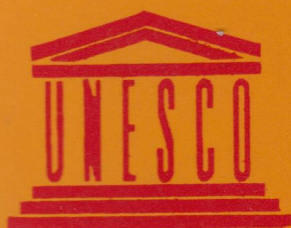


FROM
Girl child
to person



Resource Materials for Teachers and Head
Teachers of Primary Schools in India

From Girl Child to Person

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for
Teachers and Head Teachers
of
Primary Schools in India

USHA NAYAR

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Foreword

Educate a woman, it has been said so many times, and you educate a whole family. Many social indicators can be improved simply through the education of women and girls. Population growth can be brought within reasonable bounds. Levels of community health and nutrition can be heightened. Infant mortality and numbers of women dying in childbirth can be reduced.

Yet, many efforts to 'educate women and girls' have focused on little more than achieving quantitative increases in the numbers of girls and women in schools and nonformal education programmes. This is clearly not enough. If girls and women enroll in education programmes, but do not stay for the duration of the programme because of lack of interest or relevance, there is little chance of a qualitative increase in levels of female learning. School-going is not in itself enough. There must be some attention also to what is learned.

Moreover, the issue of women assuming their rightful place of equality with all human beings cannot be achieved if one half of the population—that is, the male half—remain ignorant as to the rights and needs of women, the duties of both men and women. Too many of our thought processes and actions have become ingrained over centuries in a milieu of social prejudice and taboo.

This volume of training resource materials is aimed at both men and women. It is intended to heighten the sensibilities of all to issues of gender and equality. It can be used in formal and non-formal learning situations, with children and with adults. It can be used sequentially from first to last chapter, or by simply dipping into it. Withal, it is intended that teachers and headteachers will use the volume in a group learning mode, possibly as part of a school improvement programme for parents, staff and community. UNESCO is committed to the promotion of educational quality particularly through such professional organizational development exercises involving the total school community.

The materials have been extensively trialled by Professor Nayar and her staff who report, with some confidence, that a definable impact is evident in those who have been exposed to them. UNESCO hopes that these materials will be extensively used throughout India and, indeed, further afield.

Warren Mellor
Senior Programme
Specialist in Education

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Preface

There is a tacit acceptance of the fact that in cultures where low valuation is placed on female life and dignity, women feel less than a person and have an inadequate, often negative self concept. This is acquired during infancy and early childhood and gets reinforced as they transit from childhood, to adolescence, to adulthood. Parents, to begin with, give a very strong sex role identity and a corresponding self concept to their children and later school and society reinforce the same. They all teach girls and boys to believe that they are not only different but are also unequal, and that males are superior and powerful and females are inferior, subordinate and powerless. These two sets of adults, parents and teachers, and now increasingly the electronic and other media imaging, wittingly or unwittingly end up by promoting not only independent but often irresponsible behaviour, aggression and dominance in boys. The girls are schooled to accept dominance and even violence against themselves, and passivity and dependence as desired behaviours.

The school, in conjunction with parents, has not only to extricate the girls from the low self concept-low self esteem syndrome but has also to work consciously towards correcting the macho, aggressive, overbearing self concept of boys. The unequal gender relations and gender identities developed in the pre-schoolers get further reinforced in school. Domestic violence against women and girls gets reflected in street violence and street fights among boys and later takes on the form of communal violence and warfare. All of these subject women and girls to further violence, from eve teasing to sexual harassment, molestation, even murder. The school has, therefore, to work with both sets of children, boys and girls, and has to help develop in them a positive self concept in keeping with the demands of our times. There are new social roles and immense possibilities open to all humans, regardless of race, religion or sex. The new institutions of constitutional democracy, scientific advances and scientific temper need and make possible new achieved roles for men and women based on personal competence and human qualities rather than on

masculine or feminine virtues and traits. The present day children have to be prepared for shared roles in the household, in the market, in the polity on a footing of equality — for harmonious living.

The school is pitched between infancy and early childhood (0-5 years), which is entirely controlled by parent/s, and the adult world which the child/adolescent enters at eighteen years of age. Two caveats need to be kept in mind. One, by age five a child has already acquired a group specific female or male sex role identity and self concept. Two, the teachers, males or females, also come from the same communities/cultures with a strong sense of sex role appropriate behaviour of their respective contexts. The teachers are, thus, products of the same cultural conditioning that equates masculine with positive and dominant, and feminine with negative and passivity. Thus, their own self concept is highly gendered. For them to become agents of change for reconditioning the perception of children for equality and peace, they themselves have to undergo a process of deconditioning; to understand why and wherefore of gender inequality; to know about the formal instruments of equality and to believe in them; and to think of practical and constructive interventions in school programmes and curriculum.

In the final analysis, a teacher has to be responsible for all round progress of children to maturity, not just intellectual maturity alone. While working towards the specific objectives of various curricular areas, the teacher is also to be concerned about what kinds of human beings are emerging. Even if some teachers disclaim all responsibility for such growth and try to stick to intellectual training, their methods, their attitudes and their behaviour do influence their pupils' growth in these areas.

The National Policy of Education and its Programme of Action makes "Education for Women's Equality" the cornerstone for all educational endeavour. The enhancement of the self esteem and self confidence of women and girls is seen as the first charge on the total strategy of women's empowerment. This is to be achieved by building a positive image of women's contribution to society; developing in them an ability to think critically to make informed choices and take decisions; and to participate in all social processes as equals.

The present resource materials have been prepared for teachers and head

teachers, to be transacted in a group learning mode. The aim is to integrate an often lone teacher/non-formal education instructor into a group who would think of ways of striving together for promoting gender equality and development of a positive self concept among their pupils. It is hoped teachers and educators will add and subtract, above all create similar, contextually more relevant and better materials in regional languages. If this happens, the purpose of preparing this module will have been served. Our chief aim is to initiate a process of self discovery, a dialogue for combined and individual action (a) to understand systemic inequalities and (b) to plan practical interventions in school curriculum to help develop a positive self concept in girls (and boys) so that they grow up to be persons in their own right, as citizens, as workers, as individuals, as parents, as leaders — full of courage, conviction, competence and empathy.

If as teachers, as educators, we are able to set off girls and boys on to their journey to personhood as evolved humans, we shall have paid our debt to our young ones who may enjoy a future, caring and sharing for one another, rather than fighting and destroying.

A debt of gratitude to all who have shaped my thoughts especially Professor Sarojini Bisaria, Chairperson of the Centre for Third World Women's Studies and in anticipation to those who will carry this task to fruition, innovating further. The Centre would like to express deep appreciation of UNESCO's initiative and support in commissioning this work. A special word of thanks to Dr. John Kingston, Director and UNESCO Representative to India and Dr. Warren Mellor who took keen interest in the conceptualization and completion of this work. Special mention is made of the contribution of Anita Nuna and Satpreet Chatrath, members of CETWOWS.

To make (English) language, gender inclusive, the module avoids use of she, he, him, her, himself, herself, either by using they, them, themselves or using *hir* as a substitute for singular pronouns such as she, he, him, her. We do hope *hir* would find its way into the English dictionary. Similar attempts would be necessary in our own languages.

New Delhi, 1995

*Usha Nayar
Honorary Director
Centre for Third World Women's Studies*

Introduction

Background

There are two major challenges facing the Indian educators with regard to Education For All today:

- i. accessing quality education to all, especially women and girls in the framework of equal opportunity;
- ii. making education a strong vehicle of women's equality and empowerment.

The first is a problem of resource mobilization and management of mass education and a massive human system. The second, more difficult, is the task of creating mass consciousness that accepts and internalizes equality between sexes as a human value and a fundamental right as provided in formal national and international instruments; takes cognizance of the fast changing social roles of men and women in a changing world; and consciously prepares the young for an equalitarian peaceful future.

School, formal and non-formal, its curriculum and teachers have a premier role to play in developing materials and learning experiences that would foster a spirit of equality and harmony between girls and boys in their early years and prepare them for equal partnership and shared roles for a common future. School has strong contenders in traditional family and male centered social, religious, economic and political institutions that assign an inferior status to females and do everything to erode their self confidence and initiative. Unwelcome at birth, a girl receives negative signals and stimuli; faces neglect and discrimination in food, health care and play; and is often denied schooling. Those who get to school are the ones who are allowed to be born and who have survived till age five. Traditional family socialization stifles the natural curiosity and communication skills among girls making them diffident, submissive, often meek and mute by the time they enroll in school. Even the

brightest of them are conditioned to accept their second class status in a world ordered by males within the family and without. Regardless of caste, class and educational levels, girls and women continue to contend with an insufficient, often negative concept of their selves, as determined by significant others around them. School tends to reinforce this low self concept and low self esteem among girls on the basis of assumed differences between the two sexes that are seen as biological and hence natural. Further, school does little to alter the traditional division of labour within the family and in fact succeeds in channeling boys and girls into gender stereotyped activities and courses of study leading to occupational stratification based on sex. Even educated women enter occupations that are considered extensions of their nurturing, assisting roles in the household.

Teachers and educational administrators — males and females — coming from the same cultural milieu as the pupils, have also unconsciously internalized not only the traditional division of labour in the family — the male tasks and the female tasks — but also male superiority and male entitlement to a larger share of family resources, more and better food, more rest and leisure, more freedom and unqualified obeisance of females of all age groups, even by use of force. In that case the two sets of young and adults who interact in a socially contrived environment called school, already come in with their concepts of maleness and femaleness — masculine and feminine — and the unequal relationship between the two sexes. Textbooks and curriculum transaction remain gender stereotyped, often projecting women as timid, silly, mindless and even wicked; entirely dependent on strong brave males.

Media — print and non print — reinforces and hardens the gender lines by accentuating the femaleness and maleness through advertising and films and news casts and telecasts of major events projecting males as chief actors. Women read news, don't make news. Decision making is an all male affair. Women decide only about detergents and bathing soaps. Feminine is domestic and politics and business are masculine. Women who behave like men are "unlady like", aggressive and not feminine.

The National Policy of Education and its Programme of Action (POA) as adopted by the National Parliament gives education the mandate to become an

effective tool of women's equality and empowerment, the parameters of which are:

- enhancing self esteem and self confidence of women
- building a positive image of women by recognizing their contribution to the society, polity and the economy
- developing ability to think critically
- fostering decision making and action through collective processes
- enabling women to make informed choices in areas like education, employment and health (especially reproductive health)
- ensuring equal participation in developmental processes
- providing information, knowledge and skills for economic independence
- enhancing access to legal literacy and information relating to their rights and entitlements in society with a view to enhancing their participation on an equal footing in all areas.

(Revised POA, 1991, p. 2)

To this effect, every educational institution is expected to take up active programmes of women's development and all teachers and instructors are to be trained as agents of women's empowerment. Gender and poverty sensitization programmes are to be developed for teacher educators and administrators. Activities in the area of developing gender sensitive curriculum and removal of sex bias from textbooks are being intensified at the national and the state level.

Objectives

The present module is an attempt to help teachers and head teachers:

- i. understand the various dimensions of inequality between sexes in the Indian context and the constitutional, legal and policy planning measures directed at gender equity.
- ii. understand and analyse their own biases and perceptions about gender roles in view of the changing requirements of a democratic, just, egalitarian, technological society.

- iii. develop and plan practical interventions in curriculum and its transaction for promoting equality between sexes and developing a positive self concept in girls and boys so that they grow up to be persons in their own right, as citizens, as workers, as parents, as leaders, full of courage of conviction and competence.

Group Learning Mode

The module is designed for Group Learning. There is growing evidence that groups, temporary or permanent, create a stimulating interactive environment, generate many practical ideas, group consciousness, cohesive action and above all collective commitment. In a sensitive area like gender equality, group interaction can lead to better understanding of the dynamics and processes of gender role formation, and development of collective and individual action plans. For resolution of social issues like the ones under reference in this module, group members can be good sounding boards and can act as able resource persons for one another. This, however, does not preclude individual study and application.

The study groups can be informal and made part of regular staff meetings or cluster level meetings of teachers and head teachers or made formal for initiating a teacher led movement for change within and outside school. The materials can be used for systematic gender training of all primary teachers/ head teachers at the Block Resource Centres (BRCs) and the District Institutes of Education and Training (DIETs).

The study groups can transact this module without any external resource person. They are themselves a group of resource persons interacting, often choosing an informal leader, a coordinator, a chairperson for different activities.

The module is meant for in-service education of teachers but can be profitably used by teacher educators who are handling both pre-service and in-service education of teachers.

All units of the module though interlinked, are self contained with clear instructions, necessary information and clues. Activities are indicated and a set of references, readings are provided at the end.

UNIT 1

Sex Role Identity and Self Concept

Introduction

This unit looks at:

- how infants and toddlers learn to see themselves as girls and boys in the adult images of women and men in their cultures.
- how this process of sex role identity formation based on differential, often unequal and discriminatory treatment, leads to the formation of low/negative self concept in girls.
- how a low/negative self concept among girls not only inhibits their self expression and achievements but is transmitted intergenerationally (from mothers to daughters). Hence the need for intervention.

Expected Outcome

By the end of this unit, you would be able to

- understand the processes that lead to formation of the sex role identity and self concept in children and adults
- appreciate how discrimination based on sex results in the formation of a negative self concept in girls (poor self esteem and poor self image) and a positive self concept in boys
- help you understand your own perceptions regarding the social roles of women and men (gender) as distinct from their biological sex.



The following pages contain issues that require discussion. They also contain information that will help you to catalyse the discussion.

We observe many differences among girls and boys in the home, in the street, inside the classroom, in the play-field, during the school recess. For instance, in general, boys are active, playful, confident, bold, demanding, loud, at times rough, rowdy, aggressive, kicking and fighting, intimidating and difficult to control.

Girls are passive, gentle, quiet, accepting, often shy, diffident, timid, less communicative, easily intimidated, accepting commands unquestioningly, more compliant and relatively easy to control.

Proposition one

We not only observe these differences but also believe these are natural and inherent in the two sexes—are biological and hence unchangeable.

We also believe that they are “born that way”.

Proposition two

The social roles of men and women being cultural artifacts, vary across space and time.

Proposition three

These differences are a result of ages of social experiences of the two sexes—are socially created and determined, and, therefore, changeable.

Proposition four

The present day human civilization both demands and creates new possibilities for the social roles of the two sexes as complementary and equal, globally.

☞ The propositions listed above are meant to be a guide. Please feel free to add more to promote better understanding.

Sex and Gender

The former is biologically determined, the latter imputes values on biological differences.

One is born male or female but it is one's culture which makes one masculine or feminine. Gender is thus the cultural definition of sex role appropriate behaviour.

Gender differentiation is more ancient, more widespread than any other type of social differentiation.

Gender roles are hard to change.

But as these are socially created, they are not immutable and hence are changeable.

Gender roles are a learned behaviour. These roles in their social, economic and political dimensions vary across cultures. Values and norms differ widely from culture to culture. Gender roles have a certain universality but are largely culturally determined.

Margaret Mead (1935) worked among New Guinea tribes and found:

Arapesh—both men and women are responsive to the needs and consensus of others and avoid aggressiveness and competition. In sum, they conform to behaviour patterns that can be termed as feminine in our culture.

Mundugumor—Cannibalistic—both sexes characterized by hostility, aggressiveness, violence, lack of consideration for the rights and feelings of others—qualities considered masculine.

Tchambuli—Tchambuli men are sensitive, carefully groomed, artistic, emotionally volatile and given to bickering. Women are stable, practical, dominant and aggressive.

African men by nature of their skeletal and muscular build are suited for heavy labour. Most Africans believe otherwise. When told American men do the heavy work, African women expressed dismay and disapproval—They are making a mistake because everyone knows that men drink too much and do not eat enough to keep their strength. They are too tense and too inclined to wander about to develop right muscles and habits needed for sustained agriculture. Men, they feel, are not suited by nature for this kind of work. And, as we know, all farm work and marketing is done by women who produce 75% of Africa's food.

Among Zuni Indians (America), it is the groom, not the bride who looks forward to the wedding night with fear and apprehension. It is probably no coincidence that in Zuni society, decisions are made by women.

Iran—Men are not expected to be strong and silent, but are expected to show their emotions and even have tantrums. If they don't, they are considered to be lacking in vital human traits and not dependable. Iranian men enjoy poetry and are supposed to be sensitive and intuitive, and not very logical. Iranian women are supposed to be logical and practical.

Within India, among matrilineal groups in Meghalaya, women are more confident and in command of land and assets. Men have a second class status.

The Kerala Nair women were till recently matrilineal and matrilocal. They had upper caste visiting husbands who had to disappear before day break. The property devolved from the mother to daughter. This community has given up this kinship pattern and now follows the customs of patriarchal, patrilineal and patrilocal kinship patterns. Even so Nair women are far more egalitarian in their outlook. Among the Central India and North-East tribals, women enjoy greater equality and are the backbone of the subsistence households, men drink and do little. Among hill tribes, women are highly valued and practices for marriage range from elopement to abduction where a girl is returned to her natal home if she does not give consent for marriage. On 26th January 1995, a Republic Day Tableau from the Himalayan region showed a bridegroom waiting at his residence for the arrival of the bride's party (*Baraat*).

Philippines—a matrilineal society till colonial invasions, has a continuing tradition of females being responsible for looking after their parents in old age. This makes them important and parents invest in their education and well being. In Philippines there are more girls than boys at the high school and university level.

☞ These are but a few examples. Please feel free to add more from your knowledge.

Terms

Patriarchal	Power rests with the eldest male in the family.
Patrilineal	Property devolves from father to son as well as family (name) line runs the same way.
Patrilocal	Son of the family gets a bride to stay in his father's house—the location of a family in father's house.
Matriarchal	Power rests with the eldest female in the family.
Matrilineal	Property devolves from mother to daughter as well as family (name) line runs the same way.
Matrilocal	Daughter of the family gets a husband to stay in her mother's house—the location of family in mother's house.



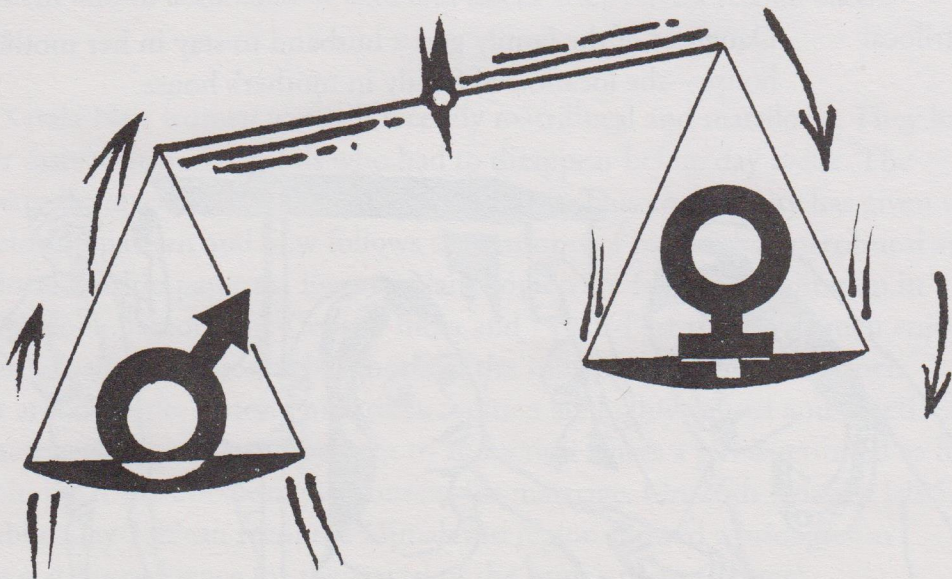
Ascription of occupations to men and women also varies from culture to culture, society to society.

Arapesh women carry heavy loads because it is believed their heads are so much harder and stronger, so do African, Asian and Indian women.

The head loaders of Tamil Nadu, women carrying wood on their heads and backs in hills and plains of India, are a familiar sight as is breaking of stones day after day for building roads and houses. Among Marquesas, cooking, house keeping and baby tending are proper male occupations, observes Ralph Linton.

Yet in most societies sex division patterns are constant. However, present day human society constantly demands and has in fact created new possibilities for the socio-economic roles of the two sexes as complimentary and equal.

Favourable conditions exist to transform society in favour of gender justice.



Self Concept & Self Esteem

- ☞ The following pages will elaborate on Self Concept and Self Esteem and their impact on independence and creativity of a person.

Self concept

Self concept is how an individual views oneself. It is an individual's feelings, attitudes, perceptions and knowledge about one's own attributes. Self concept could be negative or inadequate or it could be positive and adequate. Self may be thought of in an "image". Self image refers to the impression we think we make on others, is used synonymously with self concept. Strictly speaking self image refers more to impressionistic aspects of self whereas the idea of self concept includes the idea of impression as also other aspects such as attitudes, values, motives, goals, expectations and the like.

Self esteem

Self esteem is the dynamic aspect of self concept through which an individual constantly evaluates one's self in relation to society, the amount of value we ascribe to ourselves. Like other aspects of self, this is learned from others and becomes a reflection of how others regard us or the value we think others attach to us as persons. One's behaviour reflects one's self esteem and thus has a reassuring effect on others. Thus, there is a reciprocal action between one's self esteem and the esteem held for one by others. High self esteem and high achievement motivation go hand in hand. Low self esteem leads individuals to behave in ways that are self derogatory and both cause under achievement which in turn reinforces poor self esteem. Persons with low need for achievement, lack confidence in themselves, are more anxious about failure than they are about success, have low opinion of themselves, their abilities and are attracted to low risk tasks.

Independence, self esteem and creativity

The person who has a firm sense of who *hir* is and who takes responsibility for *hir* own behaviour is one who resists turning over *hir* destiny to group control—also called an—'inner directed person'. Successful and creative

Self actualization

Human organism has a need to be loved or to receive attention—if unmet, can lead to pathological symptoms, even death. Five groups of needs have been identified (Maslow, 1954), physiological, safety, love, esteem and self actualization. All these needs require interaction with other groups, whose membership gives us a sense of identity. An interaction between our 'self' and others' 'self' clarifies who we are, how similar to and how different from others. One's social group/culture becomes a source of meaning and serves as a frame of reference through which environment is viewed. Groups, as reference points, tell us who we are, who we are not, what we are, what we are not, how we are to conduct ourselves and what not to do. One of the first and most important aspects of the self experience of the ordinary child is how *hir* is loved by the parents. A child perceives *hir* as lovable, worthy of love and *hir* relationship with parents is one of affection. *Hir* experiences all this with satisfaction. This is a significant and core element of the structure of self as it begins to form. In the perceptual field of the child the family serves as the primary social unit, the parents, within the family structure, act as socializing agents to provide goals and values from which the child develops patterns of behaviour. These behaviour patterns form the basis for interaction with others and elicit verbal and non verbal responses from these significant others. This tells the child who *hir* is and how others feel about *hir*. The more positive responses provide input for a favourable concept of self and results in self actualization. The more negative the attitudes and feelings expressed through the responses of others, the more incongruent is the state of individual and less likely are the chances of attaining self actualization i.e. realizing one's full potential.

We all have within ourselves the potentiality for growth in positive directions. When we are placed in a positive, accepting environment, the process of self actualization occurs.

Distortions in self perception

When individuals grow up in an environment in which they learn negative self regarding attitudes, they are likely to retain these concepts in spite of all evidence to the contrary. Sometimes we have learned certain attitudes about ourselves which may not be valid and also get to know how others are trying to get us to unlearn these attitudes.



चकमक
जुलाई, 1992

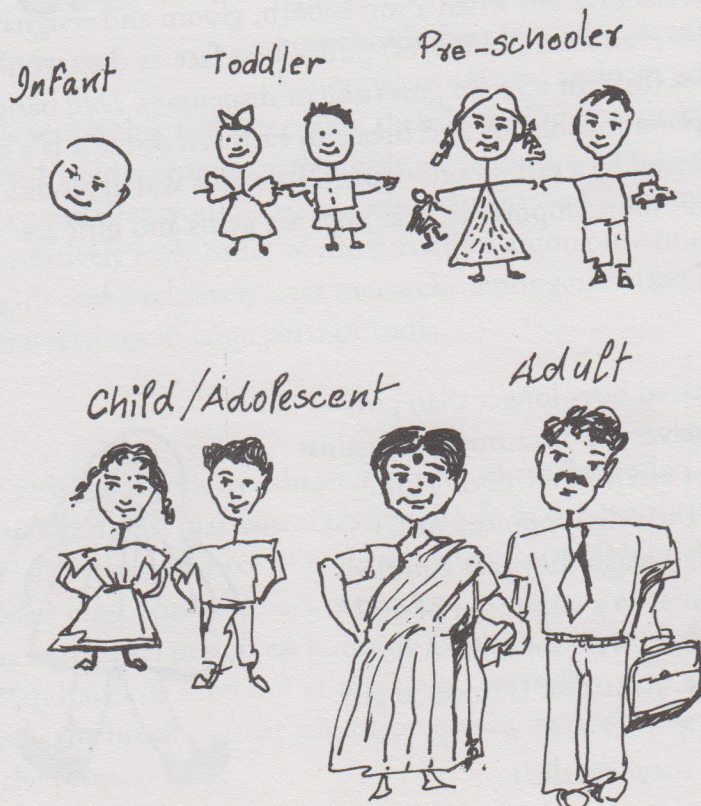
Evolution of Sex Role Identity and Self Concept

☞ The following pages will show how Sex Role Identity and Self Concept are formed in most cultures.

Formation of sex role identity and self concept in most cultures

Roles are learned expectations prescribed for standardized forms of behaviour. Gender roles are learnt in the family, from parents, older siblings, other members who provide role models appropriate to the sex of a person. Learning is reinforced at appropriate points. Girls are given dolls, boys are given guns.

Biological sex and social gender are separable concepts from a development point of view as seen earlier. Physically, a child perceives *hir* as a boy or a girl by two to three years of age and by age five children have developed clearly defined sex role stereotypes regarding appropriate behaviours, traits and even experiences.



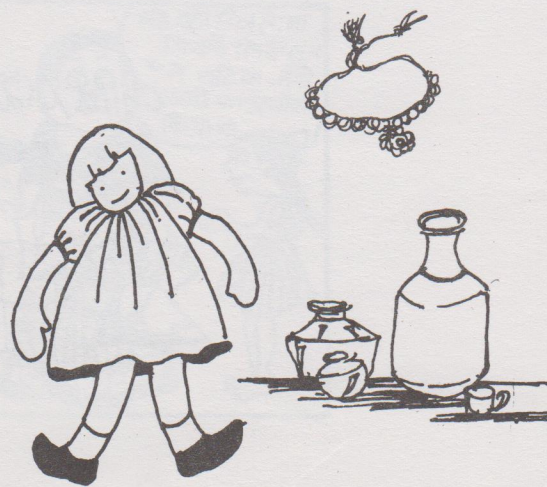
It is often observed that girls and women have a low self image and a negative self concept. They don't feel themselves as needed, important or valued. Child rearing practices have a marked effect on the development of self concept among children. In our culture, experiences given to children are on the basis of their sex. Girls are valued little, often seen as a liability to be got rid off—the lesser child. Special value accorded to male children comes home to girls very early. Even among affectionate, caring parents, a little girl may hear a visitor exclaim, “Oh, what a sweet child! How wonderful it would have been if she was a boy”! Little girls watch how the birth of male baby is awaited (Sure to be a boy this time!) and celebrated. Parents who have only daughters are pitied. “Think of me, a mother of three daughters, my second grand child was a boy, the first being a girl. There was gloom in the house as this baby had a cleft lip and a cleft palate. My neighbour walked in and this is what she said— चलो मुंडे दी अवाज ते पई (at least there is the sound of a boy in your household!)”

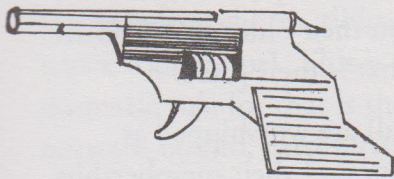
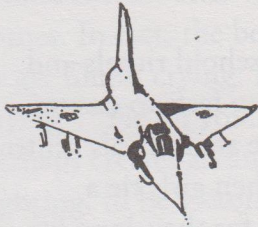
At birth

Jubilation and celebrations when a son is born, gloom and resignation at the birth of a girl—even *Dais* (midwives) pull a long face as they would get no *bakshish/badhai* (tip). In a Delhi government dispensary, *Dais* bang a brass plate with a spoon for the boy and break an earthen pot if it is a girl. Boy is precious as a metal is, a girl — only dust. Little girls watch all this and know that a brother is more important, that boys are gems and girls are mere stones.

Infancy

Mothers breastfeed boys longer than girls—mothers themselves are discriminated against in food and rest after the birth of a girl. They transmit their disappointment through body language. Boys are cuddled and fondled more. In a study, out of 400 lullabies, only three were for girls. A boy is a precious one, *Raja Beta* (Prince), a girl is a curse— सिर मुन्नी, मर जानी (a shaven head, may you die!)





Toddlers and pre-schoolers

Two to three year olds learn they are boys and girls. They are given gender specific names, different clothes, different toys, different foods, girls are given dolls and utensils to play, boys get guns, cars and aeroplanes.

6-10 years old

There is not any significant difference in height and weight in middle class homes but the majority of girls in (general) schools look poorly nourished and under weight. The pecking order is evident in family meals, the father and the son and then the mother and daughter. Even in relatively well off households, best foods are served to males, better pieces of meat and fish go to men and

boys. The girls watch this and internalise their lack of importance. At times the stand taken by older women is that girls are better underfed—high proteins and a good diet would lead to early maturity and puberty. This is borne out by relatively early onset of menstruation among urban middle/upper middle class girls and a relatively later menarche among underfed girls in rural areas and urban settings in large parts of India.

Puberty

The onset of puberty is seen as a disaster as now starts the period when the girl has to be guarded till her marriage. Puberty rituals in the South are at times very elaborate and even a source of embarrassment for girls who now wear a half sari on their long skirt and boys tease. And often girls are kept away from school during menstrual period each month (schools have no toilets). Majority of girls are withdrawn or drop out at this stage. Invariably they join late, at 8 or 9 years even, the break in their education comes too early, even without completing the primary stage.

Rituals, festivals, songs

Girls grow up observing the centrality of males in the household rituals and festivals. Little girls fast to get a good husband, women keep fasts to ensure long life of husband. There are fasts for getting sons. There are festivals centred around brothers, the *Raksha Bandhan* and *Bhaiya Dooj*, when girls tie a colourful thread and apply vermillion to brothers, praying for their long life and in turn being assured of care and protection. And the boys, even when younger, see it as their prerogative to pass strictures on their older sisters. Girls in any case wait upon all males, senior and junior. That is their place.

Twice a year in Hindu homes, little girls (pre-pubertal) are worshipped as incarnates of Mother Goddess Durga. The temporariness of their membership of natal home is reinforced through songs and rituals when they are told their real home is that of their husbands. There is constant emphasis on preparing them for adjustment and compliance in their husband's home. They are schooled not to raise their voice or answer back. They have to keep their gaze lowered. They are barred from playing outside the house at night, comparatively boys have a very free existence and access to outer spaces, street corners.

Wedding songs prepare girls for possible maltreatment and physical violence in the husband's house. Wife beating for instance is depicted as a natural part of nocturnal meetings. A Punjabi song goes like this, "At midnight he beat me up and broke my tender bones. In the morning he wipes my tears and wants to know where all I was hurt." Another one goes like, "As you go to water the fields of sweet potatoes, go your way but don't beat me up too hard as I am a tender girl."

