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HOME SCIENCE EDUCATION IN
ITS HISTORICAL
PERSPECTIVE

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CHAPTER III

HOME SCIENCE EDUCATION IN ITS
HISTORICAL PERSPECTIVE

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3.1. Introduction

Home Science education has reached its present status at higher level of education and at the other levels of education through various changes. To know its present status its history could be traced earliest from 1870-71 when people demanded different education for girls according to their needs. Along with the demand of a different education demand for separate text books for girls was made on the plea that the books used did not serve the needs of the girls for future life. The history of Home Science education in this chapter has been traced from ancient period because women's education in India has gone through many ups and downs. Moreover, the history of Home Science education has been traced in relation to women's education because the discipline of Home Science is treated as a subject for women and her preparation for home life rather than a discipline open for all.

Every dynamic society striving for balanced development attaches great importance to education. It cannot grow or change in a vacuum. It is the social, economic, political factors; Public attitude and governmental policies which bring change to education and the education, in turn, effects and is influenced by these factors. It is also true of women's education and especially of Home Science education.

Keeping in mind the above mentioned factors affecting education and its growth, the development of Home Science education in relation to women's education in its historical perspective, the total period has been divided into four major periods.

1. Ancient period - Women's education a glory,
2. Mediaeval period - Downfall of women's education.
3. Modern period (1813 - 1947)
 - (a) The beginning of modern education
 - first phase (1813-54)
 - Second phase (1854-82)
 - (b) The Indian Education Commission and after (1881-1901)
 - (c) A period of development (1901-20)
 - (d) Women's education under Indian control (1921-47)
4. Education after independence (1947 to present day)

The national committee on women's education (Ministry of Education, 1959) detailed the total period of women's

education upto 1947 as above.

3.2. Ancient Period

Education of women during any period of history can be seen through the social, political and religious positions that the women had during the period in the society. Women during ancient period occupied a significant position in the society. They were provided the same position as that of a man and were copartners in all social and religious activities because the Hindu marriage was a sacrament and not a contract. Women were given all opportunities for their education and were also trained in the managerial art of looking after and caring for the home.

Due to their equal position with men in society they were free to study the Vedas. Even upnayan ceremony - the introduction of vedas was performed to girls as it was to boys. Therefore, with this ceremony they had full access to sacred texts and all the branches of learning known then. Even the sacred hymns composed by them had a place in the vedas and full right was given to them to participate in all the religious and philosophical discussions. But the number of women who achieved such high education and position was not a general rule. Apte (1961) "Whenever the topic of education of women in Ancient India is discussed it is customary to quote the names of certain women who were

distinguished scholars in various fields of knowledge... It has also been pointed out that some women are described as performing auspicious sacrifices on offering twilight worship... These references of women performing sacrifices and offering prayer indicate simply that there were certain rituals which were performed by both men and women. It would not however be quite correct to treat these as indexes of education which was received by all women in general."

Women at large were trained in the household activities though treated equal, were known as empress in the home, counsellor and a friend; were trained to be willing collaborator and not unhealthy competitors. When she entered the home she chanted mantras accorded her a welcome to the family and of all the good she would bring to it. Their education, therefore, aimed at educating them for successful living in future. They were expected to be trained in performing their duties and responsibilities as prominent member and chain to link the family to the posterity. The training was also extended to train them in the ceremonies of the family (Kuladharm) and to the customs of the region (Desadharm). They were given the highest respect in the family as permanent keeper of the home and traditions. It was believed that the duties of both men and women were allotted by nature. The duty of women is of procreation. So

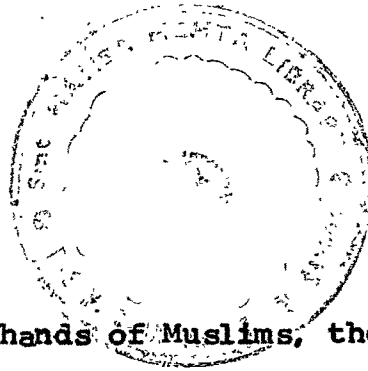
she must bring up the child, must create an external and internal healthy environment for his growth, must bathe and dress him and give him a moral and educational environment. Their education should focus on motherhood and wifehood and seek in everyway to magnify these functions and to invest them with honour. Hospitality towards guests and strangers devotion towards elders and affection towards children was expected.

This training was therefore given in the family by the elderly women. They were trained from time to time in the rites and rituals and in the standing of the family and how to keep it up. This training was started in the father's house but the advanced training was given in the husband's house. In the father's house, modesty, good habits, sacrifice of enjoyment for family good and to prove to be an able mother and faithful partner was insisted.

In the aristocratic families women were also taught the various arts which were important for feminine accomplishment. They were taught music, dancing, painting, sewing, patching, composing of poems, and preparation of toys. Some were also trained for scholarship. Still the knowledge for carrying out the household duties was most important. Vedmitra (1967) "In ancient time the female education was entirely domestic and vocational. They were being prepared for the duties of

the household. According to the Satapatha Brahmana weaving is the function of women. According to Anguttara Nikaya, a woman should be skilled in spinning and weaving, must be intelligent enough to manage household affairs and must preserve the earnings of her husband. Manu says that the women should be employed in looking after the expenses of the household, in maintaining the cleanliness of their persons and of the house and in looking after the beddings, weaving apparel and household furniture."

Thus, the education of women showed that women had a high social and religious status and had full access and freedom to opt for all available knowledge still education for homemaking was an important part of the total education. This was imparted to them through elderly women in family. This education of caring for home and children was centralised in the institution of family under the guidance of elder ladies and was carried on throughout life - before marriage in the home of parents and after marriage in the home of husband. This social and educational status of women came to an end with the foreign invasion in the country. They lost their social and educational rights and were left with in the four walls of the house. This brought nearly an end to the women's education.



3.3. Medieval Period

When the country went into the hands of Muslims, the ancient education was at its peak. The new rulers were upholders of a new language and culture which caused harm to Indian institutions of culture and learning. As the rule was monarchial, the expansion also differed from ruler to ruler and time to time. Education was not an item of administrative scheme and therefore, no basic system of education could be evolved. It was often praised by religion and sometimes general and liberal.

Culturally 'purdah' was an important system in muslim culture. It effected Indian culture. The women of India who were free to participate in all religious and social functions as copartners with men and could live a life of equality and freedom were brought within the four walls of the home. Due to the purdah system women of only royal families used to get education in their harems. There was no governmental arrangement for female education and therefore ordinary people had no access to the education of their daughters. At certain places 'Maktabas (Pathshalas)' were attended by few girls. Thus, during muslim rule some names of royal princess appear as contributors to poetry and literature.

The purdah system being a cultural phenomenon of muslims dominated. This affected social and cultural status of women. Early marriage and 'Sati' system also entered the scene of Indian culture. Even infants started getting married. Women lost their right in marriage and property and were brought to the limits of home only. Like muslims ladies some Hindu ladies could also continue their education and the history carried names of some Hindu and Muslim learned ladies e.g. Nurjahan who shared her husband's work in administration, Sultana Razia daughter of Baber wrote Humayun Nama, Zebunisa daughter of Aurangzeb wrote poems in Arabic and Persian; and Sultana Saleem, Mumtaz Mahal, Jahan Ara were known for their knowledge in literature. Amongst the Hindus Meera and her composition of poems and Maharani Laxmi Bai and her active participation in war against Britishers ^{were} few examples of woman's education.

