Lahore and are first-grade institutions. The total number of women students includes thirty-three Hindus, twenty-two Indian Christians, twelve Mohammedans and seven Sikhs. The figures in these provinces indicate that after the establishment of colleges women came forward in spite of difficulties and restrictions, in encouraging numbers.

In Bombay and Burma, college education has made a striking advance, in spite of there being no separate institutions for women. In the former province there are 382 women students, of whom 241 are Indian Christians, 168 are Hindus, 99 are Parsis, but only one is a Mohammedan.

The Women's University at Poona, which owes much to the devotion of Professor Karve, has three affiliated institutions, situated at Poona, Baroda, Ahmedabad, with a total enrolment of forty women. This University has done good work for the higher education of women in the Bombay Presidency. But the absence of the recognition of its degrees has naturally influenced the size of its colleges.

The total number of women receiving college education is very small and the number studying in professional colleges is even smaller. There is only a single women's medical college in all India, the Lady Hardinge Medical College, Delhi, and there are only a few medical schools for women. In the career of medicine there is an almost boundless sphere of useful activity for trained women, but the total number of women in medical colleges in 1927 was only 207 and in medical schools 426. Of the 204 in colleges, 67 were reading at Delhi, 67 in Bombay, 55 in Madras, 22 in Bengal, two in Burma and one in the United Provinces.

The fact that nine women were reading in Law Colleges is a significant indication of the change in outlook which is helping the cause of women's education.[1] As many as five provinces, Madras, Bombay, Burma, Assam and the United Provinces had one woman or more reading law.

Secondary Schools. The following tables show the number of secondary schools for girls and the number of pupils in them in 1922 and 1927.[2]

Number of high schools for girls, and enrolment, 1922 & 1927

Provinces	Institutions		Pupils	
	1922	1927	1922	1927
Madras	51	56	9,714	11,957
Bombay	46	48	7,766	9,683
Bengal	25	42	4,990	9,421
United Provinces	26	27	3,135	4,260
Punjab	19	21	2,966	3,841
Bihar & Orissa.....	4	4	647	814
Central Provinces	8	7	95	183
Assam	3	5	627	1,063
British India	208	243	35,652	42,787

1. Cf. Indian Statutory Commission, Interim Report, p. 163
2. Ibid., p. 163.

Number of middle schools for girls, and enrolment, 1922 & 1927[1]

Provinces	Institutions		Pupils	
	1922	1927	1922	1927
Madras	42	45	5,235	5,655
Bombay	41	42	2,939	3,253
Bengal	71	79	8,789	8,072
United Provinces ...	116	192	11,870	21,665
Punjab	77	95	10,962	16,868
Bihar & Orissa	25	28	2,773	3,674
Central Provinces...	55	54	4,369	5,751
Assam	33	32	2,692	3,098
British India	626	722	68,384	88,649

The figures in these tables may easily give an exaggerated impression of the number of girls who are receiving higher education, as they include the very large number of girls who are reading in the primary departments of these schools. In 1927, out of the 138,406 pupils in girls' secondary schools, 98,675 were in the primary stage, 32,961 were in the middle stage, and only 6,770 were in the high stage. Of the total in the high stage, 2,446 were Hindus, 1,879, Indian Christians, 846 Parsees, and 143 Mohammedans.

F. Lack of Co-education.

Coeducation is extensive only in Burma, Madras and Assam.[2] In Bengal, which has the largest provision of girls' schools, and in the United Provinces and Bihar, where coeducation is confined to under 40% of the girls under instruction, the girls' schools

1. Indian Statutory Commission, Interim Report, p. 164.
2. Ibid., p. 168.

are not only inadequately staffed, but almost entirely ineffective in their results.

In the absence of the requisite number of women teachers, the opening of large numbers of separate primary and lower primary schools for girls has not in most provinces materially advanced girls' education. In spite of obvious difficulties connected with a system of coeducation, coeducation has done much to promote the growth of girls' education in the provinces in which it exists. In Madras, a recent conference of women officers agreed

> "that coeducation was not objected to by the backward classes or by the educationally advanced, but there was a strong feeling against it in the middle classes and that it was amongst this class that most rapid progress could be made at present. Coeducation on any considerable scale could not be introduced effectively now."[1]

In the provinces in which efforts have been made to popularise coeducation the main difficulties have been that (1) there is a tendency in boys' schools for the girls, in the absence of women teachers, to be neglected, and even where girls attend boys' schools, they leave much earlier in the primary stage than the girls who attend the girls' schools. (2) In large villages the accommodations in boys' schools are not large enough for both girls and boys.

On the other hand, one of the causes of the slow progress has been the fact that if separate provision is to be made for the

---

1. A Report on the Development of Women's Education in the Madras Presidency, 1928, pp. 22 and 23 quoted by Statutory Commission, p. 69.

great majority of girls of school age, the number of additional schools (approximately 160,000) and of women teachers required is so great that provincial governments and local bodies have naturally hesitated to embark on a policy of making full provision by means of separate schools.[1] There have been recent proposals in Madras which provide a hopeful line of advance for the future, combining where possible an advance by coeducation with an advance by increased provision of separate schools.

It has been suggested that

> "in villages of less than 1,000 inhabitants in which there will be less than 150 pupils of school age (both sexes) the maintenance of two separate schools would be unsound from an economic point of view and that until further progress has been made in women's education, the officers in the men's 'Ranges' should be directed to try to develop mixed schools in such places."[2]

Since the majority of the separate girls' schools in Bengal are staffed by men teachers, many of whom also teach in the local boys' schools, it is difficult to avoid the conclusion that the girls, at least under the age of nine, might with advantage be reading in the boys' schools. The girls' schools are evidently in no sense efficient institutions. The following passage from the Special memorandum on the growth of education in Bengal illustrates the point.

---

1. Cf. Indian Statutory Commission, Interim Report, p. 169.
2. A Report on the Development of Women's Education in the Madras Presidency, 1938, pp. 22 and 23, as quoted in the Statutory Commission, Interim report, p. 169.

> "The great majority of the primary schools are aided, either by local bodies or by government or by both. They have been thus described by the inspectresses. The schools receive Rs 1 - 8 - 0 to Rs 3 - 0 - 0 per month and with this grant the pundit cannot be a whole time one, as in most cases he has to teach in a boys' school and devotes two or three hours a day only to teaching girls. Naturally all the consideration is reserved for the boys. The schools are held in huts or cow-sheds, or in dilapidated houses. There is often no apparatus and no furniture, and children sit on mats and write with chalk on the floor. Even when they come to school, the children hardly learn anything. In many cases, even after one year, they have not learnt to read or write the alphabet. . . . Such was the condition of the great majority of primary girls' schools before the Reforms, and there has been little improvement since then, although it has been possible to add a rupee or two per month to the pay of the teachers. . . . In general . . . we have a gloomy picture of the girls' primary schools served by men teachers whose main work is looking after boys' schools. Children remain for one or perhaps two years and receive little, if any benefit from their schooling."[1]

We realize that the girls' primary schools in other provinces are not all of this kind, but unless the separate primary girls' schools in the provinces, where they are efficient, can be remodelled, coeducational schools, in spite of the obvious difficulties, are preferable.

1. Lack of Compulsion for Girls.

Owing to social and other causes, the compulsion of girls to attend school presents very special difficulties and in

---

1. Memorandum, p. 29. Indian Statutory Commission, Interim Report, p. 170.

consequence only in five provinces have girls been included in the scope of compulsory legislation. In Madras, compulsion for non-Mohammedan girls has been introduced, in two municipalities and in all the wards of the Madras Corporation. A Madras official report states that

> "no special difficulties have been experienced in introducing compulsion for non-Muslim girls in any of the places in which it has been tried, although one of the municipalities in which it has been introduced (Erode) is in . . . one of backward districts in girls' education in the presidency."[1]

In Bombay compulsion for non-Mohammedan girls has been introduced in two wards of the Bombay municipality. In the United Provinces, the Central Provinces and Assam, although the Acts provide for the compulsion of girls, compulsion has not as yet been applied.

The spread of literacy amongst men only will do little to secure the atmosphere of an educated and enlightened home, and the existing disparity between the social outlook of the man and the woman will only be increased. For national and social reasons, there is the necessity for adopting, wherever possible, the same policy for boys and girls.

C. Rigidity of Curriculum.

In recent years repeated demands have been made by representative women's associations for the differentiation of the curriculum in girls' schools from that adopted in boys' schools.

---

1. [illegible] Statutory Commission, Interim Report, p. 171.

The first All-India Women's Conference on Educational Reform, held at Poona in 1927, recommended that

> "alternative courses should be established to suit the needs of girls who do not intend to take up college education - these to include the subjects of domestic science, fine arts, handicrafts and industries."[1]

Similar recommendations were made by the Bengal Women's Educational Conference held in the same year, and a recent Conference of women educational officers in Madras has also suggested the inclusion in the final examination course of such subjects as drawing, handicrafts, music, etc.

Special needs of girls in this regard have fortunately been receiving consideration and the Educational Departments of most provinces have already recognised the need for variations in the curricula to suit girls.

In primary schools, separate optionals for girls are common. In Madras, lessons in health and household management are provided as optionals in the rules framed under the Elementary Education Act. In Bombay, domestic economy, needlework, nature study and handwork are optional subjects. In Bengal, hygiene is compulsory and either needlework or drill is also compulsory. Cooking is also taught in many schools, and progress has been made in drawing, painting and clay modelling. In Bihar spinning is compulsory and nature study is optional. In the Central provinces, the curriculum includes sewing and physical exercise. In Madras,

---

1. Indian Statutory Commission, Interim Report, p. 172.

domestic science is being taught in a number of schools, and recently there have been proposals for the inclusion in the secondary school having certificate course of such subjects as drawing, music, needlework and domestic science. In Bombay, domestic science is accepted as an equivalent for science for matriculation purposes. Nature study is also taken in several Anglo-vernacular schools. In Bengal, vocal and instrumental music has been introduced into all the schools in West Bengal and many schools are teaching drawing and embroidery. The syllabuses in most schools also include hygiene, first aid and home nursing, and in some, domestic science. Domestic science is being taught in many of the schools and in Delhi courses in domestic science have been provided in many of the Training Colleges and these might be multiplied.[1]

Little has so far been done to provide alternative courses in the Universities, but there are courses in domestic economy, hygiene and child study in the Indian Women's University at Poona and in the Madras University music is now an optional subject for women at the Intermediate examination.

In the formulating of a curriculum for girls' schools, there are in most countries, two aims manifest which are not always reconciled. The first is the aim of making the education of girls equal to that of boys in every respect, so that they may be able to attain all the educational distinctions open to men. The second is the aim of fitting girls for the home and married

---

1. Cf. Indian Statutory Commission, Interim Report, p. 172.

life, while giving them at the same time, a liberal education. Both aims must be kept in mind. There is necessity in India for women of the highest academic education, capable of inspecting and advising in the planning of women's education of all grades. On the other hand, the fact must be kept in view that the overwhelming majority of Indian girls are destined for married life.

Alternative courses should be provided at the high school stage, and possibly at the intermediate stage, and at a later stage in special institutions, preparing for a diploma rather than a degree. The Universities and Boards of secondary and intermediate education might well go half-way to meet the girls' schools in this matter by recognizing the value of the courses in domestic science, hygiene, music, etc. for girls. It is desirable that the high school courses for girls should not be entirely dominated by University requirements devised for boys.

Moral instruction could be added apart from religious teachings of the different sects, etc. The lives and examples of great men and women of all countries might well form the basis of such instruction which could probably be given to all without offending the religious convictions of any of the pupils.

H. The Need for Greater Emphasis on Physical Training and Medical Inspection.

Our evidence shows that in recent years there has been much improvement in the methods of physical culture adopted in girls' schools.

In Madras, the government has appointed a woman specialist in physical instruction who supervises physical training in the schools and conducts physical training classes for teachers. Regular medical inspection is provided in government institutions. In Bombay, physical training is compulsory in all training institutions and in Bombay City, the Young Women's Christian Association maintains a physical training class for women teachers. In Bengal, the Young Women's Christian Association conducts a physical training class for teachers, and regular medical examination is carried on in most schools in West Bengal. In Bihar there is a permanent lady, school medical officer, who conducts medical inspection in schools throughout the province. In the Central Provinces medical inspection is regularly carried out in the Anglo-vernacular schools and in the training schools.

Girl guides.[1] The development of physical training amongst girls has also been assisted by the Girl Guide movement which though still in its infancy appears to have become well established in India. In Madras and Bombay there are large numbers of Girl Guide companies and in British India, as a whole, there are nearly 600 Companies and Flocks with an enrolment of over 10,000 Guides and Blue Birds. This movement has a good effect in developing character and in promoting a cheerful and happy spirit in the schools.[1]

---

1. Cf. Indian Statutory Commission, Interim Report, p. 174.

I. Inadequacy of School Buildings and Playgrounds.

The health and physical well-being of the pupils largely depends on the provision of suitable accommodations and playing fields. The Statutory Commission states though there are a large number of schools with suitable accommodation and adequate playgrounds, the condition of the schools generally is not satisfactory.[1]

In Madras, while the accommodation of aided schools is rather good, "the accommodation of the majority of the government schools has remained inadequate and unsuitable."[2] In Bengal most of the secondary schools are concentrated in Calcutta. The girls who wish to have higher education are obliged to come to Calcutta. Most of the schools in Calcutta have very small play grounds and offer very few facilities for exercise or for games. In the United Provinces, few of the schools have buildings of their own; most of them are badly housed, insanitary, lacking proper ventilation and lighting, and poorly equipped. Little progress has been made.

J. Lack of Trained Teachers.

There is great need for trained women teachers. They are needed for teaching not only girls but also little boys. The great need is for teachers of secondary and primary schools. Women teachers are needed because they understand their own sex better and can deal with girls with more knowledge, tact and patience and

---

1. Cf. Statutory Commission, Interim Report, p. 174.
2. Ibid., p. 175.

because a woman can enter into more intimate and informal relations with her pupil and can advise, stimulate and inspire in many ways not open to men. In the social conditions of India today, a school with women teachers inspires greater confidence in the parents and makes them more ready to send their children to such schools.

Number of women teachers and percentage of trained teachers in all schools by provinces.[1]

Provinces	Total	Trained	Percentage of trained teachers
Madras	10,472	7,297	69.7
Bombay	4,495	2,353	52.3
Bengal	5,263	1,019	19.4
United Provinces	3,621	939	25.9
Punjab	3,134	1,293	41.4
Bihar and Orissa	1,487	486	32.7
Burma	3,388	2,482	73.3
Central Provinces	1,198	606	50.6
Assam	634	205	32.9
British India	34,811	17,230	49.5

Thus Madras has more women teachers than Bombay and Bengal together, and Burma and Madras alone of all the provinces, have a high proportion of trained teachers.