Then there is the constant refrain—a search for suitors and the anxiety of huge dowries. The parents of a girl are a harried lot. This fills girls up with a sense of shame and guilt and they watch helplessly. Some end up their lives to save their parents from this trauma. This scourge of dowry and maltreatment and burning of brides appears to have revived the practice of female infanticide in several parts of the country. In Punjab and Haryana, female foeticide is rampant and female infant deaths are more than those for male infants.

By contrast, boys are not only given special foods, better medical care but are also encouraged to be rowdy and aggressive. They receive positive

reinforcement after they return 'victorious' from a street fight or after pelting stones. In fact, the boys are chided if they come back after receiving a beating or are found crying. Derogatory remarks follow "Are you a girl that you are crying", "Fie on you, why don't you wear bangles and sit at home". This perhaps creates an anxiety syndrome in boys to be brave and aggressive, to be fighting, to be victors.

Boys are trained for market roles and extra domestic errands. Girls are assigned the domestic chores, sibling care, care of sick, care of live stock, collection of water, fodder, fuel. This is apparently an apprenticeship for their future domestic role for that is the only future visualised for girls. Boys become outward bound, extroverts, daring, girls house bound, limited and circumscribed. Boys are equally pressurised to achieve, attain, become earners, support parents, own families later and are pushed out into alien world very early, often landing into trouble, delinquency, and drugs.

It is amply clear that sex role socialization not only tells girls they are different but also that they are unwanted and inferior and have to be grateful for being 'allowed' to go to school or to a friend's place or to work. All decisions are made for the girls by others. They are given no choices of options. बाबुल मैं तेरे खूटे की बछिया जित बांधों बंध जायेंगे ("Father, I am a mere calf tied to your peg, wherever you tie me, I would accept"). A girl in her natal home is considered a temporary member, in her husband's house an 'outsider'.

A boy gaining height is admired and looked at with pride—a girl growing tall receives negative feedback.— "ताड़ दी ताड़ होई जा रई है" (She is growing like a wild tree!)

Women hate to reproduce their own species

The woman who gives birth to sons is valued and treated with a lot of good food and rest and clothes and fineries. Those who beget daughters are neglected, underfed and even insulted. Who wants this fate! *Girls should not be born* appears to be the latest method of getting rid of them. At the foetal stage or else female infants, neo-nates are killed or poisoned or suffocated. Women hate themselves for being women who are often beaten up and insulted. What should they do with a girl who will meet the same fate when she grows up and will be a drain on family resources. "Spending on a girl is like watering the

neighbour's garden" — such sayings abound in Indian and Chinese languages.

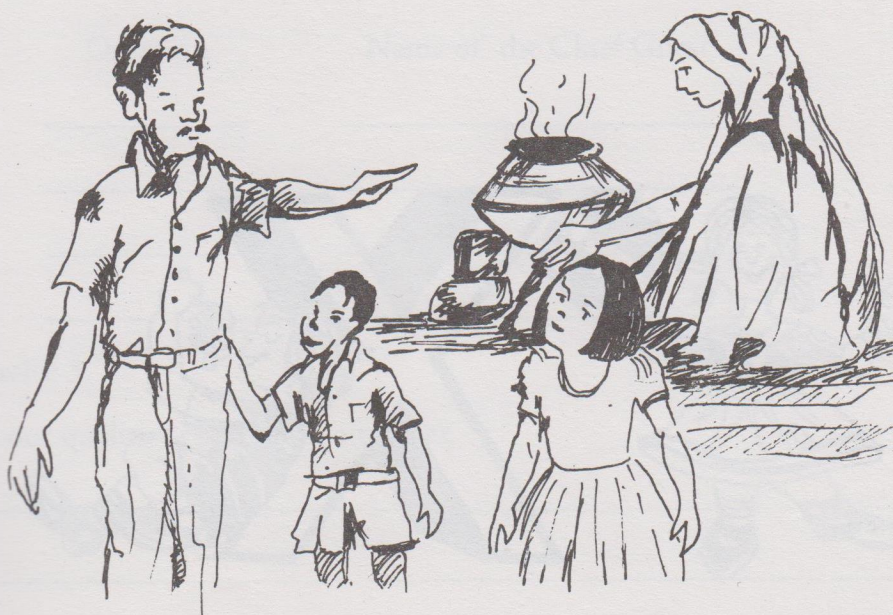
Elders bless young girls and women that they have a large number of sons. *Sat Putri Ho* (Punjab) (May you be blessed with seven sons!) As the bride enters her husband's household, in a ceremony, a male child is placed in her lap and a ritual with Til seeds and the accompanying song by women of the household which wishes her as many sons as the number of Til seeds in her fist. Each morning, when the bride touches the feet of the mother-in-laws she says '*Sayin Jeeya Budh Suhagan Ho,*' (May your husband live long and you be his bride till old age). Little girls have observed that women keep fasts, for the birth of a son, for getting a husband like Siva, for the long life of the husband, for the long life of the sons, none for the girl child or her well being. If a boy is born after this little girl, she is considered auspicious and a lump of jaggery is broken on her back to signify her auspiciousness.

Girls perceive open discrimination in food, play or even medical care. Better foods are given to men and boys. Girls are given less so that they don't grow up like a pole too soon. Play is associated with boys and seen as their natural need. Girls after puberty are either totally confined to the four walls or allowed to go out only if chaperoned, never unaccompanied. Their vulnerability is constantly thrown in their face, mothers uttering "when will I get rid of this 'misery', this responsibility of guarding her. She is sure to blacken our faces". Girls are chided for standing at the door (Are you a harlot?), even by younger brothers. They cannot sit or stand with their legs apart, not jump, not climb — physical movements and mobility are restricted. There are more prescriptions and proscriptions for girls. Do This. Don't Do This. All decisions about them — what they will eat, what they will wear, whether they will go to school or play outside, go to a festival, who to marry and when — are taken by others for them. Many die as infants or before they are two or three or four — reason sheer neglect.

The girls learn too often, 'She is a stone around our neck'. She is blamed for being a girl for a dowry would have to be collected and given to get rid of her. The incidents of three sisters committing suicide in Kanpur (UP) and Kerala are not very old. These sisters committed suicide in Chandigarh for the parents started ignoring them completely after the birth of a son.

Brought up thus, a girl child develops an inadequate, negative self concept. She

is at best inadequate, lacks initiative, is timid, often afraid (of unknown fears), diffident, dependent, unable to express herself or take decisions, or to do much on her own. This would be the picture of a majority of the Indian girls belonging to rural areas (excluding tribals). In urban areas, the picture is varied but the above analysis would apply to several groups. The middle, upper middle class girls do not face crass discrimination in food, and medical care, but in schooling, lower middle, middle and even upper middle classes are prepared to invest more on the education of sons—though without results. Middle class urban girls face more restrictions on physical movements after school as compared to boys. And that helps them in some way. They help their mothers and are still able to perform better in board examinations compared to boys. For a decade now, girls are doing better than boys even in science and mathematics, having higher pass percentages than boys at secondary and higher secondary examinations. They are becoming more confident and sure of themselves and are entering a large number of non traditional occupations. The self concept of a Bachendri Pal the famous mountaineer, a Kiran Bedi an outstanding police officer, a Nivedita Bhasin an airline pilot, the new Air Force



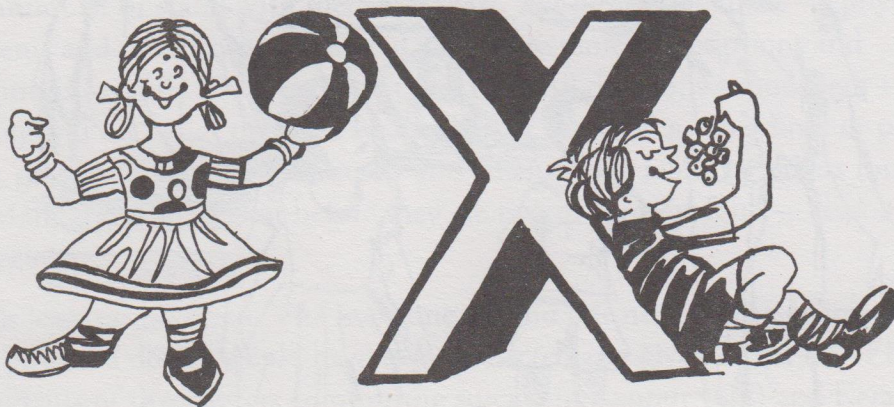
“So you have finished your homework? Shanti, you may help your mother wash dishes.
Sunil, you can go and play.”

Girl Pilots and Army/Navy Girl Officers, the NCC girls, the para jumpers, the horse riders, the Indian woman being sent up in Space by NASA, is bound to be high. Competence and high achievement then are the passwords for a positive self concept.

How should schools act to release girls and boys from being prisoners of their gender?

Deconstruction
and
Reconstruction

Both Sexes to Cross
Gender Barricades



Self Analysis: Group Exercises

Instructions: Give small slips/half page sheets to the group members for Exercises 1, 2, 3, 4.

Look for Cues for Analysis at the end, after finishing each exercise.

Exercise 1

Give the following information:

- i. Name: _____
- ii. Son of/Daughter of: _____
- iii. Address: _____

Exercise 2

Recall and write about special functions like Annual Day, Sports Meet, Drama, Debate etc.

	Occasion	Name of the Chief Guest
i.	_____	_____
ii.	_____	_____
iii.	_____	_____
iv.	_____	_____

Exercise 3

List out qualities essential in a teacher.

Exercise 4

List out qualities of a Head Teacher.

Exercise 5

Place a tick mark (✓) against each statement:

Utility of Girls' Education

	Agree	Disagree
i. Develops a positive self image and confidence among girls	<input type="checkbox"/>	<input type="checkbox"/>
ii. Prepares girls for economic contribution	<input type="checkbox"/>	<input type="checkbox"/>
iii. Can improve health and nutritional status of children and other family members	<input type="checkbox"/>	<input type="checkbox"/>
iv. Will ensure education of future generations	<input type="checkbox"/>	<input type="checkbox"/>
v. Will make girls and women aware of their rights	<input type="checkbox"/>	<input type="checkbox"/>
vi. Helps raise age at marriage and reduce maternal, infant and child mortality	<input type="checkbox"/>	<input type="checkbox"/>
vii. Helps in reducing the family size	<input type="checkbox"/>	<input type="checkbox"/>

- | | | | |
|-------|---|--------------------------|--------------------------|
| viii. | Will prepare girls for leadership roles in society | <input type="checkbox"/> | <input type="checkbox"/> |
| ix. | Will prepare girls for participation and decision making process in all walks of life e.g. family, panchayats, municipalities and legislature | <input type="checkbox"/> | <input type="checkbox"/> |

Exercise 6

Place a tick mark (✓) against each statement:

- | | | Agree | Disagree |
|-------|---|--------------------------|--------------------------|
| i. | Girls and boys need equal education | <input type="checkbox"/> | <input type="checkbox"/> |
| ii. | Both need to be given equal amount of food | <input type="checkbox"/> | <input type="checkbox"/> |
| iii. | Both need to be given equal health care and medical attention when needed | <input type="checkbox"/> | <input type="checkbox"/> |
| iv. | Both can be assigned same duties/ responsibilities | <input type="checkbox"/> | <input type="checkbox"/> |
| v. | Both should be given the same freedom | <input type="checkbox"/> | <input type="checkbox"/> |
| vi. | Both should be given equal time to play | <input type="checkbox"/> | <input type="checkbox"/> |
| vii. | Both can perform all tasks equally well | <input type="checkbox"/> | <input type="checkbox"/> |
| viii. | Both can have similar occupations | <input type="checkbox"/> | <input type="checkbox"/> |
| ix. | Both have same intelligence and abilities | <input type="checkbox"/> | <input type="checkbox"/> |
| x. | Men and Women should be paid equal wages for equal work | <input type="checkbox"/> | <input type="checkbox"/> |

- xi. Husband and wife should take all decisions jointly
- xii. Household work must be shared by all members
- xiii. Assets of the family should be registered in joint names of husband and wife
- xiv. Equal share for daughters and sons in family property/assets

Exercise 7

If you have a son and a daughter, both about the same age and ability, who would you ask to do the following? Place a tick (✓)

	Girls	Boys	Either
i. Fetch bread/vegetables from the market	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
ii. Sweep the floor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
iii. Help in cooking	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
iv. Graze the cattle	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
v. Get you a glass of water	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
vi. Give your coat/jacket to hang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
vii. Make tea for the guests	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
viii. Wash clothes/help spread them out for drying	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
ix. Fetching water from the well	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- x. Mend an electrical fuse or a cycle tyre puncture



Exercise 8

Let all group members, taking turns, try to draw a picture of the following on the blackboard; or on paper sheets.

A Lawyer

A Pilot

A Cricketer

A Cook

A Scientist

A Teacher

A Doctor

A Surgeon

A Farmer

An Architect

A Judge

A Mountaineer

A Tailor

A Hockey Player

Time allowed: Ten minutes. We want rough sketches, just simple lines. Never mind if you have never drawn in your life. There is always a first time.

Checklist

Exercise 9

For performing myriads of new tasks and roles, economic and now increasingly political, what is the kind of person we need to develop? Encircle the qualities and attributes needed to succeed in a democratic country to improve the quality of life of all—where human dignity is respected and ensured for all—girls and boys, men and women.

Exercise: Adjectives/traits. Use C for Common, M for Male and F for Female in brackets

Self reliant

()

Money minded

()

Shy

()

Unrealistic

()

Noisy

()

Blunt

()

Quiet

()

Playful

()

Outgoing

()

Artistic

()

Passive

()

Serious

()

Realistic

()

Helpful

()

Practical	()	Capable	()
Rough	()	Persistent	()
Sturdy	()	Assertive	()
Sensitive	()	Submissive	()
Imaginative	()	Competitive	()
Religious	()	Individualistic	()
Aggressive	()	Indirect	()
Flexible	()	Gets hurt easily	()
Patient	()	Leader	()
Tactful	()	Self confident	()
Kind	()	Neat	()
Dependent	()	Sloppy	()
Indecisive	()	Loud	()
Independent	()	Tender	()
Emotional	()	Dominant	()
Gentle	()	Active	()
Frivolous	()	Objective	()
Easily discouraged	()	Cautious	()
Talkative	()	Cooperative	()
Stubborn	()	Unsure	()
Logical	()	Unorganized	()
Ambitious	()	Soft spoken	()
Career Oriented	()		

Exercise 10

At the end of this module, here is a fun game. Put a tick mark against whatever is applicable to you.

lovable	able	important	worthwhile
free	productive	capable	sincere
proud	valued	interesting	healthy
clever	confident	competent	resourceful
strong	successful	outstanding	respected
assertive	healthy	performing	loved
responsible	independent	talented	valuable
powerful	considerate	useful	helpful
liked	thoughtful	brave	initiating

Cues for Analysis

Exercise 1

Collect all the slips. We are only interested in Item II, to find out whether both parents have been named or not. You will be surprised to find that nearly every group member would have father's name only, and you will all agree that we all have mothers who have names. This is on account of the fact that we are accustomed to filling up forms, since our childhood which only ask for father's/husband's name, e.g. school, hospital admission forms, passport form, ration card, driving licence, etc.

Don't you think it is time to ask for a change to include mother's name as well? Some schools have started this practice already. We are all used to a school asking for father's signature on leave application or school tests/progress reports.

Exercise 2

Collect the slips from the group members and look at the frequency of male/female chief guests invited. Chief guests are mostly males holding important positions. This reinforces in children a sense of inequality where formal position and influence are associated with males. How about trying consciously to look for female chief guests for school functions? We could invite a *Mahila Sarpanch* and other eminent women who could be administrators, head teachers, educationists, sports women, or artists.

Exercise 3

Collect the slips from the group members and list them out on a black-board. You would notice that all the good qualities listed can be found in both women and men. This gives us a cue that it is the demand of a role which a person pursues that determines the behaviour and not the sex of the person.

Exercise 4

Same as for Exercise 3

Exercise 5

Let each member of the group present her own views on each item. Discuss ways and means of convincing parents and the community at large about the need for and advantages of educating girls.

Exercise 6

Write your immediate reactions, don't stop to deliberate and construct a proper reply. Get back to the group and discuss each response. This would generate some heat but also some light, especially when the group has both male and female members, which we expect it will.

Never mind, the idea was to bring to the fore your just reactions and not very considered, tailored responses. In the next meeting, perhaps, the areas of agreement would increase and help you modify your classroom behaviour and outlook on social roles of men and women for which you are preparing your students.

Exercise 7

After counting the tallies you would notice that boys are assigned work/errands largely outside home and all domestic work is assigned to girls. As we noticed in Unit I there is nothing male or female about these tasks. In order to build a spirit of mutual cooperation and dignity both household and extra domestic tasks could be distributed evenly among girls and boys.

Encourage boys to share inside house work to make them sensitive to the importance of all the chores which are traditionally done by women and hence considered trivial. On the other hand, there is a need to prepare girls equally well for extra domestic roles which are now increasingly being shared by both sexes.

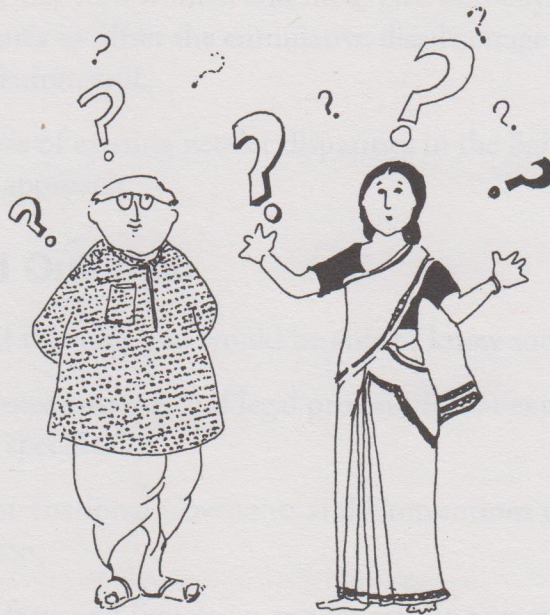
Exercise 9

In this exercise, we have labelled some qualities, traits, adjectives to men and women, according to stereotypes that are fixed in our minds. Let us now discuss and see whether we have overdone some of it. Let us think of our own

experiences and of those around us and we will find that the items in the check list qualify human behaviour and could apply to persons regardless of their sex.

Exercise 10

Share with other group members and discover why you think some of these are not applicable to you as a person. It would give you a measure of how you rate yourself. Don't forget, others rate you as you rate yourself. So get set for positive thinking and positive action.



UNIT 2

Gender Equality: Policy and Performance

Introduction


This unit deals with:

- the existing policy framework, the constitutional and legal guarantees, the international conventions and covenants dealing with issues of equality and equity between women and men, girls and boys and special provisions and measures to offset the cumulative disadvantage of the female half of the population, and,
- analysis of existing gender disparities in the light of the above using the life cycle approach.

Expected Outcome

By the end of this unit you would be able to know something about:

- the Constitutional and legal provisions that exist for women and children in India specifically,
- the International Covenants and Conventions concerning women and children,
- some facts and figures on gender gaps in access to life and societal resources.

 The following pages acquaint us with the various governmental provisions aimed at ensuring gender equality and the present social status of the girl child in India.

The Touchstones of Gender Equality

The Constitution of India was adopted on 26 January 1950, two and a half years after independence. There were fourteen women members in the Constituent Assembly. The Constitution provides the normative framework and new organising principles to lead a highly stratified society from deep seated socio-economic inequalities to one of democratic social order based on economic, technological growth and social justice. Every effort is made to translate the constitutional provisions into policies, programmes, new laws and amendment of earlier laws and through the five year development plans.

The Constitution not only provides equality to women but also empowers the State to take any special measures to neutralize the cumulative social, economic, educational and political disadvantage of centuries (protective discrimination).

☞ The fundamental rights and the directive principles of state policy specifically addressing women are given below.

Fundamental rights*

Article 14	Confers on men and women equal rights and opportunities in the political, economic and social spheres.
Article 15	Prohibits discrimination against any citizen on the grounds of religion, race, caste and sex.
Article 15 (3)	Makes a special provision enabling the State to make affirmative discrimination in favour of women
Article 15 (A) (e)	Imposes a fundamental duty on every citizen to renounce practices derogatory to the dignity of women.
Article 16	Provides for equality of opportunities in matters of public appointment for all children.

**Justiciable in the Court of Law.*

Directive principles of state policy

- Article 39 (a) The State shall direct its policy towards securing all citizens, men and women, equally, the right to means of livelihood.
- Article 39 (c) Directs the State to ensure equal pay for equal work.
- Article 42 Enjoins the State to ensure just and humane conditions of work and maternity relief.
- Article 44: A uniform civil code for the citizen.
- Article 45 : Free and compulsory education to all children upto the age of fourteen within ten years of the coming into force of the Constitution
- Article 47 : The State is further committed to raising the nutritional levels, health and living standards of the people.

☞ The following are some important laws for women in India.

The Equal Remuneration Act of 1976 provides for equal pay to men and women for equal work.

The Hindu Marriage Act of 1955 amended in 1976 provides the right for a girl to repudiate a child marriage before attaining maturity whether the marriage has been consummated or not; and the right to property and absolute ownership over her property entitling her to make a “will” leaving her share of property to her heirs.

The Immoral Traffic (Prevention) Act of 1956 as amended and renamed in 1986 makes the sexual exploitation of male or female, a cognizable offence.

An amendment brought in 1984 to *The Dowry Prohibition Act* of 1961 made women’s subjection to cruelty a cognizable offence. The second amendment brought in 1986 makes the husband or in-laws punishable, if a woman commits suicide within seven years of her marriage and it has been proved that she has been subjected to cruelty. Also, a new criminal offence of ‘Dowry Death’ has been incorporated in the Indian Penal Code. *The Factories Act* of 1948 (amended upto 1976) provides for establishment of a creche where 30 women are employed (including casual and contract labourers).

The Medical Termination of Pregnancy Act of 1971 legalises abortion by qualified professional on humanitarian or medical grounds.

Amendments to Criminal Law 1983 provide for a punishment of seven years in ordinary cases of rape and 10 years for custodial rape cases. The maximum punishment may go upto life imprisonment.

A new enactment of *Indecent Representation of Women (Prohibition) Act* of 1986 and the *Commission of Sati (Prevention) Act*, 1987 have also been passed to protect the dignity of women and prevent violence against them as well as their exploitation.

Use of amniocentesis for sex detection has been banned under an act of Parliament;

The 73rd and 74th Constitutional Amendments (1992) give 33% representation to women in Panchayats and Nagar Palikas and 30% headships to women in these bodies at the village, block and district levels in rural areas and in towns and cities.

☞ The following are some significant laws for children in India.

Children below the age of fourteen cannot be employed in hazardous work: *The Employment of Children Act*, 1938; *The Factories Act*, 1948 amended in 1949, 1950, 1954; *The Beedi and Cigar Workers Act*, 1966. *The Children (Pledging of Labour) Act*, 1933, aims at eradicating the evil of pledging the labour of young children by their parents to employees in lieu of loans and advances.

The Child Marriage Restraint Act of 1929 amended in 1976, to raise the minimum age of marriage for girls from 15 to 18 years and for boys from 18 to 21 years. *Compulsory primary education acts* have been passed by several states.

☞ India is a signatory to principal international covenants and conventions such as *Universal Declaration of Human Rights* (1948) and *CEDAW* (1979); *UN Declaration of the Rights of the Child* (1959) and the *Convention on the Rights of the Child* (1989).

Given below are the main points of CEDAW:

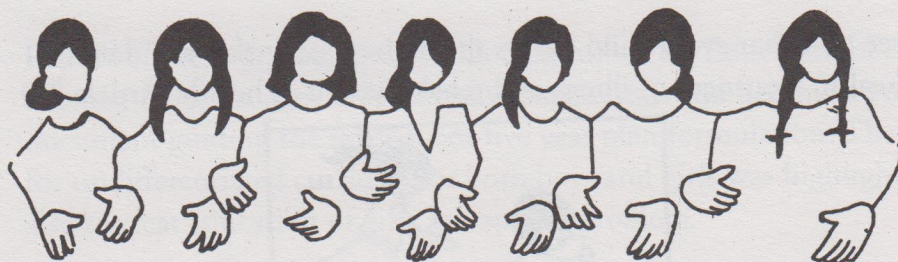
*Convention on the Elimination of All forms of Discrimination Against Women** was adopted by the UN General Assembly on 18 December 1979.

The spirit of the Convention reaffirms UN goals and faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women.

The Convention spells out the meaning of equality and an agenda for action enjoining on the State Parties to take “all appropriate measures, including legislation to ensure the full development of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedom on a basis of equality with men”.

Discrimination means “any distinction, exclusion or restriction made on the basis of sex — in the political, economic, social, cultural, civil or any other field.”

* “Women” implies female humans of all age groups.

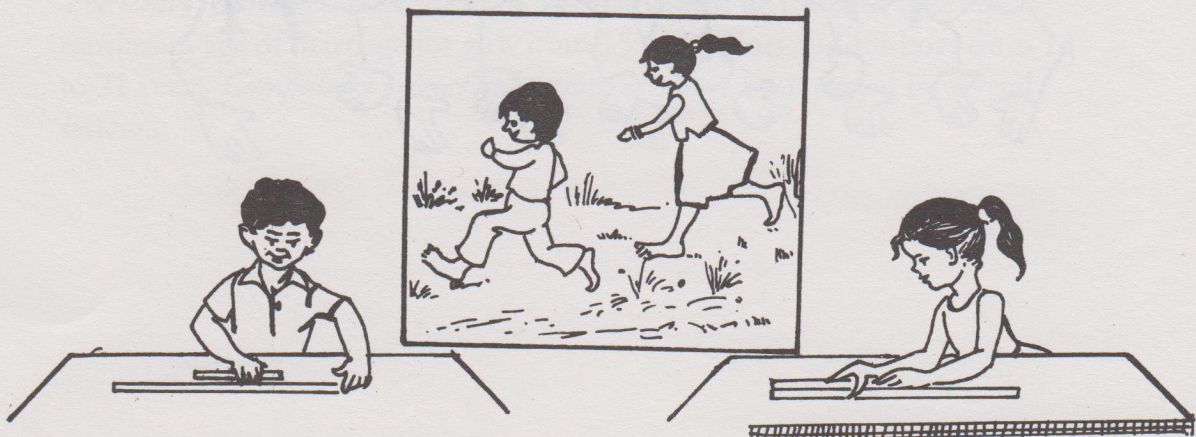


☞ Given below are the declarations made at various international platforms and the Convention of the Rights of the Child as adopted by the UN.

Universal Declaration of Human Rights (1948) proclaimed Childhood is entitled to special care and assistance. UN Declaration of the Rights of the Child (1959) entitles every child to “affection, love and understanding, adequate nutrition and medical care, free education, free opportunity for play and recreation, a name and nationality, special care if handicapped, be among the first to obtain relief in times of disaster, learn to be a useful member of society and to develop individual abilities, be brought up in a spirit of peace and universal brotherhood, enjoy their rights regardless of race, colour, sex, national and social origin.”

The Convention on the Rights of the Child was adopted by the UN General Assembly on 20 November 1989 and came into force after the World Summit on Children, 29-30 September 1990. Non discrimination — the key principle — a child to enjoy all rights regardless of his/her parents’ or legal guardians’ race, colour, sex, language, religion, political opinion. The State Parties are to

- recognize that every child has the inherent right to life to ensure to the maximum extent possible the survival and development of the child (Article 6).
- provide the child the right to freedom of thought, conscience and expression, to seek and impart information of all kinds (Article 13 & 14).
- see to it that every child enjoys the highest attainable standard of health, treatment of illness and rehabilitation of health (Article 24).



- provide equal opportunity, free and compulsory primary education, different forms of general and vocational education (free in case of need), access to higher education for all on the basis of capacity by every appropriate means; make educational and vocational information available to all children and above all encourage regular attendance and reduce dropout rate.
 - ensure that education is directed to the development of the child's personality, talents and mental and physical abilities to their fullest potential; developing in them respect for human rights and fundamental freedom; preparing children for responsible life in a free society in the spirit of understanding, peace, tolerance, equality between sexes (Article 29).
 - recognize the right of the child to leisure, play and recreation and for participating freely in cultural life and the arts (Article 31).
 - ensure that the child is protected from economic exploitation, hazardous work or interference with the child's education or anything harmful to the child's health or physical, mental, spiritual, moral or social development.
- ☞ Given below is a list of committees and commissions, and the reports emanating from them which have impacted policy making.
- Report of the Durgabai Deshmukh Committee on Education of Women (1959) made comprehensive suggestions and became a policy document guiding the subsequent five year plan formulation. The need for undifferentiated curricula for both boys and girls was highlighted as also to treat education of girls as a special problem.
 - Undifferentiated curricula upheld by Hansa Mehta Committee on Differentiation of Curricula (1964); Education Commission (1964-66); National Policy of Education (1968) and reiterated strongly in the National Policy on Education 1986 (revised in 1992) and its Programme of Action.

- The Report of the Committee on Status of Women Towards Equality, 1974, revealed a declining proportion of women in the population, higher female mortality, waning economic participation and poor representation of women in political processes.
- The UN Development Decade (1975-85) saw growth of institutional mechanisms (Department of Women and Child Development, Women's Development Corporations, integrating women in the mainstream, Development of Women and Children in Rural Areas (DWCRA); women as targetted groups for poverty removal, skill development TRYSEM, ICDS. Movement from 'welfare' to 'development and finally' to 'empowerment' in the Eighth Plan.
- The National Perspective Plan for Women (1988-2000) chalked out the national gender agenda till the turn of the century with a strong focus on rural and disadvantaged women.
- Shramshakti, Report of Committee on Women in Informal Sector: documents trials and travails of 94 per cent of all women workers who are employed in the informal sector.
- Ramamurthy Review Committee: Towards an Enlightened Humane Society saw redistribution of educational opportunities in favour of girls belonging to rural and disadvantaged sections with adequate support services (water, fodder, fuel, child care) and also asked for 50% share for girls in educational resources.

A hallmark of the 1980s and 1990s is the growth of more and better information on women coming in through research-cum-activist efforts and the rise of women's studies to analyse, generate and support action.

☞ The major policy shifts that have taken place in our country are given below.

- from macro, aggregative, centralized planning to disaggregative, decentralized micro planning with people's participation
- from 'welfare' to development and finally empowerment of women

- from treating child as a gender neutral category (see National Policy on Child 1974) to gender-inclusive, gender-just approaches seeing children as male and female
- from women's concerns to issues of the girl child; from SAARC year of the Girl Child to SAARC Decade of the Girl Child 1991-2000
- from seeing girls' education only as a moral commitment to viewing it as a sound investment

SAARC initiative

As a culmination of this concerted effort, the year 1990 was declared as the SAARC year of the Girl Child. The enthusiastic response to the issues concerning the Girl Child in 1990 resulted in the declaration of the 1990s as the SAARC Decade of the Girl Child by the Heads of Governments and States. This was a conscious attempt to maintain the tempo and drive of various activities initiated in the region during the year of the Girl Child. The National Plan of Action for the SAARC Decade of the Girl Child 1991-2000 A.D. has three major goals of Survival, Protection and Development of the Girl Child in India while emphasising the needs of the girl children belonging to special and vulnerable groups and adolescent girls. This plan visualises the cooperation and support of both governmental and non-governmental organisations for its successful implementation and for sustaining the consciousness regarding the rights of the Girl Child with a view to giving her a brighter future. An urgent need is felt to reduce the existing disparities and ensuring equality for the development of the girl child/ adolescent girl. To achieve this equality we will have to ensure that:

- She has the right to survive;
- She has the right to be free from poverty, hunger, ignorance and exploitation;
- She has the right to equality, dignity, freedom, opportunity, care, protection and development; and finally;
- She has the right to enjoy the above rights.