Hindu women managed getting education in philosophy, logic, grammar and astronomy. Thus, even with all the difficulties the philosophy of 'self development' helped Hindu women to come out. Girls of royal families, who had artistic bent of mind learnt music through 'ustads' who went to the palace regularly to impart education. But with all this education for home living was not neglected. They

were given education in religion and domestic science.

Chaube (1965) in his book titled, "A History of Education in India" has also pointed out that : "The courses of study for girls were different than boys. They were particularly taught the religious texts and management of the homes. Girls of rich and high families studied music and literature also. Apart from elementary reading and writing they were also instructed in other several things which had utility in every day life."

The position of common people was different. They could not get education. They could not go to 'Madrasas'. Sometimes they went to Maktab attached to the mosques for primary education where some teaching was imparted in reading and writing. The maktab was the primary form of education and the madrasas the secondary.

Even these meagre facilities were much dominated later on by superstitions. It lowered down the number of girls going to schools. The national committee on women's education (Ministry of Education, 1959) quoted this superstition as, "A superstitious feeling existed in Bengal in the majority of Hindu families... that a girl taught to write and read will soon, after marriage, become a widow... and the belief of generally entertain that intrigue is facilitated

by the knowledge of the letters on the part of the females... Under the influence of these fears, there is not only nothing done in a native family to promote female instruction but an anxiety is often evinced to discourage any inclination to acquire the most elementary knowledge... Zamindars... in general instruct their daughters in the elements of knowledge, although it is difficult to obtain from them an admission of the fact... female education is to be met with in all parts... The girls and the teachers belong to all the three great tribes, namely, Hindu, Mussalman, and Sikh. The number is not of course, large, but the existence of such an education almost in other parts of India is an encouraging circumstance."

Thus, it can be concluded that during this period the social evils 'purdah' and 'Sati' system, superstition, early marriage had cropped in along with the rule and ruler who had no specific philosophy of education in the governmental scheme. Few ladies of royal and high class both Hindu and Muslim could carry on education of their own. Common people's daughters had no access to education. The education imparted was on philosophy, literature, music etc. but they also received the education in the management of home and family - Domestic Science. This education was not out of sight.

Medieval period in the history of women's education though was called a 'dark period', it is surprising to see that women

could continue with their love for education and learning and got name in the history of the period as rulers, saints, warriors, administrators and lovers of art, culture and literature and along with all these continued to be the makers of home.

3.4. Modern Period (1813 - 1947)

In the history of education in India the modern period can be mostly accepted to have begun with the establishment of British supremacy. In the beginning years, as the Britisher's main purpose was trade and commerce, ^{had} but nothing to do with the governance of the country. Therefore after about 150 years of the establishment of the East India Company the question of governance came up.

The period from about 1700 to 1813 due to various social and political reasons two groups with their own philosophical thoughts in relation to education came up. One group was consisted of Directors of the company who did not approve of assuming the responsibility of education and the other was of workers of the company who lived in India and wanted the company to take the responsibility of education. In this situation religious missionaries tried to spread the light of learning in India, and this

was backed by British Parliament. But later on the company accepted the responsibility of education and the charter of 1813 made provision for the education of Indians and allotted a fixed sum also for the purpose.

3.4.1. The Beginning of Modern Education (1813-82)

3.4.1.(1) First Phase 1813-59 :

The East India Company took up the responsibility of education with the Charter Act of 1813. It supported the men's education but refused women's education on the plea that it was a social and religious issue. It went to the extent of refusing any aid to private efforts of women's education. This attitude of the government drew people's attention. Indians and some times even European officials tried to remove the governments' this apathetic attitude but failed. The missionaries under these circumstances took up steps to teach the children of Christian converts and succeeded. Later they started institutions for non-Christians but due to people's unfavourable attitude they failed. These people did not send their daughters to school. However, some liberal Englishmen and societies set up a few institutions in the big cities like Calcutta, Bombay. Women's education was started on secular basis with the private financial aid.

These efforts of the missionaries motivated some great Indians like Raja Ram Mohan Roy, Mahatma Phule, Pandit

Ishwar Chandra Vidyasagar who made attempts for women's education. Raja Ram Mohan Roy and his efforts brought a new awakening, a new enthusiasm and a new inspiration to Indians. He tried to change and broaden the narrow and conservative outlook of the people towards women's education. He advocated for women's right for education, property and abolished 'Sati' system. Mahatma Phule lover of education, and the first Hindu of Bombay made efforts for women's education. He opened several institutions for women and orphans for their care. Pandit Ishwar Chandra Vidyasagar as inspector of schools established number of girl's schools. This condition continued untill the year 1850. People's resistance towards education was great. So all attempts were made to change people's attitude. Many Indians started number of schools for girls and people gave liberal grants which pushed women's education. By this time government also changed its philosophy because Lord Dalhousie the then Governor General of India believed that public attitude would change if arrangement for the education of their daughters was made. Hence, government supported people's attempt which changed the entire picture of women's education.

Thus, the period after 1813 was a clear contrast to the previous period where women's education was totally missing. During this period attempts were made to change

public attitude and remove government's apathy. The picture therefore changed by 1854. These were the years where the favourable attitude of people towards education of women which was lost was to be revived. The efforts were directed not towards the education 'to be' but to educate people for women's education.

3.4.1.(2) The Second Phase (1854-82) :

A new change in women's education was brought in by Woods' Education Despatch of 1854 which decided to give regular financial aid to girl's institutions. This changed the attitude of the entire government administrative machinery in education. Unfortunately, the favourable situation took a different turn due to the political disturbances of 1857. Even the Queen ordered for social and religious neutrality. All these problems however, did not stop the development of women's education, the individual honest efforts helped it. Many schools were established in Uttar Pradesh, Agra, Mathura and Manipuri. In Bengal 40 girl's schools were established by Pandit Ishwar Chandra Vidyasagar.

The period of 1870 to 1882 brought major changes to women's education. Municipalities and the levy of local funds established many primary institutions. As the women

teachers were not available, men were employed on the criteria of higher age but this could not help girls' education because of their lack of enthusiasm and progressive thinking. At this time Mary Carpenter a social reformist who had met Raja Ram Mohan Roy at England and had come to see him again suggested Women's Training Colleges. She could get this materialised because of her access to the highest authority without difficulty.

Until 1882 it was only primary education which was getting some push. The development of secondary education was very meagre. This situation explains beautifully that due to multifarious problems of women's education the major concentration lied on changing public attitude to bring girls into the schools. Therefore, during this period many attempts were made for the expansion of girl's primary education. Consequently the demand for girl's institutions increased.

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The committee differentiation of curricula for boys and girls (Ministry of Education, 1964) stated, "Objection was raised to the use of common books for boys and girls on the ground that they do not meet the 'special' needs of girls. For several years there was no alternative to this because the text books for boys were the only ones available.

However, when the demand became more insistent a series of special text books for girls, known as 'Kanya Vachan Mala' were prepared in several parts of the country." During this period i.e. the last of quarter of the nineteenth century people believing in traditional philosophy looked on girls to be totally different from that of the boys. They wanted separate women's schools, teachers, programmes, text books and women inspecting officers. This philosophy though had no justification in theory was to be accepted because of the expansion of women's education.

The idea behind the demand of separate schools was the fact that girls spend less number of years in schools than boys. Therefore, the girls need to be trained in the art of living which ultimately the society expects of them.

Chaube (1965) - "During 1854-1882 there was a demand for a course of studies for girls different from that for the boys. Most of the girls remained confined to primary education and thus it was only this that was affected by this demand. The demand was based on two factors, firstly that the girls studied for a shorter period of time in the schools as such their courses should be different from that for the boys and secondly that Domestic Science was essential for girls and as such it should be also included

with others. This demand was however overlooked and change was effected."