1. Statutory Commission. Interim Report, p. 176.

Number of successful women candidates at training examinations in 1927.[1]

Province	Degree	Secondary training	Vernacular certificates
Madras	36	142	787
Bombay	7	...	277
Bengal	15	5	84
United Provinces	..	27	81
Punjab	4	11	183
Burma	..	2	48
Bihar and Orissa	..	..	73
Central Provinces	..	..	65
Assam	..	..	23

Madras is the only province which produces a fair number of trained women teachers of all grades. Bengal, the United Provinces and Bihar obviously do not as yet produce more than a small fraction of the trained teachers required for their schools and population.

The training colleges[2]

Province	Colleges	Students
Madras	2	41
Bengal	3	41
United Provinces	1	6
Punjab	1	27
British India	7	115

1. Cf. Statutory Commission, Interim Report, p. 176.
2. Cf. Ibid., p. 176.

Five of these colleges are missionary institutions. The provision of seven training colleges for all India, of which five are located in two provinces, is most inadequate. Even more discouraging is the enrolment of only 115 students in these colleges. The numbers include 74 Europeans and Anglo-Indians, 24 Indian Christians, but only 15 Hindus and 2 Mohammedans. In addition 19 women students were receiving training in men's colleges. If training colleges for women were opened in centres where conditions are favourable such as Poona and Rangoon, more Indian women would be getting training. The training colleges are intended mainly for women graduates from colleges. Women graduates are still very small in number.

Number of women teachers and of trained teachers in primary schools by provinces.[1]

Province	Number of primary schools for girls	Number of women teachers	Percentage of trained women teachers	Average number of women teachers per primary school for girls
Madras	3,399	9,149	57	2.6
Bombay	1,835	4,174	84	2.7
Bengal	14,612	4,291	11	0.2
United Provinces	1,880	2,047	13	1.3
Punjab	1,232	1,967	31	1.6
Burma	606	1,336	65	2.2
Bihar & Orissa...	3,790	1,241	24	0.4
Central Prov. ...	334	880	47	2.6
Assam	409	422	23	1.0
British India ...	26,662	26,156	45	0.9

1. Cf. Statutory Commission, Interim Report, p. 178.

One of the main causes of the shortage of women teachers in primary schools is the lack of adequate training facilities. In Madras

> "there is a big demand for Hindu and Mohammedan women teachers throughout the presidency and the supply is comparatively poor. This is largely due especially in the case of Hindus, to the lack of training facilities and to the small number of girls' schools where the pupils can read for a sufficient length of time to qualify for admission to training schools."[1]

In the United Provinces, where there are ten training classes preparing for the Vernacular teachers' certificate, "there is reported to be a great demand for admission to these classes and each year applicants have to be refused on account of want of accommodation." It is hardly surprising that the supply of women teachers is most inadequate in Bengal, Bihar and Assam, for in Bengal there are over 14,000 primary girls' schools but only ten training classes; in Bihar there are nearly 3,000 girls' primary schools but only eleven training classes; in Assam there are over 400 girls' primary schools but only two training classes.

The figures for Bombay, Bengal and Assam are disappointing. In ten years these provinces seem to have made little effort to improve the facilities for training women teachers for primary schools or to attract larger numbers into the institutions.

Madras, Burma and the Punjab are making a serious effort

---

1. Report on the Development of Women's Education in the Madras Presidency, p. 66, as quoted in the Interim Report, Indian Statutory Commission, p. 179.

to tackle this problem (though women's education in the Punjab is very backward).

Another serious difficulty is that many women teachers, after being brought up and trained in the towns, cannot reasonably be expected to live alone in villages far from relations and friends.

This difficulty can be overcome very largely if training schools with hostels are located in the rural centres, and if girls from the villages are trained there and sent back to work in their own or neighboring villages. Such training schools as have been started in rural centres have been well attended.

> "In order to secure a more adequate provision of women teachers for rural areas, the government of Madras has under consideration a scheme which deserves the attention of other provinces. The scheme consists of a ten year program of expansion and includes the opening of a hundred middle schools for girls, eighty rural training classes for Hindu women, ten rural training classes for Mohammedan women and the provision of stipends. If these proposals are adopted, there is a great promise for the future particularly in a province which already has by far the largest number of trained women teachers in its primary girls' schools."[1]

Summary.

We have observed that the outstanding limitations of the existing system of education for women are to be found in the cus-

---

1. Statutory Commission, Interim Report, p. 180.

toms and traditions of the country; people have attached an undue importance to customs of old. "The good old days of the past" have been glorified to an extreme degree. Customs which came into being on account of past political and social orders are still held by the people - as rules to be followed. The conservatism of the people and the influence of a static civilisation have stood in the way of progress. The ongoing nature of existence is totally ignored.

So we realise the need for more rural training schools for the uplift of the villages. The need for more women teachers is great. One of the main difficulties which prevents women teachers from accepting employment in rural areas is the inadequacy of the pay offered. An independent woman in Indian social conditions needs satisfactory accommodation and has to provide for a companion or servant; so that the pay of the women teachers have to be sufficient to make them independent.

Conditions in India are such, that rural areas need more schools. A large majority of the population of India live in villages. Only when village women are also given ample opportunities, that women's education can be effective.

India needs more schools, and a large number of trained women teachers to help in education of the women of India. India, moreover, needs to have a different philosophy of life - a philosophy that interprets the universe as dynamic, changing and uncertain - a

viewpoint that would prepare Indian men and women for a dynamic civilisation. Conservatism has to give place to a broad-minded liberal outlook. Traditions and customs long held to be truths have to be verified according to the present day demands and experiences.

CHAPTER VII

SIGNS OF A BETTER DAY

"The active entry of Indian women into the arena on the side of educational and social progress is a feature of real promise. Much sagacity, patience and perseverance will be required. The gallant determination of the pioneers is blazing the trail, but more than a decade of enthusiasm is necessary to break through obstacles, which centuries have helped to build up."

Indian Statutory Commission.
(May, 1930).

CHAPTER VII

SIGNS OF A BETTER DAY

A. Signs of a Change in Attitude Towards Women's Education.

Although the statements relating to women's education have been on the whole depressing, yet there are many features in the general picture to give encouragement for the future. There are many institutions scattered over the country and there are signs of a general awakening, to which the women themselves are contributing in no small measure. There is a keen desire for education and knowledge on the part of women even in the provinces where Purdah (women wearing the veil and being confined to the home) is most strong. Women are realizing the need for eradicating the social evils existing at the present day.

The attitude of the public and the parents in regard to early marriage has considerably changed in recent years and the age of marriage is gradually rising. The Sarda Bill has been passed in the Legislature in April, 1930, forbidding marriage which takes place before a girl is fourteen years old.

The Madras report on the development of women's education states the following:

> "There are moreover definite indications, that there exists a real demand, for further educational facilities for girls and that if these are provided, girls will come forward, readily for education."[1]

An inspector of schools in the Bombay Presidency writes:

> "It is gratifying to note that the time when the education of girls had not only no supporters, but

---

1. Indian Statutory Commission, Interim Report, p. 181, Oct., 1929.

> open enemies, has gone by. The stages of ridicule, apathy, indifference, and criticism have been passed and the welcome stage of positive approval and encouragement is reached. The need of education for girls along with boys is now recognized generally. It looks as if the day when the education of girls will be regarded as a sine qua non of national advancement is not far distant."[1]

In Sind, where Purdah has in the past been most striking, the inspector of schools states that "the Purdah is day by day decreasing and there is a general desire to educate girls, especially in cities and big towns.[2]

A signal indication of this interest in women's education was the organization of a Social Reform Conference as early as 1888, to consider means of ameliorating the condition of women in India. The Conference which was attended by 6,000 persons, mostly Hindus, was held at Bombay, at the same time as the notable assembly of the Indian National Congress. At the meeting referred to, the latter, which has become an organ for the expression of national aspirations, numbered 1,889 representatives, from every province of India. They gave strong support to the Reform Conference and spread the spirit of its purposes throughout India.

This movement reaches the very root of the social life of the nation and marks at the present time, the breaking up of the most stubborn of its traditional customs.[3]

B. Day Schools and Boarding Schools for Girls.

Here and there in large cities day schools of a higher order for the middle classes have been established; but they are

---

1. As quoted in the Indian Statutory Commission Interim Report, October 1929, p. 181.
2. Ibid., p. 182.
3. Cf. Monroe, Paul. Cyclopedia of Education, V. III, p. 405.

neither numerous nor popular. Their social as well as economic and intellectual value, should cause them to be encouraged whenever practicable.[1]

Boarding schools for girls are another feature of advance. Although they have not greatly advanced in number, they have been modified in character. These schools have many Christian and Hindu girls. In many of these boarding schools, a secondary education is given, so that the girls are prepared to go on to Colleges or for teaching work after finishing their teacher training course. The courses of study in such schools are determined by the matriculation examination of the Universities. Very little attention is given in secondary schools to prepare students for a business career. English is an invariable requirement in many of the schools.

Course in secondary schools as indicated by the requirements for matriculation at the universities. Age for matriculation 16 - Madras and Punjab 15)*

Subjects*	Requirements by the universities.				
	Calcutta	Madras	Bombay	Allahabad	Punjab
English	Compulsory	Compulsory	Compulsory	Compulsory	Compulsory
Mathematics					
Additional Mathematics	Elective	None	None	None	None
History and Geography	Separate & elective	Combined & compulsory	Combined & compulsory	Combined & compulsory	Combined & compulsory
A second language	Compulsory	Compulsory	Compulsory	Elective	Compulsory
A classical language	Compulsory	Alternative with a foreign language and elective	Alternative with French but one of the two compulsory	Elective	Compulsory
An additional classical language	Elective	None	None	Elective	Elective
An Indian vernacular	Compulsory	Elective & alternative with a classical or foreign language	Compulsory	Elective	Elective
Science	Elective	Compulsory	Compulsory	Elective	Elective

(See bottom of page 123 for note indicated by asterisk and foot-notes.)

A few changes have been made recently since this report was made.

A great objection raised against the training given in these schools, is the fact, they have many Western teachers and Text-books bearing on Western life. There is very little differentiation in the curriculum for boys and girls.

Parents often object on the basis that the education given often Europeanises girls and as such is not fit for them, for their work in India. Moreover boarding schools are too expensive for many a family. The large majority of the people of India are farmers, living in quiet villages, and on a small income. To take girls out of such homes to a boarding school, to an environment to which they are not accustomed, and very different from those of the class from w ich they come and to which most of them must return, is alike an error in policy. Great care has therefore to be taken against the defects, they are liable to suffer from.[1]

Zenana visitation (visitation of women in seclusion) is another feature of the progress in women's education in India.

1.Cf. Storrow, E., Our Sisters in India, p. 224-226.
2. Monroe, Paul, Cyclopedia of Education, Volume III, p. 406.

"The complete course is arranged for 10 years in the provinces of Madras, United Provinces, Burma and Assam; for 11 years, Bombay, Bengal and Central Provinces; for 9 years in the Punjab.
Note: Physiology and Hygiene are elective at Punjab; Agriculture and Surveying elective at Allahabad; Drawing at Allahabad and Punjab.

1.Cf. Storrow, E., Our Sisters in India, pp. 224-226.

Eagerness to learn to read and to write, have made the women living in seclusion anxious to receive women teachers who visit them daily or weekly. Their visits are often eagerly expected alike for the instruction and pleasure they afford. Many men who care little for the education of women, encourage these visits when they perceive that women through them become brighter and happier, by having their attention drawn from trifling and sordid affairs, to things that are alike interesting and elevating. Zenana women teachers, therefore, are in a much better position than formerly. They can secure greater freedom of speech, give such instruction as they think best, and secure attention to rules.

The Zenana instruction takes various forms. The young women are taught how to read and write; while some of the older women gather round the teacher for conversation that conveys to them a great deal of useful information, relative to the great world which lies outside their own most restricted sphere. Zenana instruction may therefore with advantage take the form of day schools, Sunday Schools, drawing-room meetings, working parties, social gatherings, Gospel addresses, and is most efficient when it takes these various forms. Thus the Zenana visitor, whether she is an Indian woman or a Westerner, may give instruction in half a dozen houses, in the course of a day and have in each several pupils, the various girls and women members of a large family, who though differing greatly in age, may be of equal grade as learners.[1]

---

1. Cf. Storrow, E., Our Sisters in India, pp. 226-228.

Recently an analogous but more systematic method of teaching has been tried in a few instances. Two or more educated women teachers live in a convenient village center and do what they can to reach the women in the surrounding villages. Women who go out to live in such village centers, for teaching or evangelization, need courage, good health, tact, much zeal and self denial.

C. The Force of Public Opinion.

It is a stimulus and incentive to all who help in women's education to note that in spite of many difficulties and intense prejudices, the work among women has so far advanced and popular, and is now in all its details more progressive than before.

In the Girls' schools, throughout India today, girls are receiving education, which is giving them a broad outlook and a great interest in the world about them. Though no lessons on woman's rights are taught, in any of these schools, directly, the general drift of instruction and sentiment is in favour of change. In all these schools, it is inevitable that the burning questions relating to the difference between Hindu and Christian customs, are raised from time to time. There is hardly a Hindu man who is educated and who does not admit the existence of great abuses and evils and advocate an advance. Greater freedom for women and a nearer approach to equality with men, the advantages of education for women and kindred questions, are all topics of interest. All public and general opinion on the part of the educated is for in

advance of what it was a few years ago. A new and happier world is opened out for the women of India.

The Government has declared in favour of women's education and has established and encouraged the formation of thousands of schools for girls. The encouraging factor is that progress and advance are now inevitable. Intense conservatism may lead the ignorant to cling to the past, but all who become in any sense educated or observant, see the injustice and advocate reforms. The problem today lies in the creating of a public opinion in the masses of the people who as a rule desire no change, and wish to be let alone.

D. The Influence of the Women from the West.

Protestant Christian missions as we have observed before, have been pioneers in this great movement towards the emancipation of the women of India. American and English women connected with these missions have given themselves to the redemption of their sisters. More than one thousand of these leading women of the West are devoting their lives to the advancement of Indian women.

They have organized many schools and colleges throughout the country. In these institutions the girls and women of India are receiving that training which Hinduism has proscribed for many centuries. Through these schools and by means of hundreds of Bible women, trained by them, they have access to thousands of Hindu homes, where they reveal to the women and girls a broader horizon of life and give a new conception of the privileges and opportunities which are opening before them.

They are creating among the women of India a healthy spirit of unrest, which is the dawning of a new ambition for greater things in life and service. The very presence of these western women suggests to their Indian sisters a new sphere, broader than the home and a new opportunity pregnant with rich blessings to the land.

Under the influence of these missionary efforts, and the training given in government schools, the Hindus themselves are beginning to bestir themselves and to establish schools for their daughters. So we trust that coming years are not only witnessing a change of thought among the Hindus, concerning women, but also a new line of indigenous activity for their elevation.

The Hindu man of culture is growing increasingly sensitive to the wide gulf which lies between him and his absolutely untrained wife. He sees that while the western woman is suited in every way to become the companion of and a help meet to her husband, his own wife is fit to be neither. Even when not separated from him by a disparity of many years in age, he finds that she has absolutely no interest outside the walls of her home and has not the qualification to discuss with him or to help him by advice in any matter pertaining to his work or profession. So he is increasingly ambitious to have a wife of the new training and of the larger horizon and is willing to pay a premium for her in marriage. This itself is beginning to create a market for educated women, even in the stronghold of conservatism - India.