National Plan of Action for SAARC Decade of the Girl Child 1991-2000
A.D. says that:

“Rights can be declared and policies can be formulated to express our collective liberal and humanistic concern, but unless the real life of the girl child in her family and the community is touched by tangible efforts and actions, nothing can be achieved. Therefore, a climate has to be created in which she can exercise her rights freely and fearlessly. One has to work for the transformation of those social and cultural values that shackle and constrict the girl child and mould her into stereotypical roles. For this, every forum and every platform should be used to create awareness and stimulate positive action. Along with this, effective implementation of the laws for protecting her and provision of opportunities for her to benefit from them have to be ensured.”

As is evident, there is a clear mandate for social mobilisation to change the social and cultural practices that inhibit the development of the girl child. For planning suitable strategies and interventions, it would be necessary to briefly review the present factual position regarding the girl child and the existing efforts at social mobilisation.

Group Activity

You have been now familiarized with a broad range of laws, legal and constitutional provisions including promises made to our children from national and international platforms.

Policy statements are the intent, laws provide teeth to the same but the task of the teachers is to prepare the pupils and the communities towards observance of the same rather than wait for enforcement.

- Step 1* Discuss the content of different laws, policies, schemes in relation to the existing situation in your own context.
- Step 2* Think of concrete steps leading towards their implementation which could perhaps include taking them to parents, community and Panchayats.

Present Situation: A life cycle of discrimination

In a population of 846 million in India, there are only 407 million females compared to 439 million males. Males outnumber females by 32 millions (1991 Census).

Declining sex ratio

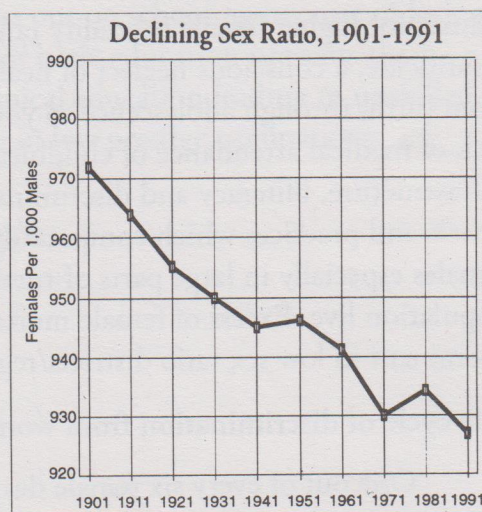
Measured as number of females per thousand males, sex ratio is a powerful indicator of women's overall status. Women outnumber men in most countries on account of being stronger of the two human species. This is despite the fact that sex ratio is favourable to males at birth with 102 to 107 male babies born per 100 female babies. In India, the sex ratio is not only adverse to females but has declined tremendously from 972 in 1901 to an all time low of 927 in 1991. Between every census, millions of females disappear.

Table 1

Sex-ratio - India: (1901 - 1991)	
Census year	Sex Ratio
1901	972
1911	964
1921	955
1931	950
1941	945
1951	946
1961	941
1971	930
1981	934
1991	927

Census of India, 1991, Final Population Totals

Figure 1



More alarming than the overall situation is the fact that while the sex ratio for all population fell by eight points during 1981-91, in the age group 0-6 years, this has declined much more sharply from 962 to 945 i.e. by 17 points. Out of the total number of 466 districts in 1991, there are ten districts, four each in the most prosperous states of Haryana and Punjab, and one each in Madhya Pradesh and Tamil Nadu where there are more than 1150 boys to 1000 girls. There are another 55 districts where there are 1100-1150 boys per 1000 girls among children below six years. The sex ratio ranges from 865 in Haryana to

1040 in Kerala among the fifteen major states (accounting for 96% of the total population). Of the 44 districts with sex ratio of less than 850, half are in Uttar Pradesh alone. Barring Jaisalmer and Jind, all districts of Haryana, Uttar Pradesh, Rajasthan and Madhya Pradesh form a continuous belt of sex ratio below 850. There is highly localized incidence of sex ratio 1000 and above in all districts of Kerala, Dakshin Kannada in Karnataka; hill districts of Uttar Pradesh; Hamirpur, Kangra, Una, Mandi and Bilaspur in Himachal Pradesh, in the compact tribal tracts of Madhya Pradesh, Orissa and Andhra Pradesh, and in five Southern districts of Tamilnadu.

Higher female mortality

Females suffer greater loss of life in all age groups from birth to the age of 34 years, with the trend reversing after that. The age specific death rates for rural areas are twice as high as those for children below five years in urban areas.

Causes for higher female mortality range from female foeticide, female infanticide, a conscious neglect of health and nutritional needs of a female from birth, through adolescence to youth, early marriage, unsafe motherhood, lack of medical attendance of childbirths, poor health and development infrastructure, illiteracy and discriminatory socio-cultural values and attitudes, beliefs and practices which compound the already precarious condition of females especially in large parts of rural India where three quarters of our population live. Excess of female mortality over males by age two and five is prominent in low sex ratio districts/regions.

Life cycle of discrimination from womb to tomb

- One out of every six female deaths is caused by gender discrimination and gross neglect.
- A strong preference for sons leads to neglect of female children and their mothers.
- Female foeticide is a growing menace and if the present trend continues this could cause significant demographic imbalances. Of forty thousand female fetuses aborted in Bombay in 1984, 16,000 were aborted in one clinic alone.

- In a particular hospital only one out of 8,000 abortions was performed to terminate a male foetus.
- More girls are underfed which leads to malnutrition and low resistance to disease.

Hospital records show that more boys are brought in for treatment, girls are usually admitted only when the illness has become critical.

- Early marriage of girls often as babies leads to the beginning of miseries. Married girls are often held back from schools. The long cycle of pregnancy sets in leading to her physical deformities and also birth of low weight babies. This is responsible for unsafe high risk motherhood.
- Girls are not sent to school as a result of early marriage combined with pressure of poverty. Other girls miss out on schooling because of lack of facilities within the habitation. Poor basic education prevents them from access to vocational and technical education leading to unskilled, low paid, invisible labour resulting in low prestige occupations.



Give me the opportunity. I can do wonders!

- This often leads to negative self esteem. This becomes an inter-generation phenomenon, from mother to daughter.
- Often repressed girls and women are not expected to have a voice. They enjoy little freedom of expression and movement, and are not allowed to participate in decision making even for their own causes.
- Brought up in this mode, they are unable to participate in political processes. Leadership and decision making continues to be in male hands. Women form less than 6 to 10% of state and national legislative bodies.

Group Activities

Make the following table after getting the 1991 census information from Patwari of the village.

<i>Age group</i>	<i>No. of Females</i>	<i>No. of Males</i>	<i>Total</i>
0 - 5			
6 -10			
11 -14			
15 -18			
18 +.			
Total			

- As we found for the national level, are females less than males in any age group?
- If so, discuss the reasons for the same.

- List out the possible reasons for more deaths among girls and women in your area

Factors in the Household

Factors outside the Household

Educational status

Female Literacy is considered to be a more sensitive index of social development compared to overall literacy rates. Female literacy is negatively related with fertility rates, population growth rates, infant and child mortality rates, and shows a positive association with female age at marriage, life expectancy, participation in modern sectors of the economy and above all female enrolments.

Figure 2

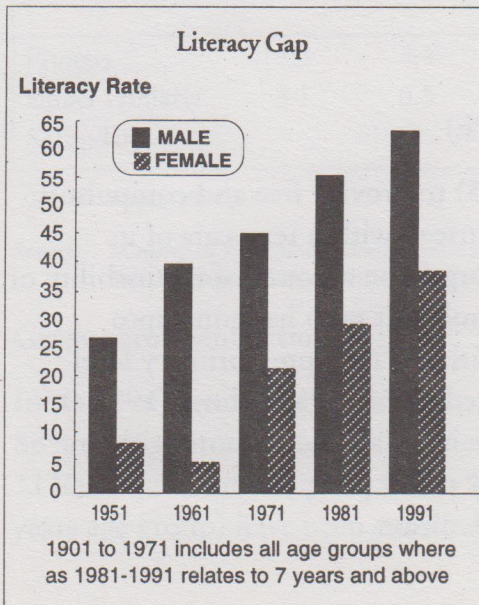
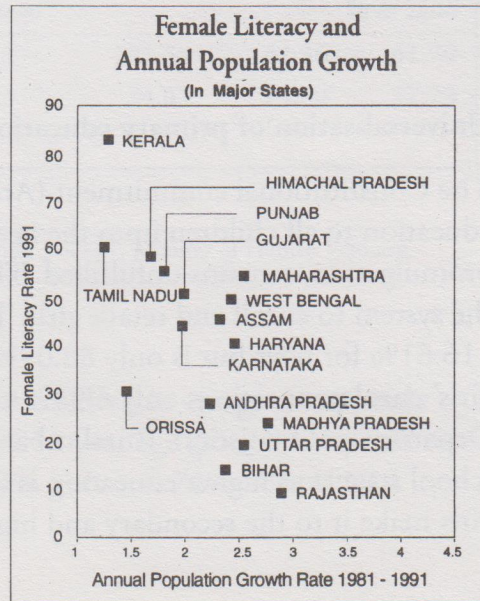


Figure 3



Rural urban divide is the sharpest among females themselves. Urban females are twice as well off in literacy. Scheduled Caste and Scheduled Tribe females are at the bottom of the heap (See Table 3).

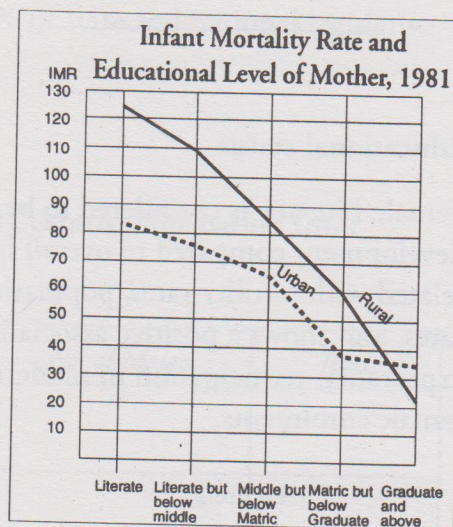
Rural female literacy is less than 10% in 27 districts; between 10-20% in 107 districts and between 20-30% in 99 districts.

Table 3

<i>Disparities in Literacy Rates 1991*</i>	
Urban Male	81.09%
Urban Female	64.05%
Rural Male	57.87%
Rural Female	30.62%
Schedule Caste Male	49.91%
Schedule Caste Female	23.76%
Schedule Tribe Male	40.65%
Schedule Tribe Female	18.19%

**excluding J & K*

Figure 4



Universalisation of primary education (UPE)

The Constitutional commitment (Article 45) to provide free and compulsory education to all children upto the age of fourteen within ten years of its promulgation, remains unfulfilled. This is largely on account of the inability of the system to enroll and retain girls. The enrolment ratio has gone upto 116.61% for boys but is only 88.09% for girls. At the upper primary level girls' enrolment ratio is only 47.4% compared to 74.19% for boys (1991-92 Departmental Statistics). Rural urban divide is the sharpest among girls at school stage and higher education is a purely urban phenomenon. Few rural girls make it to the secondary and higher education.

Growth of female enrolments

There has been a phenomenal increase in enrolments at all levels of education. In comparative terms primary enrolments have increased about five fold, whereas the increase at subsequent levels is far higher, i.e., eleven times for middle, fifteen times for secondary and twenty times for higher education.

Girls' enrolments at primary level have grown from 5.4 millions in 1950-51 to 42.36 millions in 1991-92. The corresponding increase at upper primary level is from 0.5 millions to 13.00 millions. Although girls' enrolments have grown at a faster rate than that of boys, they continue to lag behind, with their proportion to the total going down with every successive higher level.

In education beyond middle stage, the number of girls has increased from 1.5 millions in 1950-51 to 21.20 millions in 1991-92.

Table 4

Growth of Female Enrolments During 1950-51 and 1990-91 at Primary and Upper Primary Levels in India (in millions)						
Stage	1950-51			1991-92		
	Total	Female	Female % to total	Total	Female	Female % to Total
Primary	19.2	5.4	28.13	101.58	42.36	41.70
Upper Primary/ Secondary	3.1	0.5	16.13	34.45	13.00	37.73

Nayar, 1994 a

Source: Ministry of Education, Selected Statistics Education 1980-81. Ministry of Human Resource Development. Selected Educational Statistics, 1993.

Gross enrolment ratios

In terms of enrolment ratios (percentage of children to an age group) only 88% girls are enrolled in primary classes (6-11 year age group) compared to 117% boys. At the upper primary level 42% girls and 74% boys (11-14 years age group) have been enrolled.

Table 5

	Gross Enrolment Ratio at Elementary Stage					
	1950-51			1991-92		
	Boys	Girls	Total	Boys	Girls	Total
<i>Primary</i>						
Classes I-V (6-11 years)	60.8	24.9	42.6	116.61	88.09	102.74
<i>Upper Primary</i>						
Classes VI-VIII (11-14 years)	20.8	4.3	12.9	74.19	47.40	61.15

Nayar, 1994 a

Source: Selected Educational Statistics, MHRD 1993 and previous volumes.

As gross enrolment ratio includes an estimated 25 to 30% over age and under age children, it would take considerable time to reach net enrolment ratio of 100 in age group 6-14 years. Kerala's figures are closer to net enrolment ratio where the phenomenon of over age/under age children is low with nearly all children entering school at six and completing primary cycle with small wastage rates.

The interstate disparities are wide. High female literacy states (above 50%) have universalised primary enrolments among girls with the exception of the union territory of Chandigarh. Kerala, Goa, Pondicherry and Lakshadweep fare very well on upper primary enrolments among girls. The gender gap is minimal in Delhi, Chandigarh, Mizoram, and even in Meghalaya.

In Group B states (female literacy 40-50%), the situation of girls' enrolment appears to be satisfactory at the primary level but there is a steep fall at the upper primary level where the gender gap is also very wide.

The situation in Group C states (female literacy 20-40%) is grave especially in Uttar Pradesh, Bihar, Rajasthan and Jammu & Kashmir at the primary level. At the upper primary level Uttar Pradesh, Rajasthan and Bihar fare the poorest. It is pertinent to point out that the Group C states form more than half of the country's population (with 40% population living in four states, namely, Uttar Pradesh, Bihar, Madhya Pradesh and Rajasthan) (See Table 7).

Table 6

Enrolment Ratio of Girls at the Elementary Stage by States/UTs ranked by Female Literacy Rate per cent in 1991								
Rank	State/UT ¹	Literacy rate 1991		Index of gender equality	Enrolment ratio 1991-92			
		Female	Male		Primary		Upper Primary	
					Boys	Girls	Boys	Girls
Group A States (50 per cent and above)								
1.	Kerala	87	94	96	100	98	106	104
2.	Mizoram	78	84	93	140	133	76	73
3.	Chandigarh	74	83	94	61	59	57	57
4.	Lakshadweep	71	87	93	157	135	118	97
5.	Goa	68	86	89	106	97	112	96
6.	Delhi	68	83	89	87	88	83	80
7.	A&N Islands	66	80	89	100	85	88	76
8.	Pondicherry	66	84	88	148	136	135	117
9.	Daman & Diu	61	86	83				
10.	Nagaland	56	66	96	114	104	70	68
11.	Himachal Pradesh	52	75	83	125	109	125	96
12.	Tamil Nadu	52	75	82	142	128	109	86
13.	Maharashtra	51	75	80	132	119	92	67
14.	Tripura	50	70	83	144	122	90	71
15.	Punjab	50	64	87	102	95	79	66
Group B States (40-50 per cent)								
16.	Manipur	49	73	80	117	104	67	59
17.	Gujarat	49	73	80	142	111	85	59
18.	West Bengal	47	67	82	140	108	74	56
19.	Sikkim	47	64	84	127	113	49	48
20.	Meghalaya	45	52	93	67	63	64	54
21.	Karnataka	44	67	79	115	107	66	47
22.	Assam	44	62	82	117	109	69	55
23.	Haryana	41	68	74	94	79	75	51
Group C States (below 40 per cent)								
24.	Orissa	34	62	71	120	87	65	38
25.	Andhra Pradesh	34	56	71	123	95	71	43
26.	Arunachal Pradesh	29	51	71	128	91	57	37
27.	Madhya Pradesh	28	57	65	119	89	74	36
28.	D & N Haveli	26	52	65	116	87	56	35
29.	Uttar Pradesh	26	55	63	105	67	68	33
30.	Bihar	23	53	60	105	56	53	21
31.	Rajasthan	21	55	54	107	50	66	23
32.	Jammu & Kashmir	-	-	-	102	71	76	47

From: Usha Nayar: The Girl Child in India : Survival Protection and Development, UNICEF, New Delhi, 1994.
Source: 1. Literacy figures are from Statistical Database for Literacy National Institute of Adult Education, New Delhi, 1992.
(2) Enrolment data is from Selected Educational Statistics, 1990-91, Department of Education, Ministry of Human Resource Development, New Delhi, 1993.

Inter district variations

Literacy rate varies from 96% in Kottayam district in Kerala to 19% in Jhabua in Madhya Pradesh. Highest literacy rate was in respect of urban male population of Kottayam and was 4.2% for females in Barmer District of Rajasthan.

Table 7

Distribution of Districts by Female Literacy Rates		
	<i>No. of Districts</i>	
<i>Female Literacy Rate</i>	<i>Total</i>	<i>Rural</i>
0-10	2	27
10-20	71	107
20-30	104	99
30-40	92	82
40-50	74	74
50-60	56	28
60-70	27	11
70-80	12	7
80 and above	14	11
Total	452	446

Source: Statistical Database for Literacy Vol. II

Female participation by educational levels

Girls form 40% of all students in the educational system. However their proportion goes down with every successive higher level. They form 46% of the enrolments at the primary stage, 38% at the upper primary stage, 34% at secondary, and 32% at the higher secondary level.

There are 73 districts with less than 20% female literacy including two in Rajasthan with less than 10% female literacy; 66 of these districts are located in Madhya Pradesh (10), Bihar (18), Rajasthan (19), Uttar Pradesh (19).

Rural female literacy is worse with 27 districts with less than 10% literacy rate (15 in Rajasthan, 7 in U.P., one each in Bihar and Orissa). There are 134 districts (30% of total districts) in the country with female literacy rate of less than 20%.

Table 8

Educational Participation of Girls by Levels and by Rural and Urban Areas in 1986-87						
Stage	Rural		Urban		Total	
	No.	%	No.	%	No.	%
Primary	25.98 (40)	74.1	9.08 (45)	25.9	35.06 (41)	100.00
Middle	5.64 (32)	58.6	3.99 (37)	41.4	9.63 (32)	100.00
Secondary	1.77 (27)	48.5	1.88 (37)	51.5	3.65 (32)	100.00
Hr. Secondary	0.32 (24)	29.6	0.76 (35)	70.4	1.08 (31)	100.00
Higher	—	—	—	—	1.13 (31)	100.00

Source: Nayar, 1991.

Note: 1. Figures in parenthesis show girls as percentage to total number of students.

2. Statistics disaggregated by rural urban areas are not available for Higher Education, which is largely an urban phenomenon.

As Table No. 8 shows

- i. Girls lag behind boys at all levels. The proportion of girls declines with every successive higher level but remains constant between higher secondary and higher education.
- ii. Male-female gaps are closing in urban areas but continue to be wide in rural areas.
- iii. Rural girls are extremely disadvantaged. They constitute 74.1% of all girl students at the primary level. This drops to about 30% at the higher secondary level. Considering 74% of the country's population lives in rural areas, educational opportunities after the primary level are disproportionately bagged by urban girls.

Table 9

Enrolment by Stage/Class 1991-92 All India (Figures in '000')				
<i>S. No.</i>	<i>Stage</i>	<i>Total</i>	<i>Girls</i>	<i>Percentage of Girls to Total Enrolment</i>
1.	Pre-primary/Pre-Basic	1436	639	44.52
2.	Primary/Jr. Basic (I-V)	101577	42359	41.70
3.	Middle/Sr. Basic Classes (VI-VIII)	34446	12997	37.73
4.	High/Post Basic (IX-X)	15028	5050	33.60
5.	Higher Sec./Intermediate Jr. Colleges (XI-XII)	6200	1944	32.16
6.	Technical Industrial Arts and Crafts	431	86	19.91
7.	Polytechnic Institute	280	34	11.99
8.	Teacher Training School	125	62	49.26
9.	MBBS	83	29	34.75
10.	B.Ed./B.T.	97	44	45.33
11.	B.E./B.Sc. (Engg.)/B.Arch	230	20	8.68
12.	B.Com./B.Com: (Hons.)	1079	278	25.77
13.	B.Sc./B.Sc. (Hons.)	741	231	31.13
14.	B.A./B.A. (Hons.)	1693	675	39.87
15.	M.Com.	89	17	19.29
16.	M.Sc.	78	26	33.47
17.	M.A.	214	80	37.52
18.	Ph.D./DSE/D.Phil.	31	10	33.09
INDIA		163859	6631	39.44

Nayar, 1994a

Source: Selected Educational Statistics, Department of Education, MHRD, New Delhi, 1993, Nayar 1993b.

There is a tremendous increase in the participation of girls at all levels of education. The participation of girls in diploma level technical education is about 20% in technical, industrial, arts and crafts courses and only 12% in polytechnics. Girls form nearly half of those receiving primary teacher training. In higher education, women form about 40% of the Arts students, about a third of the Science students and one third of the Doctoral students. Commerce education is emerging as another strong area with women forming a quarter of the graduate level and a fifth of the post graduate students. In the three major professional courses at the first degree level, women form 45% of the B.Ed. students, 35% in MBBS but a poor 9% in B.E./B.Sc. (Engg.)/B.Arch. (Table 9)

Drop out

In India, as in several other developing countries, the majority of children who leave school without completing the primary cycle are girls. Among girls, drop out rates are much higher among the scheduled caste and scheduled tribes who are economically and educationally the most disadvantaged in our population.

Table 10

	Drop Out Rates for India 1988-89			
	Classes I-V		Classes VI-VIII	
	Boys	Girls	Boys	Girls
Total	47	50	61	69
SC	47	55	65	74
ST	64	70	79	85

Source: MHRD, Annual Report 1993-94, Department of Education, 1994.

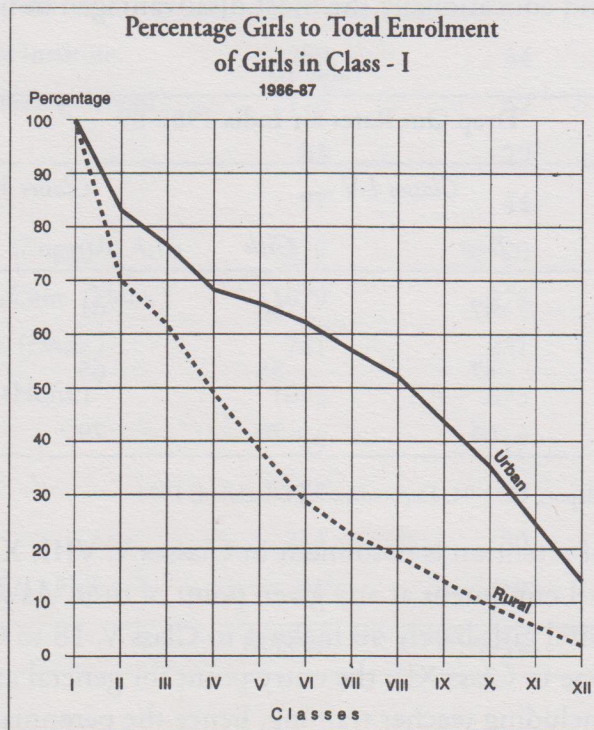
A rough measure of retention is enrolment in Classes V, VIII, X and XII as percentage of Class I enrolment at any given point of time. As shown in Table 11, among rural girls barely 40 make it to Class V, 18 to Class VIII, 9 to Class X and only one to Class XII, the entry point for general and technical higher education including teacher training, hence the perennial shortage of rural women teachers.

Table 11

Percentage Enrolment of Girls in Selected Classes to the Total Enrolment of Girls in Class I in 1986-87			
Class	Rural	Urban	Total
Class I	100.00	100.00	100.00
Class II	70.19	82.55	72.94
Class V	39.56	62.24	45.06
Class VIII	17.77	51.82	25.35
Class X	9.33	35.85	15.24
Class XII	1.44	14.04	4.24

Source: Usha Nayar, Universalisation of Primary Education of Rural Girls, NCERT, 1993.

Figure 5



Group Activity

- i. Literacy Data for all districts is in the Appendix. Find your district.
- ii. Find out the number of persons literate, illiterate by sex in your location and prepare the following table

Age	No. of Males	No. of Females
7 years +		

- iii. Discuss ways and means of making your community/village literate with the help of institutions like Mahila Mandal, Panchayat.

Causes for high drop out and non-enrolment of girls

Earlier studies including Factors for Continuance and Discontinuance of Girls in Elementary Schooling; Innovative Pilot Project on Promotion of Primary Education of Girls and Disadvantaged Groups in Haryana; and District Primary Education Programme (DPEP)—Gender Studies show that there are family related factors which pull girls out of the education system and not the school related factors. Studies also show that the girls in general very much like the school environment and their teachers and wish to continue/resume their schooling if given the opportunities.

Main reasons for high drop out among girls given by the parents, the community, the girls themselves and the educational practitioners are:

- domestic work;
- care of siblings;
- parents illiteracy;
- early marriage;
- helping parents with house work/occupation;
- lack of motivation;
- parents inability to pay extra tuition fee; and
- social taboos.

Main Reasons for Non-Enrolment of Girls are:

- low access and provision of educational facilities;
- lack of adequate support services of child care, medical and health care;
- low valuation of female life itself and discriminatory attitudes towards the female child in access to food, health care and education;
- poverty; and
- illiteracy and lack of motivation of parents.

Women teachers

Women teachers formed 29.47% of primary, 33% of middle, 33.77% of high and 31.20% of higher secondary school teachers in 1991-92.

Rural areas continue to face an acute shortage of female teachers.

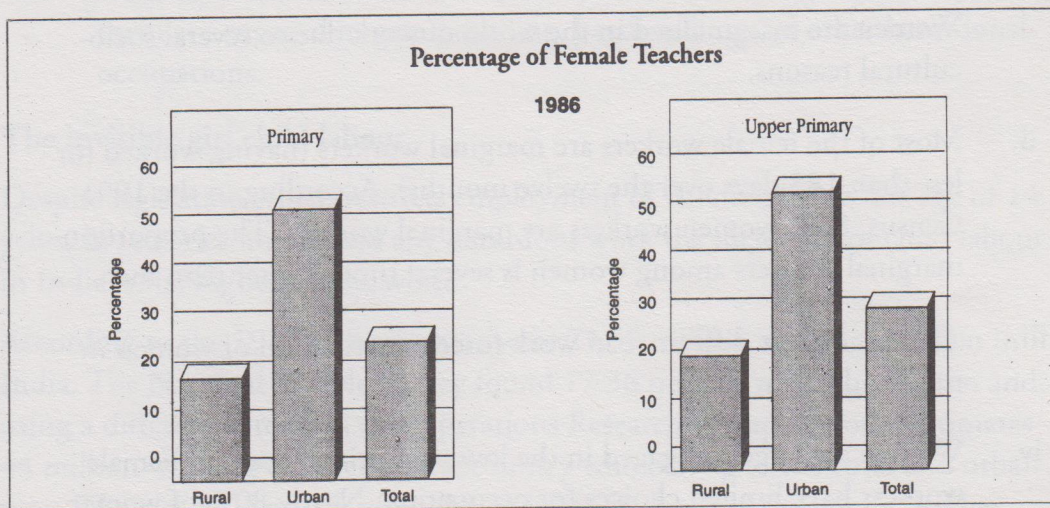
1. At the primary stage, the proportion of female teachers is only 21% in rural areas, as against 56% in urban areas.
2. At the upper primary stage women teachers account for 23% rural and 57% of urban teachers.
3. It may be noted that the states having a lower proportion of female teachers are also low female literacy, low female enrolment states. Due to underdevelopment of rural areas in general and of education in particular, rural girls seldom reach the higher secondary stage, and teacher training. It is this vicious circle that the rural girls are trapped in.
4. Studies show that in rural areas women teachers are a crucial input for encouraging rural parents to send their daughters to school especially in the northern plains with high sex segregation.

Table 12

Percentage of Female Teachers in 1986-87				
Area	Primary	Upper Primary	Secondary	Higher Secondary
Rural	20.84	23.40	22.42	12.92
Urban	55.62	56.62	47.62	30.89
Total	28.20	32.80	31.27	27.79

Source: Fifth All India Educational Survey, NCERT, 1989.

Figure 6



Women and Economy

Invisibility of women's contribution to economy.

- i. Women share double the burden as producers of the human race as well as supporters and sustainers of human life. They make up one third of the work force but their contributions in the economy remain invisible.
- ii. Most of the women in India are engaged in household or domestic work which constitutes a vital but grossly undervalued type of economic activity. Domestic work does not qualify as productive activity as per the Census of India definition. 'Working women' as per the Census definition are those who do domestic as well as other works.

- iii. Participation of Women in Work — There is gross under reporting of the contribution of women in work in the official statistics. Direct and indirect contribution of women to the household — The data underestimate their contribution to family income. Women are engaged in several activities which add to household income but are totally outside the sphere of the market economy. Besides this, most of the women and girls do most of the household unpaid work e.g. collection of fuel, fodder and water, looking after children and animals, kitchen gardening, food processing, sewing and weaving etc.

Characteristics of female workers

- i. Women are marginalised in the world of work due to several socio-cultural reasons.
- ii. Most of the female workers are marginal workers (having worked for less than 183 days over the twelve months). According to the 1991 Census, 86% women workers are marginal workers. The proportion of marginal workers among women is several times higher than men.
- iii. There is a great difference in work force participation of women in rural and urban areas.
- iv. Women are largely engaged in the low paid primary sector. Female workers have limited choices for occupation. Nearly 80% of women workers are engaged in agricultural activities mainly as agricultural labourers.
- v. The secondary and the tertiary sectors account for only 8.9% and 9.5% respectively of the total female workers. In secondary and tertiary sectors, they are confined to home based service industries and low paid traditional and semi skilled occupations.
- vi. 90-94% women workers are engaged in unorganised and informal sectors.
- vii. Female work force participation is declining due to introduction of new technologies.

Exploitation of women in the world of work.

- i. Development has marginalised women.
- ii. Women have to work more than the stipulated hours.
- iii. Sexual harassment.
- iv. Women are victims of casualisation and intermittence of work.
- v. Sometimes they are underpaid and there is discrimination between wages of men and women.
- vi. Increase in the incidence of female child labour. A large number of them are engaged in gem polishing, beedi rolling and other hazardous occupations.

The invisible girl child labour

Despite legislation which restricts employment of children below the age of 14 years, in factories, mines and any hazardous work the incidence of child labour in India is the highest in the world.

According to the 1981 Census, there were 23.59 million working children in India. The National Sample Survey found 17.36 million working children and, using a different yardstick, the Operations Research Group (Baroda) estimates 44 million working children in the country who belong to the rural and urban poor. The girl child is very often the invisible worker and the family drudge and therefore misses out on schooling. In urban areas there is a higher percentage of boys engaged in non-household industries compared to girl workers. Nearly half of the female child workers in urban areas are engaged in household industry.