Thus, a study of the period for the women's education and differential curricula helps in concluding that during this period the government's attitude was favourable. The efforts of the previous period for changing public attitude and the attempts to bring girls to the school continued. Demand for separate schools, programmes and text-books to cater the needs of the girls came up. The issue was the beginning of the differential curricula. The public demand was so insistent that even a series of text books were written, though it was not needed at this stage of education but it was done to satisfy public demand so as to avoid restrain on women's education. Here it can be safely concluded that the differential curricula originated with people's demand. This demand was based on two factors, one - the girls studied for a shorter period of time in the schools. Therefore, these courses should be different from those of the boys and secondly the education of 'Domestic Science' was essential for girls. Hence, it was opted into the curricula of girls education. These demands were however, not completely accepted except establishment of certain separate schools and separate text books.

3.4.2. The Indian Education Commission and after(1881-1901)

The Indian Education Commission of 1882 showed a great concern for women's education because still 98 per cent school going age girls never entered the school. The Commission was appointed to look into the affairs of primary education of the whole country because in 1880 the bill for compulsory primary education was passed in England and the Commission wanted the same for India. The Commission also took up secondary, higher and women's education too.

The Commission recommended a special treatment for girls' education. The recommendations were related to the establishment of separate girls schools for all levels; larger funds from all sources, grants of concession, prizes and awards to girls above 12 years of age going to schools; easily available grants to girls' schools, encouragement to women who entered profession; special measures to be taken for the improvement of the secondary school education. It also recommended special provision for secondary education, hostels for the girls who came from distance, transfer of the management of girls schools to local bodies, and encourage women to take up the jobs to attract the girls. Even separate inspectorate was recommended. The Commission also recommended encouragement to local people and bodies

interested in women's education. This was the first Commission which took up the issue of differential curricula for boys and girls and recommended that the : (i) girls education were to be simpler; (ii) curriculum to be according to the home life of the girls and occupations open to them; (iii) books used should be according to the requirements of the girls.

The recommendations of the Commission were very meaningful and could be adopted. But, the recommendations related to the establishment of separate girl's schools • for all levels; and the differential curricula became the controversial issue and involved doubts in its implementation.

Next twenty years after this period were the days of financial stringency and therefore, special programmes could not be organised. The women's education also by then had progressed. The enrolment number of girls in primary schools, which was 1,24,491, went to 3,48,510 by the end of the period. Co-education also had come in. The number of students at the secondary level which was 2,054 had risen to 41,582. The Commission which helped higher education also resulted into the rise of number of students from 6 to 264. Many careers were open to girls. These were mainly teaching, medical, nursing and midwifery. But those who entered the

job and profession were mainly Anglo Indians, Indian Christians and Parsees. The Hindu and muslim women had not yet taken to profession.

Moreover, due to the awakening amongst the people the existing educational conditions were thought to be unsatisfactory. Therefore, the public made all attempts for the development of education. The education during this period grew fast at the secondary level. Mukerji (1961) "Between 1881-82 and 1901-02 the number of schools rose from 3,916 to 5,124 and enrolment from 2,14,077 to 5,90,129. The rise was most rapid during the first decade and since then it has been very steady... Between 1882 and 1902, the matriculation figures increased almost three times - 7,429 (1882); 13,093 (1885-86); 15,302 (1892-93); 18,314 (1896-97); 22,767 (1901-02). Bengal alone had 2,144 candidates (1872); 3000 (1882); 6,309 (1900). After 1902, the number was always over 7,000 (except in 1907)."

The development of the secondary education automatically lead to the development of higher education. Philosophers and educationists like Swami Dayanand, Mrs. Anne Besant, Pandit Madan Mohan Malviya and Gopal Krishna Gokhale contributed greatly in the social, cultural and economic development of the country.

Swami Dayanand founded Arya Samaj and tried to remove the social and religious drawbacks. He realised that education alone could solve this problem and therefore decided to start Dayanand College at every nook and corner. His achievements enlightened people's attitude towards women's status, rights and thus for education. Mrs. Anne Besant founded Central Hindu College in Banaras. Later on this College became a part of the University. Her aim was to impart education of the type which could help women develop ability to meet the changing demands of society. Pandit Madan Mohan Malviya established Banaras Hindu University to meet the changing demand of the society and produce scholars to face the challenges. Gopal Krishna Gokhale realised that the university education which was being developed failed to satisfy the needs of the people. It also failed at producing scientists and scholars of high caliber who could see the social reconstruction of the country.

This period can be differentiated from previous periods in matters of governments concern into the issues of women's education and differential curricula. The Commission recommended for all aspects which could help the development of education e.g. finance, aids, curricula,

hostels, public cooperation, women teachers concessions and scholarships. This was for the first time that such detailed recommendations according to the need were made. In the curricula, differential curricula were recommended which suggested simpler education, shorter duration, programmes according to personnel and jobs related needs, and special text books. The issue of differential curricula became a controversial due to which even some favourable recommendations could not be adopted. However, favourable symptoms for the development of girls' education and differential curricula were seen. People's demand lead to the change in governmental attitude.

3.4.3. A Period of Development (1901-21)

The first world war and the Indian national struggle created great awakening amongst the people which brought change in the educational situation that existed.

Education developed at all levels. The primary education developed both qualitatively and quantitatively. There was continuous public demand and the demand of Indian leaders and educationists for compulsory primary education. In 1910 Indian National Congress and Muslim League passed the resolution at Allahabad of compulsory primary education. The government had to yield and change

the attitude. As a result of this between 1912-17 primary education developed rapidly which later on lead to the expansion of secondary level education.

Public attitude was changing towards a desire of imparting higher education to their children. By the end of the period there was an extreme change in the growth of the number of institutions. In 1905 the number of institutions was 5,128 and the enrolment 5,90,129 but in 1921-22 there were 7,530 institutions with 11,06,803 students on roll. There was progress at the higher level of education too. During 1917 there were five universities with 185 Colleges and 61,200 students.

Due to this rapid development in boys education they desired marrying after the completion of their education and getting settled in the job. This naturally raised the marriage age of the boys which automatically brought changes in the girls situation. The boys started demanding educated wives and therefore, both the education and the marriage age of the girls also went higher. As the marriages started taking place after the boys and girls were settled in life the joint families which were nurturing child marriages started breaking giving birth to unitary families. This situation helped in the growth of the education amongst common people which included both the Hindus and the Muslims.

During the period of 1901-21 rapid expansion took place even in women's education. The number of institutions and enrolment both increased at all levels of education. The number of girls in the primary schools went from 3,48,510 to 11,98,550. In the training schools the number 515 in 1901-02 went to 47,208 in 1921-22. Due to the growing awareness of women their issues and problems many societies came up throughout the country to help in the development of education at different levels. The development at the various levels of education was as below :

Growth of Women's Education at Various Levels

Level of Education	1901-02	1921-22	Increase in Number
Primary	3,48,510	11,98,550	8,50,040
Middle	32,308	92,466	60,158
Secondary	9,274	36,698	27,424
Higher Education	177	1,263	1,086

Women started selecting number of new careers. Till 1901 women's education was restricted only to the primary stage and the careers besides home were teaching and medicine. This period therefore is a period which divides the total history of women's education into two : before 1921 and after 1921. Before 1921 there was a demand of totally different education, for girls. After 1921 the idea changed.

It was expected that the education of both boys and girls would be common and there would be co-education.