Thus the effort of Christian missionary women of the West,

is acting like leaven upon the whole social mass.[1]

Assisted by a large group of Indian women workers, including teachers, Bible women, nurses, Zenana workers, these women are doing a noble work, which is producing marvelous results in the shape of educated and well qualified Indian women coming out to do service for their own country.

E. Women in Medical Work.

Another sign of this new day that has dawned for the women of India is the entrance of women into the medical profession. The circumstances in which many of the woman of India live their lives have aroused wide-spread interest in the provision of medical attendance for the millions of women, whom ancient custom still keeps behind the Purdah.

The provision of medical assistance by women for Indian women was first undertaken by the Countess of Dufferin, wife of the Viceroy of India. She it was who first lifted the Purdah to admit skilled assistance to the women and girls who lived behind it, and since that time, the wives of other Viceroys have extended and developed her work, until today we find no less than three important institutions at work, providing medical relief for Indian women. The first of these institutions, founded by the Countess of Dufferin, and commonly known by her name, has for its object, the training of women as doctors, hospital assistants, nurses and midwives.

---

1. Cf. Jones, John P., India's Problem, Krishna or Christ, pp. 143-162.

In 1914 the Women's Medical Service was established and the Government of India now pays the Countess of Dufferin's fund, a subsidy of three hundred and seventy thousand rupees per annum.[1]

The Association for providing medical aid to the women of India, under certain difficulties that it had to face, submitted a memorandum to the Royal Statutory Commission pleading for a change in the Devolution Rules, so that the subject for medical relief by women for the women of India may be brought within the category of central subjects and with the help of an increased contribution from the Government of India, in addition to its present subsidy of Rs 3,70,000, the Women's Medical Service can be put on a proper basis.

The Training Reserve of the Women's Medical Service through which selected Indian graduates in medicine receive post-graduate training and experience prior to the admission of its members to the Women's Medical Service, has fulfilled its purpose as far as funds permitted. During the year (1928-29) two graduates, after three years post-graduate training in India, were sent to England and one of these after obtaining a British qualification, was admitted to the Women's Medical Service. Three other graduates of Indian universities were admitted to the Training Reserve.[2]

During the year 1928-29, the Association of Medical Women

---

1. Cf. East India (Progress and Condition) Statement exhibiting the moral and material progress and condition of India during 1928-29, p. 131.
2. Cf. Ibid., p. 132.

in India, an Association which has been in existence for about twenty-four years, and which has a membership of about 340, representing about three quarters of the total number of women doctors, practising in India, whether as missionaries or in provincial or Dufferin services or as private practitioners, drew up a memorandum, which eight of its members presented to Lady Irwin, soliciting her help, for increasing medical aid by women, to the women of India. After touching on the amount of unrelieved suffering, due to the lack of medical aid, the smallness of the number of medical women in India, and the very large maternal and infantile mortality compared to other countries, the memorandum pointed out that the population of India includes 117,500,000 women and that little or nothing, has been done in the direction of research, or legislation, to better their lot in life. The memorandum concluded by suggesting an increase of the Women's Medical Service, the appointment by local governments of medical women, to administrate women's medical work, and the provision of medical aid by women to rural areas.

As regards medical preventive work, the Memorandum suggested the appointment of medical women, in connection with the office of the Commissioner for Public Health, with the Government of India, for the organization of maternity and child welfare work. The appointment of medical women to the office of the Directors of Public Health in the provinces was also suggested. The Memorandum recommended the appointment of medical women to carry on research into the causes of maternal and infant mortality. Increased facil-

ities for the training of medical women as health visitors was one of the needs presented.

The Association asked for medical women in an administrative capacity in the provinces, as assistants or Deputy Directors of Public Health. As civil medical administrators, their activities were to be directed chiefly to maternity and child welfare work. Medical examination of girls in schools and training and examination of mid-wives, were other duties suggested.

Now both the Association and the Dufferin Council join hands in making further requests for the improvement of women's medical work. They are convinced more than ever of the need of provision of the best rather than the cheapest of women doctors for, the public are now awakening and beginning to clamour for up-to-date hospitals, and the reduction of infant mortality.

In order to encourage this work, Lady Irwin issued an appeal to governors' wives of all provinces in India for a definite sum of money to carry on an inquiry, started by Doctor Margaret Balfour in 1926, into the causes above mentioned. This appeal met with a generous response, and a skilled woman research worker was recruited to undertake this work at the Haffkine Institute, Bombay, and she began her investigation in February, 1929.[1]

The income of the Dufferin Fund, amounting to Rs 41,000, is spent on scholarships for women at medical colleges, thirty in number, and grants in aid to hospitals for women.

---

1. Cf. East India - Moral and material progress and condition of India, 1928-29, p. 134.

Another institution working for the welfare of Indian women, is the Lady Chelmsford League, which is closely associated with the Women's Medical Service in India. A large proportion of the income of the League is spent in aiding the Health Schools, which now train Health Visitors in all the larger provinces in India. The latest Health School which has been founded and which is assisted by the League, is that at Lucknow, which trains workers for the United Provinces. The instruction is given in the vernacular language. The School was started in 1928 and though the first class was a small one, there is every reason to believe that candidates will come forward in increasing numbers, for training. The League no longer requires to assist the Health School at Lahore, which is now entirely supported by the Punjab government.[1]

The propaganda work of the League goes on increasingly and consists of publishing leaflets, pamphlets, books and posters, in various languages all over India. Baby week continues to be celebrated with a good deal of enthusiasm, in various parts of India, and its results are apparent in various ways such as the establishment of Health Centres, small maternity homes and the appointment of trained mid-wives.

F. The Change in the Condition of the Women of the Villages and the Depressed Classes.

The changing attitude towards girls and women in the vil-

Cf. East India - Moral and material progress and condition of India, 1928-29, pp. 134-135.

lages and the opportunity given to them for education are two of the hopeful signs of a better day in India.

The terrible lot of the women, has always been the worst feature of village life. Taught from birth to consider themselves unwanted and inferior, deprived of the benefits of education and culture, they were married and given responsibilities of the home, when they should still have been at school. They spent most of their time in dark and airless rooms. A village woman's life was one of drudgery. As mother of the family, she was responsible for the children and yet she had received very little instruction as to how to avoid or to cure simple ailments, how to apply simple remedies, how to wash, clothe and feed her children. The result was that with the ailing and dying children whom she was powerless to help, her life was a burden to her.

As a result of this drudgery, a woman's lot has been a hard one in any Indian village. The birth of a baby girl was thus considered to be a misfortune. But the main cause of the degraded position of women in the villages and their misery was due to ignorance. The center of the problem of village remaking is the education and training of the girls.[1]

F. L. Brayne, the author of "Remaking of Village India" gives the following statement to show the importance of the education of village girls:

> "Half our troubles will disappear when women receive a little education and some good train-

---

1. Cf. Brayne, F. L., The Remaking of Village India, p. 84.

> ing for their future position as wives and mothers. Would a mother hide her children from the vaccinator if she really knew that the ten days trouble meant a life time of immunity from small pox? Would the mother let her children shiver in the winter, if she had the time and skill to make clothes for them?"

It is with this idea in mind that men and women have started work in rural education. Once a girl learns to read and write, with her brothers, her inferiority complex will be broken. When she grows older she is capable of teaching her children what she learned herself. She thus ceases to be a slave.

There are at the present time, a large number of schools in all the villages of India. The establishment of these schools is a very hopeful aspect of the village remaking in India. There are hundreds of village girls studying in boys' schools.

In addition to teaching the girls the same subjects as the boys learn, there is an attempt made to find a tailor to teach them sewing so that girls may be efficient in making their own clothes and helping to make clothes for their children when they accept the responsibilities of the home. Attempts are being made to teach the girls household management, economy, and care of children.

In some villages, Health Visitors go to different homes to advise mothers on the feeding, washing and clothing of their children. But the supply of these Health Visitors is still small.

In Gurgaon, Punjab, where some of the best experiments have been made, in village uplift, they are making great efforts to improve the homes of the villagers. Village baby shows are held

and prizes awarded in the village centers. Some of the wives of the village gentry are now coming into the school for a short course of domestic science and general culture.[1]

Gurgaon district in the Punjab is the pioneer in village woman's welfare work. The scheme in Gurgaon consists in getting the girls to school with their brothers and providing them with women teachers specially trained in the domestic arts and sciences. They have included in their scheme, a plan for organizing District Health Associations to set about to establish village health centers, and holding Baby Shows.

One of their chief aims is to relieve the village women of drudgery and discomfort as far as possible and making their lives healthy and hopeful. Gurgaon has decided that mixed schools are practicable. As more money is required to hold separate schools, mixed schools are more economic. Not only the lack of money is a problem, but the provision of an adequate teaching staff, is also another difficulty to be encountered. The inferiority complex which handicaps the mothers so terribly in the bringing up of their children, will never disappear, while the little girls are segregated for purposes of primary education. The village boys are not apt to learn respect and chivalry until both the village girls and boys are taught together in the same school.

The district of Gurgaon is probably considerably in advance of most rural areas in the matter of work done for the improvement of the condition of village women.

---

1. Cf. Brayne, F. L., Remaking of Village India, p. 95.

In spite of the hard life she leads, the village woman is cheerful, resourceful, and courageous, and nothing impresses the social worker more than the way she stands up to the heart-breaking conditions of her existence.

Indeed, the hope of rural India lies in the wonderful way the women keep up their courage, in spite of their tragic lives! If only a little practical training and education are given to them - not on the lines of boys' education which does little but weaken their fibre - but the education that is needed to give them knowledge of how to keep themselves and their families healthy, the village women will revolutionise village life in India.

The little that has been given to them by way of village school work is already producing encouraging results. India cannot rise without having these multitudes of village women making their contribution.

Summary.

We have observed the many indications of the new day that has dawned for the women of India. The change in the attitude of the public, of the Government and the leaders of the country have all been in favour of this rising need for the uplift of the women of the land.

The Indian women's demands and aspirations to participate in the wider social and public activities of the country are everywhere receiving consideration. Yet, there are many obstacles to be

overcome. There is need for the formulation of a policy with careful adjustments of means to ends. A generous provision of money is needed. Institutions for the education of women have to be built and teachers have to be equipped and trained. The whole case of women's education rests on the claim, that education is not the privilege of the few or of one sex, but equally the right of all and of both sexes. Neither one sex nor the other can advance by itself without a strain on the social and national system and injury to itself. The time has come to redress the balance and we believe that the difficulties in the way of women's education are beginning to lose their force and the opportunity has arrived for a great new advance.

CHAPTER VIII

SOME ATTEMPTS OF MODERN LEADERS AND EDUCATORS

"The education of women, especially in the higher stages, will make available to the country, a wealth of capacity that is now largely wasted through lack of opportunity."

- Indian Statutory Commission.

CHAPTER VIII

SOME ATTEMPTS OF MODERN LEADERS AND EDUCATORS

A. Two Modern Pioneers.

Reformers both men and women have felt the necessity of educating and training Indian women. They have therefore set themselves to remedy some of the glaring defects of the Indian society and to give every aid to the cause of women's education. Some educated Indian women have led the way in this great movement.

Pandita Ramabai, the great Indian woman educator and reformer, has through her efforts, started a pioneer work, which has shown to India what Indian women themselves can do for their fellow country women. Her early life and experiences prepared her for her work among India's married women, widows and orphans.

Home is the first school of every child, the Mother being the child's first teacher. It is therefore very important to bring enlightenment and a fitting training to the married women.

Pandita Ramabai, therefore, started her work with married women and widows. She organised at Khedgaon, near Poona, the "Mukti Sadan" or House of Salvation. Very soon she opened another department of her work, the "Kripa Sadan" or Rescue Home for Women.[1]

In 1896, when she had almost started her work and when she had resources for fifty girls, she had admitted three hundred girls. In 1900, when she had resources for five or six hundred,

---

1. Cf. Gadge, S. C. & Choksi, M., Women in Modern India, p. 21.

she admitted thirteen hundred and fifty. Thus with the staff and assistants, and pupils who came in from the surrounding districts, the population of "Mukti" was brought up to nineteen hundred.[1]

With the help of a hundred and fifty devoted young women, she dealt with this new situation. A school was organised with over fifty classes and teachers. There were four hundred children in the Kindergarten department. A training school for teachers was opened, and an industrial school with gardens, fields, oil press, dairy, laundry, departments for baking, sewing, weaving and embroidery. For those who could only do very coarse work, there were opened departments for grain parching, tinning and dyeing.

Pandita Rambai's institution in Khedgaon, Poona, is an example of what one Indian educated woman is capable of doing if she has the right training and right attitude to her country and its needs.

Pandita Rambai managed this large institution in the most admirable manner. Through the busy, bustling life of this large institution moved the slight, serene figure with her wide open eyes, and calm and serene ways. Her institution had become one of the progressive and well known centers for the education and training of Indian women, when she died in 1922.

---

1. Cf. Gedge, E. C. & Choksi, M., Women in Modern India, p. 21.

Pandita Ramabai was the example of a woman, who had become alive to the needs of her sisters, and sought for opportunity to help them to break the bonds of caste and custom.

Ramabai Ranade, the founder and president of the now famous Seva Sadan of Poona, was another pioneer in the field of modern women's education. Ramabai was married when she was quite young, but Justice Ranade, her husband, decided to educate his wife, in the face of opposition, even from his own parents and friends. From the time, therefore Ramabai set to work to study in her learned husband's office, to the time, when she made her first speech before the Governor of Bombay, in the Town Hall, in Poona, regarding the necessity for establishing a high school for Indian girls, she had to suffer quiet but bitter persecution from the orthodox old women in her own house. One cannot help thinking that it was thus that Ramabai Ranade learned the lesson of tolerance, and acquired that broad mindedness and sympathy, which so fitted her for the presidency of an institution that aims at giving to Indian women every opportunity for self-realisation and self expression.

In the bracing atmosphere of her Seva Sadan, she was able to give to her country-women, what the human soul craves so ardently, and what is in fact its birthright.

When her husband died in 1901, forgetting or rather laying aside her own sorrow, she went out to minister to others, in like trouble. Her eyes turned to those hopeless and despairing ones with a message of hope. She gathered around her a band of

women who used to gather week by week to listen to lectures on how to render first aid to the injured or to work for the poor.

She had the dream of a Home of Service. This dream became a reality and she formulated her plans and organised the work, which has grown so marvelously, into the colossal institution known as the Poona Seva Sadan, with its branches all over the Presidency of Bombay. Her aims in establishing such an institution were to teach and educate women, by means of regular classes, and to impart instruction of a religious, literary, scientific, medical and industrial character. She desired to teach the women First aid, Hygiene, Sanitation and Domestic economy. It was her ambition, she herself declared, to widen the range of women's knowledge by means of libraries, lectures, publications, books and magazines, as also by tours, excursions and other methods.[1]

She had the vision of a future for women, when they shall participate intelligently in all domestic, social and national responsibilities. She desired that the women of India be united to a great fellowship irrespective of caste or creed.