A disturbing trend to be noted is the increase in female-child labour during 1971-81 and a decrease in the case of boys. The percentage increase of female workers in the age group 0-14, during this period is 33.23%. The corresponding percentage for males in this age group decreased by 3.51%.

Exploitation of the female child is directly a result of the exploitation of women. While a large proportion of girls are involved in full-time economic

activities, they form half of the main workers in rural areas. Girls very often do the piece wage work for which adult women are paid. Legislation on child labour is at best ineffective. Its implementation lacks seriousness and socio-economic realities surrounding child workers, especially girls, in rural areas need to be better documented and understood.

Under reporting is very large in the case of rural girl workers whose contribution goes unnoticed. Bulk of the rural girls are engaged in sibling care, cooking, cleaning, fetching water, fodder and fuel and animal care besides assisting the families in sowing, transplanting, weeding, harvesting and carrying goods. Girls are seen as sharing 20 per cent of the agricultural work of women. Women and girls account for more than 50% of the total household energy. It was estimated by a study that by the time a girl crosses childhood in rural India, she has contributed assistance upto Rs.39,600 in economic terms (1985).

In several states, girls are involved in substantial numbers in hazardous industries like beedi making. A large number of girls are involved in gem polishing, bangle making, garments, cotton and groundnut pod shelling, hand embroidery, grain cleaning, processing of red chilies, etc. Mostly girl workers remain invisible as they are involved in family based production and do not work in factories or farms outside. Unless rural households are brought above the poverty line it would be unrealistic to think of universal retention of girls in schools. Further, the economic value of children as income earners can and does lead to higher fertility rates and larger family size in rural areas. Schemes for raising the family income would lead to fertility moderation and improved school enrolments and retention. Paid or unpaid, work keeps girls away from school and play and makes drudges out of them. If working girls are to be



drawn to school, they must find in education the promise of a better future both as an individual and as a worker, more specifically as a wage earner. This would require consciously and carefully planned skill development programmes and inculcation of self-worth through the curriculum. Special education, incentives and universal provision of child care and pre-school education and suitable employment programmes for adult women in rural areas are necessary to get rural girls to school.

Political sphere

1. Women have voting rights and the right to contest elections to any political office in India.
2. After the passing of the Panchayati Raj Act by the Parliament one third of the total members of all local Bodies, Panchayats, Municipal Councils/Corporations have to be women. Also, one third of the chairpersons of these bodies have to be women.

Analysis

- i. Women are voting in large numbers but do not hold top ranking political offices.
- ii. *Their participation has never exceeded 10% in Lok Sabha: highest is 8% in Eighth Lok Sabha and is 7% in the present Lok Sabha.*
- iii. Their position is slightly better and has been a little more than 10% in Rajya Sabha in 1971, 1985 and presently 15% (38) in the 250 member house.
- iv. The participation of women in State Legislature Assemblies is very poor. Parties do not nominate women candidates. Women do not have the money or muscle power needed to fight elections.
- v. Male leaders think women are not competent or perhaps think women are more competent and hence a threat to their hegemony.
- vi. There is a positive reaction among women in general, particularly among those who get elected to panchayats.

Discussion Points

1. Why is participation of women in the Parliament and State Assemblies so poor?

Clues: Male political leaders are consciously keeping women out of party politics. Currently, there are only two woman Chief Ministers and no woman Governor.

2. What can be done by the schools to prepare the girls for playing leadership roles in politics at different levels, from village to district to state and the national levels?

Clues:

- i. Identify the duties and responsibilities of a (political) leader, the competencies needed for leadership, decision making and communication skills.
- ii. Design classroom activities to create awareness of democratic procedures and practices by grooming both girls and boys for equal partnership.



UNIT 3

Gender Equality: Through Curriculum

Introduction


This unit deals with the concern that even though India has a clear policy of undifferentiated curricula for both sexes, biases and stereotypes creep through the learning materials as well as through those who handle them. This unit spells out the concerns that are to be addressed by the teachers and administrators for eliminating sex biases in an endeavour to promote gender equality and a positive self concept through curriculum.

Expected Outcome

By the end of this unit you will be able to:

Critically examine the existing gender bias in curriculum, school programmes, text books and learning materials, and

- identify required changes in social roles of girls and boys that make them compatible partners for harmonious living and acquiring a unified world view;
- think of the basic elements of a girl friendly school; its activities and content that can promote a sense of equality between girls and boys and can help them develop a positive self concept; and
- draw up an agenda for community mobilisation.

 The following pages expose those practices in our society which stifle a girl child's growth. They suggest steps that may be taken to enable her to uphold her dignity.

The Primary School

The Primary School 'formal, non-formal' plays a significant role (a) in selecting and allocating students along cognitive axes i.e., giving proficiency and competence in language, mathematics, environmental studies, work experience, physical education, art and craft; (b) to impart universal human values of equality, dignity, social consciousness and sensitivity, and; (c) to prepare the young for participation in change.


The curriculum of a school consists of planned academic programmes, co-curricular activities and what a child imbibes from the school ethos, also termed the 'hidden curriculum'.

Teachers are the key actors in the delivery of a curriculum through classroom interaction and personal example. Studies show that teachers' attitudes and acceptance go a long way in raising the self esteem of the pupils. The head of each school is to provide all necessary human, material and financial resources including community mobilization to support the tasks of the teacher.

The National Curricular Framework (NPE, 1986)

The National Core Curriculum, besides being undifferentiated for both sexes, emphasized core values such as equality between sexes, ending social evils and practices derogatory to women, small family norm, democracy, secularism, national integration, conservation and protection of environment, etc. The NPE and the Programme of Action (POA) highlighted the need to improve the social, nutritional and health status of the girls and also to strengthen support services such as drinking water, fodder, fuel and Early Childhood Care and Education (ECCE) as an integral component of the UEE. The POA, further, emphasized the need to revise text books to remove gender bias and gender sensitize all educational personnel so that equality between sexes could be internalized through gender sensitive, gender inclusive curriculum and its transaction.


"All teachers and instructors will be trained as agents of women's empowerment. Training programmes will be developed by NCERT, NIEPA, DAE, SRSs, DIETs, SCERTs and the University System. Innovative training programmes will be designed with the assistance of concerned organizations and women's groups" (POA, 1992).

 Before you go further do the following exercise:

Exercise

Ask yourself

- i. Do I plan different activities for boys and girls?
- ii. Within the same activity, do I plan different roles for boys and girls?
- iii. Are examples used by me in teaching and discussions mostly male?
- iv. Do I write sentences using more boys' names than girls'?
- v. Do I have different behaviour expectations from girls?
- vi. Do I display affection and displeasure in different ways towards boys and girls?
- vii. Do I discipline or punish boys and girls differently?
- viii. Do I reward boys and girls for different things, in different ways?
- ix. Do I dispense my questions to boys and girls evenly?
- x. Do I tend to give sex role behaviour cues to girls and boys such as:
Boys should/not
- Big boys do not
- Good girls do not
- xi. Do I assign duties/tasks equally among girls and boys?
- xii. Do I encourage both girls and boys to ask questions?

 Ponder over your own responses and discuss openly with all group members. Maybe there is a need for us to modify our behaviour patterns which were conditioned by our early experiences of gender role segregation and discrimination.

In Units 1 and 2, we have tried to map out and understand how gender based discrimination affects the females adversely and in the long run affects the self concept of the girl child. Let us now think together as to what action can be taken by us to remove the barriers and disabilities faced by the girl child by conscious intervention.

- (a) Ensuring the right to survival
- (b) Protection from all forms of abuse, physical and mental
- (c) Help in her all round development as a free citizen of a free nation and above all as a person, as a human being.

This is perhaps the biggest challenge of our lives so that we do our best to see girls come to school, learn and grow up as confident persons with a positive self concept and contribute to the development of our nation, our world. They are equally entitled to the gains of development.

In the following pages, we provide you with some hints only, for we are confident that you will yourself find creative and practical solutions according to the context in which you live and work. Indian society is not a monolith. The status of a girl child is directly affected by the situation of women in a particular group in a particular community, in a particular region. It is equally important to look into the self concept of boys in traditional set ups and identify areas that need to be modified in the framework of equality and mutual dignity. As masculine and feminine roles and behaviour are social artifacts, these need to be redefined in the light of equal participation of all women and men in all walks of life.

Teacher as a Manager

For improving access, enrolment, retention and achievement of girls

A primary teacher is often the Head Teacher and as such an Educational Administrator. As an administrator, *he* can function in the following ways:

- contacting block/district authorities for providing more school places (formal/non-formal) by creating better physical facilities especially toilet facilities for girls and medical facilities for the children

- organizing timely distribution of incentives to girls and boys such as books, uniforms and attendance scholarships
- making sure that there are Anganwadis, crèches near the school or alternatively get NFE centres opened/shifted near the Anganwadis
- contacting parents and spreading awareness on usefulness of girls' education
- organising girl child campaigns in collaboration with Mahila Mandals and Village Panchayats and NGOs if any
- arrangement for special drive for girls' enrolment in collaboration with Mahila Mandals, Village Education Committee, Youth Organisations, etc.
- ensure and encourage girls for enrolment and retention and help them to improve their achievement. Encourage them to continue their studies beyond primary by talking to their parents and arranging for non-formal education or open school education with the help of the Education Department
- discussion with higher authorities for opening middle classes, formal/non-formal in the same school as researches show that composite schools are a positive factor in continuance of girls in schooling
- if required, make transport arrangements for girls to commute to other nearby villages, by bus or bicycle
- identify potential drop-out girls. Those girls who are irregular, late comers, with poor academic performance, have a negative self image, burdened with excessive domestic workload, sibling care, participate in economic activities or illness of girls or parents are likely to dropout. These girls should be identified and suitable interventions should be made accordingly.
- organise remedial classes for low achiever girls
- help high achiever girls to continue their studies, thus opening their doors for modern occupations

- a permanent committee of school principals, teachers, creative artists should be set up to suggest and prepare school programmes related to awareness generation e.g. skits, dramas, debates, poster making, etc.
- formation of, and interaction with, PTA by school authorities is a necessity for inculcating positive values and attitudes in both the parent and the children.

General Suggestions for Curriculum Transaction

1. Effective pictures and illustrations should be shown to the children that a woman is not merely a mother but she can be a teacher, a doctor, a professor, an engineer, an administrator, a politician, a diplomat, a captain of a ship, a pilot of a plane, a social reformer or a social worker like Mother Teresa, a freedom fighter, a lover of wild animals, etc. The pictures and illustrations showing women in the above capacities should abound on the walls of classrooms and in the textbooks, as well as in the Supplementary Readers.
2. The teacher should guide and teach the students through visual aids like pictures, puppets depicting women working in the fields as hard as men, working in the hospitals side by side with the members of the other sex, working in factories side by side with men, facing and handling heavy and dangerous machines for long hours, and attending to the household duties such as lifting water from a well, cutting firewood and washing clothes in cooperation with men.
3. The teacher should on occasions invite women writers, artists, musicians and such other talented personalities to talk to them or give performances before them displaying their talent.
4. The teachers should counter the prejudices that may raise their ugly heads in the lines of the textbooks.

While transacting subjects like mathematics, environmental studies and languages, emphasis should be laid on examples that include both boys and girls, men and women from different walks of life.

Teacher and Classroom

- i. Do not segregate boys and girls in the class room in primary classes.
- ii. Have two monitors in each classroom, a boy and a girl.
- iii. Make mixed groups for group activities and games.
- iv. Encourage both boys and girls to read aloud, recite and speak on topics related to their immediate lives.
- v. Make special effort to direct questions at girls and other shy children.
- vi. Try 'role switch' for breaking down gender barriers and stereotyping of gender roles (which children internalize before reaching the school). Try to relieve girls of activities that are related to domestic chores, orderliness and cleanliness and make both boys and girls share all activities.
- vii. Avoid being overprotective or partial towards girls openly as this generates resentment in the boys and reinforces dependent behaviour of girls.



- viii. Avoid derogatory remarks like—*Abe tu ladki hai jo rota hai* (Are you a girl that you are crying?)
or running down a girl who is playful and active—*mai munda* (Tomboy) in Punjab.
- ix. Prepare girls for leadership and decision making alongwith boys, both sets of children accepting one another as equals.

Textbooks

Textbooks and other learning materials are developed centrally in each state and by national agencies. Efforts are being made to rewrite text books to incorporate identified core values including equality between the sexes. Some of the states have already brought out textbooks/work books which are not only gender bias free but also portray boys and girls in shared roles and women excelling in different walks of life. These materials also make a special attempt to depict women in non - traditional roles, highlighting their contributions. However, majority of teachers would still have to use existing textbooks/ materials which continue to present women and girls very feebly and that too in stereotyped roles and with negative attributes. Such depictions should be handled by the teachers very carefully. Presently, text books are likely to have the following flaws:

- i. predominance of male characters and male authors.
- ii. men in lead roles and few women shown in service roles that consist of either menial work or assisting roles.
- iii. while women are seen as passive, timid, disorganised, weak, silly, etc. qualities attributed to men are fearlessness, courage, bravery, initiative and resourcefulness.
- iv. visuals show a preponderance of males in action, as teachers, as leaders, as doctors, as farmers, women appear as housewives, mothers, maids, seldom as farmers, factory workers, doctors, pilots or officers.

Let us take a few examples of existing textbooks showing the above characteristics and then think together as to how to teach the same lesson differently to bring out our message concerning gender equality and positive self concept of girls.

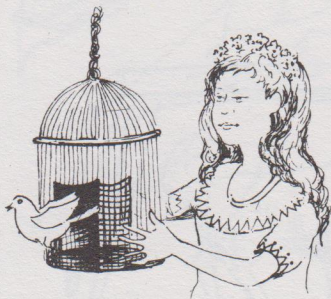
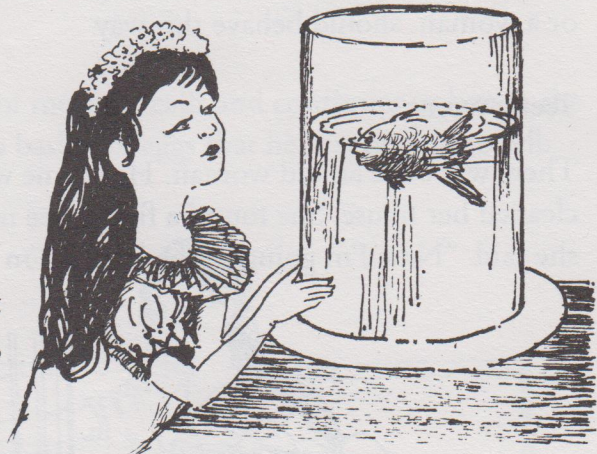
Example 1

Fairy

Depiction of girls and women as fairies. Besides being unrealistic, it is against the principles of equality between the sexes. We do not bring superman into text books because that is a fantasy. So why such depiction for girls and women! It could be a girl character instead of a fairy e.g, Sarla went a marketing.

A fairy went a marketing

1. A fairy went a marketing
She bought a little fish;
She put it in a crystal bowl
Upon a golden dish.
An hour she sat in wonderment
And watched its silver gleam,
And then she gently took it up
And slipped it in a stream.



2. A fairy went a marketing,
She bought a coloured bird;
It sang the sweetest, shrillest song
That ever she had heard.
She sat beside its painted cage
And listened half the day,
And then she opened wide the door
And let it fly away.

3. A fairy went a marketing,
She bought a gentle mouse;
To take her tiny messages,
To keep her tiny house,
All day she kept its busy feet
Pit-patting to and fro,
And then she kissed its silken ears,
Thanked it, and let it go.
Rose Fyleman



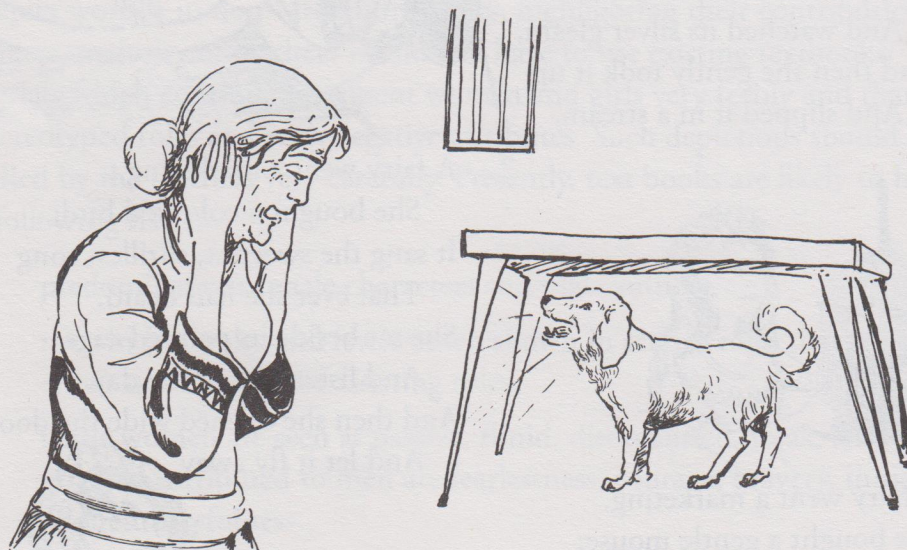
Example 2

Silly woman

Depiction of a silly woman losing money in buying and selling. Teeny Weeny has been constantly losing money in selling and buying pets. Finally, when the bird flies away, she loses everything and reverts back to brooming and sweeping. It gives a wrong message that women lack understanding for market transactions. The teacher has to emphasize that no sensible person, be it a man or a woman, should behave this way.

Teeny weeny

There was once an old woman. Her name was Teeny Weeny. One day she cleaned her house. She found a five-rupee note. "Oh, here's a five-rupee note," she said. "Now I'm going to the bazaar. I'm going to buy a fat dog."



Teeny Weeny went to the bazaar and bought a fat dog. She put it under the kitchen table. The dog barked and barked. Teeny Weeny didn't like it.

She took the dog back to the bazaar and sold it. Now she had a two-rupee note. "I've a two-rupee note," she said. "Now I'm going to buy a little black cat."

Teeny Weeny bought a black cat. She brought it home. But the cat mewed and mewed. Teeny Weeny didn't like it. She took the cat back to the bazaar and sold it. Now she had a one-rupee note. "I'm going to buy a bird," she said. Teeny Weeny bought a bird. The bird sat on her finger. It sang and sang. Then it flew away. "Now I have nothing," said Teeny Weeny. She took her broom and cleaned the house again.

Example 3

Boy as lazy, unmindful

The boy in the story is unmindful of mother's calls and continues to laze in the bed and dream and finally crashes a basket of eggs that he is supposed to sell.



Yana is getting up. She is going to the bathroom. She is cleaning her teeth now. Nabum is still sleeping.

- Yana : (shaking Nabum)
Wake up, Nabum.
- Nabum : What's the time?
- Yana : It is half past seven.

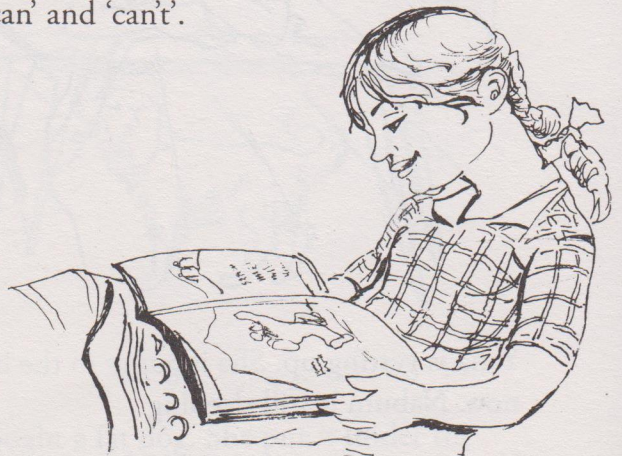
- Nabum : Let me sleep a little longer. Wake me up at a quarter to eight, please.
- Yana : (After sometime) It is a quarter to eight now. Get up, Nabum.
- Mother : Nabum! Nabum!

Example 4

Men, boys shown as brave—women as timid, cowardly

Many of the lessons suggest bravery and cowardice as male and female traits, respectively. Teacher could talk instead about children of both sexes receiving bravery awards on Republic Day. It may be interesting to read out the following story about a girl from the North-Eastern part of the country. Why Girl! and other true stories.

- i. Nabum : We always throw banana skins in the rubbish bin.
- Lopsang Lama : Let's play a game.
- Yana : Yes, let's do that.
- Tumbi : Let's describe the pictures in the book, then let's make sentences with 'can' and 'can't'.
- Yana : Okay, I'll start.
This man is big and strong.
He can climb mountains.
I cannot.
Now Tumbi, it's your turn.



ii. I will drive away the bat first

Mr. and Mrs. Tagi went into their bedroom late at night. It was cold. Mr Tagi was tired and sleepy. "I'll get a good sleep tonight", he said. He put on his night-clothes and closed the doors and windows. Then he heard a scream from his wife's bed. "Spider, spider"! cried Mrs. Tagi. "Oh! Is that all? I'll kill it,"



replied Mr. Tagi. He hit the spider with a newspaper, threw it outside and went to bed.

Mr. and Mrs. Tagi switched off the lights and went to bed. Suddenly there was a noise in the room. Mr. Tagi opened his eyes. "Bat! Oh, it's only a bat. I'll drive it away".

Example 5

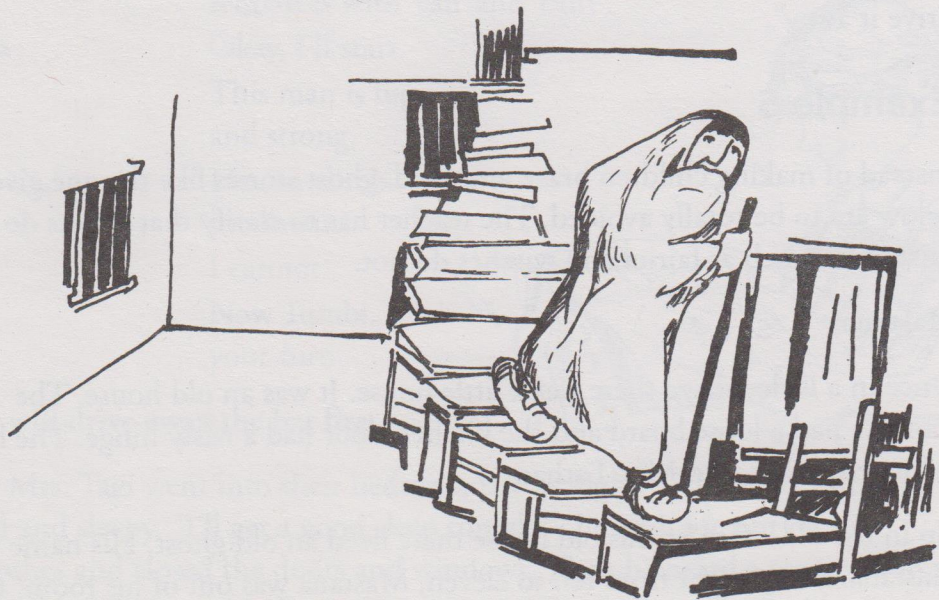
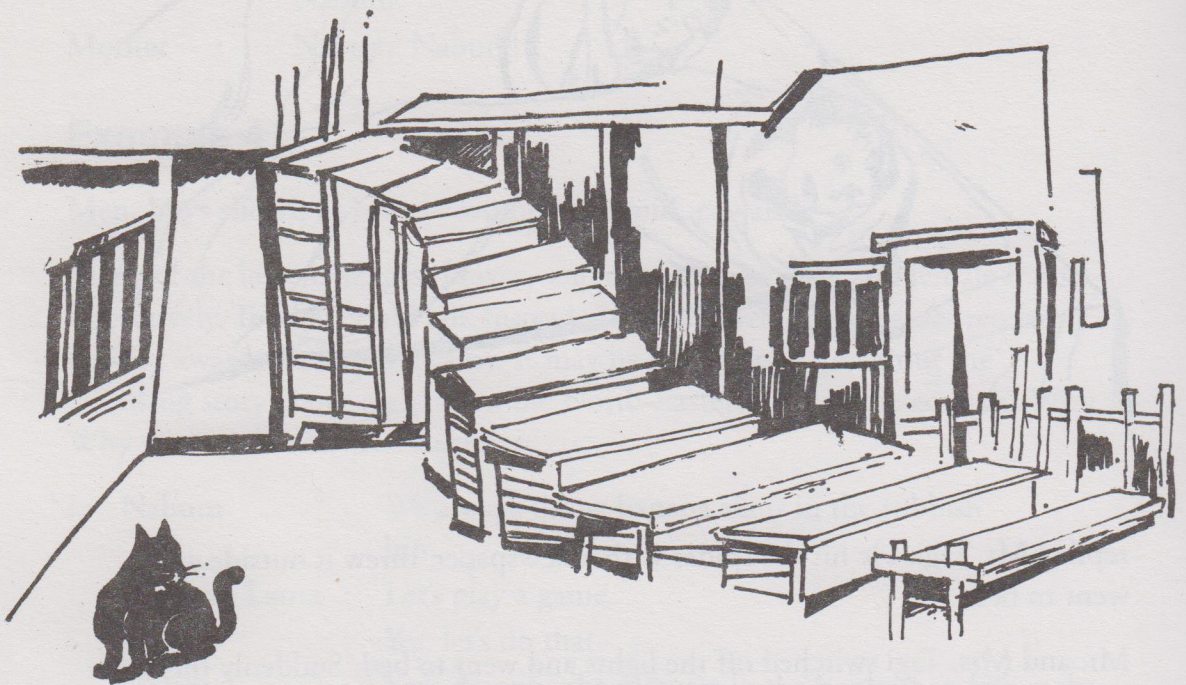
Instead of making children brave and bold, ghost stories like the one given below are to be totally avoided. The teacher has to clarify that ghosts do not exist in as much as fairies and witches do not.

Mastana

Once in a little village there was a little house. It was an old house. The staircase had a loose board and the kitchen door had a rusty hinge. The house belonged to Mr. and Mrs. Latham.

Up in the old room of this old house there lived an old ghost. His name was Mastana. Every night from ten to eleven, Mastana was out of his room. He came down the stairs and went into the kitchen.

The loose board on the stairs creaked. The rusty kitchen door creaked too.



Example 6

Woman as a witch

Depiction of woman as witch—Article 51(A) (e) imposes a fundamental duty on every citizen to renounce practices derogatory to the dignity of women. It has been reported that every year around a hundred women in tribal areas of Bihar are declared witches and burnt alive. Many are beaten up, humiliated and thrown out of villages and their land, property and huts confiscated by the community. They are either burnt at the stake as witches or are thrown outside the village boundaries. State has already taken action in the form of the above constitutional directive and by giving an award to a film against witch hunting.

The teacher has to counteract the effects of such a lesson by showing that it is an evil to term any woman as a witch. Also, the story ends up on the note that Yani, a girl, says “I will never leave the home at night.” This instills inhibition and fear in little girls. Also, the children will believe that witches exist and the custom of burning or executing some women in our villages for ulterior motives by branding them as witches is correct.

The mountain will never sing

There was once an old witch. She lived in a cave on a mountain. One day she said to herself, “I’m always alone. I never talk to anyone. I’m going to bring a little girl here. She’ll always live with me, talk to me and sometimes go out and play.”

At night the witch went to a nearby village and saw a little girl there. The girl’s name was Yani. The witch picked her up and brought her to the cave. Yani was afraid. But she was a brave girl.

Yani : Let me go home, please. Let me go to Father and Mother.

Witch : No, you will always stay here and be my friend.

Yani : No, I won’t. I love my sister and brother. Will I ever see them again?

Witch : You will, sometimes, but you will always be my friend.

Yani : When will you take me home?

Witch : Let the mountain sing first.

Yani : The mountain will never sing.

Witch : The mountain will sing. It often sings for children.

Yani stayed with the witch. She helped her in the kitchen and often went out for a walk. But she was not happy. Everyday she asked the witch, "Will the mountain sing today?" "Maybe," the witch replied. A frog was sitting near the cave. He said to Yani, "The mountain never sings. Teach me a song. I'll climb the mountain and sing for you."

Yani taught the frog a sweet song. The frog climbed the mountain. He was too tired, and forgot the song. He croaked and croaked. Yani cried.

A dog came to her. He said, "Teach me a song, I never forget a song. I'll climb the mountain and sing for you." Yani taught the dog a sweet song. He climbed





the mountain. He was too sleepy, and forgot the song. He barked and barked. Yani cried again.

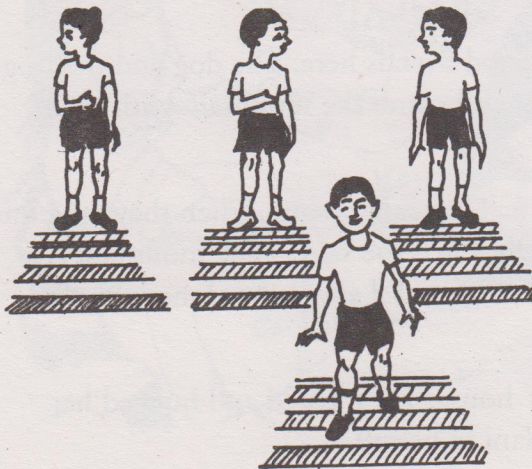
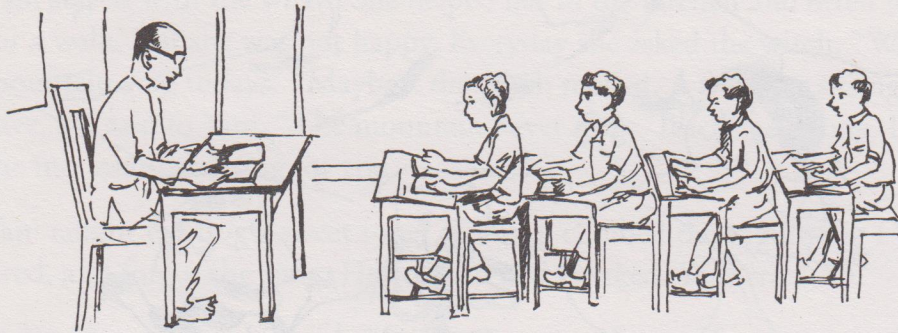
Then she thought, "I'm lucky. I have good friends here. The dog and the frog are always with me. They play with me. I'll climb the mountain with them and sing the song again and again."

All three friends climbed the mountain. They sang a song. Then they sang one more. The witch heard their songs. "Oh, Oh," she said, "The mountain is singing. Now I'll never see this little girl again. I'll always be alone in my cave." And the witch cried.

Yani was free. She went to her parents' house. They kissed and hugged her. "I'll never leave home at night", said Yani to herself.