During this period at the primary stage the policy of separate girls' school adopted earlier with separate programme, books, inspectorate could not be continued due to the changing social situation. The total isolationism of girls' education at the primary stage was rebelled. This was a new trend and got stronger after 1921. This situation had two important reasons : soundness of the philosophy and social changes entering the society. Majority of the parents started sending their daughters to the co-educational institutions. Most of them believed that the standard of boy's schools was better. This changed parents' attitude to a greater extent. By this time it was also realised that women were good primary school teachers and they were therefore employed not only in girl's schools but also in boys schools. This reduced the prejudice of coeducation still further. Separate programmes and books became in disuse. Kanya Vachan Mala series became outdated. Common programmes, books and examinations came up for both boys and girls. Later on separate cadre for inspectorate was also abolished. In some big towns the awareness was so much that separate schools were completely abolished for primary education.

This was not the condition in the whole country, still by and large common coeducational system, common curricula, examination system and staffing pattern was adopted.

At the middle school stage, the problem of women's education was different. As the girls at this stage were older i.e. in the age group of 11 to 14 years, parents demanded separate schools and differentiated curricula. The earliest available statistics of the years 1901-02 disclosed that the number of girls studying at this level of education was increasing comparatively in separate schools. Due to the social changes public attitude was changing in favour of coeducation.

The question of differential curricula was also taken up at this stage because the girls were to be in schools for shorter duration than that of boys, shorter courses and differential curricula were demanded. Moreover it was thought that the differential curricula would be more meaningful and would suit the aptitude of the girls. Parents demanded for the removal of the subjects where the girls required lesser competence. The girl's curricula therefore included needle work, embroidery, tailoring, house-craft which embraced childcare, cooking, nursing etc. Fine Arts like Music and painting were also included. Physical education and advanced arithmetic was removed from the courses. The details were different from state to state but differential

curricula continued.

In practice the differential curricula at this stage proved to be very practical and useful. Most of the girls opted for it because they were studying in girl's institutions where the programmes related to the girl's were offered. The public demand was also in favour of the subjects meant for girls and therefore, the students could not leave it, even if they wanted. In the boy's schools the curricula meant for girls hardly existed, even if it existed, the girls were free to opt for the subjects they were interested in. Thus, the number of girls with boys programme also increased. Kanya Vachan Mala which was used at the middle school level was dropped. However, at this stage provision for only separate inspectorate was made.

Because of the girl's age (14+ years) the problem of coeducation and the demand for differential curricula were expected. A demand, therefore, for different schools and programmes was most natural. But, the facts present somewhat different history. The number of girls for this stage of education was so low that there had to be common schools and common curricula. Even by the years 1881-82, 47 per cent of the girls were reading in boy's schools. Slowly and steadily the number of girl's schools increased and consequently by 1901-02

the number of girls reading in girl's school increased to 94 per cent. The trend afterwards with the increase of education at this level changed and the number of girls in boy's schools increased. Most of the girl's schools; at the secondary level were in urban areas and therefore the girls from rural areas had no other alternative but to join boy's schools. The examinations were conducted by the universities or Boards. There was common examination and common papers. The Indian Education Commission in 1882 which had for the first time recommended separate school leaving examination for students of different aptitudes was not adopted. Therefore, even the differentiated curricula which existed could not be adopted for examination.

During the early twentieth century there was criticism on common curricula for both boys and girls because the curricula had very little utility for girls and that it was too difficult for them which was believed to affect their health adversely.

Therefore, the government resolution of 1913 on educational policy recommended for a need-oriented education for girls. They further recommended that the curricula for girls should not be that of boys. It should not be dominated by examinations. There was a need to pay greater importance to the hygienic and the surrounding of the school life.

Committee on differentiation of curricula for boys and
Ministry of Education
girls (1964) "In Madras, the Secondary School leaving
scheme provided a wide choice of subjects and reduced the
strain of examination to minimum. Music, Needlework, Domestic
Economy and Physiology were included amongst the optional
subjects and provision for their teaching was made in a
number of schools. The new secondary course framed in Bombay
for the school final examination included home craft as a
compulsory subject for girls. But the cost of programme and
the lack of teachers qualified to instruct the subject formed
a symbolic stumbling block, and ultimately the girls were
allowed to offer science or domestic science as alternatives
to geometry and algebra. In Bengal an attempt was made to
concentrate teaching for the matriculation in a few schools
and to induce the authorities of others to arrange a special
curricula for girls which included hygiene, nursing, needle
work, cookery and domestic science. In the United Province
(U.P.) the curriculum for girls who read upto the matricula-
tion on the school leaving examination was identical with
that for boys except that sewing was compulsory upto class V
and domestic science was an alternative subject afterwards.
In Punjab an attempt was made to introduce needle work and
domestic economy and to provide practical instruction in
cooking, cleaning and house-keeping. In Bihar, Orissa, Assam
and Central Province (M.P.) also, efforts were made to give a

more practical turn to the curricula for girls on the lines described above and it may be said that, by about 1921, every province had a scheme for a separate curriculum for girls in secondary schools whose objective was to prepare them better for rigors of the matriculation examination."

An attempt was made to bring in Domestic Science for those who did not want matriculation but was not successful. The main reasons for the failure were : lack of funds and staff. For the teaching of new subjects at the secondary level it was obvious that the programmes had to start at the university level as far as it was possible to get the qualified staff. During this period the condition of the university education for girls was very poor. In this sense there could be no trained staff especially in the field of Home Science. The greatest problem was of public opinion. In Bengal there was no difficulty of funds or staff yet the programme failed. The public demand for the matriculation examination as it was a test of their education, was to be continued. However, it was well realised that the differential curricula could not be implemented because of the pattern of examination at the secondary level. There was a mixed feeling of a programme suitable for girls vs the existing examination system.

In Gujarat during the same period attempts were made to introduce Home Science in schools by Maharaja Sayaji Rao (III)

of Baroda. During his visit to England, he found out that the subject of Home Science was taught to the girls in schools. He was so impressed with it that he decided to make arrangement for the teaching of this subject in India. He also realized that to implement the programme qualified and experienced staff would be required. Therefore, on his return from England he invited Miss Mable A. Needhan and Miss Ann Gilchrist Strong. He was keenly interested in women's education and felt that the education given to them was incomplete. He being interested in girl's education established Government Maharani's school Baroda and appointed Miss Needhan the principal and Miss Gilchrist Strong the teacher. In this school classes for the teaching of Home Science was introduced with the objective of training girls to be home makers and teachers. Due to lack of response from ladies Maharaja Sayaji Rao deputed six men for the class which was known, 'The school of Household Arts, Baroda State.' Out of these six men five were in the service of Maharaja known as 'Khangli Khata' the king's department and were the heads of the department. The sixth person was a teacher who later on introduced Home Science in the Maharani's School, Baroda.

Miss Needhan stayed in India from 1910 to 1935 and left only after her retirement. During her regime Maharani High School was built; the Home Science laboratories were constructed

and the programme was established. She wrote a book on Home Science for High Schools in India. This was the first book on Home Science written in an Indian situation. The book was : Domestic Science for High Schools in India. It was in two volumes and was published by Humphrey Milford Oxford University Press, Bombay.

Miss Armstrong was a teacher and a helper to Miss Needhan in establishing Home Science. Her lectures were compiled and published in a book form 'Lectures on Household Art' which was published by Vithalbhai A. Sharan Thakkar for the Vidya-dhikari office, Baroda. Maharaja Sayaji Rao had donated Rupees Two Lakhs to write books in Gujarati - this included books in Home Science. This was the first attempt to write books of Home Science in an Indian language.