During the fifteen years that she was the President of her institution, she tried to manage it, in order that these aims might be fulfilled. One of Mrs. Ranade's great achievements was the establishment of the Seva Sadan Nursing and Medical Association. When she took her first group of probationers to the Sassoon hospital, Nursing Department, she was making a contribution to the advance-

---

1. Cf. Gedge, E. C. & Chokai, M., Women in Modern India, p. 32.

ment of the women of India, who need medical attention.

In addition to this, Ramabai Ranade rendered her aid to the work of the Committees for the choice of text-books for schools. She was the leader, in Poona, of an agitation for compulsory primary education for girls. Her reputation as a writer was established by the production of her book "Reminiscences" now regarded as a Marathi classic.

She also had her share in advancing the claims of women in matters of government and politics. A new era dawned on India, when she presided over a gigantic meeting of women, who crowded round Seva Sadan, to listen to the speeches by the women, who were awakened to their duties and privileges as citizens.

When she died, she had left a work that was well organised as a branch of social work by Indian women for Indian women. Ramabai was a friend of women who were needy and helpless. She was an enthusiast and an ardent worker in the field of education and social service. She had spent her life in the uplifting of her people. She has blazed the trail for other Indian women to follow.

B. Rabindranath Tagore. His Contribution to Women's Education.

The great enthusiasm evidenced on behalf of women's uplift and education is due to the influence of great Indian leaders like Rabindranath Tagore. Tagore has contributed very highly for the cause of the women of India. Being a great poet and writer, his utterances have a great deal of weight to the majority of the people of India.

Tagore has expressed many a time through his writings, the place that women should hold in Indian society. He states explicitly in his book "Personality" that women of India have been thrust aside. He therefore makes a plea for recognizing their rights and responsibilities. He refers to the civilization of India, of the present time as masculine, a civilization of power. He thinks that as such it has lost its balance. He clearly shows that the time has arrived when Indian women must step in and impart life rhythm to this reckless movement of power.[1]

Tagore has a great deal of faith in the woman's power and function. Her function according to him is the passive function of the soil, which not only helps the tree to grow, but keeps its growth within limits. Tagore praises the ideal virtues of womanhood, such as modesty, devotion, chastity and the power of self-sacrifice.

Tagore had put forth very clearly before his countrymen, the fact that the time has come when woman's responsibility has become greater than ever before, when her field of work has far transcended the domestic sphere of life.

The great poet looks forward to a future when women shall exert more power and influence. A quotation from one of his lectures on women, as it is put in his book "Personality", bears evidence to this fact.

---

1. Cf. Tagore, Rabindranath, Personality, p. 172.

> "And in the future civilization also, the women, the feebler creatures - feebler at least in their outer aspects - who are less muscular and who have been behind hand, always left under the shadow of those huge creatures, the men - they will have their place, and those bigger creatures will have to give way."[1]

It is not only through his writings and speeches that he has voiced the rights of women, but also through his active work, for their welfare.

In his University at Bolpur, near Calcutta, he admits both boys and girls. D. J. Fleming, in his book on "Schools with a Message in India", states that at the time when he made his investigations, in 1921, there were about 150 pupils in his institution, Shantiniketan (abode of peace). Of this total number of 150, fifteen were girls. In his institution at Bolpur, Tagore has introduced some of the modern methods of teaching. His dominant ideals which underlie his institution are not only for boys but also for girls.

Tagore has therefore influenced public opinion in India, in favour of women's education and advancement. Through his writings, speeches and his work at his University, he has changed the attitudes of hundreds of Indian men towards women's education.

C. Women's Colleges - The Training Ground of Indian Women Leaders.

The steps taken by pioneer women and experimental edu-

---

1. Cf., Tagore, Rabindranath, Personality, p. 194.

cators are being advanced and strengthened by women who are coming out of the colleges and universities in India.

The educational system of India is therefore one of the chief factors in the uplift of India. There are five outstanding universities in India. These are located at Calcutta, Madras, Bombay, Allahabad and Lahore. Each of these universities affiliates with and controls a score or two of colleges in its own area.

These universities inspect the colleges, including the women's colleges, prescribe courses of study, hold examinations and confer degrees for all the colleges; but like the University of London, they are not at present teaching bodies.

It is in these colleges and universities that the women of India are receiving their education for future leadership. But the women in these universities are only a small minority compared with the large number of the women population of India.

Even at a time when girls' schools were being established, collegiate education for women was in general unthought of. If the idea was entertained by any one, the ridicule of common sense, at the imposition of additional burdens upon frail feminine mind, stood against any tentative proposals.[1] No wonder such a small number of women is found in colleges and universities!

In the Madras Presidency the figures for 1924 show 550 women students in the Arts Colleges and 140 in the Medical schools, the largest total of the different provinces.[2]

---

1. Cf. Gedge, E. C. & Choksi, M., Women in Modern India, p. 64.
2. Cf., Ibid., p. 65.

The first woman was admitted into the Medical College, Madras, in 1878, but the real advance did not commence till the establishment in 1914 and 1915 of two women's colleges in the city of Madras, with bright surroundings and residential quarters, followed by a third at Trivandrum, in the native state of Travancore.[1]

At Calcutta, there are two Women's Colleges, one of them, Bethune College dating back to 1849, and having about 300 women students, including those studying at the medical colleges and the men's colleges.

At Delhi, the Lady Hardinge Medical College for Women, an All-India institution, founded in 1916, provides accommodation for 100 medical students. It has its own hospital attached to it. Its students are largely drawn from the Punjab, the United Provinces, and the Central Provinces, with a few others from all over India.

There are two women's colleges in Lahore, with about 70 students. In Mysore there are two Intermediate Colleges and one constituent college, the Maharani's College, with a total of about 30 students.

In most provinces in India, where women are studying in any number, the principle of separate women's colleges has been accepted. In every case, at the beginnings, women were admitted into men's colleges, but it was found that the establishment of separate colleges attracted a much larger number of women students.

In Bombay, the principle of co-education seems by now to

---

1. Cf. Gedge, E. C. & Chokai, M., Women in Modern India, p. 64.

have been definitely accepted and preferred to separate colleges. The evidence given recently before the Bombay University Commission seemed to show that separate colleges in Bombay City, at least, would if anything be considered a retrograde step. This may be ascribed to the influence at the outset, of the Parsi Community and later of the Marathi.[1]

The women's colleges have been characterized by the same type of defects as those of the men's colleges and universities.

The women's colleges, though they are greatly influenced by Western standards of education and are not sufficiently national, yet, are producing women graduates, who are capable of fusing the two cultures - that of the West and of the East.

Many of the students of the women's colleges have received their training in individualism, their ideas of evolution, of democracy, and their self-determination, due to the complete absorption of the Western modes of thought gained in the colleges.

On the social side, the women's colleges have trained these women to break down barriers of caste and creed. The Indian girls' schools have been more distinctly communal. The college age and the existing type of colleges, have combined to help in the development of enthusiastic friendships and sympathetic co-operative work among women coming from various castes and communities.

In a Bombay hostel for university women, one may meet

---

1. Cf. Gedge, E. C. & Choksi, M., Women in Modern India, p. 65.

with the interesting and refreshing spectacle of a number of young women students of different castes, sitting in happy fellowship in the same dining room but with different kinds of food served to them. Though the complications and perplexities of the housekeeper must be endless - she has to see for example that no eggs are taken to the vegetarian kitchen - she can and usually does feel that she has helped towards the achievement of the spirit of mutual forbearance and understanding, that is one of the most tangible results of college education for women in India.[1] It is the education given in these colleges that has enabled the women to open out new vistas of social thought and action for the many and in general, has helped the amelioration of women-kind in incalculable ways.

On the one hand, the corporate influence is revealed in a body like the Women Graduates' Union. These Unions, which have been formed in the main Presidency towns, have always taken an active part in initiating or assisting all movements connected with women's amelioration; they now form the Indian branch of the International Federation of University Women.

On the other hand, individual achievement is expressed by creative and constructive work, in many fields - social, medical, educational and even political. These colleges turn out an increasing number of women, who though they are such a minority, exert an influence in Indian society, through their mature abilities.

Indian men have not been slow in recognising the partner-

---

1. Cf. Gedge, E. C. & Chokai, M., Women in Modern India, p. 66.

ship of women, in educational and social affairs; for a Mohammedan University has as Chancellor, the Begum of Bhopal - one of a few women who hold such influential positions.[1] Women from the colleges have been influential in the past in helping to create reforms. The achievements of educated women, in the past thirty years, have been large and varied. The advance, however, has not been all over India; Madras and Bombay make a disporportionately large contribution. But the future of mass education will lie very much in the hands of the increasing number of young and enthusiastic women that the colleges turn out.

Summary.

We have observed that the Indian women are awakening to their new opportunities. Western educators interested in India as well as Indian leaders are experimenting on the best lines of advancement. The lives of Pandita Ramabai and Rambai Ranade are illustrative of the type of Indian women who are coming to the forefront and accepting positions of leadership.

The women's colleges, which are increasing in number rapidly, are the training grounds for the young women who are to be the future leaders of the country. The time does not seem far off, when India shall have a large educated group of women, striving to better the conditions of their fellow country women.

When the women of India have their birth-right in freedom and education, the Indian nation will make a contribution which will greatly enrich the life of the world.

---

1. Cf. Gedge, E. C. & Chokai, M., Women in Modern India, p. 66.

CHAPTER IX

AN ESTIMATE OF THE PRESENT EDUCATIONAL SYSTEM FOR WOMEN

"We learn, therefore, to look for the explanation of the system of education, in the national ideal as revealed in its religion, art, social customs and form of government. A new phase of civilization demands a new system of education."
- W. T. Harris.

CHAPTER IX

AN ESTIMATE OF THE PRESENT EDUCATIONAL SYSTEM FOR WOMEN

A. General Characteristics.

The educational system of India, as it exists today, is an exotic growth, with a few indigenous items, grafted on here and there. It is conducted on the whole, by a foreign government, in a foreign language and under foreign supervision. It is a system based on a principle of strict neutrality, in religion and is designed to produce a law abiding citizen, who while remaining an integral part of the subject race still owe allegiance to the foreign ruler. Much has been lost therefore in spiritual content, by the divorcing of education from religion and the home, the two great vitalizing forces. A state of things has been produced where according to an educational authority "students could write a better English essay on Chaucer than on Tulsidas and Tukaram . . . Instead of national culture, language study occupies a disporportionate part of school and college life."

Behind the practical difficulties imposed by teaching in a foreign language, is the intense mental confusion imposed by the struggle of two cultures with widely differing schemes of values and standards of life. For the Indian student coming to college, from a village home, there are three sets of values; the one taught

in schools and colleges, the second, the standards prevalent in her home, supervised by an ignorant and illiterate mother, and the third the ideal which she faintly glimpses in the lost national culture that is ousted from her normal life.[1] With the passion for coherency in the Indian Student's mind, it is not to be wondered that higher education has tended to produce stagnation in the mediocre and restlessness and dissatisfaction in the able student. Yet, attempts have been made for the fusion of these two cultures. At Shantiniketan, started and organised under the able leadership of Rabindranath Tagore, the great Indian poet and educator, there are the School of Art and Music, the School and College, the Women's College, the Research Institute and the Institute of Rural Reconstruction, all closely associated, with a wide and international outlook.

B. A Description of the System.

The course in the general educational system of India begins with the primary school, where the pupils are taught to read and write and do their sums. An elementary knowledge of regional geography is imparted and rudiments of natural science are included. This course lasts for four or five years.

The next step is the Anglo-Vernacular Middle School, for the girl who wants to continue her studies in English, and includes History, Geometry, Drawing, etc., besides the above mentioned subjects, in a more advanced manner. The completion of the Anglo-

---

1. Cf. Gedge, E. C. & Choksi, M., Women in Modern India, p. 74.

Vernacular Middle School Course, leads to the High School, where students put in three years or more, according to their ability, to graduate to the university. English occupies a leading role here and other branches of study include Arithmetic, Algebra, Geometry, History, Geography, a Classical language - Arabic, Persian or Sanskrit - Drawing, Natural Science and a study of the Vernacular. Domestic Science has been added for the Girls' Schools.[1] The college course is divided into two stages of two years each, - the Intermediate and the Graduating classes. In the College almost all the courses are taught in English and all formal contacts between the student and the teacher are in "English". The Elementary and High Schools are supervised by the government school inspectresses and the colleges are inspected by the university whose requirements must be met with, in regard to the teaching staff and the courses taught.[2]

C. Elements of Strength in the Existing System.

Western education as it is prevalent in India today has given a profound stimulus both to industrial development and the cause of social and political reform. It helps to form a positive caste in the Indian Mind. The individualism of the Indian student and her ideas of evolution, democracy and self determination, are all due to the complete absorption of the Western modes of thought

---

1. Cf. Daskawie, A. Q., Thesis, School of Education, New York University - Nationalism and Education in India, 1931, p. 71.
2. Cf. Daskawie, A. Q., Thesis, School of Education, New York University - Nationalism and Education in India, 1931, p. 72.

which very often people fail to recognize. A glimpse at an Indian college may suggest the vividness and buoyancy of spirit which can characterize college life. In these colleges there lies the source of much hope for the future of women's work in India.

Another strong point of the existing system which the writer sees the advantage of, is the use of the English language. Many an educator in India criticises the introduction of the English language without recognizing the advantages it has brought with it. India has been brought into touch with the Western world, through the medium of the English language. Indian students have been introduced to the great men and women of the Western world. Shakespeare, Milton, Wordsworth, Coleridge, Shelley, Keats and the writings of such men as Charles Lamb, Matthew Arnold, as well as the great men of the Modern age, have imparted to the students of India high ideals and aspirations. Indian cultural life has been enriched by such contact with the West. A wealth of philosophic thought has been brought into India from the logic of Aristotle, the systems of Descartes and Kant, and others, in whose perusal thousands of Indian minds have realized, the oneness of the human heart whether in the East or in the West.

The existing type of education has helped to unite the womanhood of India, irrespective of caste or creed. As was observed before of the University Women's Hostel, where at the beginnings barriers of caste existed, now with the advance of education, every student feels that she is one of the family.

Another result of this system of education has been to give the women of India an inkling of the helplessness of India and showing the great possibilities there are in Scientific research and agricultural development.

One cannot close an estimate of the existing system without an appreciation of the values that have come from this system, in the closer contact between the women of the West and the women of India. The educated women who have had the opportunity of travelling and studying in Europe and in the United States bear evidence to this fact in their speeches and writings. The women of India have imbibed the principles of self-help, initiative and independence of thought and judgment from their sisters of the West. This would not have been possible if they had not received the same type of education as is existing in the West and acquainted with the same subjects and same great minds in literature, science and art. Coming out from universities in India where a proto-type of the Western system of education prevails, the Indian women have had a common educational background for the contact with their Western sisters.