Example 7

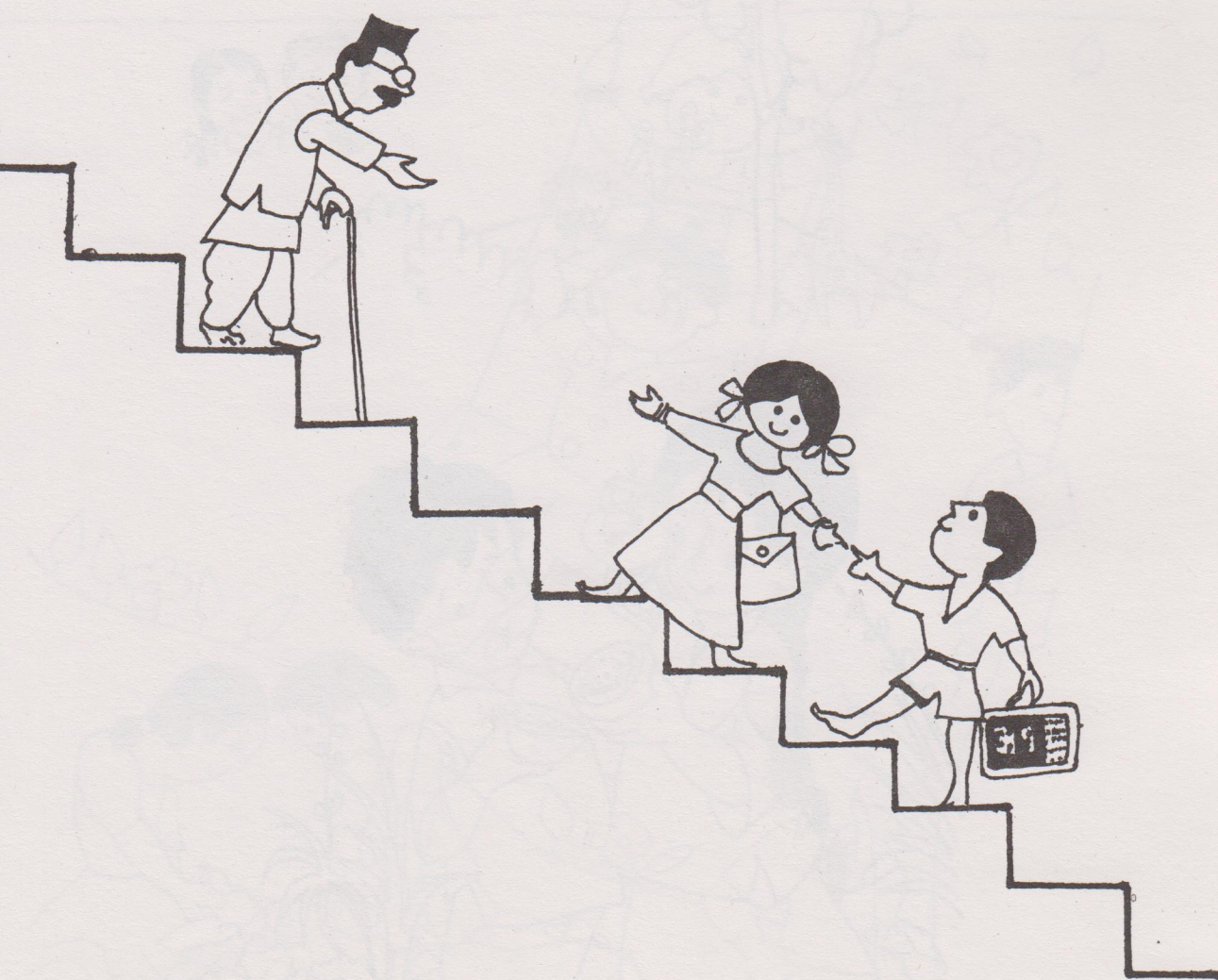
Illustrations showing men and boys only in the world of work and play. The teacher will have to explain that this is not the reality. Also, wherever it happens, it has to be changed to integrate girls with boys and men and women in all activities.



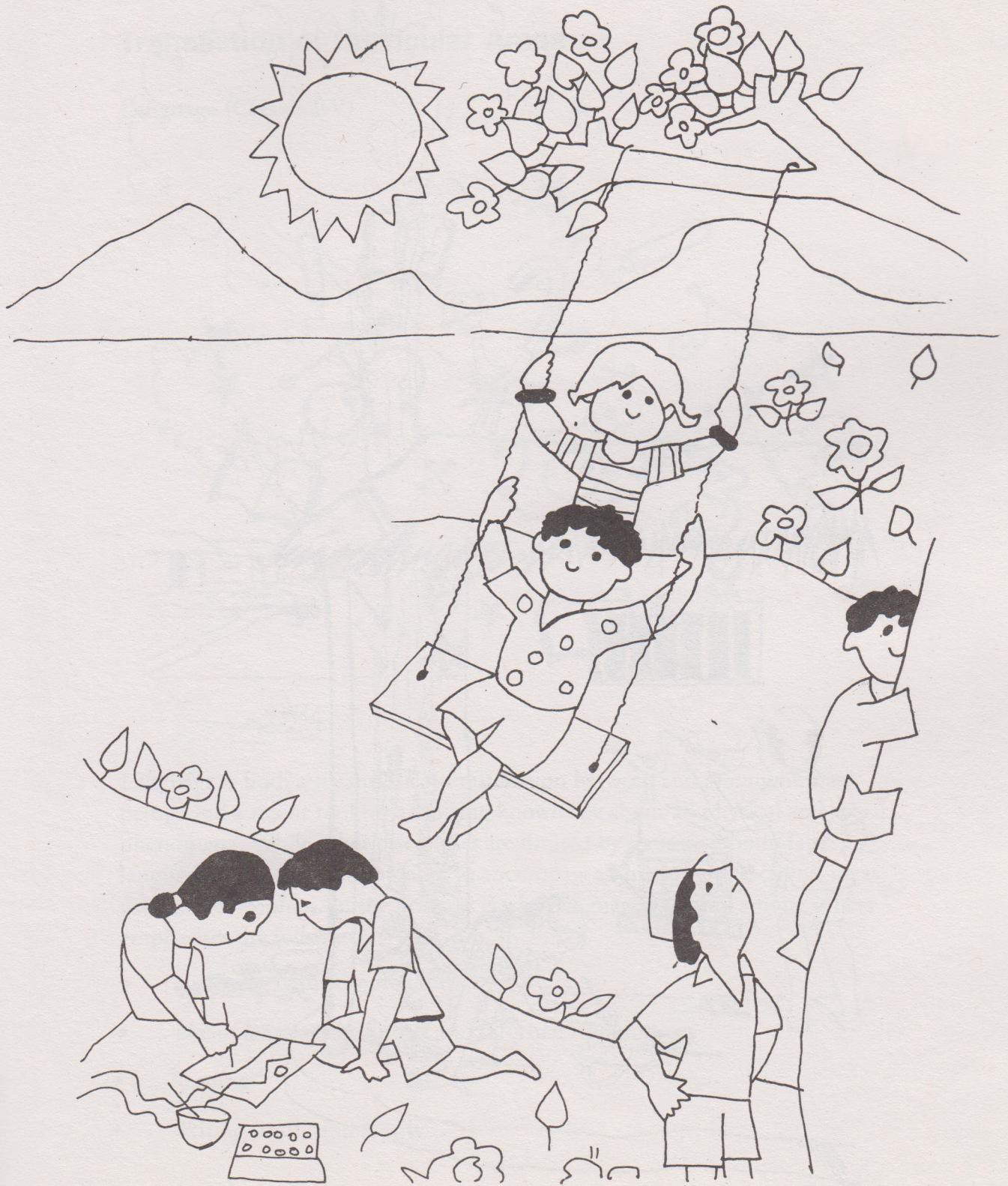
Example 8.

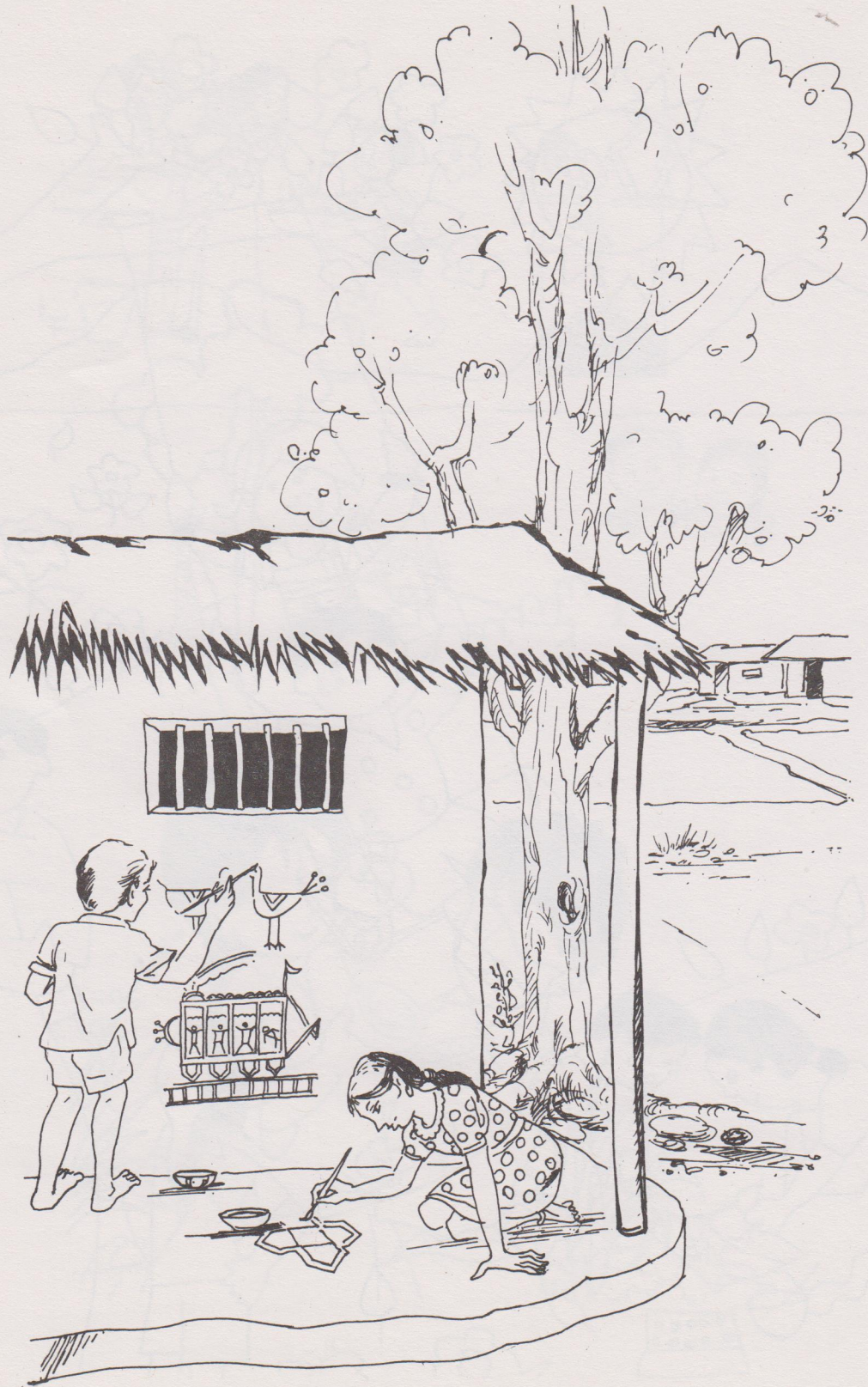
Towards equality

Illustrations from new textbooks and supplementary materials.



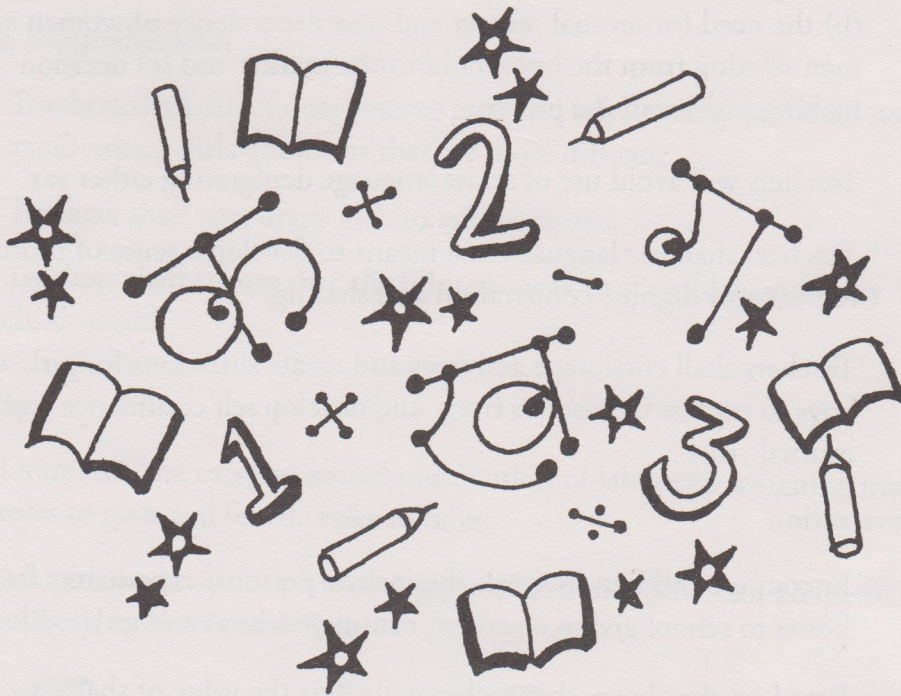






Transaction of Curricular Areas

Language (Classes I-V)



Language is both a means of communication between and among human beings and a major tool for acquiring knowledge about all physical and social phenomena. While other disciplines are limited by their own boundaries, language has the largest potential to encompass all human interactions, ideas, values, philosophies. In the primary grades, language teaching among others emphasises the following:

- Listening with comprehension
- Use of language in formal and informal situations
- Reading
- *Writing neatly and clearly*

Suggestions for Teachers

- i. While handling the existing text books, teachers will have to consciously negate or supplement materials/illustrations to highlight (a) the contribution of women in all walks of life and (b) the need for mutual respect and interdependence of women and men starting from the household to the market and (c) decision making process in the polity.
- ii. Teachers will avoid use of sexist language denigrating either sex.
- iii. Teachers shall use language as a means to develop a sense of mutual respect and dignity, cooperation and sharing.
- iv. Teachers shall encourage activities and create situations for girls and boys to express themselves freely and develop self confidence and mutual trust.

Conversation

- i. Encourage children to speak about their personal experiences from home to school giving equal opportunity to boys and girls.
- ii. Based on the above, the teacher will stress the value of sharing housework and playing and working together.
- iii. Show them pictures of women who have achieved in various walks of life, to motivate girls to excel and boys to accept and appreciate.
- iv. Remove diffidence among girls.
- v. Encourage girls and boys to converse with one another and be polite and pleasant.

Story telling

Teachers shall tell true stories of brave women, educated women, eminent and talented women using their own resources such as newspapers and life sketches; all reference to fables showing women as silly, lacking in courage, having negative qualities to be avoided.

Reading aloud

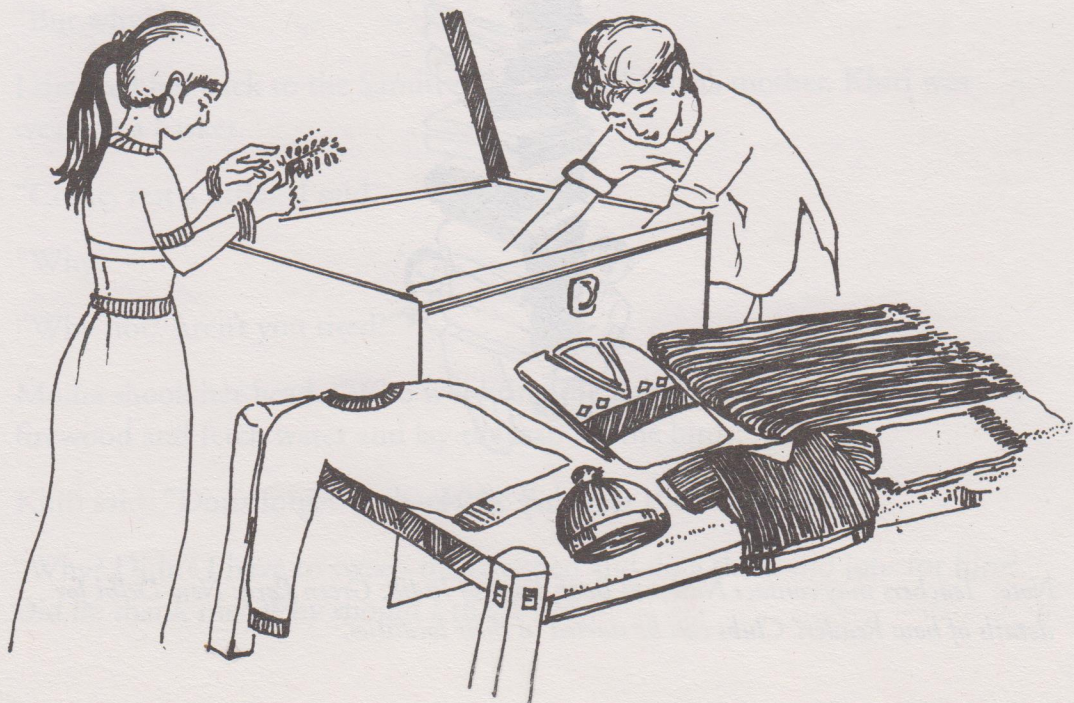
Girls and boys should be made to read aloud with correct pronunciation and voice modulation and expression, in order to develop effective oral communication skills.

Testing comprehension

- i. Teachers shall direct questions to girls and boys equally and shall not avoid asking girls questions that are more difficult.
- ii. Teachers shall encourage girls to ask questions.
- iii. Teachers shall ensure that all children speak in their turn and every child speaks.

Role play

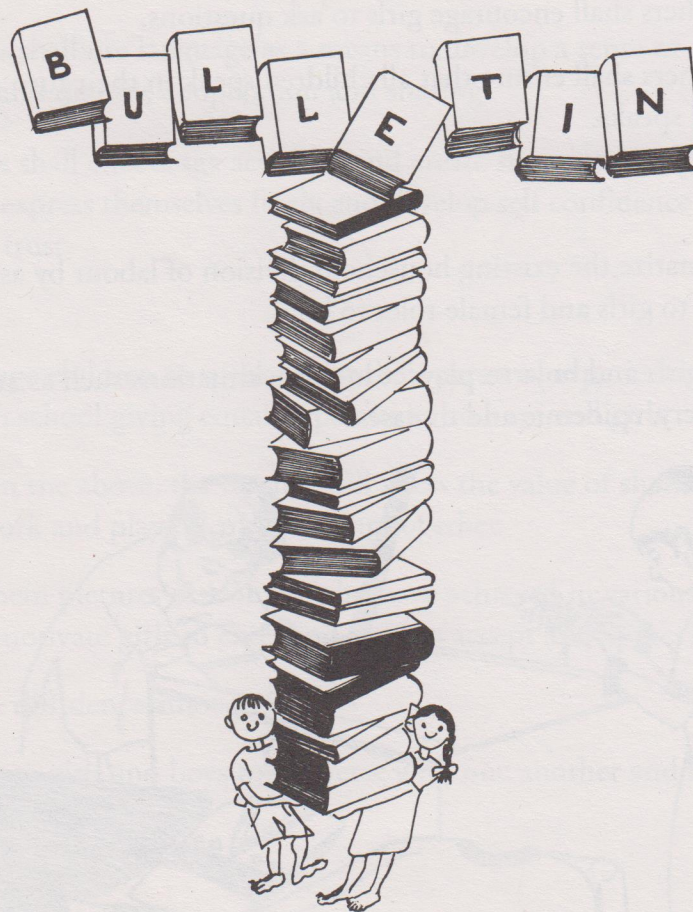
- i. Dramatize the existing household division of labour by assigning male roles to girls and female roles to boys.
- ii. Ask girls and boys to playact in given situations such as an accident, a robbery, epidemic and diseases.



Reading habit

Teachers shall encourage children to develop healthy reading habits by introducing supplementary reading materials developed by educational agencies like National Book Trust who have a scheme of readers, clubs and NCERT one rupee series for children. Teachers shall be able to counteract the impact of comics and media images which show males as extremely aggressive, powerful, superior (superman) and girls as silly, giggly and mere foils.

Reader's Club



January 1994

Note: Teachers may contact National Book Trust of India, Green Park, New Delhi for details of how Readers' Clubs can be started in their localities.

Real Life Stories

The why-why girl

“But why?”

The girl was small, about ten years old. She was chasing a large snake. I ran after her, dragged her back by her pigtails and shouted, “No Moina, no!”



“Why?” She asked.

“It’s not a grass snake, nor a rat snake. It’s a cobra”.

“Why should you?”

“We eat snakes, you know. The head you chop off, the skin you sell, the meat you cook.”

“Not this time.”

“I will, I will”

“No child!”

”But why?”

I dragged her back to the Samiti office where Moina’s mother, Khiri was weaving a basket.

“Come, rest a little,” I said.

“Why?”

“Why not? Aren’t you tired?”

Moina shook her head. “Who will bring the Babu’s goats home? And collect firewood and fetch water and lay the trap for the birds?”

Khiri said, “Don’t forget to thank the Babu for the rice he sent.”

“Why? Didn’t I have to sweep the cowshed and do a thousand jobs for him? Did he thank me? Why should I thank him?”

Moina ran off. Khiri shook her head. "Never saw a child like this." All she keeps saying is "why." The village postmaster calls her the "Why-why girl."

"I like her."

"She's so obstinate and unyielding."

Moina was a Sabar, and the Sabars were poor and landless. But the other Sabars never complained. Only Moina's questions were endless.

"Why do I have to walk miles to the river for water? Why do we live in a leaf hut? Why can't we eat rice twice a day?"

Moina was the goat-herd of the village Babus, but she was neither humble nor grateful to her employers. She did her work and came home, muttering, "Why should I eat their left-overs? I will cook a delicious meal with green leaves and rice and crabs and chilli powder in the evening and eat with the family".

The Sabars do not usually send their daughters to work. But Moina's mother was lame, her father had gone to far away Jamshedpur in search of work and her brother Goro went to the forest to collect firewood. So Moina had to work.

That October I stayed at the Samiti for a month. One morning Moina declared that she would move into the Samiti hut with me.

Khiri said, "You won't."

"Why not? It's a big hut. How much space does one old woman need?"

"What about your work?"

"I'll come after work."

And she came with one change of clothes and a baby mongoose.

"It eats very little and chases away the bad snakes," she said. "The good snakes I catch and give to mother. She makes lovely snake curry. I'll bring some for you".

Malati Bõnal, our Samiti teacher, told me, "She'll exhaust you with her whys."

What a time I had that October! "Why do I have to graze the Babu's goats?"

His boys can do it themselves. Why can't the fish speak? Why do the stars look so small if many of them are bigger than the sun?"

And every night, "Why do you read books before you go to sleep?"

"Because books have the answers to your whys!"

For once Moina was silent. She tidied the room, watered the flowering rangan tree and gave fish to the mongoose. Then she said, "I'll learn to read and get to know the answers to my questions."

She would graze the goats and tell other children all she had learnt from me. "Many stars are bigger than the sun. They live far away, so they look small. The sun is nearer, so it looks bigger ... The fish do not speak like us. They have a fish language which is silent. The earth is round, did you know that?"

When I went to the village a year later, the first thing I heard was Moina's voice. "Why is the school closed?" She challenged Malati as she entered the Samiti school, dragging a bleating goat.

"What do you mean, 'why'?"

"Why shouldn't I study too?"

"Who's stopping you?"

"But there's no class!"

"School is over."

"Why?"

"You know, Moina, I take classes from 9 to 11 in the morning."

Moina stamped her feet and said, "Why can't you change the hours?" I have to graze the Babu's goats.

Then she saw me and fled with her goat.

I went to Moina's hut in the evening. Nestling close to the kitchen fire, Moina was telling her little sister and elder brother, "You cut one tree and plant another two. You wash your hands before you eat, do you know why? You'll

get stomach pain if you don't. You know nothing — do you know why? Because you don't attend Samiti classes.”

Who do you think was the first girl to be admitted to the village in primary school?

Moina

Moina is eighteen now. She teaches at the Samiti school. If you pass the school you're sure to hear her impatient, demanding voice, “Don't be lazy. Ask me questions. Ask me why mosquitoes should be destroyed ... Why the Pole Star is always in the north sky.”

And the other children, too, are learning to ask 'why'.

Moina doesn't know I am writing her story. If told, she'd say “Why? Writing about me? Why?”

(Quoted from Readers Club Forum, National Book Trust of India, New Delhi).



साहसी लड़की

कुछ बच्चे हाथी पर बैठे जा रहे थे। हाथी सज़ा-धजा था। वह झूम-झूम कर चल रहा था। मैंने भैया से कहा — भैया मैं हाथी पर बैठूंगी।

भैया बोले — छुटकी, तुझे पता है, ये साहसी बच्चे हैं। इन्हें इनके साहस के लिए पुरस्कार मिला है।

इतने छोटे-छोटे बच्चे! इन्होंने ऐसा कौन-सा कार्य किया होगा? मैंने भैया से पूछा।

वे बताने लगे — देखो उधर, वह दुबली-सी लड़की है, साँवले रंग की। उसका नाम सयाल है। गुजरात में एक गाँव है — बरहाट। सयाल उसी गाँव की रहने वाली है। बहुत मेहनती लड़की है। अपने माँ-बाप की प्यारी बेटी है। वह उनके हर काम में मदद करती है।

एक दिन सयाल ढोर चराने जंगल में गई। पेड़ के नीचे बैठी थी। अनजान जगह थी। तभी उसने एक जोर की चीख सुनी। कोई चिल्ला रहा था — बचाओ-बचाओ। वे लम्बे-लम्बे डग भरती उधर ही दौड़ पड़ी।

उसने देखा — अरे! यह तो मेरी सहेली निर्मला है। इसे तो अजगर लपेट रहा है। इतना मोटा अजगर! निर्मला की तो हड्डी-पसली ही टूट जाएगी। सयाल काँप उठी।

तभी अजगर गुस्से से फुफकारा। वह इसे अनदेखा नहीं कर सकी। सयाल डरी नहीं। उसके एक जोर की लाठी अजगर पर दे मारी। अजगर फिर जोर से फुफकारा। सयाल ने फुरती से अजगर का मुँह पकड़ लिया। वह उसका जबड़ा खोलने लगी।

अरे, यह तुझे डस लेगा, सयाल — डर से काँपते हुए निर्मला बोली।

यह कुछ नहीं कर सकता निर्मला। इसका तो मैं जबड़ा फाड़ कर ही रहूँगी। सयाल दाँत भींचे और जोर लगाया। उसके हाथों से खून बहने लगा। माथे पर पसीना आ गया। आखिर उसने अजगर के जबड़े फाड़ ही दिए। अजगर की कुंडली ढीली पड़ गई।

सयाल चिल्लाई — झटका दे . . . झटका दे, निर्मला। निर्मला ने वैसा ही किया। वह कुंडली से दूर जा गिरी।

भाग जा निर्मला . . . भाग जा। सयाल बोली। तभी अजगर ने सयाल पर हमला कर दिया। सयाल औंधे मुँह गिर पड़ी। अजगर ने सयाल को कुंडली में लपेट लिया। निर्मला ने सोचा — कहीं अनहोनी न हो जाए। वह चिल्लाई — सयाल . . . सयाल।

भाग जा निर्मला . . . भाग जा — अजगर की कुंडली में लिपटी सयाल बोली।

लेकिन निर्मला भागी नहीं। उसने सयाल की लाठी उठा ली। उसे अजगर पर पूरी शक्ति से दे मारा। अजगर चोट खाकर थोड़ा



ढीला पड़ा। इससे सयाल को अवसर मिल गया। उसने अजगर को पूरी शक्ति से झटका दिया। घायल अजगर की पकड़ ढीली तो थी ही। सयाल अजगर की कुंडली से छूट गई। वह दूर जा खड़ी हुई।

निर्मला ने सयाल का हाथ पकड़ा। दोनों घर की ओर दौड़ पड़ीं। घर पहुँचकर ही उन्होंने दम लिया।

लोगों ने सयाल की बहुत प्रशंसा की। वही सयाल आज हाथी पर बैठी है।

सब लोग ताली बजा रहे थे। मैंने देखा साहसी बच्चों को पुरस्कार दिए जा रहे हैं। सयाल का नाम भी पुकारा गया। मैंने सोचा — मैं भी साहसी बनूँगी सयाल की तरह साहसी।

अपनी भाषा भाग - २
लोक जुंबिश परियोजना

Stories and Press-reports about Women's Contribution to Various Aspects of Life

Press reports

- i. In the Nana Peth area of Pune City, Mrs. Shakuntala Paradeshi runs a workshop for welding and other types of machine repair. She has been interested in machines right from her childhood. The apprentices trained in her workshop are greatly in demand in small scale industries because she gives them essential skills of a high quality.
- ii. Sky-diving requires an adventurous spirit. Ravibala Kakatikar from Maharashtra is an outstanding sky-diver. She can do parachute jumping also.
- iii. Indian Airlines have completely handed over their Calcutta-Silchar air-route to women pilots, Soudamini Deshmukh and Nivedita Bhasin. Both of them have been piloting Indian airlines aircraft for the last six years. Before them, Capt. Mrs. Banerji was acknowledged as an outstanding air-pilot. These women pilots now aspire to become Captains of much larger aircrafts.
- iv. In May 1984, a young woman, Bachendri Pal, climbed the Everest. Before her, only three women had achieved this success. Bachendri has taken her M.A. degree specialising in Sanskrit. Mountaineering is her favourite hobby. In her Everest expedition all members were women.
- v. Since 1983, Aditi Panth, a young Oceanographer, has been a member of India's expedition to Antarctica. Aditi took her B.Sc. in Biology from Poona University, and, M.S. and Ph.D. in Oceanography from the University of London. She is a researcher in India's National Institute of Oceanography. This is her third expedition to Antarctica.

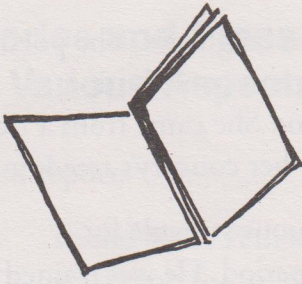
True Stories

- i. Sarojini Naidu was a follower of Mahatma Gandhi. She participated in India's freedom movement for nearly 30 years. She was the imprisoned during the freedom struggle. Sarojini Naidu was an eminent poet. She

was fluent in Bengali, English, Urdu and Persian languages. The poems she wrote in English are recognised as an important contribution to English literature. She was an outstanding orator. She came from a rich family but sacrificed everything in her fight for her country's freedom.

- ii. In Maharashtra, Shivaji Maharaj waged continuous struggle for establishing independence during the Moghul period. He was trained in diplomacy by his mother Jijabai. She also trained him in good administration and king-craft.
- iii. Rani Laxmibai fought against the British. She was the queen of a northern state named Jhansi. She raised a regiment of women which was found to be more loyal and brave than the army of men she commanded. The bravery of Rani Jhansi is known all over the country.
- iv. Savitribai Phule became the first woman teacher in Pune as far back as in 1851. She started schools for girls despite severe opposition from orthodox people. She was harassed, stoned and even beaten up by those who opposed the education of women. But she kept up her effort and laid the foundation of girls' education in Maharashtra.





मुझे पढ़ना है

बाप — बेटी से:- पढ़ना है! पढ़ना है! क्यों पढ़ना है?
पढ़ने को बेटे काफी हैं, तुम्हें क्यों पढ़ना है?