University Education - The higher education of girls started very late. It is only after 1921-22 that girl's higher education developed and the question of coeducation and differentiation of curricula came up. At this time, i.e. before 1921 the attitude for university education towards coeducation was of two types. In certain states of India e.g. Maharashtra and Gujarat coeducation was accepted as a normal pattern for the university education but it was not so in other parts of the country e.g. Uttar Pradesh. Therefore, these places had girl's colleges separately. The common point of view for

the educational programme was that it was mainly designed for boys and therefore would not attract girls. In case the girls were to be expected to join the programmes would have to be modified to meet their specific needs. The first and the earliest attempt was by Maharshi Dr.D.K.Karve. When in Gujarat Maharaja Sayaji Rao was keen for the development of women's education and was providing them a meaningful course of instruction by introducing Home Science for High Schools, Maharshi Karve was busy in building up women's education at Poona. In 1916, he established a women's university at Hingne, Poona on the pattern of Japan Women's University. Its branches were established in Saurashtra and Gujarat. His idea was to provide women a curricula suitable for them according to their needs. Maharshi Karve planned programmes of shorter duration because the girls were married much earlier than boys and that the education needed to take care of their physical, psychological and social needs. He also preferred an Indian language to be the medium of instruction. The programme was planned but due to lack of correct concept of the subject and the qualified staff, it could not be managed successfully. For few years things went on as they were.

In 1916 when Maharshi Karve was busy in establishing the women's university Sir Vithaldas Thackersey and his wife Smt. Premlila Thackersey visited Hingne, Poona in 1917. The university was started only with four students on roll. Sir

Vithaldas visited this infant University because he himself had great regards for women and believed in providing adequate and equal facilities for their education. He was convinced that 'women's education, their enlightenment and emancipation could uplift and advance the country's progress'. Progressive and enlightened womanhood is a sure symbol of a progressive nation.

In 1919 he visited Japan Women's University, an inclusive university for women's education impressed Sir Vithaldas very much. On his return to India Sir Vithaldas Thackersey donated a sum of Rupees Fifteen lakhs in the year 1920 for the development of this university and desired that the university be named after his mother Shreemati Nathibai Damodar Das Thackersey Indian Women's University. Mehta (1968) said, "In fact, the university was established with the purpose of teaching Home Science or Domestic Science as it was called then. Unfortunately the meaning of Home Science was not correctly understood and the curriculum drawn up did not make the idea very clear. There were no proper teachers to teach the subject with the result that it did not make any headway."

Therefore, other prevalent programmes were started. Later on this university established a Home Science College in

the name of Sir Vithal das Thackersey exclusively for women's education.

The period of 1901-21 was a period of rapid development of education at all levels for boys but it resulted in the development of women's education also. Because of these changed situation, issue of the type of education and differential curricula did not remain untouched. The development of education resulted in demand for educated girls for the matrimony. Effects of the work of missionaries, and our great Indian leaders, social reformers such as Raja Ram Mohan Roy, Pandit Ishwar Chandra Vidyasagar, Swami Vivekanand, Dayanand Saraswati and organisations like Arya Samaj, Indian National Congress, Ram Krishna Mission, women's movement strongly struggled against the orthodoxy and discrimination. Finally Mahatma Gandhi's ideas and the national movement brought important changes in the social educational and legislative measures. The education of girls rose remarkably.

Due to these changes attention of educators and the government was drawn towards the changing pattern and conditions of women's education. It was realised that the girls should have a different education than that of the boys. There need not to be unnecessary burden of examinations. The social environment also drew considerable

attention. As the girls had to settle down in the home and take the responsibility of managing the homes therefore suitable courses of shorter duration were suggested.

These changed programmes were accepted to certain extent at the different levels. At the middle school level it proved to be practical but at the higher level it failed due to lack of staff qualified to teach; funds; people's attitude for an examination oriented programme. The attempt of Maharaja Sayaji Rao (III) to introduce the subject with the help of an expert, who had the experience of the discipline was successful. Maharshi Karve's attempt of introducing the discipline at higher level was an important step in the development of the discipline.

Reviewing the development of the Home Science discipline it can be safely concluded that during this period there was public demand, individual and official efforts for the differential curricula but it did not prove to be successful due to lack of leaders in the discipline which in turn created deficiency in the availability of guidance, qualified teachers and funds. As the causes of its failure were known attempts could be expected towards the success in future i.e. development of the discipline at the higher level of education to provide guidance, train teachers, and develop programmes.

3.4.4. Education under Indian Control (1921-47)

In 1921 there was a change in the governmental organisation as the Dyarchy was established. The education, therefore, was transferred under the control of Indian Ministers. Later it went under the control of the Province when provincial autonomy was established. Due to these changes both central and state government took interest in the educational issues.

In many states compulsory primary education was introduced. According to Mukerji (1961), the progress of education at primary level was as shown below :

Development of Primary Education from 1926 to 1937

Year	Schools	Students
1926-27	118,429	80,17,923
1931-32	1,96,708	91,62,450
1936-37	11,92,244	1,02,24,288

and of secondary level was :

Development of Secondary Education from 1926 to 1937

Year	Schools	Students
1921-22	7,530	11,06,803
1936-37	13,056	22,87,872

The higher education also developed a great deal because of the public demand. Those who completed secondary education wanted to continue with the higher education. The public also by now had developed much interest in education.

From 1937 untill 1947 there were problems and difficulties. With the breaking of the Second World War in 1939, the differences between the government and the congress forced the later in various provinces to resign. In 1942 the nation wide agitation for freedom came up. The leaders of the nation were jailed and this resulted adversely on education.

After 1937 very little progress was made in the primary education. The various schemes e.g. Basic education of Gandhiji, and Vidya Mandir scheme of Madhya Pradesh came in. Thus, the development of primary education was as outlined below :

Development of Primary Education 1937 to 1947

Year	Schools	Students
1936-37	1,92,244	1,02,24,288
1945-46	1,67,700	1,30,27,313

The Congress ministers could not achieve success in making primary education compulsory. Moreover due to the

breaking of the Second World War life had become very costly and all this hindered with the expansion of the primary education the way the Congress desired.

There was slow progress in the development of secondary education because there was not much expansion at the primary level. The increase in the cost of living prevented parents from sending their children to schools. Education cost also had risen and limited the education to selected few. The education at higher level also could not progress as much as it had till 1935.

Between the period 1921-47, there was thus, pronounced changes in women's education. The Sarda Act of 1929 raised the marriage age. The women themselves had become aware of their rights and importance in society that their education was important for the development of the future generation. As a result of these, the marriage age of girls raised and the girls education increased. Women's participation in national movement broadened their vision. Striking figures like Mrs. Sarojini Naidu, Begum Liaquat Ali Khan gave impetus for Hindu women to come forward. The muslim women also started feeling uncomfortable behind the Purdah. The awareness of women into their own cause brought out the Feminist movement which took up their own cause of social political and educational rights. The Ram Krishna Mission

and the theosophical movement added to it.

Thus, the various factors which effected the development of women's education were : people's awakening due to political struggle for independence; the social and economic impact of two world wars; rise in the age of marriage; teaching of Mahatma Gandhi; phenomenal awakening of Indian womanhood and the feminist movement which realised the importance of their own education for themselves and their children. They felt that they themselves can help in the expansion of women's education and in the erosion of its defects.