D. Defects of the System.

The present system of education has its various limitations. Some of these defects cannot be helped and they are such as may arise from pursuing a policy which cannot but lead to those defects.

The first limitation is that it is essentially a foreign

system. It has with a few exceptions very little reference to the people of the land and to their needs. It was inaugurated by a number of well meaning educators and politicians, who were not acquainted with the complexity of their task.

This system is carried on with the help of a small group of teachers and educators. The average number of pupils a teacher has to teach is far above what she can adequately manage. The inspecting staff is too small in many areas to carry on its work satisfactorily in such an extensive country with such a large population.

In a land where there is so much work to be done, the number of trained workers and specialists is few. Most of the women who go for education are unprepared for life. They learn a few subjects prescribed by the schools and colleges, and are often without the special training to take up special vocations in life. Some women have gone for professional training in Law, Medicine, and Teaching. But they are only a few, when compared to the large number who do not have any opportunity for such training. The average Indian women students finish High School and continue and complete their College Course, without making any special effort to develop their innate tendencies and developing their personality to the full extent so that they may make their best contribution to society. If education is the "reconstruction of experience which adds to the meaning of experience and which increases ability, to direct the course of subsequent experience"[1] then it would produce

---

1. Dewey, John, Democracy and Education, p. 89.

a different type of individuals than the ones it is producing today. As was pointed out before, the Indian woman student in High School or College has to struggle with English because it is compulsory in all recognized universities in India. They therefore spend a large amount of their time in the mastery of a foreign language. Moreover, the whole system of education is weakened by an undue emphasis laid on mastery of subject matter. The domination of the examination system makes it hard for the student to pursue lines of interest.

A common criticism raised against the general educational system including Women's Colleges and Schools is that it is entirely university-centered. The fear and dread of the examinations are so great that everything that is not related to the examination is neglected. The teacher has to keep the examination in mind and any talk or discussion of weightier matters relating to modern problems of life is often omitted. Each teacher has to cover the prescribed limits of the course in the given time. "Cramming" of the text-book and "exhaustive notes" are two common defects of the average student's method of study. Women students have been seriously criticised for this tendency created in them by an excessive fear and dread of examinations. With little freedom to take part in activities in the outside world, they usually fall a prey to this system of spending hours "cramming" text-books. There is very little incentive to true learning in such a system.

The lack of a well directed program of social activities under the charge of one director, is keenly felt in many colleges and High Schools, when one considers the importance of extra-curricular activities in educational institutions. The inherent desire for praise and social approval, the desire to create or organise, naturally finds expression in these extra-curricular activities. As these satisfy the "drives" of the individual, they take on new meaning for education which aims at a fully developed personality and prepares that personality for socialised living.

The enlarged social ideals of the twentieth century education regard the modern school, not as a place where pupils sit idle until bidden to do something, but as a social workshop where each student must do her task, orderly and must cooperate with her fellow students effectively, the teacher helping only when needed. Under the modern system, education is training for democracy. The schools and colleges are places for practise in actual living and not places for learning principles to be put into practise at some future date. The Girls' Schools and Women's Colleges have sadly neglected these fundamental factors of Modern education.

The playground, the debating society, the athletic organisation and the student parliament become the laboratory, where precepts and principles are tried out. The direction of such activities then becomes the concern of the educator. The Indian Schools and Colleges for women have not adequately recognised the value of

extra-curricular activities. There is no "point system" to measure the load that a student may carry in such activities. There is no correlation between the number of students and the number of clubs.[1]

In some colleges, there are the literary and debating societies and one or two other clubs. But the average number of students who participate in such activities are so few that there is a great necessity for stressing the importance of extra-curricular activities. It is the case in two or three outstanding women's colleges that the writer is acquainted with, that some students take part in all the clubs or societies that there are in the institution, while others, spend all their time preparing for examinations. This tendency leads to students coming out of universities with a complete mastery of subject matter, with none of those characteristics necessary to make an individual, a fully developed personality.

Student participation is another factor sadly lacking in the working machinery of many girls' schools and colleges. Since an educational institution is not a monarchy, but a democracy, its internal management should be conducted with the co-operation of the administrative authorities, faculty and student body. The girls who study in a College must have experience in participation in the administration of the College democracy, though the faculty will reserve to itself a certain amount of

---

1. Cf. Manikam, R. B., published thesis, Columbia University, 1939, Missionary Collegiate Education in the Presidency of Madras, India, p. 131.

ultimate control. While student participation in the government of a College is a common thing in America, it is only very rarely found in the Women's Colleges in India.

The Women's Christian College in Madras is one of the small number of institutions where student participation is being carried on successfully. In the Women's Christian College the student body is governed by a "College Committee" chosen by the students at the beginning of the year, by election by ballot, and its first act is always to appoint the "Senior student" who becomes chairman of the committee. The committee is divided into sub-committees. There are a few other institutions where any semblance of student participation is to be found.[1] It is quite clear that there is much room for improvement in the educational system as it is existing today. More colleges should entrust certain matters connected with student discipline, supervision of examination, the honour system, etc., to an elected student group. It will afford excellent training for self-government. If India is to be fit for self-government, her daughters should have some knowledge and training for it in their youth. Students cannot easily take up positions of leadership without appropriate training for it.

Physical training which is not a requirement for graduation from the universities has been lamentably neglected in many

---

1. Cf. Manikam, R. B. published thesis. Columbia University, 1929, Collegiate Education in the Presidency of Madras, India, p. 132.

institutions for women. Lack of funds has prevented many girls' Schools and Colleges from engaging a physical director to look after this department of physical training. The Women's Christian College and St. Christopher's Training College for Women in Madras, and a few others employ a physical director to conduct physical drill and to direct team games. There is a great need for, instruction in Hygiene, periodical medical examination, and careful coaching in games, which is not adequately met. The Girl Guide Movement which is a rapidly increasing movement, is very effective in its contribution to the physical development of the girls in Schools and Colleges.

A general criticism of the Indian educational system for women, raised by many educators, is that it is top-heavy, by which is meant that the development of university and secondary education is out of all proportion to the development of primary education and further that it is too exclusively literary.

With regard to the first point, the immense need for an extension of primary education in India must be conceded; but the writer is unable to agree that university and secondary education should be curtailed for this purpose. There is still almost as much need for improving the quality of university education as of increasing the quantity of primary education. It has been rightly said that "the base of the educational pyramid needs to be broadened; its apex needs to be more finely tempered."

The predominance of literary over technical education is due to two causes, which are not independent. Manual labour has

been regarded as degrating by the higher castes. Moreover, the industrial system of India is on a small scale, compared to the country and its population. Over seventy percent of the population are dependent on agriculture.[1]

Summary.

We have observed the existing system of education for women in India. The present system of education has many advantages and its achievements in the past thirty years have been varied. But the advance has not been all over India. India is still faced with many problems in her education for women inasmuch as the present system is inadequate and unsuitable in many ways.

The universities and colleges are still lagging behind in regard to the modern methods of teaching, administration, and supervision. The present educational system, as it is working remains a challenge to every educator to grapple with the forces that deprive the women of India of the right type of education.

---

1. Hartog, P. J., The Indian Universities from "India" edited by Bhandarkar, D. R., 1929, pp. 138-150.
Part II of Vol. CXIV of the Annals of the American Academy of Political and Social Sciences, Philadelphia, Sept., 1929.

CHAPTER X

FACING THE FUTURE

"To lift the woman's fall'n divinity
Upon an even pedestal with man."

"The woman's cause is man's, they rise or sink
Together, dwarfed or godlike, bond or free."

Tennyson - "The Princess"

CHAPTER X

FACING THE FUTURE

A. A Forward look

If the preceding pages have served to trace, even inadequately the story of the growth and development of women's education in India, with a consideration of all the problems involved in it, it is evident that the task is not yet finished. A nation that has developed an old civilization, with traditions and customs deeply rooted in its soil, has made tremendous strides, because it has gradually awakened to its responsibilities and opportunities. For a long time, India's leaders did not consider it of importance to educate the women of the country. But today, in the words of the report of the Indian Statutory Commission -

> "The Women's Movement in India holds the key of progress, and the results it may achieve are incalculably great. It is not too much to say that India cannot reach the position to which it aspires in the world, until its women play their due part as educated citizens."[1]

Today the need of secondary and higher education for women is a recognized fact. Yet that very recognition and the striking progress which education for women has so far made, the spiritual and intellectual awakening that has followed in its wake, have helped to bring about an entirely new social situation, which still challenges education to press on to greater things.

---

1. Indian Statutory Commission, Vol. I, Survey, p. 53.

The future prospect of Indian womanhood is distinctly hopeful. Public opinion is fast waking up to the wrongs done to the women and the impoverishment caused to the public life by the lack of education they have had, and the call of freedom is making itself heard in the hearts of all the younger women.

B. Changing Social Attitudes.

1. Towards Women's Rights.

We have observed these changing social attitudes. Most of them are products of the advancement of education. The report of the Indian Statutory Commission emphasizes the same fact when it says,

> "It is only through education that Indian women will be able to contribute in increasing measure to the culture, the ideals and the activities of the country."[1]

Women in Madras and Bombay Presidencies are being encouraged to attend public lectures and meetings of all kinds; to read vernacular newspapers, learn English and take an active interest in current politics. In North India, splendid work is being done for the advancement of women by the Arya Samaj and the Brahm Samaj. These organisations have thrown aside many of the restrictions and they strive to remove the existing sex-disabilities. The women members of the Brahma Samaj are noted for their devotion to teaching and their love of learning.[2]

The condition and the status of the women of the Indian

---

1. Indian Statutory Commission, Vol. I, Survey, p. 53.
2. Cf. Cousins, M. E., Awakening of Asian Womanhood, p. 101.

states of Baroda, Travancore, Cochin and Mysore are far in advance of those in British India. The Parsi and the Christian women have also received much freedom and the latter form the great source for women teachers.

In many districts, women's associations have been formed. Women meet together to discuss the problems of the day, to continue their studies, and to learn crafts. The most successful of these are the Seva Sadan in Bombay and Poona that have been referred to in the preceding chapters, the Stri Bharata Mandal of Calcutta and North India, and the Women's Indian Association which has fifty branches with its headquarters at Adayar, Madras.[1]

Another hopeful sign for the future of the women of India is the change in the attitude of orthodox parents. They are beginning to look for education as a desirable equipment in the prospective wives of their sons.

Increasingly important ladies' Conferences are being held annually, simultaneously with the National Congress.

The Social Reform Conference as early as 1917 passed the following resolution which is a regular Woman's Charter of Freedom of opportunity.

> "That sex shall form no disqualification to women entering any position or profession for which she shows herself capable."[2]

The modern public spirit in women first showed itself

---

1. Cf. Cousins, M. E., Awakening of Asian Womanhood, p. 102.
2. As quoted by Cousins, M. E., Awakening of Asian Womanhood, p. 102.

clearly when a number of the best known Indian women were so deeply moved by the wrongs inflicted on their sisters in the Fiji Islands, that they went in deputation to the Viceroy about the matter and succeeded in gaining the most urgent reforms. One of the most important events in the history of Indian women under British rule was the representative All-India Women's Deputation which waited upon the Secretary of State for India in 1917 and for the first time made a clear demand for Woman Suffrage and pressed for numerous educational facilities.[1]

Since that time, there has been practical unanimity between all sections of opinion in Indian political life, that women should be given their responsible share in self-government; that as the National Congress has expressed "women possessing the same qualifications as are laid down in any part of the (Reform) Scheme, shall not be disqualified on account of sex."[2]

One of the most notable women in India today is Mrs. Sarojini Naidu - poetess, politician and peace maker. She has written beautiful poems. She has been a leading figure in all political and social reform movements.

Mrs. Gandhi has suffered a great deal in an African prison in her fight for the freedom of her countrymen in Africa.

These and many others are the first-fruits of this New Age of Indian womanhood, in which are found the powers and honours of partnership, with men, in their service for the Motherland.

---

1. Cf. Cousins, M. E., Awakening of Asian Womanhood, p. 103.
2. Cf. Ibid., p. 103.

The awakening ideal has been expressed by the World-renowned Indian poet, Rabindranath Tagore, in his play "Chitra" in which the heroine says to her husband, as her final revelation of womanhood to manhood -

> "I am Chitra, no goddess to be worshipped, nor yet the object of common pity to be brushed aside like a moth with indifference. If you deign to keep me by your side in the path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self."[1]

Already in seven provinces out of nine, it is possible for women to be members of the Councils and in more than one province, nomination has been used to add a woman member. One proposal has been to provide by statute or by statutory rule that a certain number of seats in each Council must be held by women. But this has been opposed on the condition, that it would involve many supplementary provisions to decide for example, in what communities and in what circumstances the suggested principle should be applied. While public opinion is becoming stronger in favour of having women members, yet this method was not acceptable to the leaders. It was impracticable to propose that a certain number of seats should be reserved for women. So the Statutory Commission states in its recommendations of May, 1930, that the proper course is to leave women candidates a fair field and no favour. The only provision that the Statutory Commission recommends in its report is to provide by statutory rule or otherwise, that the governor in

---

1. As quoted by Cousins, M. E., Awakening of Asian Womanhood, p. 105.

exercising certain powers of nomination, should have special regard to the extent to which women have been returned as members from general constituencies.[1] The purpose of such a procedure is to supplement their number, if the governor thinks it should be done. This proposal is a great sign of the dawn of a new day when women shall have more influence in shaping the future of India.

The Statutory Commission in its recommendations gives an account of the proposed qualifications for women voters. With a desire to see a substantial increase in the present ratio of women to men voters, they suggested some qualifications, other than the existing ones, based on property qualifications.

> "Being a wife, over twenty-five years of age, of a man who has a property qualification to vote and being a widow over that age, whose husband at the time of his death was so qualified. In addition to these, the educational qualification should apply to women over 21, as well as to men."[2]

This beginning of a movement among certain Indian woman, however comparatively few in number they may yet be, to grapple with problems, which specially affect home, health and children, is one of the most encouraging signs of Indian progress.

This Movement would be strengthened by increasing the influence of women at elections.

2. Towards Self-realization and Independence of Women.

The absorption of democratic principles, the contact with

---

1. Cf. Indian Statutory Commission, Recommendations, p. 78, May, 1930.
2. ... Indian Statutory Commission, Recommendations, p. 93, May, 1930.

the West and the advance of Women's education have all worked towards the self-realization of the women of India. The individual self is coming to her. Marriage which was looked upon from ancient times as an arrangement between two families, is coming to be regarded as a matter in which the individuals have a certain amount of freedom. Young men are no longer willing to submit in a docile way to having their life-partners chosen for them by parents or relatives, nor is the educated daughter today obliged to accept in silence, whatever marriage arrangement is made for her without her consent.