बेटी — बाप से:- जब पूछा ही है तो सुनो
मुझे क्यों पढ़ना है
क्योंकि मैं लड़की हूँ
मुझे पढ़ना है।

सपनों ने ली अंगड़ाई है सो पढ़ना है
कुछ करने की मन में आई है सो पढ़ना है
क्योंकि मैं लड़की हूँ मुझे पढ़ना है
मुझे दर-दर नहीं भटकना है सो पढ़ना है
मुझे अपने पाँवों चलना है, सो पढ़ना है
मुझे अपने डर से लड़ना है सो पढ़ना है
क्योंकि मैं लड़की हूँ सो पढ़ना है
कई ज़ोर जुल्म से बचना है सो पढ़ना है
कई कानूनों को परखना है सो पढ़ना है
क्योंकि मैं लड़की हूँ मुझे पढ़ना है
मीरा का गाना गाना है सो पढ़ना है
क्योंकि मैं लड़की हूँ मुझे पढ़ना है



(दिल्ली साक्षरता समिति का गीत)

Mathematics

One of the major aims of teaching mathematics at primary stage is to develop computation skills to enable the child to participate in day to day activities of the family and community. Since mathematics has the possibility of leading the child from concrete to the abstract, it is possible to show equidistribution of men and women in different walks of life sharing labour and resources and developing positive healthy attitudes.

Suggestions for teachers

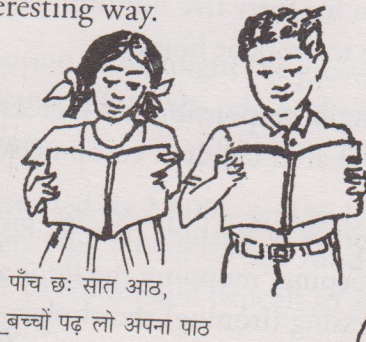
Teachers shall incorporate the following ideas through exercises while teaching mathematics:

- i. Work at the domestic level is equally productive and should be projected as a responsibility to be shared by all members of the family.
- ii. Dignity of work in all walks of life should be reflected through exercises projecting computation of time, labour and energy consumed at each job.
- iii. Growing participatory role of women in all walks of life must be reinforced and failure in participation must reflect on loss of labour.
- iv. Mathematics teaching must emphasize logical thinking so as to discover evils of dowry system and bride price, and bring out the importance of small family norm from the point of view family welfare.

Teaching numbers

The purpose of this activity is to teach the pupils in grade I the numbers 1 to 10 in an interesting way.

एक दो तीन चार,
गुड़िया बैठी अपने द्वार।



पाँच छः सात आठ,
बच्चों पढ़ लो अपना पाठ

गिनती बोलो नौ और दस
बच्चों करो नमस्ते बस।



- v. Decision making competence in both boys and girls should be equally developed through mathematics teaching.
- vi. In the context of equality of opportunities, to highlight through mathematical data that women can shoulder responsibilities equally.
- vii. To help in the eradication of social evils such as dowry, death ceremonies, etc., by highlighting their arithmetical aspects.
- viii. To minimise the allurements for gold, silver and valuables, and to cultivate small savings habit.
- ix. Understanding of the fact that female population has been less than the male population in the country and in each Census it has been declining. At the primary stage children shall comprehend the problem in numbers and by arithmetic computation only.

Class II

Addition, Subtraction, Multiplication and Division:

1. Teacher can explain how a person is overworked if all the family members do not share responsibilities with problems like:
 - a. Aruna works eight hours in her office each day. She spends three hours on cooking from morning till night. How many hours does she work in a day?
 - b. Parents of Anshula spend one hour and forty five minutes on shared work in the household. Anshula learns her sums from them for forty five minutes. For how many hours do her parents have to work at home?
2. How sharing of responsibilities increases the resources of the family can be explained after children compute such exercises as:
 - a. Mother of Rashida pays Rs.80/- per month to Mousami for sweeping, mopping the floor and another Rs.20/- per month for pressing (ironing) the clothes. Rashida decides to save Rs.20/-

- per month by doing some errands herself. What will she do?
- b. Draw a table showing the type of work and number of hours each member of your family does in a day. Find out who does more work and by how many hours.
3. The teachers can discuss the growing participatory role of women in different walks of life while getting such exercises done.
- a. Firoz is a salesman. His daughter Sushma helped him on Monday and the total sale was Rs.982/-. Sushma's brother, Yateen, helped him in sale on Wednesday and the total sale was Rs.879/-. What was the total sale on these two days with the help of the children?
- b. An auto-workshop has 80 men workers and 31 women workers. If the manager wants to have one woman and one man to form teams to work, how many men shall be left out of team formation?
- c. Ramu and Bimla run a trinkets shop. Bimla buys 90,037 beads and Ramu knits chains of 90 beads each. Each chain will have a pendant. How many pendants will be bought? How many beads shall be left with Ramu?
- d. Pushpita retired from the school and gave an equal amount of Rs. 9,325/- to each of her two sons and her daughter Sunita. She puts the rest of Rs. 5,000/- as fixed deposit in her name. What was the total packet of Pushpita at her retirement?

Class III

4. The teacher shall be in a position to highlight the growing participation of girls in all spheres of life, especially in the school through exercises developed on the following lines:
- a. In the school, boys deposited Rs.2,800/- and girls deposited Rs.3,210/- in the 'Sanchayika' (small savings fund). How much more will the boys have to collect and deposit so as to be equal to the contribution of girls?

- b. Ramesh and Catherina each help their mother in household activities for two and a half hours respectively, daily. If the month is of 28 days, how many hours will they work with their mother jointly, over the month?
- c. There are 12 girls and 24 boys in a class. The teacher wants to form Kabaddi teams of 9 players comprising five boys and four girls each. How many teams shall be formed? How many students will be left out?
- d. Alpana bought 5 toy elephants from Suraj Kund Mela for Rs.22/- each. She sells each for Rs.23 and 50 paise. How much does she gain as profit?
- e. Sapana had bought ribbon for making flowers. She spent Rs.95/- on the purchase of ribbon for 46 flowers. For how much should she sell each flower to gain Rs.23/-?

Class IV

Currency, metric measures, whole numbers:

5. In order to highlight the role of women as managers of the household and also as crisis managers, teachers of mathematics shall be leading children to solve problems related to everyday life. Concepts of currency, metric measures and whole numbers can be taught easily. Some illustrative problems are given below :
 - a. Neelam gets Rs.2,000/- to spend on herself, her husband and her children Rekha (10 years) and Tinku (5 years), for a whole month. She spends Rs.1,200/- on food. How much does she have for education and clothing?
 - b. Deepika had purchased 2 kg. and 500 gms. of ghee at the beginning of the month. At the end of the month she was left with 125 gms. of the same. How much did she use during the month?

- c. The total female population of India, according to the Census of 1981 was 318,244,919 in which only 78,942,915 were literate. Find out the number of illiterate women in India in 1981.

Class V

Number and numeration system:

6. Female illiteracy is a serious handicap in the development of self image of the girl child. Little do children in the school realize the damage, parental, especially mothers' lack of literacy skills does to the daughters and sons. Likewise early marriage, dowry and expenses on funerals cause irreparable hurt to the household economy. Tabular materials like the one given below, can provide visual problems, the solutions to which, based on probing questions, shall bring the children from concrete to abstract in terms of struggling for removing social evils and participation in change:
- a. The following table gives the number of literate males and females of age-group (15-24 years) in India in the years 1961 and 1971.

Area	1961		1971	
	No. of Literates		No. of Literates	
	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>
Rural	12,51,5727	4,142,795	19,492,761	8,316,906
Urban	6,221,799	3,451,150	9,585,889	6,255,373
Total	18,737,526	7,593,945	29,078,650	14,572,279

- i. Find the total number of male literates in 1961.
- ii. Find the total number of female literates in 1961.

- iii. Find the total number of male literates in 1971.
 - iv. Find the total number of female literates in 1971.
 - v. Find the total number of literates India in 1961.
 - vi. Find the total number of literates India in 1971.
 - vii. How many more rural literates were there in 1971 than in 1961?
 - viii. How many more urban literate men were there in 1971 than in 1961?
 - ix. How many more literate men were there than women in 1961?
 - x. How many more literate men were there than women in 1971?
 - xi. How many more literate men and women were there in 1971 than there were in 1961?
- b. According to the Census of India 1991, the total female population was 406,518,417, out of which only 131,767,519 were literate. Find out the number of illiterate women.
 - c. If Rashmi spends one hour in the evening and one and a half hours in the morning on home work, calculate the total time that she spends on her studies at home.
 - d. In a class picnic there were 10 girls and 12 boys. Each student was given 50 gms. of sweets. How much sweets were distributed?
 - e. Reshma's parents earn Rs.2,550/- per month and spend on different heads as follows:

Education	—	10%	-----	=	Rs.
Clothing	—	15%	-----	=	
Food	—	30%	-----	=	
House-rent	—	12%	-----	=	
Others	—	16%	-----	=	

- i. Calculate the per cent of savings in the family per month.
 - ii. Convert percentages into rupees for each head.
- f. Sushma wants to buy a sewing machine for Rs.750/- within 10 months. Her monthly income is Rs.1,000/- only. What percentage of her income should she save in order to get her heart's desire fulfilled?
- g. Each girl needs 0.75 metres of ribbon for the sports day. How many metres of ribbon will be required by 45 girls?
- h. Ayesha borrowed Rs.50,000/- to establish a small workshop. She was to give 9% interest per annum. If she decides to return the entire money after five years, how much cash will she require?
- i. The Principal wants to get the school garden organized by 84 boys and 84 girls by working 3 hours a day in 16 days. If students decide to work for 4 hours a day, how many days shall they take to finish the work?
7. Teachers know that working hours of women are more than those of men because they start working early and finish long after all others start resting in the family. To generate appreciation for this hard work, time budgeting has been taken as a device. Teachers can help students identify an activity schedule for a day like:

a.

Day Activity Time	Time Spent	Who does it	Why not others

Questions can be framed after the data gets filled in by eliciting information.

- b. Sarojini bought 19,500 bricks. She used 6,375 bricks in the layout of one room. How many bricks does she still have? What should she do with them?
- c. Prempal left a sum of Rs.48,000/- for his two daughters and one son. It has to be equally shared by all the three. How much shall each one of them get? If Prempal did not have a son, what would be the share of the two daughters?
- d. By cutting down on domestic extravagance Raman's mother saved Rs.75/- per month. How much did she save in 9 months?

Teachers can emphasise the significance of small savings in the household due to ingenuity of mothers.

- e. Draw out two problems relating to your daily help in household jobs in which you have to subtract in order to find the answer. Such a problem shaping device engenders creativity in children based on day to day household activities.
- f. Draw a table showing the type of work and number of hours each member of your family works in a day. Find out who does more work and how many hours.

No tabular design to be provided. Let children make their own format and fill it up in small groups.

8. Samidha and Kritika work on a petrol pump. Their sales were as under in one hour:

Customer 1 = 10 ltrs.

Customer 2 = 12 ltrs.

Customer 3 = 15 ltrs.

Customer 4 = 23 ltrs.

If petrol is selling @ Rs.15.60 find out the total sale proceeds.

Environmental Studies (EVS)

Environment consists of two major elements — nature and humans, and the aim is to let children see nature and humans as an integrated whole. Objectives of teaching EVS at the primary stage include development of competencies in a child necessary for interacting with *his* physical and social environment. Children need to develop understanding of their own bodies; personal hygiene; family; the nature and function of family for the child; love for pets and domestic animals; the institution of school; village; panchayat; plants and animals; body-food-nutrition-health and sanitation; land-soil-water-air; sources of energy — wood, bio, fuel-solar energy, biogas. Therefore, the teacher has to ensure that children become conscious of their own selves, their physical and social well being and their duties and rights such as right to life, freedom of expression and mutual cooperation, caring and respectful attitudes towards one another.

Our body

- i. Physical attributes and differences do not reflect superiority.
- ii. The differences in size and weight are purely individual and are due to age, sex, environment and heredity. Complexion varies from individual to individual and is modified by the environment. These characteristics do not make a person superior or inferior. These differences establish individuality, and help performance of certain functions to different degrees. The teachers should not discriminate between boys and girls, but take note of individual differences in capacities and aptitudes.
- iii. There are differences in the bone and muscular structure in boys and girls. These merely enable them to do different activities with various degrees of efficiency. For running a home, collective output is more important than individual output. This difference specializes them for particular jobs, all of which are equally important.
- iv. Similarity exists between the sexes in their fundamental functions. In gross physiology no apparent differences exist between the sexes e.g. respiration, nutrition, circulation, nervous coordination, etc.

Our body — food and health

- i. There is a basic similarity in the skeletal and muscular structure in men and women. Basic food requirements are also similar for the growth and development of the male and female human body.
- ii. Girls and boys should be given equal opportunities to play the same games.
- iii. Need-based food be given for the members of the family.
- iv. Available food should be distributed according to the needs of the individual members. Women should not ignore their own food requirements. Special food requirements of pregnant women, nursing mothers, adolescent girls, growing children and ailing members of the family should be taken care of.

Erosion and how to check it

- i. Problems created by over-grazing and indiscriminate felling of trees should be highlighted. It may be pointed out that both men and women are responsible for this. Therefore, both men and women should be aware of the danger and take active steps to restore and maintain the environment.
- ii. The children should be encouraged to work on a common plot and raise plants and also look after their pets.
- iii. Children should be made conscious of how paper is made and wastage avoided .

The family (structure of the family and functions of the members of the family)

- i. Similarity exists between the sexes in their fundamental functions.
- ii. Joint responsibility and equal participation of sexes makes for a happy family.

- iii. A family should be projected as a unit in which the various jobs are performed by different members. The idea of the division of labour among the members of the rural/urban family should be pointed out.
- iv. Equality and equal abilities for performing various functions by men and women should be emphasized.
- v. It is to be emphasised that the division of labour mentioned above is a fact quite often reversed, men doing work at home and women going out for marketing or for working in the farm, factory or office. Equal importance should be given to the work done by mother and daughters in the house, and father and sons outside. The roles are getting interchanged or shared, as and when need arises. Women should not feel inferior because they do household work. Boys and men should not feel that it is below their dignity to do any household work normally.
- vi. Keeping the house is the joint responsibility of all the members of the family. Various functions performed by different members of the family are of equal importance.
- vii. Washing of clothes, cleaning of utensils should be shared by both boys and girls. The job of cleaning is not for women only. While cleaning jobs at home are done by women, in restaurants, roads, lawns and public places it is often the males who do them. The roles can be reversed as and when necessary.
- viii. Both men and women should participate equally in looking after kitchen garden and pets.
- ix. Control and prevention of communicable diseases is a joint responsibility of all the members of the family and community.
- x. Men and women tend to rely upon superstitions about some communicable diseases. This ignorance should be removed by providing scientific information. Parents should be informed about the hazards of communicable diseases and their prevention.

- xi. The teacher may show pictures/film strips/slides of men and women performing similar jobs. Examples may be drawn from the experience of pupils.
- xii. The teacher may ask the child to find out about the jobs performed by each member of *hir* family. The teacher may draw illustrations from small nuclear family, big joint family (both rural and urban) highlighting the functions performed by the different members of the family (including working mothers) to show that various jobs are of equal importance.
- xiii. Equality of opportunity for boys and girls in all walks of life. Sex bias should be eliminated in curricular and co-curricular activities by encouraging both boys and girls to participate in maintaining the cleanliness of the school, looking after the lawn and tending the plants.
- xiv. Sometimes it is found that girls are not given opportunity for participating in games and sports and are compelled to participate in music and dance. Sometimes girls feel shy and hesitant to participate in certain games and activities. This complex can be overcome by encouraging girls to come forward and participate in such activities. On the playground mixed teams should be encouraged. In the class, boys and girls should not be segregated in seating arrangement. Teachers should prepare children for adequate safety measures in the use of stove, gas, electrical appliances and mechanical implements used in household operations.
- xv. The teacher should ask boys and girls to perform the same jobs, e.g. bringing a glass of water, cleaning the class room, etc.

Health and Physical Education

Every child has a right to sound health and physical fitness. In the school situation it is normally found that little encouragement is given to girls to participate in games and sports. Also the kind of domestic chores done by girls are, at times, contributory to their developing bad posture and unhealthy physique. While imparting health education, the teacher has to ensure that children know the importance of personal hygiene, and significance of

cleanliness of self surroundings for warding off debility and disease. As the health of the girl child is often neglected in the family, the teacher has to take special care to discuss health issues of children with parents.

Physical education, sports and games have a major role in developing not only sound health but also create a healthy spirit of competition and cooperation and qualities of endurance, hard work, sporting spirit to win and lose with grace. Participation in games and play as equals would go a long way in developing a positive self image in girls. It may be pointed out that there are not any remarkable differences in physical abilities or competencies in children of both sexes. Some hints for teachers:

- i. As far as possible, boys and girls should be made to participate in all games and physical exercises together.
- ii. The teacher should make mixed teams for simple games like Kho-Kho, Kabaddi and even small children's games like the following:
 - (a) Kotla Chupaki: A game played by children sitting in a circle where one child runs outside the circle and quietly drops a coiled dupatta or veil behind any child who has to notice the same and catch the former. The game teaches alertness, alacrity, speed and becomes a source of building positive communication among children. (A parallel of "I sent a letter to my father and on the way I dropped).
 - (b) Kiri Kara — A game played by children by drawing squares on the ground and hopping from square to square, being careful not to step on boundaries. A parallel of this game is "hop-skip and jump". The game helps the children in learning counting, aiming, balancing and drawing geometrical figures like square and rectangle.
 - (c) Addi Charappa — The game is played by making two children sit facing each other. Their legs are stretched out in front of them, their soles touching. They place their feet on top of each other vertically. Each one of the playing children jumps over the raised feet. The children sitting on the ground keep on increasing the height by alternately placing their fists over their feet. This game helps in psychomotor development, coordination and motor skills.

- (d) Saat Thikri — seven potsherds are placed on top of each other making a 'pillar'. Two teams of children are made. The teams stand on each side of the 'pillar' facing each other. One team member aims at the pillar with a ball and the shards fall down in a heap. The other team now has to assemble the shards again in the previous order but their efforts are spoiled by the other team who keep on attacking the former with a ball. The game continues in this manner (also called pithoo and "Seven Tiles"). This game helps the children in becoming alert, develops their psychomotor skills and brings about team spirit and coordination.
- (e) Kho-Kho — Children are divided into two teams. Members of one team sit on the ground in a row, each alternately facing the opposite direction. A rectangular boundary is fixed, the players keeping within the limits. One member of the first team is the "catcher". The second team waits on the periphery and sends its members one by one. *Hir* runs around the sitting children avoiding being caught by the "catcher". The catcher can touch any one of the team members as an indication to run, gauging the position of the child from the other team. This is an indigenous game involving dexterity, alertness, helps in development of psychomotor skills and sharpens communication skills, team spirit and leadership qualities.
- (f) Kabaddi — This is another popular indigenous game. The children are divided into two equal teams consisting of both boys and girls. A boundary is fixed enclosing a square, which is further divided into two equal parts by a medium line. The two teams stand in the two marked areas. A player from one team enters the other team's area and touches one team member. The other team members have to catch *hir*. The player tries to evade them and runs to *hir* area, where another team member replaces the former. The game thus continues, and if the player is caught by the other team member, the procedure reverses. The game is played in a typical manner, with players crouching low, thumping their thighs and shouting "Kabaddi-Kabaddi". This game helps in improving team work, breathing, cohesion and coordination. It also brings about an element of competitiveness and playful aggression. Children thoroughly enjoy it, shouting themselves hoarse in the process.

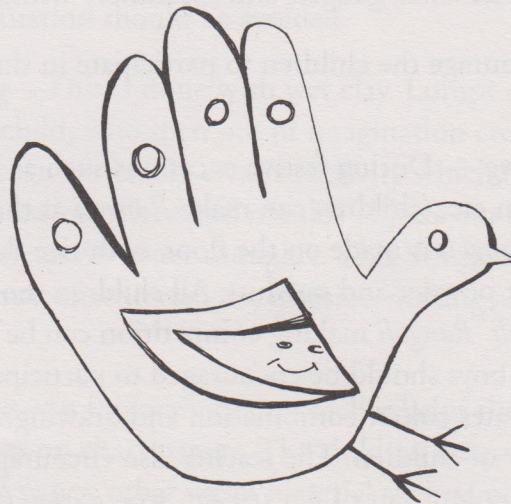
Art Education

The main objective of art education is to make the child aware of the good and beautiful in *his* environment and express *his* feelings through simple performing arts like music, dance and drama etc.

Expected outcome

The teacher shall be able to:

- i. understand the significance of art education as a means of providing children an opportunity for self expression and decision making, by using appropriate media and colours; and also helping self-expression on the basis of their individual capacities without any sex-discrimination;
- ii. highlight the significance of appreciation of beauty in all forms and matters and help children break the taboos on outdoor performances by both the sexes; and
- iii. appreciate the importance of the affective aspect of students' personality.



Hand drawing by a five year old child

Work Experience

Work experience, viewed as purposive and meaningful manual work, organised as an integral part of the learning process and resulting in either goods or services useful to the community, should be provided through well structured and graded programmes. It should inculcate in the learners a respect for manual work, values of self reliance, co-operativeness, helpfulness, work ethics, attitudes and values. At the primary stage, activities and programmes arranged through work experience should help to develop in the child neuro-muscular control and coordination, basic motor skills, desirable social behaviour and attitudes and positive self-concept among girls and boys.

Expected outcome

The teacher shall help the girls and boys to:

- i. identify and select work activities from their environment according to their liking;
- ii. appreciate the fact that girls can also do these activities which boys have been doing and boys should acquire those competencies which have been considered as belonging to the female domain; and
- iii. use tools, implements, gadgets and machinery without any sexist bias.

The teacher can encourage the children to participate in the following activities:

- a. *Rangoli making* — During festive occasions such as Holi, Deepawali, Pongal, Onam etc., children can make *Rangoli* at the classroom entrance. A *rangoli* is made on the floor, with rice flour, tumeric powder, chalk powder and sawdust. All children should participate in making *rangoli*. *Rangoli* making competition can be held in the school regularly and boys should be encouraged to participate in this activity. *Rangoli* cultivates colour combination and drawing. It also enhances the mental ability of children. The teacher also encourages the children to make natural colour out of *har sringar*, *tesu*, *gurhal* (flowers), etc. Children are also taught to make figures out of potato slices and ladyfinger dipped in colour.

- b. *Bhitkari* — This activity involves painting pictures on the wall (murals) usually depicting folklore. This is done during festive occasions. The teacher should discourage the children from painting scenes depicting violence against women or low status of women. This activity helps children in expressing themselves freely, sharpens their imagination and improves their drawing skills. Pictures painted should have an equal blend of male/female figures.
- c. *Kathputli Khel* or puppet craft includes making puppets and enacting scenes with puppets. The teacher can help the children in making *kathputlis*. Plays can be enacted on themes such as small family norm, provision of equal care and opportunity for the girl child, role of women panchayat members, etc. This is a good medium of expression. For children enacting the scenes, it helps in voice modulation, hand movements and coordination. For the audience, this audio visual activity acts as a catalyst.
- d. *Folk Songs*—Sung in the vernacular language of the children, folk songs and enacting scenes from folklore make the children proficient in dramatics and expression. Children should be encouraged to sing songs depicting the positive contribution of women. Both girls and boys should participate equally. Songs depicting girls and women in a denigrating situation should be avoided.
- e. *Clay modelling*—This is done with wet clay. Lumps of wet clay are given to each child, who then out of imagination creates figures and objects. This is an extremely creative activity which brings out the child's self expression. The child moulds objects out of inanimate mud which reflects *hir* inner thoughts. This brings about self confidence, sense of achievement, decision making and motor skill development.
- f. *Collage making*—In this activity the teacher helps the children in making outlines on chart papers. The children are provided with pieces of waste paper, other waste material such as pieces of colourful rags, broken tiles, bangles, etc. and glue. The children using their imagination stick these items. This gives them a sense of creativity,

helps them in recognizing colour schemes. This also increases their awareness about recycling waste materials.

Some More Activities that can be Organized by the Teacher

Game I: Observance of cleanliness and beautification day every week. Make boys as well as girls participate in cleaning operations jointly. Dust the room, the desks (if any), clean the blackboard, the window panes, pick flowers and leaves and arrange them (if available).

Engage them in making posters, collages and wall hangings to beautify the classrooms.

Game II: Entertaining visitors

Mock play of entertaining visitors at school and home. Let both girls and boys prepare soft drinks and serve to visitors.

Ensure a girl-boy team to receive the chief guest including handing over the flowers and garlands and making 'welcome' and 'thank you' speeches. (These tasks are usually given only to girls).

Game III: Panchayat/Parliament (for Grade IV and V students)

Mock Panchayats/Parliament sessions with girls and boys participating together. Role play by girls as Sarpanch, Member of Parliament/Prime Minister/Minister.

Game IV: Introduce class elections with equal number of girl/boy candidates. Have 5-6 class monitors elected for different portfolios like:

- i. classroom maintenance
- ii. classroom discipline
- iii. supervising personal cleanliness of clothes, nails, shoes, etc.
- iv. collection of assigned home work by teachers.

Game V: Playground activities

Encourage participation of girls and boys in sports, games, cultural activities. Usually girls are silent spectators especially in sports and boys don't participate in group dances which are perceived as girls' roles.

Game VI: A picnic

Make smaller children eat together, share their food and clean their tiffin boxes.

Older children, boys and girls, should be encouraged to cook a meal together and share related chores of fetching water, serving the food, cleaning the dishes etc.

Teacher as a Community Leader

End traditional practices harmful to girls and women such as early marriage, dowry, violence against women and practices derogatory to women.

Destroy myths and beliefs about lower intelligence, abilities and capabilities of girls and women.

Convince community about the following:

1. Girls and boys need equal education.



2. Both need to be given equal amount of food.
3. Both need to be given equal health care and medical attention when needed.
4. Both can be assigned the same duties/responsibilities.
5. Both should be given the same freedom.
6. Both should be given equal time to play.
7. Both can perform all tasks equally well.
8. Both can have similar occupations.
9. Both have the same intelligence and abilities.
10. Men and women should be paid equal wages for equal work.
11. Husband and wife should take all decisions jointly.
12. Household work must be shared by all members of the household.
13. Assets of the family should be registered in joint names of husband and wife.
14. Legal provision of equal property should be implemented.

Community Mobilization

- Teachers to think as a group to chalk out a plan of action for mobilizing the community for enrolment and regular attendance of girls and boys and to develop awareness regarding issues and rights pertaining to women and children.
- Teachers to move in groups of two or three to meet and discuss the situation of girls' education in the locality and seek parental and community support.
- Teachers to draw on community talent and resources to enrich school programmes.

- Teachers to assist in formation of the village education committee with 50 per cent women members for planning and monitoring of primary education with focus on girls and children from disadvantaged groups.
- Teachers to create platforms for discussion on issues of gender discrimination in the family and community leading to low self esteem and a negative self concept amongst girls and women, linking them to the removal of harmful and denigrating practices like child marriage, dowry, violence against women and start the processes of women's empowerment.

Think together and discuss

As teachers/ head teachers, what do we have to do to ensure that:

- girls get enrolled
- girls do not drop out
- girls receive quality education
- girls complete primary schooling
- girls overcome inhibitions, if any
- girls develop a positive self concept
- boys get enrolled
- boys do not drop out
- boys receive quality education
- boys are not aggressive, do not indulge in violence of any kind
- boys and girls develop attitudes of mutual help, regard and dignity
- All 5+ girls in your village/locality are identified and the parents are convinced as to why it is essential to send girls to school.

Discuss the following with parents and community leaders:

Girls' education at the primary level

- i. ensures literacy for them and for future generations
- ii. prepares them for higher levels of education and training leading to gainful employment and supporting parents
- iii. develops a positive self image and self confidence in them
- iv. prepares them for participation and decision making
- v. prepares them for leadership roles
- vi. makes them aware of their rights
- vii. helps in raising the age of marriage
- viii. develops consciousness about their health and physical well being
- ix. develops dexterity, clarity and creativity in them.

Field studies show that there is a marked change in attitudes of parents towards girls' education. Girls want to go to school and parents are keen to send them. However, there are constraints due to which they do not go to school, such as:

- domestic work, cooking, cleaning, animal care, fetching water, fuel and fodder;
- sibling care;
- school is at a distance and parents feel insecure;
- lack of female teachers in the school;
- lack of separate schools in areas where parents do not allow mixing of girls with boys; and
- unsuitable school timings.

Discuss with parents and responsible community members the possible strategies to see that every girl enrolls, stays on in the school and learns. Let them identify the problems and indicate what can be done by them and in what areas they need some support. Encourage them to be self reliant.

Organizing Women

For enrolment and retention of girls in schools:

- i. interact with women's groups like Mahila Mandals, Mahila Samakhya, women members of Panchayat and any other women in the locality
- ii. if such a group is not in existence the teacher/head teacher may try to organize women by holding meetings with focus on girls' education
- iii. whenever possible, mixed groups of parents be convened through formation of parent teacher associations
- iv. operationalise the National Policy of setting up and activating village education committees with 50 per cent women members for girls education/UPE
- v. boys from disadvantaged groups and poor homes would need the same attention of the above groups.

While working with parents and community emphasize :

- i. the need for equal food and nutrition for girls, more during menstruation
- ii. equal encouragement in developing communication skills.

Changing myths such as girls cannot do as well as boys, have lesser abilities, women and girls are chatterers, silly, cannot take decisions, are timid and easily scared, are eternally waiting to be told as to what to do/and to receive commands.

Organize discussions on issues such as value of female life, health and nutrition of women and girls for making them healthy, confident individuals who will contribute to the well being of family and society.

Collect folk tales of brave women, competent women, talented women—also actual/true stories. The elders are a rich source of culture's history.

Discuss ways and means of combating violence against women—its

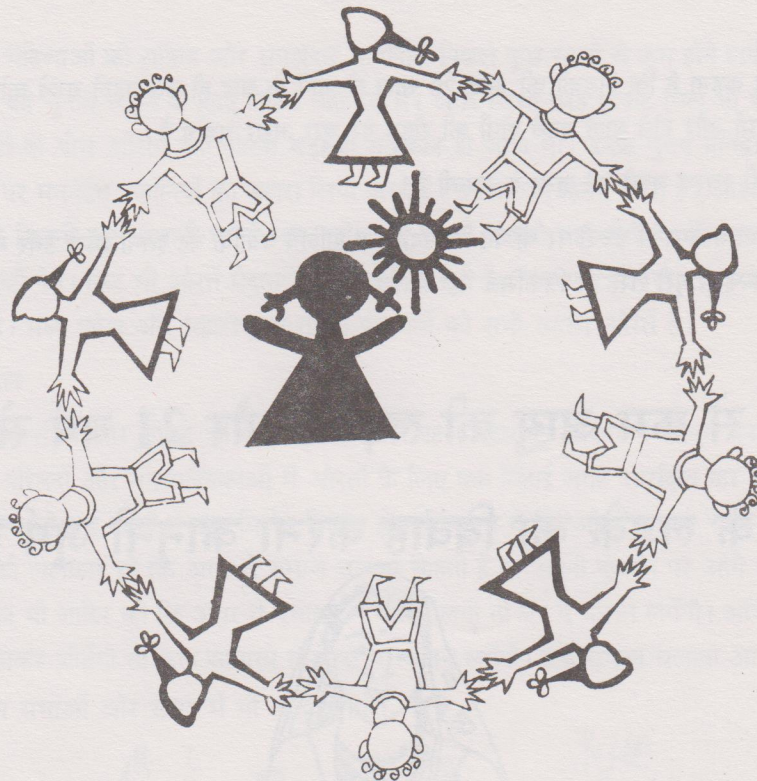
relationship with street/communal violence, social evils like dowry, prostitution, Devdasi system, alcoholism and drug abuse.