As women had started getting rights to share the responsibilities in the local self government and administration they started valuing the political rights which they believed could not be had without education. Their participation in national movement, and the philosophy of Mahatma Gandhi also added favourably to their emancipation, uplift and education. Finally the national awakening, progress in economic and social matters and winning of freedom all helped in the development of women's education remarkably. Its growth could be seen from the table below as reported by Mukerji (1961).

Girls under Instruction, 1921 to 1947

Institutions	1921-22	1931-32	1941-42	1946-47
Primary schools	1,087,131	1,944,070	3,123,643	2,715,230
Secondary schools	124,954	196,170	410,333	442,503

However, with all these changes the education in rural areas remained where it was because of the less number of colleges in rural areas, and parents unfavourable attitude of sending girls to coeducational institutions. The rural areas were also deficient in private efforts.

During this period a very meaningful step was taken by an organised body of women. The public demand for the Home Science education was pressing, women and their organisations were coming up to see women's development. The All India Women's Conference which was called into being in 1927 reiterated demand for equality of educational opportunities. Its objective was to give women a 'distinctive and specific' answer to their burning problem of more and better education. This body founded All India Women's Education Fund in 1929 for the promotion of girls and women's education. A special committee to look into the matter of women's education and to suggest ways and means to carry out the objectives of the association was appointed. This Committee had 15 members

drawn from all parts of India to devise a plan which could bring renaissance of Indian life and learning. Tarabai (1970): "The committee decided for meeting the educationists and parents and eliciting their views on girl's education. The branches of the All India Women's Conference were also requested to do likewise and get public opinion on the education available to girls. This committee collected information and submitted a report which pointed out that one very important aspect of education namely Home Science was lacking in the training that was given to the girls..."

The Committee of All India Women's Education Fund Association (1930) therefore declared that the, "education which was offered to the people was not from an understanding of the living conditions, that it needed entire reconstruction, that the proper training of the teachers was an essential of educational scheme, and the existing type of education did not suit the Indian girls who desired education for their own sake or to qualify for the profession.

The supply of all these needs call for research into psychological and fundamentals and living conditions; for many to endow such research and experimentation; for the training of teachers in Home Science; and for the establishment of an institution which would attempt, with the blessing of providence, to provide standards capable of adaptation to all parts of India."

The Committee therefore decided for, "... the establishment of a central college on absolutely new lines which would synthesise the work of the 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 statis," (Appendix 1).

It was decided to establish a central college at Delhi which would have a research Bureau, experimental school, Home Science training and rural education with a complete base on Home Science. The Committee further explained the scope of the programme that, "there is no point of the Home Science, outlook on education which will not reach equally favourably on both men's and women's interest. Education has in modern India practically neglected the immediate environment the 'Home'. In this scheme education develops from its Home surroundings - home being taken in its wider sense namely home, village, town and national influence. The one thing needful which the Committee have kept in view is the deepening of understanding in regard to the educational needs of India and the adherence to the right attitude towards Indian life. It is built on vision, though it is in no way visionary."

Thus the Lady Irwin College was established on November 11, 1932 in a rented house at 11 Barakhamba Road, New Delhi; with 11 students and Mrs. Hannah Sen as its founder Director.

During this period when the efforts were going on to give Home Science the status of a discipline the Hartog Committee made its recommendation in 1929 that the girls should be instructed in Domestic Science.

The womens education went on progressing till 1947. More and more women started entering jobs to supplement family income because the wars had made life costlier and the demand for higher education for girls was increasing. The Home Science education also took a new trend specially for higher level of education. After the establishment of Lady Irwin College, New Delhi was the first institution in India and East to start a systematic course at the higher level of education with a Diploma Course of two years followed by one year Diploma in Teacher's Training in 1932. The Agricultural Institutions of Allahabad established a Home Economics department in 1935 and started a Diploma course.

It is encouraging to see that Home Science got a boost during this period. After the establishment of Lady Irwin College, New Delhi demand for higher programmes in Home Science came up. The subject was incorporated at the various levels of education. Demand for higher suitable programmes, qualified teachers, was therefore unavoidable.

As a need to fulfill the requirement of providing qualified teachers was obvious, degree programmes were set up. The Madras University was the first to institute a full fledged degree

course leading to B.Sc. Jointly at the two institutions Queen Mary's College and Women's Christian College, Madras in 1942. These colleges already existed to impart women's education in other disciplines. Therefore, in instituting this programme, the existing facilities of a micro-organisation was utilized by establishing a department of Home Science.

Later on in 1945 Allahabad University established a department of Home Science in the university which gave the discipline a status equivalent to other disciplines in the university.

By 1947 India achieved freedom which gave a new turn to whole education. Various Commissions were set up for the development of educational programmes. Therefore, the recommendations of the Commission are reviewed in the light of Home Science education under the title "Education after Independence.". The period of 1921-47 developed the education in general but it was very meaningful for the development of Home Science not just a subject but a discipline. No discipline can grow till the programmes of higher learning aiming at producing scholars bringing out facts, principles develop researches enriching the subject matter and solving issues and problems, are developed. As

such the period can rightly be said of having brought light to the discipline by establishing an institution on the basis of teaching, research, extension education and establishing programmes leading to university degrees like B.Sc., M.Sc. In fact this tempted the present investigator to explore the 'Development of Home Science degree Programmes in India.'

3.5. Education after Independence (1947 to present Day)

The attainment of Independence brought a revolutionary change in the status of women and therefore it automatically resulted revolutionary to bring out the changes in education. The efforts of our great leaders Mahatma Gandhiji, Pandit Madan Mohan Malviya and Jawaharlal Nehru changed the social, political and legal status of women. It was raised by various acts and statutes. The first and the most important document is the Constitution of India which declared India a sovereign democratic on January 26, 1950. It also brought to the people of India the fundamental rights. The women got equal rights of education, employment, franchise, inheritance, property, marriage at a mature age, divorce and remarriage. Thus, the women's equality was established through the important articles of the Constitution which were :

Article No. 15 - The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

Article No. 16 - No citizen shall, on grounds, only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the state.

Article 45 - The State shall endeavour to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen years.

In the post independence period the government had its major concern for education. Because it was realised to be a major concern for national progress and security. After independence the educational programmes were reviewed by several commissions and committees. Some of the recommendations were implemented each time and some were left unimplemented the education being a state matter. The Commissions and Committees whose recommendations and suggestions will be reviewed to see the place of Home Science would be University Education Commission 1948-49; Secondary Education Commission 1952-53; National Committee on a Women's Education, 1958; and the Education Commission of 1964.

Immediately after independence the country had to face many problems which hindered the action for the development of education. These problems were related to the disturbances on the partition of India, assassination of Gandhiji, national

calamities like flood, famine, and merger of the princely states. In the field of education the problem was to give education a shape according to the needs of the people and the country, through desired medium of instruction. The government for these reasons and for the development of education recognized the administrative body both at the Centre and the State; appointed Commissions from time to time and made plans for the development. An allround development was thus made on the basis of these reports and plans.

The first University Education Commission after independence with Dr. Sarvepalli Radhakrishnan as its Chairman was appointed in 1948. It was supposed that the Commission would look into the university education but it had to review the secondary education also the two being closely knit.

University Education Commission (1948-49): This was the first Commission appointed after independence to look into the issue of the University Education. This Commission was therefore to recommend the aims and objects of the University; Changes necessary in control, function, in jurisdiction and relation with centre and state government; finance; maintenance and standard of teaching in university and colleges; maintenance of balance between the humanities and sciences;

admission, courses and matters related to examination, medium of instruction and need of more universities.