Of late, women's activities have spread into the educational, social, economic and political sphere of life and as a result of this, there have been started in many provinces, associations, clubs, homes for adult women's education, social service centers, health and welfare associations, and rescue homes, mainly through the initiative and organising efforts of public-spirited women.[1]

All these activities have necessarily infused a new spirit among educated women, and have widened their outlook. The New Movement has received fresh impetus from the All-India Conferences of women, which have now become annual functions and are attended by large numbers of women delegates from every province. The delegates on their return to their provinces are keeping alive the interest of women in their educational needs by the holding of meetings, and by explaining the aims and objectives of the All-India Conferences.

---

1. Cf. Statutory Commission, Interim Report, p. 182.

A description of the All-India Women's Conference and the work done by it will reveal to us the varied activities the women of India are entering in, to reform and change the country.

The objectives of the Conference are to promote in India the education of both sexes at all stages and to deal with all questions affecting the welfare of women and children.

The Conference consists of patrons, office-bearers and delegates. The office-bearers consist of a president, six vice-presidents, organising secretary, two sectional secretaries, treasurer, and president of the standing committee. The delegates are duly elected by Constituent Conferences, which may be convened in the Constituent areas and in such other areas as the standing Committee may decide from time to time.

The work of the Conference is accomplished through the agencies of the All-India Conference, the Standing Committee, sectional Committees and their sub-Committees and also through the work of the Constituent Conferences, their local Committees, and by any other agencies as the Conference may decide from time to time. There is an annual session of the Conference at a place and time fixed by the Committee.

The chief lines of work carried on by the All-India Conference are the following: It collects and deals with suggestions on educational and social matters sent from the Constituent Conferences. It brings public opinion to bear on matters of general

education and social principle and policy where necessary.[1]

The Educational Reform Sectional Committee has working under it the following sub-committees to deal with the drafting of a special curriculum based on the ideals of the Conference, the revising and creating of new text-books, the investigation of the conditions regarding the training of teachers in all parts of India. The All-India Women's Conference has started an All-India fund for the promotion of Women's education and a sub-committee has been appointed to collect the funds and submit to the Standing Committee a scheme for its administration.[2]

This great awakening of the women of India to the realization of their rights and responsibilities to mother and redeem the nation is a proof that the bondage of custom and tradition is passing away. It will take many years yet to accomplish what is necessary to bring all the Indian women to a high level of advancement. There needs to be better conditions of health and more equalised intellectual development for women. But the dawn of this day of hope has arisen. With me, we look forward to it and hail it, - this great awakening with its distinctive benefits to India and to humanity, for the regeneration and growth of the world!

The most recent meeting of the All-India Conference was the sixth session which opened its sitting on 28th December, 1931 at the Senate House, Madras. All the constituencies were well

---

1. Cf. The Third All-India Women's Conference on Educational Reform, January, 1929, pp. 74-78.
2. Cf. Ibid., p. 75.

represented at this conference. This conference passed resolutions advocating the opening of training centers for women social workers, particularly in view of the work in rural areas. Interesting discussion ensued on Rani Laxmibai Rajwade's resolution which was amended and adopted as follows:

> "In view of the immense increase of population and having regard to poverty and low physical standard of the people, the conference is in favour of appointing a Committee of women, to find ways and means of educating the public through the spread of health and moral education, by a large number of health and welfare centers and by educating in Mothercraft."[1]

All these are the evidences of the growing interest in women's education. The "Women's Movement" has given to educated women a new freedom of thought and an entrance into professional and political life. The utter abnegation of Sita and Damayanti of old Hindu Epics, whereby the wife lives only in and for her husband, is being changed for an attitude of equality, assertion of woman's rights and opportunities for education.

C. Nationalism and Women's Education.

During the past two hundred years, two great political forces have been operative in society, that of democracy and that of nationality. The stronger of the two has been nationality. During the earlier part of the period the factors that were thought to produce or to foster nationality were racial homogeneity, relig-

---

1. Report of the All-India Women's Conference as is reported in the Indian Review edited by Natesan, Feb., 1932, p. 153.

ious unity and a common language. It became obvious that these factors were not the sole or even the essential elements of nationality. This has been true of India.

The nationalist movement is a very strong movement in India at the present time. Whatever may be its shortcomings and however distasteful some of its manifestations, it appears to be one of the forces in Indian society today that may perhaps contain within itself the power to overcome the deep and dangerous cleavages that threaten its peace - racial, religious, caste or provincial - still tend to absorb the energies and devotions of the majority of Indians and there are too few signs yet of a willingness to surrender such claims to the common good. Nationalism is a force with immense power for good or evil and the task in the future is to utilize that force for constructive ends. Women have come forward to defend the Nationalist Movement. There is a loosening of the social ties which bound people together into classes and groups. The women have come out of their seclusion and their status of dependence to a position of equality, ready to take up the cause of the country. The love of the country has manifested itself in the desire to uplift their sisters in need and difficulty. It has also manifested itself in the attempts at social and educational reform. It has above all tended towards the upheaval of customary ways and traditions that had held the women in bondage.

In the hearts of India's women there have met and mingled the two tides of nationalism and feminism - the one exalting all that belongs to India's past, the other claiming all that the life

of today has bestowed upon the women of the East.

D. Some Problems in Christian Education.

A report of Calcutta University Commission gives a very great tribute to the Missionary influence in Christian education in India. A quotation from this report will bear evidence to this fact.

> "Their (missionaries) insight and practical experience are of the utmost value to the whole educational system; their example, a source of much strength; their aspirations an enrichment of its ideals. What they and their fore-goers have accomplished in the field of education has been an estimable boon to the country."[1]

To suppose that because missionary education has had in the past great achievements to its credit there lies in store for it an equally great future, is an erroneous idea. The conditions in which notable contributions in the past have been achieved have not remained the same. The Christian educational work has to be done in an entirely different world.

Three new, powerful and growing forces are undermining the position which missionary schools and colleges have hitherto held, and threaten to restrict or weaken their influence -

Government is assuming responsibility for education. The position of missionary institutions in the past has been that of pioneers. They have either had the field to themselves, or have at least been one of the strongest educational forces. But the situa-

---

1. Cf. Oldham, J. H., "Crisis in Christian Education in the Mission Field" in papers on Educational Problems in Mission Fields of the International Missionary Council, Nov., 1921.

tion has changed. The days when missionary schools were pioneers in education are strictly numbered. The State has begun to undertake the task of education, and it is impossible for private effort to compete with its vastly superior resources, derived from taxation. Schools maintained from public funds are rapidly outnumbering those dependent on private subscriptions. From being the whole, or a half, or a quarter of the whole, mission schools will come to number one-tenth, one-twentieth, or one-hundredth of the total number of schools. Unless they can make up in quality for the loss they are bound to suffer quantitatively, their relative influence in the field of education must inevitably diminish.[1]

Christian education has to meet new and higher standards. In the West, recent years have witnessed great advances in educational theory and practise. There has been a rapid development of educational technique. Great progress has been made in the adaptation of education to the life, environment and real needs of the pupils.

The times when missionaries were in a real and large sense the leaders of the educational movement are gone. Where in the old days the missionary was the only or the most highly qualified teacher, she has now in many instances been outdistanced by the Indians. Missionary institutions are under a grave disadvantage from the fact that they are largely foreign.

---

1. Cf. International Missionary Council. Article on The Crisis in Christian Education in the Mission Field by J. H. Oldham, November, 1921.

A third new factor which has to be considered is nationalism. The basis of nationality is a common culture in India, and this culture can be manufactured in the schools. Education comes thus to be thought of as a process controlled by the State for political ends. The demand for "national education" is an outstanding feature of the Nationalist Movement in India. Leaders of India see in education the means of regenerating India. In so far as the leaders of India are seeking to develop a strong nationality by diffusing a common national culture through the schools, they are not likely to regard foreigners as well qualified to assist in this task, unless they are sympathetic towards the development of this national culture.

Therefore the problem of Missionary education is to have institutions as private and independent agencies "to point the way to educational advance through their greater freedom of initiative and experimentation" and as inspired by the religious motive to formulate and work out a scheme of education which will "include essential elements of culture and personality which are apt to be minimized or neglected in the mass education controlled by the public."[1]

The demand for national education must meet with the fullest sympathy of Christian Missions. It should not be their business or desire to impose upon other people the ways of thinking, the customs, the traditions and the social institutions of

---

1. Cf. Monroe, Paul, International Missionary Council, article on "Mission Education and National Policy", November, 1921.

the West. The Christian fellowship will be richer and fuller in proportion as all peoples are able to express their characteristic qualities in their own way. There is room for a still deeper appreciation by missionary educators, of the literature, art and social heritage of the peoples among whom they are working and more rapid progress needs to be made in transferring the control of education from foreign to native hands. Missions will be called upon to meet the legitimate demand that instruction should be given in the language of the country.

As Michael Sadler says national education is not something that can be mechanically imposed; quoting his words, "Its chief influences are spiritual and atmospheric and therefore for the most part inorganisable. The inner life of a people, its character and predisposition, determine the main lines of its education."

Man is an end in himself and not a means. When we educate individuals and consider them as ends and not means, we find a different philosophy from that of the philosophy of a state that sets out to educate its men and women as means rather than as ends.

The Christian Missionary education under the present conditions has an opportunity of standing for a conception of education which leaves a place for initiative, freedom, variety, and elasticity. Christian Missionary education therefore has a great contribution to make, if it takes into consideration the changing factors in Indian life and thought.

Super-excellence of work should also be characteristic of missionary institutions, so that notwithstanding their foreign

element, they may make a great contribution to national education. Their contribution will then be inevitable and indispensable. Thus quality becomes the fundamental requirement of success in Missionary education in the conditions which prevail today.

The people of India need educated Christian women leaders. Such leadership can only be obtained from institutions under Christian agencies. Christian schools, permeated by Christian spirit, and Christian conception of the world and of human relationships need to act as places of training for Christian women leaders. Unless Christian missions take to the task of developing through education an adequate Indian Christian leadership, the supreme need of the Missionary enterprise will not be met. Means must be devised by which the teachers in mission schools, native as well as foreign, may be kept in touch with the living movement of educational thought, and some of them at least given the opportunity from time to time of seeing the very best that is being done in their particular line of work.

Profound changes have taken place in India. The Mission schools and colleges can maintain their position only by the high quality of their work. They must be prepared to meet new and far more exacting standards. The highest object of human endeavor is to make better men and women. Christian education is the best expression of this conviction.

E. Some Goals to be Set Up.

Has education a function to perform in the face of these changing attitudes and conditions? Is the answer of education as it is carried on at the present time, adequate to the need? India's progress in women's education in the last thirty years has indeed been tremendous. It has by a gradual process helped to emancipate woman from many of the social restrictions which old India imposed upon her. But the end is not yet. Many changes have yet to be made in the path towards progress. Education has to do its part. But if it is to do its part, it must set up certain goals definitely and positively.

It must aim to develop personality. It must avoid the pitfall of the enormous, institutions where personality is submerged, rather than developed, and where the machine-like processes tend to produce a uniform product that shall conform to type. Huge classes and crowded buildings are to be given up wherever possible.

The emphasis on quantity of subject matter should give place to thoroughness of work and concentration. The overburdened curricula with its thirty to thirty-five hours must be made light in the new educational scheme and periods must be provided for supervised study.

Great strides have been made in the physical training for women. But there is room for a greater work in this field. Girl-Guiding which is popular in many girls' schools should be introduced into all girls' schools. More attention must be paid to positive health education in a land where the ravages of tuberculosis make alarming inroads every year.

Something definite should be done in the way of training for citizenship. Theoretical patriotism with no practical basis is not of much value. Courses in Civics should be taught in all girls' schools in these days when the term democracy is so commonly heard among students and when there are few who are familiar with its practical implications in their own lives.

Doubtless the India of the future will discover some means to provide secondary school education for the young women of the land without charging tuition, so that rich and poor alike may enjoy the benefits of a secondary school education; for only so can she expand as a democratic nation.

Education is a human birthright. Life should be whole and complete and education is one of its essentials. The needs of India call for research into the psychological fundamentals of education. Funds have to be raised to endow such research and experimentation and for the establishment of institutions which would attempt to provide standards capable of adaptation to all parts of India.

The proposed plan of establishing a Central College for women is in keeping with the demands for a type of education that is essential for the women of India today.

> "At this point the Committee unanimously and definitely recommended that a Central College should be established on absolutely new lines which would synthesise the work of existing, provincial colleges by psychological research and would be capable

> of developing on its own lines. It should be experimental rather than stereotyped, dynamic rather than static."[1]

This scheme of the Central College has been built up in faith, knowledge, and the burning desire to remove the shame of illiteracy and to ensure spontaneity and self-expression to the coming generations.

Indian educated women have to awake to help in the restoration to India of power to re-create her future by an education based on the understanding of her own nature and needs, which will enable her to rise in world esteem, through her efforts and enable her women to give to the one Human Family whose home is the world, distinctive Indian gifts of peace and knowledge.

The question of employment of women in public service ought to be liberally explored. Subjects like home-nursing, first aid, have to be introduced into all girls' schools. Domestic arts and sciences, tailoring, fine arts, stenography, type-writing, book-keeping, telegraphy, and other commercial subjects should also be introduced at the high school stage for women who intend to go for different professions.

The social problems of India would be solved automatically if a liberal policy of women's education is followed. Caste distinctions, early marriage, and purdah are bound to persist so long as the mothers of the nation are kept in darkness and ignorance of

---

1. The Report of the Special Committee of the All-India Women's Education Fund Association, with Modifications and Amendments as passed by the governing Body and the General Meeting of the All-India Women's Education Fund Association.

the rapidly changing world conditions. "If education is really going to bring in its train social reform, better sanitation, and improved public health, it is going to achieve this result, only through the education of its women."[1]

The cultural and character forming values of education have to be stressed in all girls' schools. In a highly spiritual and religious country like India, whose literature, history, works of art, painting, music and architectural monuments palsate with religion and are full of it, in a country whose millions live in a religious atmosphere, in such a country, divorcing religion from education will produce sad results.

The differences due to caste, creed and communalism, which are the obstacles to a healthy nationalism could be destroyed only through the recognition of common ideals and interests, through the development of a cooperative spirit among the younger generation. Progress is possible only if imagination is stirred and hearts set on fire, by drawing attention to what is really great and noble and that which prepares for a higher philosophy of life and a wider outlook. Lack of moral and character training will lead to the development of women who are self-centered and narrow in their interests. Mere imparting of subject matter without cultivating a love of service for the depressed, for the poor, the sick and the suffering is ineffective.[2]

---

1. Report on the Development of Elementary Education in the Madras Presidency, p. 76, as quoted by Reddi, M., in Indian Statutory Commission, Interim Report, p. 376, 1929.
2. Cf. Indian Statutory Commission, Survey, Vol. I, p. 388.

The ancient Hindu culture and thoughts of great Indian men and women, embodied in the Vedas, Upanishads, Gita and other books native to the Indian mind should be taught to every Indian girl in school. Though some of these teachings are mixed with myths and legends, still they have great cultural values. Character training should be assisted with the assimilation of the best in the past and whatever is worth having in the present, from the literature of the East and the West. As an eminent educationalist has said, "The moral progress of a nation cut off from and ignorant of its cultural and spiritual antecedent is inconceivable."