Note : See Appendices for an outline of the Girl Child Campaign in Rajasthan and some other innovative schemes for girls.



Annexure

Awareness Generation on the Girl Child



लिये हाथों में हाथ
चले साथ - साथ
लक्ष्य एक
भविष्य एक

लड़की का विवाह हो तब 18 वर्ष की हो जाए जब छोटी उमर में बच्ची पर माँ की जिम्मेदारी न डालिये, क्योंकि

डाक्टरों का कहना है कि लड़की की आयु 20 साल हो जाने के बाद ही उसे पहले बच्चे को जन्म देना चाहिये नहीं तो माँ और होने वाले बच्चे दोनों की सेहत पर बुरा असर पड़ता है।

स्वस्थ माँ ही स्वस्थ बच्चे को जन्म दे सकती है।

18 साल से कम उमर में बच्ची पर माँ की जिम्मेदारी न डालिये क्योंकि वह इतनी छोटी उमर में शारीरिक तथा मानसिक रूप से पूरी तरह से विकसित नहीं होती।

18 वर्ष से कम आयु की लड़की और 21 वर्ष से कम आयु के लड़के का विवाह करना कानूनी जुर्म है।



अब हर पंचायत में औरतें होंगी।*

हम औरतें पिछले कितने सालों से लड़ रही हैं समाज में अपनी पहचान बनाने के लिए। हम चाहती हैं की हम सिर्फ पुरुषों द्वारा बनाए गए समाज में न रहें। बल्कि समाज बनाए भी। यह सच है कि कई मोर्चे पर हम कमजोर पड़े हैं हमारी किसी ने नहीं सुनी है। लेकिन कई मोर्चों पर हमारी लड़ाई इतनी मजबूत रही है कि हमने सुनने के लिए बाध्य कर दिया है।

विरोध

राजनीति में महिलाओं की सक्रिय और समझदार भागीदारी पिछले कुछ सालों से कम होने लगी थी। पार्टी के लोग औरतों को चुनाव लड़ने के लिए टिकट नहीं देते थे। अगर किसी तरह टिकट मिल भी जाता था तो लाठी और गुण्डों के बीच औरतों का जीतना बड़ा ही मुश्किल हो जाता था। उनके पुरुष प्रतिद्वंद्वी आखिरी हथियार के तौर पर मनगढ़ंत कहानियों का सहारा लिया करते हैं। उनका चरित्रहनन करते हैं। औरतों के चरित्र से जोड़कर चाहे जितनी झूठी कहानी बनाई जाए, लोग उसे सच्ची कहानी मान लेते हैं। फिर खराब औरत समझकर वोट नहीं देते। फिर भी औरतें मैदान से पीछे नहीं हट रही है। गांव-गांव में पंचायत चुनाव में औरतें हिस्सा ले रही हैं। मध्य प्रदेश और महाराष्ट्र में तो दो पंचायतों की सभी सदस्य औरतें हैं।

महाराष्ट्र में पहल

औरतों के इस संघर्ष और जीवट को देखते हुए दो साल पहले महाराष्ट्र सरकार ने कानून बना कर सभी पंचायतों, जिला परिषदों और नगरपालिकाओं में औरतों के लिए एक तिहाई जगह आरक्षित कर दी थी। जब कानून बनाया गया तो कई लोगों ने खूब विरोध किया। वे नहीं चाहते थे कि औरतें समाज चलाने में हिस्सा लें। कई लोगों की ललकार थी कि अगर वे समाज चलाना चाहती हैं तो अपनी कूव्वत पर आगे आएं। कुछ लोगों ने यह शंका भी जाहिर की कि अगर वे पंचायत में बोलने लगीं तो घर में बोलने लगेगीं। आज आरक्षित सीटों पर खड़ी होकर जीतेगीं तो कल सामान्य सीटों से भी जीतने लगेगीं। उन्हें समाज चलाना आ जाएगा तो वे बाद में विधान सभाओं और संसद में भी जाने लगेगीं।



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Appendices

i. Extracts from National Policy on Education-1986 and Programme of Action-1992. Recommendations for Education for Women's Equality

Education for women's equality

4.2 Education will be used as an agent of basic change in the status of women. In order to neutralise the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women's development.

4.3 The removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, cuing of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereo-typing in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies, (NPE-1986, p. 10.).

1. Education for Women's Equality

Programme of action, 1992

1. Preface

1.1.1 Education for Women's Equality is a vital component of the overall strategy of securing equity and social justice in education. Paras 4.2 and 4.3 of the National Policy on Education (NPE), 1986 are very strong and forthright statements on the intervening and empowering role of education. Inter alia, they emphasise the provision of special support services and removal of factors which result in discrimination against women at all levels of education. The POA clearly spells out the actions which need to be taken to promote education for women's equality; it can hardly be improved upon. What is sought to be done is to modify the contents of the POA wherever appropriate. What comes out clearly is the need for will to implement and institutional mechanisms to ensure that gender sensitivity is reflected in the implementation of educational programmes across the board. Education for women's equality is too important to be left to the individual commitment or proclivities of persons in charge of implementing programmes. It should be incumbent on all actors, agencies and institutions in the field of education at all levels to be gender sensitive and ensure that women have their rightful share in all educational programmes and activities.

2. Present situation

1.2.1 According to the 1991 census, female literacy rate is 39.42% compared to 63.86% for males. The number of female illiterates at 197 million is more than male illiterates by 70 million even though the female population is less than the male population by 32 million. There are significant rural-urban disparities among women, rural female literacy is about half of urban female literacy. A striking finding is that for every 100 girls in a class in rural areas, there are only 40 in class V, 18 in class VIII, 9 in class IX and only one in class XII—the corresponding figures for urban areas being 82, 62, 32 and 14. If ten to twelve years of general education is the basic requirement for entering into technical and professional education, rural girls would therefore stand

excluded. An overwhelming proportion of vocational, higher and technical educational facilities are located in urban or semi-urban areas. Participation of girls in this sector continues to be low and gender stereotyped. Similarly, proportion of women and girls in engineering and agriculture based courses is woefully low.

1.2.2 This is compounded by the fact that the proportion of women teachers in the low literacy States is extremely poor. The percentage of women teachers at the primary and middle schools is 21% and 23% in rural areas and 56% and 57% in urban areas.

1.2.3 It is therefore imperative that the entire educational system is alive to the gender and regional dimensions of educational disparities. p. 1

3. Policy parameters and strategies

1.3.1 In pursuance of NPE the main features of the implementation strategy will consist of the following:

- i. to get the entire education system to play a positive interventionist role in the empowerment of women;
- ii. to encourage educational institutions to take up active programmes to enhance women's status and further women's development in all sectors;
- iii. to widen women's access to vocational, technical and professional education at all levels, breaking gender stereotypes; and
- iv. to create a dynamic management structure that will be able to respond to the challenge posed by this mandate.

4. Plan of action

1.4.1 Strategies outlined below deal primarily with operational details regarding implementation of the POA:

- i. All the Bureaus of the Department of Education will prepare a concrete action plan addressing gender related concerns in their specific area of work by August, 1993. Relevant nodal institutions like the UGC, AICTE, ICSSR, ICHR, CBSE, ICAR, ICMR, IAMR, State Boards,

Vocational Education Bureaus, etc. will also prepare similar action plans. Part IV, para 4.1 to 4.3 of the NPE and Chapter XII of the POA will form the guiding principles for the action plan.

- ii. A monitoring unit will be created in the Planning Division of the Department of Education to ensure integration of gender issues into policies, programmes and schemes. This unit will develop indicators for monitoring implementation, ensure effective dissemination of information and coordinate action. This will be done by August, 1993.
- iii. Similar monitoring units/bureaus will be set up at the State level.
- iv. Annual reports of all the bureaus and institutions will clearly spell out the steps they have taken to enhance women's and girls' access to education, ensuring that the content and process of education is sensitive to gender concerns and equal access is assured for science and technical education at all levels. p. 2.

5. Empowerment of women

1.5.1 Education can be an effective tool for women's empowerment, the parameters of which are:

- enhance self esteem and self confidence of women;
- building a positive image of women by recognizing their contribution to the society, policy and the economy;
- developing ability to think critically;
- fostering decision making and action through collective process;
- enable women to make informed choices in areas like education, employment and health (especially reproductive health);
- ensuring equal participation in developmental processes;
- providing information, knowledge and skill for economic independence;
- enhancing access to legal literacy and information relating to their

rights and entitlements in society with a view to enhance their participation on an equal footing in all areas;

1.5.2 The following measures will be taken for achievement of the above parameters and the concerned bureaus and institutions will report on progress as stated in para 4.1 above:

- i. Every educational institution will take up active programmes of women's development;
- ii. All teachers and instructors will be trained as agents of women's empowerment. Training programmes will be developed by NCERT, NIEPA, DAE, SRCs, DIETs, SCERTs and the University System. Innovative training programmes will be designed with the assistance of concerned organizations and women's groups;
- iii. Gender and poverty sensitization programmes will be developed for teacher educators and administrators. An environment will be created whereby all the sections of the education sector will become alive and sensitive to the role of education in eliminating gender disparities;
- iv. In order to create a greater confidence and to motivate parents to send girls to school, preference will be given to recruitment of women teachers. p. 3
- v. The common core curriculum is a potentially powerful instrument to promote a positive image of women. The Department of Women's Studies, NCERT will intensify activities already initiated in the area of developing gender sensitive curriculum, removing sex bias from textbooks and training of trainers/teachers. SCERT and the concerned State level boards and institutions will initiate similar work.
- vi. Funds would require to be earmarked in all education budgets for such awareness and advocacy related activities.

6. Research and women's studies

1.6.1 Women's studies is a critical input to promote better understanding of women's contribution to social processes within social, technological and

environmental change, their struggles and aspirations, conceptual obstacles that make them 'invisible' in many areas of scientific enquiry. The programme aims to investigate and remove structural, cultural or attitudinal causes of gender discrimination, and thus empower women to achieve effective participation in all areas of national or international development. The four dimensions to be supported are:

- i. Research to advance the frontiers of knowledge, develop human resources and produce teaching/learning material in pursuit of the above aims.
- ii. Teaching to change present attitudes and values of men and women to one of concern for gender equality. Existing biases and deficiencies in curriculum will be addressed.
- iii. Training of teachers, decision makers, administrators and planners to enable them to play a positive interventionist role for gender equality.
- iv. Extension or direct involvement of institutions in women's development activities among the community.

1.6.2 Special efforts will be made to make the Women's Studies Centres set up in 20 universities and 11 colleges to become more effective through intensive training of their staff. Eminent institutions and well known women's organizations will be involved in the process of revitalizing existing centres/units and helping in the establishment of new ones.

1.6.3 Networking between different institutions for research, extension and information dissemination has demonstrated high cost-effectiveness as well as potential for coordinated growth. Such networks will be initiated to increase output of quality teaching materials especially in regional languages, training and curriculum design, and decentralized area-specific models of intervention.
p. 4

1.6.4 Foundation course should be designed and introduced for undergraduates with a view to promote the objectives of empowerment of women. This will be done within the eighth plan period.

7. Elementary Education

3. Developments since the NPE, 1986, and its POA

7.3.6 A positive externality, rather unanticipated, of the Total Literacy Campaigns, has been that in many districts covered by the campaign there has been an upsurge in the demands for primary education. In quite a few districts “out of school” children in the age group 9-14 were covered by the campaigns. Further, in these districts the awareness generated among parents is leading to better participation of children in primary schools. This happy experience has reconfirmed the need to pay more attention to the “demand side” in strategies for achieving UEE and highlighted the need for a disaggregated approach to the problem of UEE whereby districts, not States, and specific disadvantaged groups — the girls of SCs and STs — should become the basis for future planning.

7.3.9 C.A.B.E. considered the failure to universalise elementary education and literacy as not only a question of lack of resources but also of systematic deficiencies. The additional resources that may be available under external assistance should therefore be used for educational reconstruction which should go beyond the conventional measures such as opening new schools, construction of school buildings and appointing teachers. It is necessary to adopt a holistic approach, and to address

- i. the educational needs of the working children, girls and disadvantaged groups, and
- ii. issues of content, process and quality.

4. Revised policy formulations

7.4.1 iii. It was specifically laid down that at least 50 per cent of the teachers recruited in future should be women.

Disaggregated Target Setting and Decentralised Planning

7.4.2 In the eighth Plan, the strategy for UEE envisages adoption of disaggregated target setting and decentralised planning. An analysis of the educational indicators reveals that within each State, even in the educationally

backward ones, there are areas and districts which are almost within reach of universalisation, while even in the educationally advanced States there are districts which are still quite backward. The attempt would be to prepare district-specific, population-specific plans for UEE within the broad strategy frame of microplanning through people's participation and introduction of Minimum Levels of Learning (MLL) in schools to improve learner achievement. Microplanning will provide the framework for universal access and universal participation while MLL would be the strategy frame for universal achievement.

7.4.3 In order to reduce disparities a disaggregated approach will be adopted through district planning by classifying districts into four categories:

- i. high literacy districts in which access and enrolment are almost universal and community awareness for education is already high;
- ii. total literacy campaign districts in which community mobilisation for educational needs has been successfully generated by the National Literacy Mission;
- iii. low literacy districts in which the provision of education facilities is unsatisfactory and the delivery system functions without any community involvement; and
- iv. externally assisted project districts with a different management structure and sufficient financial support.

7.4.4 The strategies with regard to access, participation, achievement, environment building, community participation, etc. will be different for the four categories of districts.

7.4.5 Under this broad strategy of district planning and based on the experience gained in implementation of NPR, and the RPF, the following strategies are proposed:

- i. Adoption of alternative channels of schooling like voluntary schools and NFE centres for those who cannot avail of conventional full-time schooling.

- ii. Microplanning through involvement of teachers and the community in order to design and implement a family-wise, child-wise plan of action for universal access/enrolment and
- iii. Making parents aware about their responsibility for ensuring the completion of elementary education by their children and for providing at home the facilities and encouragement needed for this purpose.
- iv. Establishment of linkages between programmes of pre-school and primary education, and between programmes of literacy and UEE, in total literacy campaign districts.
- v. Improvement of school facilities through revamped Operation Blackboard and connecting it to MLL strategy. It will also be extended to upper primary stage.
- vi. Decentralization of educational management for making the schools function so as to ensure universal enrolment, retention and achievement.
- vii. Introduction of MLLs at primary and upper primary stages including coverage of the non-formal education channel. p. 71
- viii. Revision of process and content of elementary education to make teaching-learning child centred, activity based and joyful.
- ix. Introduction of continuous and comprehensive evaluation with focus on remedial measures.
- x. Modification of teacher training programmes in view of changed strategies and programmes.
- xi. Improvement of the monitoring system for UEE.
- xii. Launching a National Mission to achieve the goals envisaged in the revised policy.

7.4.6 Further efforts would be made to develop district specific projects, with specific activities, clearly defined responsibilities, definite time-schedule and specific targets. Each district project will be prepared within the major strategy framework and will be tailored to the specific needs and possibilities in the

district. Apart from effective UEE, the goals of each project will include the reduction of existing disparities in educational access, the provision of alternative systems of comparable standards to the disadvantaged groups, a substantial improvement in the quality of schooling facilities, obtaining a genuine community involvement in the running of schools, and building up local level capacity to ensure effective decentralisation of educational planning. That is to say, the overall goal of a project would be reconstruction of primary education as a whole in selected districts instead of a piecemeal implementation of schemes. An integrated approach is more likely to achieve synergies among different programme components.

5. Provision of Universal Access

7.5.1 Existing schemes will be suitably modified and measures will be taken to incorporate the new policy formulations.

(a) *Formal Schooling*

7.5.2 New primary schools, according to the norms, will be opened in unserved habitations. NFE centres will be opened in smaller habitations and for children who cannot benefit from the school system. In addition, a new scheme of Voluntary Schools will be launched to achieve universal access for children in different areas.

7.5.3 Primary Schools: In 1986, it was estimated that there were approximately 32,000 habitations with a population of 300 or more that required primary schools. Though many new schools have been opened, new habitations have also come into existence, and it is estimated that 35,000 new schools will be required. These schools will be opened by the State Governments following the norms specified under Operation Blackboard. p. 71, 72.

7.5.4 Upper Primary Schools: In order to increase enrolments at the upper primary stage, the infrastructure at this stage will be expanded. The existing norm of providing an upper primary school within 3 km. walking distance is generally inconvenient for girls. This norm will be relaxed and the new ratio between primary and upper primary schools will be 2:1. Action will be taken in the next 5 years to upgrade every second primary school to the upper primary level. It will be primarily the responsibility of the State Governments

to observe this norm for school-mapping.

7.5.5 In order to achieve UEE the school system will have to cater to about 18 crore children. This calls for increasing the number of teachers from the present 27 lakhs to 45 lakhs based on the teacher pupil ratio of 1:40. The increase in student population would also require an additional 11 lakh class rooms to be built in the next 7 years.

(b) *Scheme of voluntary schools*

7.5.6 A new scheme of Voluntary Schools will be launched to cater to the needs of neglected, hilly, tribal and difficult areas where there is no provision of schooling. This scheme will enable voluntary agencies to conduct schools for UPE/UEE and stimulate community participation in planning and conducting schools in a locally appropriate manner.

7.5.7 The Voluntary Schools would be organised to serve all school children in a given village/habitation. Areas would be well defined with a population of not less than 150 so that the Voluntary Schools have at least a minimum of 30 children. Voluntary Schools would be expected to complete primary/elementary education of the required level in a specific period adequate for the pupils to master the curriculum. Learners enrolled in the Voluntary Schools may appear as external students for entry into any class of full-time formal school. Local teachers will be appointed to run the schools and adequate training will be provided to them. Supervision of the Voluntary Schools would be the responsibility of the Village Education Committee (VEC).

7.5.8 A system of monitoring and evaluation will be designed by the grant-giving agency to periodically evaluate the work of the school on the basis of five main criteria — enrolment, attendance, retention, achievement of minimum levels of learning and community involvement.

7.5.9 Central assistance will be given to the eligible Voluntary Agencies to run the schools.

(c) *Programme of non-formal education*

7.5.10 In order to strengthen the NFE Scheme the following strategies will be adopted:

- i. Provision of NFE centres will be based on the Microplanning exercise carried out for UEE. NFE centres will invariably cater to the needs of children, especially girls, who are not able to, or who cannot, attend the formal school.
- ii. Vocational and technical courses of wide variety will be provided for children and youth who pass out of the Non-Formal stream. Shramik Vidyapeeth and Voluntary agencies will be involved in this process.
- iii. Voluntary agencies will be encouraged to undertake projects of NFE, especially in areas where the formal school system is not able to meet the demands of UEE.
- iv. Assistance to academic institutions and voluntary agencies for taking up innovative projects and research and evaluation activities in the field of non-formal education on 100% basis. p. 72, 73

(d) *Microplanning*

7.5.13 Microplanning is a process of designing 'a family-wise and child-wise plan of action' by which 'every child regularly attends school or NFE centre, continues his/her education at the place suitable to him/her, and completed at least 8 years of schooling or its equivalent at the non-formal centre.' A revenue village would be ideal for specific planning; however, microplanning for UEE may be carried out at the Block, Taluk or District levels. Within each area the steps by which this micro level planning will be operationalised are:

- v. Ensuring that all children, specially girls and SC/ST children, regularly and actually participate in elementary education.

7.5.16 Microplanning will be made operational in about 20 project areas on an experimental basis during 1992-93. Based on the experience gained during the course of implementation it will be expanded to cover about 100 districts during the 8th Plan. In due course the entire country will be covered, thus ensuring universal access and enrolment, and universal retention. p. 74.

(e) *Operation blackboard*

- iii. Expanding OB to upper primary schools to provide (a) at least one

room for each class/section, (b) a Headmaster-cum-Office-Room, (c) Separate toilet facilities for girls and boys, (d) Essential teaching - learning equipment including a library, (e) At least one teacher for each class/section and items, consumable and minor repairs, etc.

ii. Girl Child Campaign in Rajasthan

The Women's Development Programme (WDP) was introduced in 1984 by the Government of Rajasthan with financial assistance from Unicef, with the principal aim "to empower women through communication of information, education and training to enable them to recognize and improve their social and economic status." WDP has been attempting to create women's forums in rural areas that collectively question their subordination, and helping them gain confidence and a positive self image so as to figure out different forms of oppression. Women are to become active partners in the development process rather than remain mere recipients of development schemes. WDP is presently operational in nine districts of Rajasthan and continues to strive towards building women's collective strength. While the main thrust of WDP continues to be rural women, work with girls has emerged as an outcome of this involvement. In the past six years each district has organised some activity or the other for and with girls, be it Shivirs (camps) or Balika Melas (fairs for girls). Girls would come and participate in village level jajams (group discussions on a colourful floor covering made of thick cloth) and showed keen interest in health issues and showed eagerness to acquire information about their reproductive system, among others.

In 1988-89 campaigns against child marriage were carried out by WDP Sathins that proved futile and bitter and led to a rearray of the strategies. In a milieu where it is considered economical to marry all children of the family in one go, regardless of age, anything else but a legal approach would work especially if the enforcement machinery is itself a party to this phenomenon. The Sathins in a state level workshop systematically went over their childhood and adolescence experiences of early marriage, desertion, cruelty and discrimination. From this workshop emerged numerous songs, plays, case studies and posters on issues like marriage, parental discrimination, notions of work. By 1989-90, several districts moved to organising specific activities for girls after careful forethought, planning and training of trainers in

participatory experiential methods for effective mobilisation. Camps and fairs for girls provided them forums to express themselves through games, songs, dramas and discussions. In one district an 'Each one, teach one' programme was started for girls who had to graze cattle and could not attend formal school. In another case a few Sathins were able to mobilise the Auxiliary Nurse Midwives, Anganwadi workers and Gram Sevikas (village level women workers). A big fair was held in a village where nearly a thousand women and girls participated. In other districts dialogue was initiated with the Jati Panchayats (traditional caste/tribe governance councils) as to why the age at marriage should be increased. Girls were involved in reforestation activities and helped to open savings accounts. In one district a health camp was organised for girls where besides fun and games, a medical examination was carried out to assess the nutritional status of girls.



In a sense, GCC showed that any programme for women's development would be short sighted if it did not address itself to the status of the girl children and adolescents. Also the WDP skills to communicate and mobilize village women can be enlarged and built upon for working for girls.

The GCC experience has shown the need for planning post campaign work. The GCC ended in August 1991. The post campaign activities have perhaps not been taken up in a concerted manner. 'If that has happened, the problem of dissipating the social energy that has been created as a result of the campaign and thereby losing credibility with the villagers is a real one'. But it should still be possible to re-kindle the embers that were left behind as a result of GCC. For the campaign showed a strategy, a methodology for creating mass awareness and eliciting support on such social issues as the education and health of the girl child.

The process of communication with the community initiated through GCC should be more vigorously pursued if a change in the state of the girl child and of the adult female has to be brought about.

Phase 1

The village contact drive began with training of campaign coordinators — campaign strategies unfolded and elaborated upon.

Phase 2

A Pracheta (motivator) and two Sathins trained a group of 20 Sahelis (village women) and five other Sathins in a 5 day Shivar (camp).

Participatory process of training and specially designed training materials motivated and equipped these trainers with skills for mobilisation to take the campaign to the village level.

Phase 3

Two day Shivirs (camps) in the village brought about a positive response mainly from women and girls who participated in various activities.

- response from men was varied.

Phase 4

Balika Melas (Fair for the Girls) aroused the enthusiasm of girls who attended them.

Evaluation of the Girl Child Campaign (GCC) in 3 districts of Rajasthan shows that it was a fairly successful campaign. In as much as it 'piggy backed' on the Women's Development Programme (WDP), it certainly helped in reenergising the WDP. Some of the principles that can be drawn from the GCC are as follows:

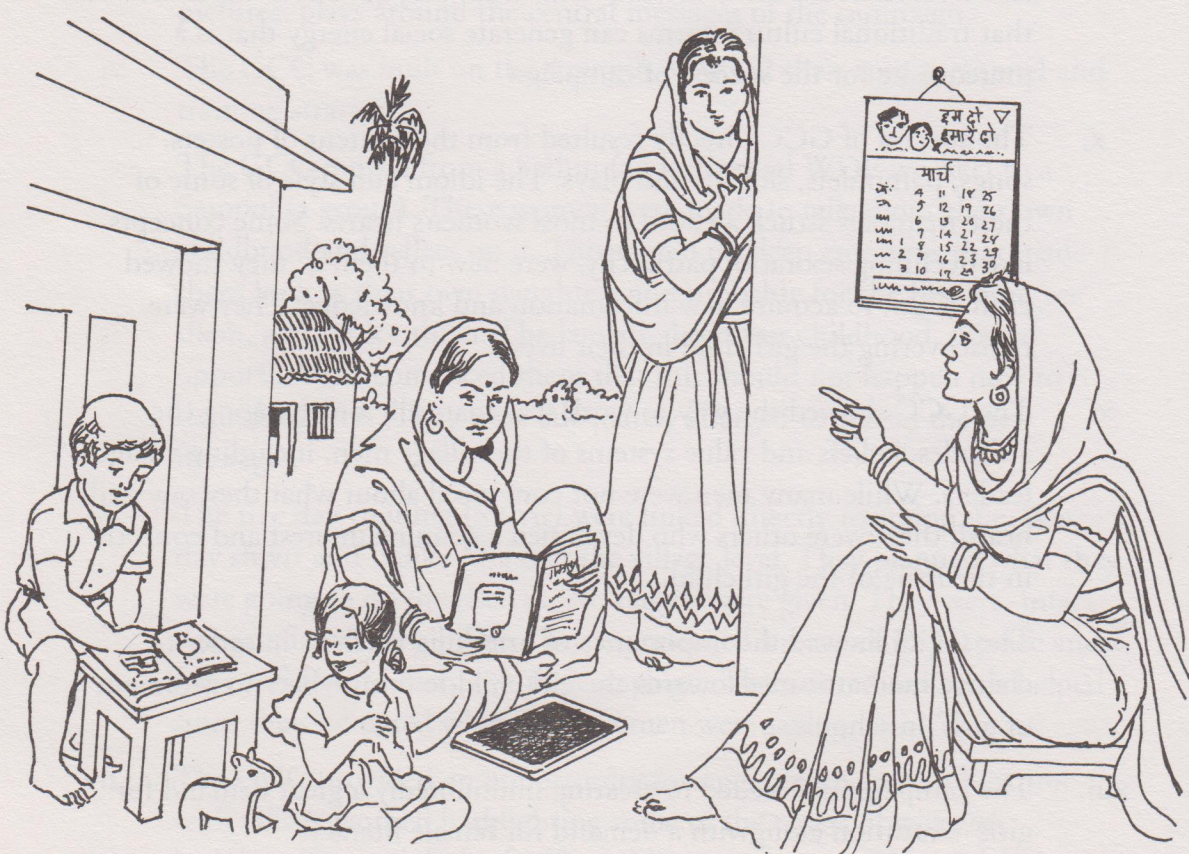
- i. The campaign was a planned intervention. The initiative, initially, came from the state level planners and administrators. Every detail of the campaign was carefully planned through a series of activities initiated by the Department of Women and Child Development with technical and financial assistance from Unicef. The planning activities were informed by the field experiences of WDP that had accumulated over years.

- ii. While the initial thrust came from the top, there was enough room for local initiative and decentralized planning. The centralized/ decentralized planning processes gave the necessary momentum to the campaign.
- iii. The GCC had a sharp focus narrowing on the issues of child marriage, health and education of the Girl Child. The materials were prepared in the form of printed booklets, posters, songs, slogans and films and ensured a small set of common messages that were uniformly communicated all the way upto the village level. Distortion of messages was thus reduced. The five day training camps for trainers allowed enough scope for a set of very creative responses like new songs, pictures, plays around the central messages of the campaign.
- iv. The GCC was built on the strength of WDP, their core personnel and training strategies.
- v. The GCC moved from a Sathin (an individual WDP worker) to a Samooh(a group). These women were made to talk about their own childhood and reflect on it. This stirred up deep emotions that made them look at their own daughters and probably for the first time 'see' them, and notice them. The lament about lost childhood, missed opportunities, convinced them that this should not happen now to their daughters. They were adequately charged to spread the new messages.
- vi. The five day training (Shivir) were linked directly to action, i.e. two day shivir and Balika Melas at the village level. They planned what they were going to do themselves. No targets were given. They were, infact delegated a responsibility. They experienced a sense of importance and felt confident to carry out the campaign. The printed materials helped since they validated what these women were saying.
- vii. The GCC provided an opportunity for opening up communication with village women highlighting some of the tenets of women's learning. Women's lack of self confidence and poor self esteem become the initial barriers for learning. The five day Shivirs created an ambience where Sahelis (women inducted from the villages) found they had a voice, they could speak, they could think, they could question.

- Collective learning helped them form into active campaigners.
- viii. The GCC had prioritized the major issues as child marriage, health and education of the girl child. As the campaign got under way and different activities started taking place, the order of priorities got reversed and education of the girl child got articulated as the most pressing demand from the community.
 - ix. The GCC made abundant use of the rich oral tradition and folk forms, such as songs, dance, theatre. Songs became a powerful means of communication and dissemination of new ideas for women. 'Nukkad Nataks' (pro-people street theatre) portrayed their own predicaments and women could easily identify with what they saw. The GCC showed that traditional cultural forms can generate social energy that is a prerequisite for the success of campaign.
 - x. The success of GCC directly resulted from the content of posters, songs, pamphlets, slogans and plays. The idiom and style of some of these materials struck a chord in most women's hearts. Some concepts like declining sex ratio, patriarchy, were new to them ... they showed enthusiasm to acquire new information and knowledge. They were rediscovering the girl child in their lives.
 - xi. The GCC showed the way to work systematically on changing the attitudes, beliefs and value systems of the village men, including village leaders. While many men were not convinced about what they saw and heard, there were others who developed a genuine interest and concern in the issue of the girl child.
 - xii. The GCC showed the importance of orienting teachers in order to change their attitudes towards the girl child to ensure better enrolment of girls' in schools.
 - xiii. The campaign succeeded in creating undoubtedly a great demand for girls' education alongwith a demand for female literacy.
 - xiv. The evaluation of GCC suggests a need for WDP to work closely with the Department of Education for playing a crucial and critical role in community mobilization and in motivating parents to send their girls

to school and in forming and supporting women's groups to participate, as well as monitor educational programmes (formal schools and non formal education centres).