The Commission had devoted a full chapter on Women's Education and had made reference of those subjects which were related to women, her need and interest. In this reference Home Science was also taken up. Explaining the philosophy and scope of Home Science the Commission commented that the role of women in home and family is well known. She has to be the home maker, the wife and the mother but that does not mean that she cannot go into a profession of her choice. Women like men had to be given the opportunities to select profession of their own liking. The women even if they do not go for a profession there should be enough provision to go into it when they like i.e. before marriage or after the children grow.

Sometimes the responsibility of being a bread winner also comes on her due to the death of her husband or in any other problem situation. She then has to play double role. Thus There is a need to have all avenues open for both men and women and their education should help them to be ready for such callings.

Many a time it is found that women themselves do not opt for such courses like Home Science thinking them to be

of less value and feel that equality could be proved only if they offer the same courses as that of men.

The Commission expressed the importance of Home Science for family and children so as to help growth of the nation. The Commission added that the mastery of Home Science would be useful in making efficient home makers and providing an opportunity for profession. Describing the potentialities of the discipline, the Commission further stated that the discipline would be helpful in getting into the profession because it includes subjects like Child Development, Family Relations, Food and Nutrition, Home Economics Education, Housing and Design, Institution Management and Textiles and Clothing.

The Commission's notable comments in this respect were: "The field of Home Economics is frequently looked upon as solely for women. The ultimate aim of Home Economics curriculum is to help women and men to see the true dignity of home making, and to give it an ideal worth. This is the need for men as well as for women especially in Institutional Management men share the field with women..."

There is room for large extension of Home Economics teaching in Indian Higher Education. It should rank in dignity and worth with any other calling."

There are callings which are open to men and others to women. This is the way of education that certain callings are for men others for women and few are open to both. Sometimes dominance of men over women in a calling is a matter of habit. But both men and women have equal status for the calling open to them.

Regarding women's education the Commission expressed that certain steps are needed to be immediately taken to make the condition of women's education more tolerable and women are to be educated as women but provision for special courses like Home Science, Nursing, Fine Arts etc. must be made. Proper practical and laboratory training should be provided.

The review of the Commission's report revealed the status provided to Home Science. The potentialities of the discipline was first time brought out and it was also recommended that the dignity of job through Home Science discipline has to be recognized and it has to be open for all.

The Secondary Education Commission Report (1952-53) : The Secondary Education Commission was appointed in 1953 under the Chairmanship of Dr.A.Lakshman Swami Mudaliar to examine the secondary education as it was prevalent and recommend measures for its improvement and reorganisation. The education being a

state perview the secondary education was very often different from one state to the other.

The constitution made education upto 14 years of age compulsory. It was expected that there would be students with variety of interests. Therefore, it was anticipated that diversified educational programmes will have to be offered. They need to be both general and vocational so as to help the students select courses according to their choice and interest based on the principle that the intellectual and cultural development of the individual takes place through different ways.

To introduce these courses multipurpose schools were recommended. The Commission commented that the curricula in vogue was narrow, bookish, theoretical, over-crowded, examination oriented and lacked technical and vocational courses. It did not contribute to the needs of the adolescents. To keep a link between secondary and middle school education the middle school curriculum courses needed to be introduced in a general way, that it should include language, literature, social studies, mathematics. Certain subjects were given the secondary position e.g. arts, music and crafts. These were recommended for the development of emotions. In Craft needle work and sewing was given place.

At the secondary level varied courses with wide scope of choice were placed so as to help abilities and interests take shape in students. It was also thought that most of the adolescents do not go in for higher education therefore they need to be prepared for an earning. The subjects were grouped to help students in their selection so that the integration was maintained. Home Science was one of the groups which included Home Economics (b) Nutrition and Cookery (c) Mother Craft and Child Care (d) Household management and Home Nursing. But tailoring, sewing; needlework and embroidery were included as crafts.

The Commission said that all types of education was open to both boys and girls therefore there was no need to treat women's education as a separate issue. Regarding women's education the Commission further added that there were two views, (1) the proper place for women is in home therefore their education has to be different from that of men (2) that India needed the service of all men and women for its development so women do not have to be within the four walls of the home. They should receive the same education as that of boys.

In general it was felt that for both boys and girls education had to be related to home and community. They both should be trained for home and public life. The Commission, therefore, urged that, "... Home Science in girl's schools (and wherever possible, for girls attending boys schools) should be radically improved not necessarily with the idea that women's place is restricted to the home, but because it is essential that she should be educated to fulfill her two-fold duty to family and society. If greater attention is given to Home Science with special emphasis on practical work of everyday needs and problems, it will help to bridge the gulf between the school and life of the home and the community, and be a better preparation for a girl's life after school, in which home making will play an important part. An educated girl who cannot run her home smoothly and efficiently, within her resources can make no worthwhile contribution to the happiness and the well being of her family or to raising the social standards in her country."

National Committee on Women's Education (1958-59): After independence the girls' and women's education achieved a new importance because both the government and the people were conscious of its place in the development of the country. Therefore, to go into the position of women's

education at different levels, a National Committee on Women's education was set up by the government of India in 1958, with Shrimati Durgabai Deshmukh, as Chairman. During the days when this Committee was appointed there were two point of views on women's education (discussed earlier). One group believed in the primary role of women in home and another in their full participation in national demands and requirements. The Committee argued in favour of the second.

The Committee after comparing the education of boys and girls at different levels reported that there was a big gap between the education of men and women. The women's education was lagging behind and there was much to be done to cope up with it. Moreover, the expansion which took place was in advanced states whereas in backward states no improvement was seen. The Committee expressed that the education of women was still to be treated as a major problem and not as a part of the total education problem, because the major job still was to bridge the gap between boys and girls education and look into the pace with which development was taking place.

The Commission also expressed that women's education was treated as a special problem but based on the Sargent report (1944) the attitude of the Commission had changed

on the plea that equal opportunities were being provided to women's education and it was old fashioned to treat it as a problem. The report of 1948-49 though had the Chapter on women's education it concluded that once equal opportunities were given to both the sexes ^{nothing} more could be done. The Secondary Education Commission 1952-53 (Ministry of Education, 1965) commented that, "The Commission feels that, at the present stage of our social evolution, there is no special justification to deal with women's education separately. Every type of education open to men should also be open to women." The Committee also added that, "between 1945-56... the general trend in the country was to ignore the needs of education of women rather than to emphasise them." Due to this reason the funds were not provided adequately and this continued even in the five year plans. The Committee recommended to treat the issue of women's education as a major problem and special priority to be given to the schemes prepared from this point of view. It also suggested for the creation of a special machinery to deal with this problem to assign funds and to take direct action.

On the differential curricula the Committee opined on the basis of the opinion of the majority that there was no need for differentiation in the curricula at the primary

stage except that music, painting, sewing, needle work, simple hand work and even cooking to be introduced to make the programme more suitable for the girls. The differentiation in curricula begins at the middle stage and continues to the secondary stage. The basis for differentiation would be physical, intellectual, emotional and temperamental, which in turn depends on the duties and responsibilities they were supposed to accept after education. For this, number of electives should be there which would ultimately help towards the selection of the career. Home Science was included as one of the electives. Imbalance in the curricula which caters to the needs of the boys but not of girls also needed rectification. The courses needed modification to be made more need oriented and the general courses to be more everyday problem oriented than academic.

On the basis of the recommendations of the National Committee on Women's Education (1958) National Council for Women's Education was set up in 1959 with State Councils in the States. The purpose of this body was to advise the government on the problems of women's education at all levels. For this purpose a special unit was created in the Ministry of Education.