> "No education can be complete if it is dissociated from the daily life of the people, and if it takes the pupil away from the cherished thoughts and ideals of his ancestors; and no education can fulfil its chief purpose if it is not going to train, selfless, useful, efficient citizens, ready for service to their country and humanity."[1]

In the field of secondary education for women, the problem of guiding the system into the profitable channels of a good general education is complicated by the peculiar patronage exercised over the high schools by the universities, in respect of their recognition, resulting in an undesirable dominance over both objective and curriculum.[2]

There are signs that the schools will respond to the endeavors to humanise them, and make them instruments of social training and real education rather than channels for the mechanical conveyance of information.[3] Attempts have to be made more and

---

1. Cf. Reddi, M., Note appended to Hartog Auxiliary Committee's Report, p. 174.
2. Cf. Indian Statutory Commission Survey, Vol. I, p. 388.
3. Cf. Ibid., p. 389.

more to develop courses with a practical bias and to broaden the exclusively academic curriculum. It is essential that every school should be supplied with an adequate number of teachers who can shake off the fetters of a bad tradition and display energy, which is necessary to translate new ideals into action.

The insistence on proper selection of pupils for admission and retention is essential; if good standards are to be maintained. The problems of secondary and college education as they exist today are mainly problems of organisation, and on their solution depends in very large measure the value of the contribution which the schools and colleges will make to the welfare of the country.

F. A Proposed Educational Policy and Recommendations for Reform.

In formulating an educational policy and recommending changes in the educational system for women, we have to take account of the (1) aims and objectives of this system, and (2) the scope and (3) organisation which is to put that policy and changes into effect.

1. Aims and Objectives.

Education which has already been defined and accepted as "that reconstruction or reorganisation of experience which adds to the meaning of experience and which increases ability to direct the course of subsequent experience" is growth. An adequate educational policy should therefore have for its main objective - (1) the provision of an environment and the necessary direction

for the growth of the individual, (2) The training in reading, writing and arithmetic given in schools should be but means to this end, (3) The training in character and in essentials of citizenship may be stated as a third objective in education for women in India today. Mahatma Gandhi, the great leader, has given expression to this when he said, "A satyagraha (soul force) struggle is impossible without capital in the shape of character. As a splendid palace deserted by its room-mates looks like ruins, so does a man without character."[1]

2. Scope of the Educational Policy.

Education is the birthright of all human beings, regardless of caste, creed or sex. As such the field of educational work is wide. The educational system must not therefore confine its attempts to the high castes or the inhabitants of the cities. It should be for all, for those who are rich and those who are poor, for those in the cities as well as those in the remote villages.

Our examination of the existing conditions in India revealed to us the great necessity that there is in India, in bringing about this needed change - towards universal education. We have observed that the number of existing schools and colleges is too small to meet the demands of all the women of India. It has also revealed to us the need for compulsory education as it exists in many of the Western countries. The economic conditions of

---

1. Cf. Andrews, C. F., Mahatma Gandhi's Ideas, p. 208.

India are such that it is necessary that there should be not only compulsory education but also free education. No woman of India should be allowed to be deprived of this opportunity unless there is an adequate cause which would excuse that individual from conforming to the standards of society, through mental or physical defects. We have observed in our account of the attempts made at the present day that there are various modern leaders who are strongly in favor of such a policy. But public opinion needs to be strengthened and funds have to be raised in order to carry it out.

3. Recommendations for a Change in the Program of Education.

a. Adult Education.

It is necessary in order to meet the changes required to build India as a nation that (1) adult education should be encouraged, (2) a greater attempt should be made than is made at the present time to enlist the interest and support of educated women for the adult education of women. (3) Organizations of educated women and social workers into groups, for active work, should be encouraged. (4) The number of women workers devoting themselves entirely to this question of service to the home-maker, in the villages should be increased. (5) Women's Institutes, which would make centers for educational and cooperative activities, as well as for baby welfare and all other aspects should be established all over the country. (6) For the help of the women of the villages, each village should have a woman with such training as is given to

a public health nurse and a number of women teachers. (7) A larger number of industrial homes should be established all over the country than is existing today. (8) Organisation of classes and centers for teaching of adult women, should be encouraged - subjects taught in such being Domestic Science, Fine Arts, Literary, Industrial and General subjects. (9) University Extension Lecture scheme should include special courses for women.

b. Elementary School Education.

It is necessary that there should be (1) compulsory elementary education for girls. (2) Efforts should be made to remove all the obstacles that have stood in the way of giving opportunities to women - the inertia of conservatism and prejudice, reinforced by purdah (seclusion of women) and the custom of early marriage, the lack of qualified teachers, the lack of sufficient number of Girls' Schools and the difficulties of providing an adequate number of village schools with trained teachers - all these have to be removed. (3) The kind and quality of education has to be improved. (4) The removal of differences of caste, creed and community must be effective in all the existing schools. (5) Communal and sectarian schools must be discouraged. (6) Parent-teacher Associations must be formed wherever possible, because it is necessary there should be a link between the home and the school, for the setting up of equally high standards and for discipline, understanding and cooperation. (7) The existing curricula should be revised and changed in order to meet the changing conditions of

India. The present system was primarily thought of in the interests of boys and formulated by men. The time has come for women to reform this system wherever necessary. (8) The courses of study arranged must be so flexible as to allow of adaptation to the conditions of the individual, the locality, and community. (9) Moral training should be given in all schools, both through practical situations and through instruction. (10) In all education of girls, especially in the lower stages, teaching in the ideals of motherhood and in making a home attractive and beautiful should be kept uppermost. (11) Agriculture should be included in the curriculum, as a compulsory subject in rural areas and as an optional subject in all other schools and colleges. (12) A complete course of physical training should be made compulsory in all girls' schools and colleges and should include as much recreation out of doors as possible. Eurythmics and Girl-Guiding on Indian lines should be included. (13) Systematic and periodical medical inspection should be made compulsory in all schools and colleges. Wherever possible school clinics should be started and arrangements made to deal with cases of malnutrition. (14) Undue emphasis given to examinations should be weakened, work done during the year should be fully considered and less importance be given to examinations. (15) For girls, who have very little opportunity for travel, cinema films, should be used for educational purposes in the different schools. (16) The present series of vernacular text books should be revised and supplemented by books suitable to Indian children. (17) Every educational institution for young girls

should make full provision for Kindergarten, Montessori or other similar classes. (18) Preparatory vocational and manual training suited to the children's needs and daily experiences should be included in the curriculum. (19) Special schools for defectives (physical and mental) should be increased in number.

c. Secondary School Education.

Secondary school education for women needs to be reconstructed in various ways. (1) Vernacular should be the medium of instruction, English being a compulsory school subject; Hindi or Urudu should be included in the curriculum, as an alternative to the classical languages, one of which should be compulsory. (2) Alternative courses should be established to suit the needs of girls who do not intend to take up college education; these should include Domestic Science, Fine Arts, Handicrafts and Industries. (3) Sex hygiene should be taught in all secondary schools and colleges, by competent teachers. (4) The number of Girls' secondary schools should be increased. (5) Modern methods of teaching should be adopted. (6) Student government and student participation must be encouraged. (7) Libraries and museums of the schools should be provided with a sufficient number of books and interesting objects of study. (8) Extra-curricular activities should be increased and their importance must be emphasized.

d. College and University Education.

The Women's Colleges also have to be adapted to meet the needs of society. The following recommendations are made in order

to reconstruct the existing system. (1) The following subjects should be added as optionals to the present curricula - Fine Arts, Advanced Domestic Science, Journalism, and Social Science. (2) Special encouragement should be given to competent women students by granting scholarships, to take degrees in Teaching, Law, Medicine, Fine Arts and Social Science. (3) Physical training should be emphasized. (4) Undue emphasis given to examinations and mastery of subject matter should be discouraged. (5) Student government and student participation should be put into practise in all colleges. (6) The importance of extra-curricular activities should be stressed. (7) Provision and encouragement should be given to advanced research work.

e. Teacher Training.

The inadequate supply of teachers has been one of the causes of the backwardness in women's education in India. In order to remedy this evil the following recommendations are made. (1) The number of Teacher Training institutions for women should be increased. (2) Centers should be opened for special courses to train teachers for rural areas. (3) Provisions must be made for teachers by scholarships and endowments for travel and study in other countries. (4) Women teachers who are well qualified should be given adequate representation on all Educational Boards, which control primary, secondary, and university education and on all text book committees.

Summary.

The Indian women with their changing social attitudes and their acceptance of rights and responsibilities, are today called upon to give their service for their Motherland.

We have observed the advance they have already made in social reform and educational reconstruction. It is the result of the work of early reformers that we see today. We face the future, with all its opportunities and problems. We find the need for reform in every department of education. A proposed policy in aims, objectives and scope has been stated. A number of recommendations have also been made in order to reconstruct the existing system.

We therefore look forward with hope for the time when all women of India shall have true freedom and the benefits of the right type of education.

The signs of time indicate the new leading role Indian women are going to play intellectually, socially and politically in this new era that has dawned. Great tides of national feeling are sweeping over the country and filling the minds of men and women with a consciousness of their rights and duties and a vision of the country's future. Every aspect of women's educational work including Christian education needs reconstruction according to the changing needs of the country. The task is tremendous and demands the selfless service of every daughter of the Motherland.

CHAPTER XI

SUMMARY AND CONCLUSIONS

CHAPTER XI

SUMMARY AND CONCLUSIONS

The problem of this thesis consisted in giving an historical survey of the attempts made for women's education in India and a critical evaluation of it in the light of sound educational criteria and the present day needs of India. In this study we have discovered that the problem of Women's Education is one that is demanding the attention of all who are concerned with the welfare of the country.

The primary source material examined for this study consisted of the reports of the Indian Statutory Commission, books written by Lajpat Rai and a few Indian women leaders as well as the writings of western educators like Arthur Mayhew. Additional references were made to such secondary sources as were published in India and in the west on the social and educational aspects of Indian life.

The method employed was two-fold. First an historical survey of the attempts made for women's education was made to determine the beginnings, the growth, and the obstacles that stood in the path of progress. Second, the educational system as it is existing was traced and examined, was evaluated in the light of modern educational criteria and the crying needs of the country. The evaluation, here made was taken as a basis for drawing final conclusions as to the necessity for encouraging women's education and the need for reconstructing it.

The study of this problem has revealed the various attempts made by Indian leaders, Western Missionaries, and the British government in India.

We discovered that in the Vedic age in India, women enjoyed a certain amount of freedom and there were some women who had the advantage of being trained in the old philosophy and teaching of the Vedic schools. But gradually this freedom of women was withdrawn. The seclusion of women became a common practice in all parts of the country. Child marriage became customary. As a result, girls of school age were forced to accept responsibilities of home life without being given any chance for education or development of their personality. This tragic condition of the women existed in many parts of India for a very long period, whereby the daughters, the wives and mothers of the nation were dwarfed mentally and physically. Their individuality was crushed. Steps for the education of men were taken in many places, but the problem of women's education was neglected.

During this dark period of India, there were a few women who were known for their intellectual accomplishments.

Education for women in private or public schools was unheard of for many years. It was early in the nineteenth century that efforts were made to give the women the opportunity that they were denied for the many centuries. Western Missionaries were pioneers in this field. The government of India took up this problem and in course of time schools and eventually colleges were established in India for women. When the first women's college was

established in Calcutta, there was a great deal of opposition but gradually the opposition became weaker. Public opinion began to grow stronger in favor of women's education.

With the dawn of the twentieth century, there was established all over the country a network of schools and colleges for women. Today efforts for women's education are great. Western Missionaries, the British government, and private agencies are all working for the welfare of Indian women.

This great interest in women's uplift is not only shown in the establishment of schools and colleges but also in the reforms that are being made to free the women from the bondage of custom and tradition. Legislations have been made against child marriage and other evil customs that have crushed the womanhood of India.

Indian women are therefore, coming to the forefront. There has been a general awakening all over India. The dawn of a new day has risen upon India. It is the day of woman's emancipation. A new spirit during the past century has entered India, and the welcome era of brighter blessing, greater appreciation and larger opportunity for women, has actually begun. We have observed that through the laws which during the nineteenth century were enacted in India with a view to removing the terrible evils and crimes, India has entered a new stage in her development. Throughout India has swept during the last decade a swift and irresistable urge, snatching women from the ways of age long custom and setting their feet upon paths of new adventure.

Women of the Villages

But the condition of the women of the villages is another problem that is demanding attention. We have observed that a large number of women of India live in the villages. The state of the villages is such that the women are neglected. The village woman's life is a drudgery. Education will be the means whereby she can become an intelligent home-maker, a thrifty housewife, a mother who can train her children and a citizen who can make the village a clean and healthy place to live. We have discovered that the village women require education but of a type that would enable them to be healthy citizens and useful mothers.

The village girls need to be taught the use of every square foot of available ground for the planting of trees and vegetables, the conservation and use of common fertilizers, the building of thorn fences to protect gardens, the care of the cow, which is usually a valuable possession in an Indian family. We have discovered that these things have to be taught not in theory but with demonstration and practice. Different types of industries and handicrafts have to be introduced into the village schools for the training of village girls. Mat weaving, broom making, basketry, rope making, and other industries would be of the greatest value to a village woman. Rural education of women should encourage such handicrafts which add to the comfort and efficiency of the home or provide an additional amount of income for the family.

Resisting Forces in Women's Education.

We have found out that there are many resisting forces in women's education. Traditions and customs of India have kept the women from having freedom and equality with men. The religious influence of Hinduism which is pervasive, elusive, and negative, has developed a philosophy and an outlook on life which prevented the progress of the womanhood of India. Caste system and its attendent evils have also crushed the individuality of womanhood. It divided the society into rigid divisions whereby tending to create narrowness of vision and sectarianism. The religions of India with all their philosophy and ethics have lacked a dynamic. They have retarded progress. They have tended towards helping to develop a static rather than a dynamic civilization. With all these obstacles women's education, which had its beginnings well started could not spread widely in the strongholds of Hinduism.

Limitations of the Existing System.

The attempts for women's education were successful in many areas. But the existing system has its limitations. Conservatism of the orthodox men and women of India prevent from liberating girls and women and giving them the necessary training for development. The purdah system (seclusion of women) which shuts the women behind the veil early in life, has caused much evil. It has left hundreds of Indian women stunted and dwarfed and weakened physically. It has not only prevented them from having the sunlight and air which are necessary for their physical development, but also shut their minds out from the world outside. Those educators

who have worked with these women in seclusion bear evidence to the tragic lives they lead.

Early marriage, another black spot on Indian civilization has deprived the young girls from having any opportunity for education. Sad and pitiable are the stories of these young women who have been given responsibilities of home life when they were still young girls.

The provincial reports of the various provinces such as Madras, Bombay, Sind, Bengal, United Provinces, Punjab, Bihar, Central Provinces, and Assam showed the limitations of the existing system of education for women in those areas.

The scarcity of schools and colleges and the customs of the country which stood against co-education have all tended to weaken the efforts to educate women.

The Curriculum.

The curriculum for girl's education is unsatisfactory for the needs of the women of the land. Education in many instances is not a "reconstruction of experience" but it is rather the absorption of subject matter which has very little practical value.

Physical Training.

Physical training for women is neglected in many schools. The physical condition of the women of India is lamentable! The weak and delicate women of India have not the strength to live an active life of usefulness on account of the little attention given to their physical development. School buildings in many areas are

not satisfactory. Over crowding and poor ventilation of schools are two of the elements of weakness in many Indian schools. Lack of funds and lack of earnest benefactors to support women's institutions have tended to deprive them of the many comforts that they require.

Supply of Teachers.

The supply of well trained teachers for girls' schools has been inadequate. There is usually a large supply of teachers in the schools in the city where as many village schools are without the teaching staff they need. The poor salaries given and the inconveniences from living in a distant village and the lack of protection for young women teachers have all tended to discourage women from accepting positions of teaching in village schools.

These difficulties paint for us a rather dark and gloomy picture of the work done for women's education.

Signs of a Better Day.

But the times are changing; there are signs of a general awakening to which the women themselves are contributing in no small measure. The general attitude towards educating women is changing. Day schools and boarding schools for girls are being established in all parts of India.

The force of public opinion is strongly in favor of women's uplift. The government has also declared in favor of women's education. The educated men of the land are breaking the intense conservatism that is a characteristic of the ignorant and the orthodox

in India. The women from the West have organized many schools and colleges for women throughout the country. They have created among the women of India a healthy spirit of unrest which is the dawning of a new ambition for greater things in life and service.

Women who have received the benefits of education are entering into various professions. Arts, medicine, law, social work, and many other fields have attracted them. The educated women have already made great contributions in medicine and education.

This changing attitude towards women is rapidly making itself felt even in the villages. Some of the villages of India are undergoing a process of reconstruction under the able leadership of educated men and women of India as well as those from the West.

Attempts are made for social reform and women's uplift by educated women for their countrywomen. Two of the pioneers in this field are Pandita Ramabai, the great educator of widows and orphans and Ramabai Ranade, the capable founder and organizer of the Seva Sedan in Poona and Bombay.

The great Indian men of the modern times have also strengthened this cause by their writings and speeches. Rabindranath Tagore by his writings, speeches and his work at Shantiniketan (abode of peace) near Calcutta has demonstrated to the rest of India and to the world, the importance of women's education.

Within the past thirty years women's education has advanced very greatly. It has freed women to accept lives of responsible service for their country. The girls' schools and colleges

have sent out many young women prepared for service. Yet the existing system presents not only elements of strength, but also various limitations.

The Elements of Strength in the Existing System.

The general characteristics of this system, with its advantages and disadvantages are mentioned below.

1. It has given profound stimulus to industrial development and to the cause of social and political reform.

2. It has aided the growth and development of the ideals of individualism and democracy.

3. The use of the English language which it has brought with it has opened the Indian mind to enrich Indian culture with the assimilation of ideas from the West.

4. It has united the women of India irrespective of the differences of caste or creed.

5. It has brought the women of India into close contact with the women of the West.

Defects of the System.

But this system has many defects which require attention from modern educators.

1. It is a foreign system, mostly under foreign supervision.

2. It is carried on with an inadequate supply of trained teachers.

3. The number of specialists and educators that it has developed, is few.

4. The education it has given to the country is limited to a few.

5. It has over-emphasized the study of a foreign language—English.

6. It is entirely university-centered.

7. It has not stressed the importance of extra-curricular activities.

8. The methods of teaching used require reconstruction.

9. There is no student participation in many institutions.

10. Physical training has been neglected in many schools and colleges.

11. The whole system is top-heavy because the secondary and university education is out of all proportion to the development of primary school education.

12. The whole system is almost too exclusively literary.

With the results of the achievements of the past and the problems to be solved in the present we look forward to the prospects of a distinctly hopeful future.

Facing the Future.

The changing social attitudes towards women's rights as citizens of the country and as equals with men and towards their self-realization are the two indications of the signs of a brighter era. Women leaders like Mrs. Sarojini Naidu and Mrs. Gandhi are leading the women of India to a path of progress. Women have entered many fields of professional work including politics. They have taken

the cause of the poor and the helpless. The All-India Women's Conference, one of the most powerful organizations of the women's movement in India has helped social reform, and progress in education. At each annual meeting of this conference resolutions are made for women's educational work; sub-committees are organized to carry on its work in increasing the number of schools and colleges for women, for the introduction of better methods of teaching and supervision and for the enlarging of the existing curricula.

Nationalism and Women's Education.

The nationalist movement which is so strong in India is helping to remove the cleavages that exist in Indian society. It has turned the eyes of the patriotic Indian woman to the past, to the ancient culture of India. The spirit of this movement has manifested itself in the attempts at social and educational reform.

The Crisis of the Christian Missionary Education.

With these great changes taking place in India today, the Christian missionary education for women is also facing a crisis. Three new, powerful, and growing forces are undermining the position which missionary schools and colleges have hitherto held and threaten to restrict or weaken their influence.

1. The increasing efforts of the government for the education of women is such that the position of the missionary institutions as pioneers has rapidly changed.

2. Christian education has to meet new and higher standards.

3. A third new factor which has to be considered is national-

ism. The demand for "national education" is an outstanding feature of the nationalist movement. In so far as the leaders of India are seeking to develop a strong nationality by diffusing a common national culture through the schools, they are not likely to regard Westerners as well qualified to assist in this task unless they are sympathetic towards the development of this national culture.

Christian missionary education under the present conditions has an opportunity of standing for a conception of education which leaves a place for initiative, freedom, variety, and elasticity. It has, therefore, a great contribution to make if it takes into consideration the changing factors in Indian life and thought.

An examination of these problems in women's education leads us to the setting up of certain goals. It is the writer's conviction, based on the study made that:

1. Education has an important function to perform for the uplift of the womanhood of India.

2. The type of education required to meet the problems of Indian women is not the type where students are encouraged to master subject matter in order to pass set examinations at the end of a school year. It is education which is "that reconstruction of experience which adds to the meaning of experience and which increases the ability to direct the course of subsequent experience."[1]

3. It should regard individuals as ends and not as means.

---

1. Dewey, John, Democracy and Education, p. 89.

4. It should afford every woman of India the opportunity for education which is her birthright.

5. It must aim at the physical as well as mental development.

6. The basis of such an educational system should be democracy and the welfare of India and the world at large.

7. The cultural and character forming values of education have to be stressed in all girls' schools and colleges.

8. The differences of caste, creed, and community should vanish and give place to higher ideals of service and brotherhood of man.

9. This type of an education should not be dissociated from the daily life of the women and from the cherished thoughts of their ancestors, but it should be based on the national culture, and should aim in the production of selfless, efficient and useful citizens ready to serve India and humanity.

In the light of these goals set up we have proposed an educational policy with its aims, objectives and scope. According to the definition referred to for education, we have tried to organise a policy which would bring a change in the existing conditions.

Recommendations were made to reconstruct the existing system. These recommendations were given for the work, for adult education, elementary school education, secondary school education, college and university education as well as teacher training.

The writer has great faith in the benefits that Indian women will derive from a reconstructed system of education. These are the results of a study of the problems involved in bringing about a better system of education.

In denying education for many women, the Indian nation has hitherto placed a barrier between them and the height to which they may climb. The light of modern education is able to overcome darkness of mind and spirit.

Men and women have to advance together in all directions in which human endeavor has to be made for the further progress of our nation.

Move on, therefore, we must, with eyes fixed on the past, with a deep concern for the present and with a great solicitude for the future. We must in this onward and forward policy assimilate from all sides into our culture and our civilization whatever is suited to our genius and is calculated to strengthen and invigorate it and weave it into the texture of our national life.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources.

All-India Women's Conference on Educational Reform. — Third Conference. Kamara Printing Works, Mangalore, India, 1929.

Anderson, W. B. and Watson, C. R. — Far North in India. The Board of Foreign Missions of the United Presbyterian Church of North America, 1909.

Banerjea, Surendranath. — A Nation in Making. Humphrey Milford, Oxford University Press, 1925.

Beck, L. Adams. — The Story of Oriental Philosophy. J. J. Little & Ives Company, New York, 1928.

Bhandarkar, D. R. — India: Part II of Vol. CXLV of the Annals of the American Academy of Political and Social Science. Philadelphia, 1929.

Brayne, F. L. — The Remaking of Village India. Oxford University Press, London, 1929.

Christian College in India. — Report of the Commission on Christian Higher Education in India. Humphrey Milford, Oxford University Press, London, 1931.

Cousins, M. E. — The Awakening of Asian Womanhood. Ganesh and Co., Madras, India, 1922.

East India (Moral and Material Progress and Condition of India, 1928-29). — Statement Exhibiting the Moral and Material Progress and Condition of India During the Year 1928-29. Sixty-fourth Number. His Majesty's Stationery Office, London, 1930.

Fleming, D. J. — Schools with a Message in India. Humphrey Milford, Oxford University Press, 1921.

Gedge, E. C. and Choksi, M.	Women in Modern India. D. B. Taraporewald and Sons, & Co., Kitab Mahab, Hornby Road, Bombay, India, 1929.
Hunter, Sir W. W.	The Indian Empire, Smith Elder and Co., London, 1892.
Indian Statutory Commission (Interim Report)	His Majesty's Stationery Office, London, 1930.
Indian Statutory Commission (Two Volumes)	His Majesty's Stationery Office, London, 1930.
Lajpat Rai.	Young India. B. W. Huebusch, New York, 1916.
Mayhew, Arthur.	The Education of India. Faber & Gwyer Ltd., London, 1926.
Storrow, Edward.	Our Sisters in India. Fleming H. Revell Co., New York (n. d.)
Young, P. M. F. and Ferrers, Agnes.	India in Conflict. Central Board of Foreign Missions and S. P. C. K. 1930.

Magazine Articles

Meston, W.	Education in India. International Review of Missions. Vol. XIX, No. 75, July 1930, pp. 339-350.
Paton, William and Underhill, M. M.	The Missionary Significance of the Last Ten Years - A Survey. International Review of Missions. Vol. XXI, No. 81, January, 1932, pp. 55-105.

B. Secondary Sources.

Athearn, W. S.	Character Building in a Democracy. Macmillan & Co., New York, 1924.
Buck, C. M.	India Looks to her Future. Friendship Press, New York, 1930.

Burr, A. R. — Neighbour India. Fleming H. Revell Co., New York, 1929.

Butterfield, K. L. — The Christian Mission in Rural India. International Missionary Council, New York, 1930.

Childs, J. L. — Education and Philosophy of Experimentalism. The Century Co., New York, 1931.

Clarke, A. H. — India on the March. Missionary Education Movement, New York, 1930.

Crooke, W. — Things Indian. Charles Scribner's Sons, New York, 1906.

Daskawie, M. A. Q. — Nationalism and Education in India. Thesis for A. M. School of Education, New York University, 1931.

Dewey, John. — Democracy and Education. Macmillan & Co., New York, 1923.

Dewey, John. — Human Nature and Conduct. Henry Holt & Co., New York, 1922.

Dewey, John. — Experience and Nature. Open Court Publishing Co., Chicago, 1926.

Eddy, Sherwood. — India Awakening. Missionary Education Movement, New York, 1911.

Farquhar, J. N. — A Primer of Hinduism. Oxford University Press, London, 1914.

Farquhar, J. N. — The Crown of Hinduism. Oxford University Press, London, 1915.

Faunce, W. H. P. — The Social Aspect of Foreign Missions. Missionary Education Movement, New York, 1914.

Fisher, F. B. — India's Silent Revolution. Macmillan Co., New York, 1930.

Fleming, D. J. — Building with India, Missionary Education Movement, New York, 1922.

Fraser, A. G. — Village Education in India. Report of a Commission of Inquiry. Humphrey Milford, Oxford University Press, New York, 1920.

Fuller, M. B. — The Wrongs of Indian Womanhood. Fleming H. Revell Co., New York, 1900.

Graves, F. P. — A History of Education (Before the Middle Ages). Macmillan Co., New York, 1909.

Graves, F. P. — A Student's History of Education. Macmillan Co., New York, 1922.

Holland, W. E. S. — The Indian Outlook. Edinburgh House Press, 2 Eaton Gate, S. W. 1. London, 1927.

Horne, H. H. — Idealism in Education. Macmillan, New York, 1923.

Horne, H. H. — Philosophy of Education. Macmillan, New York, 1930.

Horne, H. H. — The New Education. The Abingdon Press, New York, 1931.

Hoyland, John S. — The Case for India. J. M. Dent and Sons, London 1, 1929.

Macnicol, Nicol. — Pandita Ramabai. Y. M. C. A. Association Press, 5 Russel Street, Calcutta, India, 1926.

Manikam, R. B. — Missionary Collegiate Education in the Presidency of Madras, India. Published thesis, Columbia University. Conestoga Publishing Co., Lancaster, Pa., 1929.

McKenzie, John. — The Christian Task in India. Macmillan Co., Madras, India, 1929.

Miller, E. E. — The Problem of National Education in India. Thesis for A. M. in New York University, 1929.

Monroe, Paul. — Source Book of the History of Education (Greek and Roman Period). Macmillan Co., New York, 1926.

Morrison, John. — New Ideas in India. Macmillan Co., New York, 1907.

Neill, Stephen. — Out of Bondage. Edinburgh House Press, 2 Eaton Gate, S. W. I., London, 1930.

Roy, Satis Chandra. — Religion and Modern India. Asutosh Dhar, Asutosh Library, 39/1 College Street, Calcutta, India, 1923.

Stauffer, Milton. — An Indian Approach to India. Missionary Education Movement, New York, 1927.

Tagore, Sir Rabindranath. — Gitanjali. Macmillan & Co., Ltd., London, 1913.

Tagore, Sir Rabindranath. — Personality. Macmillan & Co., Ltd., London, 1921.

Van Doren, Alice B. — Christian Education in the Villages of India. Y. M. C. A. Association Press, Calcutta, 1931.

Van Doren, Alice B. — Fourteen Experiments in Indian Education. Association Press, Calcutta, India, 1928.

Youngmusband, Sir Francis. — Dawn in India. John Murray, Albemarle Street, W. London, 1931.

Encyclopedias

Hastings, James, (ed.) — Encyclopedia of Religion and Ethics. Scribners, New York. 12 v.

Monroe, Paul, (ed.) — Cyclopedia of Education. Macmillan Co., New York, 5 v.

Watson, F. (ed.) — The Encyclopedia and Dictionary of Education. Sir Isaac Pitman & Sons Ltd., London, 1921. 4 v.

Magazine Articles.

Stri Dharma.	Official Organ of the Women's Indian Association. Vol. XIV, No. 12, October, 1931. Headquarters Pantheon Gardens, Egmore, Madras, India.
The Indian Review.	A monthly periodical. Vol. XXXIII, No. 1, January, 1932. Post Box, 2078, Calcutta, India.