The National Council for Women's Education authorised the Chairman of the National Committee on Women's Education 1958-59 to set up a committee to examine the problems of curricula for girls at all stages. This committee was formed in consultation with the Ministry of Education in 1961 with Smt. Hansa Mehta as Chairman.

The Committee on differentiation of curricula (Ministry of Education, 1959) recommended that : " No difference should be made in the curricula for boys and girls at the primary stages.

The traditional attitude to regard certain tasks as 'manly' and others as 'womanly' is generally built up in earlier childhood through social atmosphere. Simple needle craft, cooking, music and dancing introduced in primary schools for boys and girls alike will incidentally counteract these influences and build up new healthy influences."

For middle school the Committee recommended general education for both boys and girls with no differentiation on the basis of sex. The common course shall include Home Science. It also recommended crafts one or more than one and the students were supposed to select according to the interest and aptitude.

The Committee thought that inclusion of electives at the middle school stage would be too early since they were to be prepared for adult life. Therefore, need was felt to organise intensive course for vocational preparation. The Committee recommend that according to the local conditions one or more than one crafts could be taught.

At the secondary level, the Committee having received long criticisms from all sides commented that no satisfactory programme of differentiated curricula can be implemented until an overall reform is undertaken. Thus, diversified courses like Home Science, Fine Arts etc. needed to be introduced for the special needs of the girls. Home Science introduced earlier had received good criticism of being unnecessary costly, unrelated to Indian conditions; unappealing to talented girls and generally offered by weak students having no aptitude for academic subjects. In addition it was thought lacking the training to make efficient housewives and prepare for useful employment. Moreover, the Home Science was not recognized at the higher level of education therefore, the students suffered. Thus, some personalities did not approve of the programmes and others found its implementation defective.

The Committee discussed this issue with the Home Scientists and viewed that Home Science is an important subject and that a lighter courses in nutrition, home management, child development should be compulsory for girls

at this stage. It was further suggested that it would be both possible and desirable to introduce simpler courses of Home Science applicable to both boys and girls.

There was need to remove the practical difficulties arisen in the teaching of the subject and that the subject should be introduced more and more at this level so that greater provision is made at the higher level. However, the Home Scientists had also felt that Home Science was more popular at higher level than at the high school level. The expansion at higher level and better remuneration could improve the situation. The shortage of text books was a problem and government could help in removing these. They also suggested to retain it as a diversified course at the secondary level. They recommended strong steps to be taken to overcome the problems including nonrecognition of the subject at the University level. It is however essential to retain the subject as an elective at the secondary level. Most of the criticism was reasoned out to be because of the bad teaching therefore it was suggested that vigorous attempts should be taken to improve teaching at schools where Home Science was introduced. The number of schools to be increased and at the university stage attempts should be made to get more teachers and the text books be prepared.

The Committee recommended that the subjects taught at the secondary level needed to be introduced at the higher level for

better staff and other guidance and facilities specially for new disciplines like Home Science and Fine Arts.

In the history of education this was the first Committee appointed to take up the differential curricula at the various levels of school education. It also studied the existing curricula, the differential curricula and problems related to these. The Committee suggested the plan for the introduction of the differential curricula and ways and means for its successful implementation by removing the criticism.

Education Commission(1964-66): The Education Commission of 1964 was appointed to advise the government on a national pattern of education and policies for the development of education at all stages and in all respects. The government of India was convinced that for the development of the country economically and culturally the broadline recommendations made by the Commission were essential to be accepted. The Commission did not recommend on women's education separately but the issue of curriculum was taken up and the recommendations were accordingly made.

It has divided the total span of education into two : school education and higher education. The school education was for the first ten years and the emphasis in organising the curricula was for a unified approach i.e. general education and then specialisation. For general approach it was suggested

to strengthen the areas of science, work experience and moral and spiritual values. It also suggested a new orientation to some other areas. So, the programme untill higher secondary included simple needlework at the primary (lower and higher - the pattern recommended by this Commission) and the secondary stage preservation, cookery, class room decoration, tailoring are the courses related to Home Science were listed for work experience open to all. The secondary stage also was taken as the lower and higher and at the higher secondary level production was emphasised. Home Science was included as one of the subjects.

On the differentiation of curricula for boys and girls the recommendations of the National Committee on the women's education 1958 - (Ministry of Education, 1959).

In the democratic and socialistic pattern of society which we visualize, education will be related to individual capabilities, aptitudes and interests which are not strictly related to sex. There would, therefore, be no need in such a society to differentiate curricula on the basis of sex.

In the transitional phase in which we are at present, certain psychological differences between men and women as well as certain divisions of social functions based on them will have to be accepted as a matter of fact and as a practical basis for building up the curricula for boys and

girls. While doing so, however, care should be taken to see that values and attitudes which are essential in the long run are increasingly built up in men and women and that no step is taken up which will tend to perpetuate or intensify the existing differences."

The Commission agreed with these recommendations therefore common curricula was provided till the end of class X and option was allowed under work experience or language.

Home Science was provided as one of the subjects in the proposed curriculum at the higher secondary stage but it was recommended not to make it compulsory for girls.

For higher education the Commission viewed that there was no need for special attention to women's education as the women were taking full advantage of the existing situation and the percentage of women between 1955-56 to 1965-66 had arisen from 13 to 21. However, the proportion of women to men was 1:4. It was felt that it was not according to the needs of society nor according to the need of economic and social development and it should be increased to 33 per cent as there was shortage of educated women available for taking up the positions of 'directional and organisational' responsibility.

Need for linking up higher education with avenues open to the educated and qualified women e.g. social worker, nursing, dietetics, institutional management. The Commission commented that Home Science was included at the universities. It had the potentiality of providing general education as well as prepared for professions.

The most important point at this stage was the recommendations of the university for the establishment of at least one Agricultural University in each state. From the beginning the University Education Commission recommended the need of Rural or Agricultural universities to have teaching, research, extension education around the agricultural sciences. A number of Agricultural universities were set up, but their development was not even and attempts were not being made to establish a liaison between them and to the other universities. The Commission described the basic characteristics and functions of these universities. Amongst the various characteristics described Home Science was completely missed though human nutrition and food technology were discussed.

Recommendation was made for the organisation of Agricultural Polytechnics for post matric diplomas. Home Science was included in the programme.

To summarise, attention was drawn towards women's education after independence. Although the education had not progressed much and the gap between the education of the boys and the girls had increased. Yet, the percentage of girls receiving education was raised at all levels. Home Science in parts or whole was recommended at all levels of education by all the Commissions and Committees. It was recommended by the National Committee on Women's Education 1958, to introduce needle work etc. for the primary education for both boys and girls. The Committee on differentiation of curricula (1961) recommended to introduce Home Science as a common course. Suggestions were also made to have more and more secondary schools offering Home Science. To cope up with the problems and provide better teachers and teaching facilities suggestions were made to start more and more programmes at the higher level of education.

During this period, the potentialities of Home Science were also realized by the different Committees and Commissions.

The highest achievements also include the appointment of National Committee for Women's Education 1958, establishment of National Council for Women's education at the Centre in 1959 and its State branches. Committee on differential curricula 1961 clarified the issues of Home Science education and discussed the matter with Home Scientists which helped

in looking into the importance, position and demand of the subject.

These factors must have resulted into the development of Home Science education at higher level rapid, and this started from 1920 with earliest attempts to start a Home Science programme at the university level; established a Home Science fulfledged institution in 1932 and the degree programme established in 1942.