- xv. The Sathins and other women expressed the need for education on health especially that of women. WDP can take the initiative in literacy training and education interventions for adolescent girls.



iii. Districtwise Comparative Literacy Position of Population Aged 7 Years and Above —1981-1991, Male and Female

State: Andhra Pradesh

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Quality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Srikakulam	311	479	124	243	39.4	50.3	15.4	25.0	56.2	66.7
2.	Vizianagaram	276	414	111	209	37.2	47.5	14.9	23.9	57.2	66.9
3.	Visakhapatnam	467	806	237	484	43.7	58.6	22.6	35.9	68.0	75.8
4.	East Godavari	762	1067	522	816	49.9	56.6	34.6	43.2	81.3	86.6
5.	West Godavari	617	895	442	705	51.9	61.2	37.6	48.3	83.9	88.2
6.	Krishna	732	987	503	719	56.9	63.4	40.5	47.5	82.9	85.5
7.	Guntur	774	1030	440	647	53.3	59.7	31.2	38.4	73.6	78.1
8.	Prakasam	467	639	199	327	48.4	55.2	21.2	29.0	60.5	68.5
9.	Nellore	408	605	222	381	48.4	60.5	27.0	38.7	71.3	77.9
10.	Chittoor	589	893	264	509	51.0	65.1	23.7	38.2	63.1	73.6
11.	Cuddapah	425	632	163	312	52.3	65.8	20.9	33.9	56.7	67.5
12.	Anantapur	522	770	197	364	49.1	56.9	19.8	28.3	56.6	65.9
13.	Kurnool	477	679	193	323	48.2	53.9	20.2	26.8	58.7	65.9
14.	Mahbubnagar	338	530	124	239	34.4	41.0	12.8	18.9	54.3	62.9
15.	Rangareddi	307	670	142	391	47.4	61.9	23.2	38.2	64.8	75.8
16.	Hyderabad	750	1009	502	746	77.2	75.8	57.1	60.3	84.4	88.2
17.	Medak	283	428	93	188	38.4	45.0	12.8	20.3	50.0	61.9
18.	Nizamabad	259	401	94	194	38.1	48.0	13.7	22.7	52.9	64.5
19.	Adilabad	224	396	74	182	33.4	45.5	11.4	21.3	50.5	63.5
20.	Karimnagar	378	680	129	325	37.6	53.8	12.8	26.0	51.0	65.0
21.	Warangal	378	642	147	316	39.8	54.0	16.3	27.5	57.4	67.1
22.	Khammam	288	476	145	280	39.8	50.9	21.3	31.0	69.0	75.4
23.	Nalgonda	358	616	141	297	38.1	51.2	15.6	25.6	57.6	66.3

State: Arunachal Pradesh

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Tawang	*	5	*	2	*	41.7	*	20.0	*	62.9
2.	West Kameng	9	14	4	7	34.5	56.0	15.4	35.0	66.9	75.0
3.	East Kameng	2	8	1	3	14.7	38.1	3.5	15.8	68.6	57.4
4.	Lower Subansiri	16	33	5	18	33.9	50.0	12.2	31.6	51.7	76.2
5.	Upper Subansiri	4	10	2	5	24.6	47.6	6.5	27.8	66.7	72.2
6.	West Stang	12	21	4	10	38.0	53.8	16.8	30.3	53.7	70.4
7.	East Stang	13	24	4	12	42.0	54.4	19.3	33.3	52.7	74.1
8.	Dibang Valley	7	11	2	5	40.8	57.9	17.1	33.3	57.8	70.8
9.	Lohit	14	30	5	13	44.4	61.2	22.1	34.2	62.9	69.2
10.	Changlang	#	20	#	10	#	50.0	#	29.4	#	72.5
11.	Tirap	19	15	5	6	34.0	40.5	12.1	19.4	45.7	62.7

*(Tawang) New District formed out of West Kameng

#(Changlang) New District formed out of Tirap

State: Assam*

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Quality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Dhubri	N.A.	247	N.A.	143	N.A.	44.7	N.A.	27.5	N.A.	75.6
2.	Kokrajhar	N.A.	165	N.A.	99	N.A.	49.5	N.A.	31.8	N.A.	77.6
3.	Bongaigaon	N.A.	202	N.A.	123	N.A.	59.8	N.A.	39.0	N.A.	78.5
4.	Goalpara	N.A.	144	N.A.	94	N.A.	52.4	N.A.	36.2	N.A.	81.3
5.	Barpeta	N.A.	297	N.A.	176	N.A.	51.3	N.A.	32.7	N.A.	77.2
6.	Nalbari	N.A.	291	N.A.	181	N.A.	68.6	N.A.	45.9	N.A.	79.6
7.	Kamrup	N.A.	659	N.A.	426	N.A.	76.8	N.A.	56.8	N.A.	84.2
8.	Darrang	N.A.	279	N.A.	166	N.A.	51.8	N.A.	32.8	N.A.	77.0
9.	Sonitpur	N.A.	348	N.A.	218	N.A.	57.7	N.A.	40.1	N.A.	81.2
10.	Lakhimpur	N.A.	208	N.A.	149	N.A.	66.0	N.A.	51.4	N.A.	87.1
11.	Dhemaji	N.A.	129	N.A.	75	N.A.	64.8	N.A.	41.0	N.A.	76.7
12.	Marigaon	N.A.	150	N.A.	96	N.A.	56.0	N.A.	38.4	N.A.	80.9
13.	Nagaon	N.A.	494	N.A.	343	N.A.	62.2	N.A.	46.6	N.A.	85.2
14.	Golaghat	N.A.	230	N.A.	157	N.A.	67.8	N.A.	50.6	N.A.	84.9
15.	Jorhat	N.A.	282	N.A.	198	N.A.	76.8	N.A.	59.3	N.A.	86.6
16.	Sibsagar	N.A.	284	N.A.	202	N.A.	74.7	N.A.	58.7	N.A.	87.5
17.	Dibrugarh	N.A.	308	N.A.	203	N.A.	69.7	N.A.	51.0	N.A.	83.8
18.	Tinsukia	N.A.	249	N.A.	148	N.A.	60.3	N.A.	40.4	N.A.	79.3
19.	Karbi Anglong	N.A.	156	N.A.	90	N.A.	55.9	N.A.	35.9	N.A.	77.3
20.	North Cachar Hills	N.A.	43	N.A.	26	N.A.	66.2	N.A.	47.3	N.A.	82.2

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
21.	Karimganj	N.A.	225	N.A.	145	N.A.	65.4	N.A.	44.9	N.A.	80.9
22.	Hailakandi	N.A.	121	N.A.	71	N.A.	64.4	N.A.	41.0	N.A.	77.2
23.	Cachar	N.A.	351	N.A.	240	N.A.	69.0	N.A.	50.7	N.A.	84.3

Source: National Institute of Adult Education, Statistical Data Base for Literacy, New Delhi, 1992.
*1981 Census was not held in Assam.

State: Bihar

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Patna	815	1076	349	545	63.3	68.8	30.9	40.1	64.2	72.3
2.	Nalanda	386	529	138	231	56.7	62.2	22.2	30.2	55.1	64.2
3.	Bhojpur	565	790	170	294	57.6	65.0	18.3	26.8	47.4	57.1
4.	Rohras	532	757	168	301	54.0	61.4	18.9	27.4	50.6	60.3
5.	Aurangabad	263	400	81	159	52.6	61.7	17.0	26.8	48.2	59.5
6.	Jehanabad	*	316	*	123	*	64.1	*	27.1	*	58.4
7.	Gaya	692	613	225	249	54.3	54.8	18.7	24.1	50.5	60.1
8.	Nawada	217	309	68	115	50.2	54.6	15.6	21.7	47.6	56.1
9.	Saran	432	618	122	229	53.4	58.8	14.5	22.5	43.3	55.0
10.	Siwan	316	481	94	188	47.6	55.7	12.9	21.4	43.9	55.7
11.	Gopalganj	228	354	55	118	42.8	50.8	10.3	17.5	38.6	50.8
12.	Pashchim Champan	279	403	80	131	34.0	40.3	10.9	14.9	47.1	52.4

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
13.	Purb Champaran	358	499	98	193	35.7	38.3	10.6	16.8	45.0	59.5
14.	Sitamarhi	280	404	87	142	34.9	39.5	11.8	15.7	49.4	55.5
15.	Muzaffarpur	409	613	147	261	42.7	49.2	16.0	23.1	53.9	62.8
16.	Vaishali	313	495	102	199	47.9	55.0	15.5	24.0	49.1	59.8
17.	Begusarai	266	379	103	164	44.8	49.2	18.4	23.7	57.6	63.9
18.	Samastipur	384	568	128	225	45.6	50.0	15.5	21.3	50.6	59.0
19.	Darbhanga	348	512	121	201	42.9	48.4	15.2	20.8	52.1	59.0
20.	Madhubani	388	575	105	188	41.4	48.7	11.4	17.1	42.9	15.0
21.	Saharsa	459	498	126	144	7.3	46.4	11.2	15.1	45.1	47.6
22.	Madhepura	@	200	@	66	@	39.7	@	14.8	@	52.8
23.	Purnia	519	308	156	118	35.0	38.7	11.6	16.4	48.7	58.3
24.	Katihar	218	298	75	115	37.1	38.7	14.0	16.4	53.6	58.5
25.	Khagaria	#	182	#	71	#	42.7	#	19.2	#	60.4
26.	Munger	641	728	219	291	46.6	55.6	17.5	25.2	53.4	60.9
27.	Bhagalpur	511	720	190	308	46.7	52.3	19.6	25.5	57.6	64.1
28.	Godda	621	177	182	60	40.5	49.0	12.6	18.0	46.7	52.8
29.	Sahibganj	^	198	^	83	^	36.7	^	16.4	^	61.0
30.	Dumka	^	309	^	109	^	50.0	^	18.5	^	53.4
31.	Deoghar	^	211	^	71	^	54.4	^	20.1	^	52.9
32.	Dhanbad	588	876	208	394	61.7	73.4	28.2	39.6	59.9	68.3
33.	Giridih	319	485	81	153	46.1	52.4	12.1	17.6	41.2	49.5
34.	Hazaribag	389	625	111	231	43.9	52.7	13.3	20.9	45.7	55.9
35.	Palamu	299	448	82	148	38.9	43.8	11.4	15.5	44.4	51.5
36.	Lohardaga	&	64	&	29	&	54.2	&	25.2	&	63.2
37.	Gumla	&	243	&	128	&	51.9	&	27.6	&	69.4

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
38.	Ranchi	649	606	282	313	51.1	65.7	23.2	36.6	62.0	70.8
39.	Pashchimi Singhbhum	671	517	283	298	55.1	75.6	25.0	48.1	61.5	76.9
40.	Purbi Singhbhum	%	408	%	165	%	55.5	%	23.3	%	58.6
41.	Araria	\$	249	\$	85	\$	36.5	\$	13.7	\$	53.5
42.	Kishanganj	\$	135	\$	42	\$	2.7	\$	11.0	\$	49.3

* (Jehanabad) District formed out of Gaya.

@ (Madhepura) New District formed out of Saharsa

(Khagaria) New District formed out of Munger

\$ (Araria & Kishanganj) New Districts formed out of Purnia.

& (Lohardaga & Gumla) New Districts formed out of Ranchi.

^ (Godda, Sahibganj, Dumka and Deoghar) are related to Santhal Parganas.

% (Purbi Singhbhum & Paschim Singhbhum) are related to Singhbhum.

State: Goa

Sl.	District Name	Male Literates (In thousands)	Female Literates (In thousands)	Literacy Rate For Males	Literacy Rate For Females	Index of Gender Equality					
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	North Goa	3301	259	234	200	76.0	88.4	55.2	70.4	84.0	88.5
2.	South Goa	#	181	#	142	#	81.5	#	65.4	#	88.9

(North Goa and South Goa) are related to Goa District.

State: Gujarat

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Jamnagar	352	468	200	307	60.1	69.9	35.9	47.9	71.4	81.0
2.	Rajkot	611	852	386	601	69.2	78.0	45.9	58.0	71.4	85.0
3.	Surendranagar	256	352	124	197	58.5	66.4	30.6	40.1	67.7	74.6
4.	Bhaavnagar	479	691	250	417	62.1	69.5	33.6	44.1	69.9	77.2
5.	Amreli	280	377	168	256	63.4	70.5	38.9	48.7	75.7	81.6
6.	Junagadh	553	757	300	485	63.0	73.2	35.7	48.7	71.8	79.6
7.	Kachchh	227	334	137	212	53.5	62.4	31.8	40.6	74.9	78.6
8.	Banaskantha	285	498	89	195	42.2	52.6	13.9	22.0	49.0	58.2
9.	Sabarkantha	399	564	183	319	64.5	74.5	30.3	43.5	63.7	73.4
10.	Mahesana	743	988	435	628	70.0	77.7	41.8	51.8	74.6	79.6
11.	Gandhinagar	94	167	53	135	76.6	93.3	46.5	81.8	74.6	93.2
12.	Ahmadabad	1313	1795	808	1228	77.1	84.3	53.7	63.9	81.2	85.7
13.	Kheda	965	1242	482	708	74.2	81.9	40.5	50.6	69.7	75.7
14.	Panchmahals	473	740	163	326	49.4	57.9	17.9	26.7	52.5	62.6
15.	Vadodara	768	1023	447	662	68.8	75.2	44.0	53.1	77.2	82.2
16.	Bharuch	367	496	205	313	65.9	73.4	39.5	49.5	74.2	80.1
17.	Surat	701	1002	443	686	65.2	66.4	45.0	50.3	81.1	85.6
18.	Valsad	491	701	326	501	65.8	74.5	44.8	55.5	80.7	85.2
19.	The Dangs	22	34	11	20	47.1	55.7	25.5	33.3	68.2	74.7

State: Haryana

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Ambala	390	365	222	250	62.7	75.9	41.4	58.1	78.4	86.1
2.	Yamunanagar	*	252	*	159	*	70.2	*	50.5	*	82.8
3.	Kurukshetra	249	191	110	117	50.7	68.7	26.0	47.6	66.2	80.9
4.	Kaithal	#	197	#	86	#	54.1	#	27.8	#	66.2
5.	Karnal	331	255	145	146	57.2	65.7	29.7	43.3	66.7	78.3
6.	Panipat	@	244	@	128	@	65.9	@	40.8	@	75.0
7.	Sonipat	242	254	97	136	65.6	76.7	30.3	48.2	61.6	75.8
8.	Rohrak	395	591	164	364	68.4	75.1	32.5	53.7	62.9	82.4
9.	Faridabad	283	477	98	214	63.3	72.3	27.7	39.1	58.1	68.3
10.	Gurgaon	215	315	77	147	59.2	63.8	24.3	33.7	56.7	67.9
11.	Rewari	\$	217	\$	114	\$	81.3	\$	46.3	\$	71.8
12.	Mahendragarh	271	207	92	97	68.9	73.4	25.0	36.5	52.5	65.7
13.	Bhiwani	230	336	69	151	60.1	68.9	20.1	34.6	48.9	65.7
14.	Jind	190	255	51	107	46.5	59.6	14.8	29.7	46.0	64.7
15.	Hisar	327	492	112	224	50.4	60.7	20.1	32.0	55.2	67.5
16.	Sirsa	145	225	61	119	47.9	57.0	23.0	34.2	63.7	73.9

* (Yamunanagar) New District formed out of Ambala.

(Kaithal) New District formed out of Kurukshetra & Jind.

@ (Panipat) New District formed out of Karnal and Sonipat.

\$ (Rewari) New District formed out of Mahendragarh.

State: Himachal Pradesh

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Chamba	61	97	20	45	46.7	57.7	16.5	28.0	51.4	64.8
2.	Kangra	282	370	196	313	70.9	79.2	47.8	62.9	80.9	88.8
3.	Hamirpur	88	116	74	110	76.0	83.5	53.6	67.9	83.8	90.4
4.	Una	92	125	64	99	72.3	80.6	47.9	61.9	79.9	87.0
5.	Bilaspur	66	92	42	71	66.3	76.0	41.4	57.7	77.0	86.4
6.	Mandi	167	238	86	161	65.0	75.1	33.1	49.1	67.9	79.3
7.	Kullu	59	91	21	46	57.5	68.9	23.0	37.7	55.4	69.9
8.	Lahul & Spiti	8	11	2	5	50.0	78.6	18.3	41.7	49.1	67.7
9.	Shimla	146	210	68	128	63.9	77.2	35.1	52.5	68.9	80.1
10.	Solan	81	125	41	77	63.1	75.3	34.6	50.7	69.8	79.7
11.	Sirmaur	68	104	27	56	50.8	62.3	24.2	37.3	61.8	74.0
12.	Kinnaur	16	24	6	11	60.0	77.4	24.5	39.3	59.3	66.2

State: Jammu & Kashmir*

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Anantnag	115	N.A.	33	N.A.	41.0	N.A.	13.5	N.A.	49.0	N.A.
2.	Pulwama	65	N.A.	17	N.A.	37.8	N.A.	11.6	N.A.	44.4	N.A.
3.	Srinagar	155	N.A.	79	N.A.	49.2	N.A.	29.0	N.A.	72.8	N.A.
4.	Kupwara	48	N.A.	7	N.A.	33.1	N.A.	6.1	N.A.	28.0	N.A.
5.	Badgaum	51	N.A.	14	N.A.	32.5	N.A.	9.9	N.A.	46.6	N.A.
6.	Baramulla	107	N.A.	29	N.A.	37.0	N.A.	12.0	N.A.	46.4	N.A.
7.	Kargil	11	N.A.	1	N.A.	38.0	N.A.	38.2	N.A.	18.3	N.A.
8.	Leh	14	N.A.	3	N.A.	43.2	N.A.	14.3	N.A.	38.7	N.A.
9.	Doda	64	N.A.	15	N.A.	32.5	N.A.	9.2	N.A.	40.5	N.A.
10.	Udampur	77	N.A.	29	N.A.	40.5	N.A.	17.1	N.A.	58.1	N.A.
11.	Kathua	80	N.A.	38	N.A.	51.2	N.A.	26.3	N.A.	67.6	N.A.
12.	Jammu	256	N.A.	144	N.A.	63.3	N.A.	38.9	N.A.	75.5	N.A.
13.	Rajouri	54	N.A.	21	N.A.	42.8	N.A.	18.2	N.A.	59.5	N.A.
14.	Punch	41	N.A.	12	N.A.	42.2	N.A.	14.1	N.A.	48.5	N.A.

* 1991 Census was not held in Jammu & Kashmir.

State: Karnataka

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Bangalore	1502	1818	965	1352	70.0	86.0	49.9	70.3	82.5	89.5
2.	Bangalore Rural	*	444	*	266	*	62.1	*	38.9	*	76.7
3.	Belgaum	734	993	345	560	58.7	66.0	29.0	38.5	65.5	73.4
4.	Bellary	308	459	138	243	50.9	57.2	23.4	31.1	62.7	70.2
5.	Bidar	189	305	68	151	46.9	56.8	17.1	29.3	53.6	67.6
6.	Bijapur	541	852	215	482	55.6	68.5	22.4	39.9	57.3	73.3
7.	Chikmagalur	243	311	149	221	62.5	72.3	40.5	52.1	78.2	83.7
8.	Chitradurga	438	628	228	383	58.8	67.0	32.7	42.9	70.9	77.7
9.	Dakshin Kannad	707	943	545	820	74.0	86.4	53.0	70.1	84.0	90.0
10.	Dharwad	811	1070	422	639	66.2	71.0	36.2	44.6	70.3	76.7
11.	Gulbarga	374	548	132	251	44.5	49.9	16.0	23.6	52.6	63.8
12.	Hassan	327	458	174	303	58.2	69.8	31.6	45.9	70.0	79.4
13.	Kodagu	133	157	94	127	66.4	77.0	51.0	62.6	86.2	89.7
14.	Kolar	417	598	205	348	53.0	63.5	26.9	37.9	67.1	74.6
15.	Mandya	287	422	134	254	48.5	60.3	23.8	37.2	65.3	76.1
16.	Mysore	513	770	283	494	46.9	57.0	27.4	38.1	73.1	79.8

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
17.	Raichur	316	461	115	203	44.0	47.3	16.1	21.1	53.6	61.6
18.	Shimoga	450	586	272	406	64.3	72.0	91.4	51.5	77.8	83.2
19.	Tumkur	479	666	237	403	58.0	67.8	29.9	42.4	67.6	76.7
20.	Uttar Kannad	310	398	201	288	68.9	76.8	46.6	57.0	80.3	85.0

* (Bangalore Rural) New District formed out of Bangalore.

State: Kerala

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Kasaragod	*	396	*	355	*	N.A.	*	N.A.	*	N.A.
2.	Kannur**	977	901	831	882	86.6	N.A.	70.2	N.A.	89.8	N.A.
3.	Wayanad	182	255	136	218	77.6	N.A.	61.8	N.A.	88.3	N.A.
4.	Kozhikode	837	1063	710	1005	90.2	N.A.	74.2	N.A.	90.4	N.A.
5.	Malappuram	756	1122	667	1101	81.5	N.A.	66.8	N.A.	90.5	N.A.
6.	Palakkad**	630	857	527	802	76.5	N.A.	59.8	N.A.	88.1	N.A.
7.	Thrissur**	878	1070	877	1099	88.9	N.A.	79.0	N.A.	94.4	N.A.
8.	Ernakulam	1007	1189	905	1121	92.0	N.A.	82.4	N.A.	94.5	N.A.
9.	Idukki	350	432	292	386	84.1	N.A.	72.9	N.A.	92.8	N.A.
10.	Kottayam	699	787	661	769	95.1	N.A.	89.3	N.A.	96.9	N.A.
11.	Alappuzha**	921	827	884	838	93.5	N.A.	84.5	N.A.	95.1	N.A.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
12.	Pathana- mthitta	@	487	@	510	@	N.A.	@	N.A.	@	N.A.
13.	Kollam**	1063	965	978	939	90.1	N.A.	80.1	N.A.	94.2	N.A.
14.	Thiruvanan- thapuram**	941	1165	846	1131	86.2	N.A.	74.6	N.A.	93.0	N.A.

* (Kasaragod) New District formed out of Cannanore

@ (Pathanamthitta) New District formed out of Idukki, Alleppey and Quilon

** New name of Cannanore is Kannur

New name of Palghat is Palakkad

New name of Trichur is Thrissur

New name of Alleppey is Alappuzha

New name of Quilon is Kollam

New name of Trivandrum is Thiruvananthapuram.

State: Madhya Pradesh

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Morena	269	429	58	126	48.1	56.1	12.7	20.0	39.4	50.2
2.	Bhind	238	350	63	122	55.8	64.1	18.2	27.3	46.6	57.4
3.	Gwalior	301	448	127	219	61.7	70.8	31.4	41.8	65.3	72.5
4.	Datia	68	104	17	35	50.4	59.1	15.1	23.5	43.7	54.9

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
5.	Shivpuri	143	231	32	64	38.7	46.1	10.2	15.1	40.1	47.3
6.	Guna	171	271	43	87	40.4	47.4	11.7	17.4	43.5	52.2
7.	Tikamgarh	111	190	29	68	35.6	46.1	10.6	19.0	44.7	56.8
8.	Chhatarpur	136	233	41	89	36.0	45.5	12.9	20.4	50.6	60.1
9.	Panna	82	133	22	50	36.7	44.9	10.8	18.9	44.5	58.0
10.	Sagar	318	469	128	228	57.3	65.4	26.3	36.2	61.3	70.0
11.	Damoh	157	228	56	104	53.2	59.1	20.6	29.9	54.8	66.1
12.	Satna	234	362	73	153	48.8	58.0	16.3	26.7	49.4	62.1
13.	Rewa	235	383	65	159	48.3	58.4	14.0	26.0	44.0	60.8
14.	Shahdol	202	349	56	136	36.3	47.5	10.8	19.7	44.8	57.9
15.	Sidhi	124	240	23	68	30.6	41.1	6.0	12.7	32.4	46.1
16.	Mandsaur	298	444	91	174	57.1	67.8	18.4	28.2	48.4	58.1
17.	Ratlam	162	235	65	111	49.8	57.6	21.4	28.8	59.1	66.0
18.	Ujjain	260	380	103	181	54.9	64.6	24.0	33.2	59.6	67.0
19.	Shajapur	160	247	37	78	45.7	56.0	11.4	19.4	39.1	50.3
20.	Dewas	161	264	48	101	49.4	60.0	15.7	25.0	47.8	57.8
21.	Jhabua	62	112	24	48	20.1	23.9	58.0	10.5	56.6	60.9
22.	Dhar	159	267	52	110	37.4	46.5	12.9	20.2	50.5	60.0
23.	Indore	436	628	237	387	71.1	79.9	43.9	54.4	75.3	80.3
24.	West Nimar	274	395	94	181	41.8	46.4	15.3	22.5	52.7	64.6
25.	East Nimar	247	345	104	182	52.0	57.0	23.5	32.1	61.4	71.4

State: Madhya Pradesh

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
26.	Rajgarh	116	193	27	59	34.7	45.6	8.8	15.2	39.4	48.9
27.	Vidisha	149	241	47	99	45.6	56.7	16.5	26.8	51.7	62.7
28.	Bhopal	259	434	151	283	66.5	74.2	45.4	54.5	80.0	84.0
29.	Sehore	121	200	30	69	44.1	55.1	12.1	21.2	42.0	54.3
30.	Raisen	124	203	38	83	42.1	53.1	14.7	24.7	49.9	62.0
31.	Betul	177	273	77	156	47.4	55.5	21.3	32.9	61.5	74.1
32.	Hoshangabad	247	355	103	181	58.3	65.3	26.8	37.0	62.0	71.3
33.	Jabalpur	598	819	288	468	63.7	72.5	34.1	45.3	68.7	76.2
34.	Narsimhapur	148	229	65	126	54.5	68.2	26.4	41.3	63.9	74.6
35.	Mandla	178	273	57	116	42.0	51.3	13.4	22.1	48.6	60.1
36.	Chhindwara	239	367	103	198	47.3	55.9	21.3	31.9	61.6	72.1
37.	Seoni	155	234	61	123	47.0	56.5	18.9	30.5	57.1	69.8
38.	Balaghat	268	377	117	219	57.6	67.7	24.9	39.3	60.6	73.5
39.	Surguja	203	357	60	140	29.8	40.9	9.3	16.9	46.8	57.8
40.	Bilaspur	623	973	205	413	52.2	61.9	17.4	27.0	49.8	60.4
41.	Raigarh	272	397	99	188	45.4	56.2	16.5	26.7	53.2	64.4
42.	Rajanandgaon	230	354	76	164	49.4	60.4	15.9	27.7	49.0	63.1
43.	Durg	484	738	218	413	62.6	74.0	28.9	42.8	62.8	73.0
44.	Raipur	678	1035	253	492	54.	64.6	20.3	31.0	54.1	64.8
45.	Bastar	191	312	65	140	25.7	33.6	8.7	15.1	50.8	62.0

State: Maharashtra

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Greater Bombay	3351	4257	2105	2935	83.5	90.7	70.3	76.2	90.3	90.5
2.	Thane	1031	1844	606	1230	69.9	77.0	47.5	58.2	79.9	85.3
3.	Raigarh	407	573	251	403	68.8	73.7	40.4	51.1	74.3	82.0
4.	Ratnagiri	554	443	437	377	71.5	74.0	43.8	51.7	78.3	83.8
5.	Sindhudurg	*	294	*	265	*	88.0	*	69.4	*	88.9
6.	Nashik	849	1209	447	759	67.7	70.9	38.0	47.1	71.2	79.4
7.	Dhule	500	674	256	393	59.1	60.6	31.4	36.7	69.0	75.1
8.	Jalgaon	809	1069	429	650	73.6	75.7	41.0	48.7	71.0	77.8
9.	Ahmadnagar	764	1072	374	620	67.1	72.3	34.2	43.8	67.0	75.0
10.	Pune	1369	1977	822	1348	76.5	80.7	49.1	58.6	77.6	83.7
11.	Satara	595	807	364	565	73.8	78.0	41.4	52.6	72.7	80.8
12.	Sangli	546	727	294	465	70.4	75.5	39.1	49.8	71.0	79.3
13.	Solapur	707	977	331	540	63.8	68.1	31.8	40.1	65.8	73.5
14.	Kolhapur	747	1043	370	668	69.6	80.0	35.5	52.9	67.2	79.3
15.	Aurangabad	622	684	229	340	61.6	69.2	23.9	37.1	55.4	69.0
16.	Jalna	##	357	##	146	##	59.6	##	25.3	##	59.2
17.	Parbhani	407	563	135	243	53.9	60.3	18.6	27.2	50.8	61.7
18.	Bid	338	497	121	231	54.9	61.8	20.4	30.2	53.7	65.1
19.	Nanded	377	619	128	281	52.8	60.2	18.8	28.7	51.8	64.1

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
20.	Osmanabad	542	369	226	195	58.8	65.4	25.4	36.6	60.1	71.2
21.	Latur	##	494	##	263	##	66.8	##	37.5	##	71.4
22.	Buldana	447	601	217	342	71.0	72.5	36.0	43.1	66.9	74.1
23.	Akola	552	736	309	469	71.6	75.0	42.5	50.6	73.9	80.2
24.	Amravati	575	758	377	551	72.0	77.3	50.7	59.6	82.1	86.7
25.	Yavatmal	449	625	224	372	61.9	68.2	32.4	42.7	68.2	76.5
26.	Wardha	288	375	180	270	72.2	79.3	47.9	60.5	79.2	86.3
27.	Nagpur	845	1194	544	865	75.3	81.4	52.8	63.6	81.8	87.3
28.	Bhandara	531	705	266	445	70.0	77.5	35.0	49.2	66.8	77.6
29.	Chandrapur	482	550	220	337	56.2	70.3	26.6	45.3	63.9	77.9
30.	Gadchiroli	@	186	@	92	@	54.4	@	27.5	@	66.9

* (Sindhudurg) New District formed out of Ratnagiri.
 @ (Gadchiroli) New District formed out of Chandrapur.
 ## (Jalna) New District formed.
 (Latur) New District formed.
 District areas are not clear

State: Manipur

Sl.	No. District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Senapati**	33	37	15	21	47.7	44.0	23.4	25.3	65.5	72.9
2.	Tamenglong**	14	22	8	15	58.6	62.9	31.6	44.1	72.7	82.3
3.	Churachandpur**	37	50	22	37	64.0	69.4	43.9	53.6	78.2	86.9

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
4.	Chandel**	12	17	7	10	49.3	58.6	29.0	37.0	76.9	6.8
5.	Thoubal	##	81	##	46	##	69.2	##	39.7	##	72.8
6.	Bishnupur*	##	51	##	32	##	70.8	##	44.4	##	77.1
7.	Imphal**	257	251	132	171	68.9	87.5	35.7	60.6	68.1	1.8
8.	Ukhrul**	22	34	12	21	61.9	72.3	36.8	50.0	73.8	0.9

Note: Districts have been reorganised during 1981-91.

** New name of Manipur North is Senapati

New name of Manipur West is Tamenglong

New name of Manipur South is Churachandpur

New name of Tengnoupal is Chandel

New name of Manipur Central is Imphal

New name of Manipur East is Ukhrul

(Thoubal) New District formed

(Bishnupur) New District formed

State: Meghalaya

Sl.	No. District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Jaintia Hills	19	30	19	31	30.8	33.3	30.7	35.2	101.7	102.8
2.	East Khasi Hills	120	173	96	147	56.6	62.7	49.0	57.2	92.3	95.3
3.	West Khasi Hills	28	45	22	40	43.3	50.0	38.0	46.0	90.9	95.7
4.	East Garo Hills	27	41	18	29	49.1	52.6	35.0	38.7	83.1	84.5
5.	West Garo Hills	60	89	35	64	39.6	44.9	24.0	34.2	75.2	86.2

State: Mizoram

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Aizwal	120	183	99	160	84.9	88.8	76.2	85.1	94.2	97.8
2.	Lunglei	28	40	20	32	76.7	81.6	63.4	74.4	89.8	95.1
3.	Chhimtuipui	15	28	9	19	55.1	63.6	36.0	48.7	79.5	86.0

State: Nagaland

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Kohima	77	128	41	93	66.8	71.5	47.1	62.0	81.1	92.3
2.	Phek	18	33	8	20	57.1	71.7	29.5	51.3	65.9	82.2
3.	Zunheboto	16	29	12	23	62.7	67.4	45.6	59.0	87.4	93.0
4.	Wokha	17	28	9	21	66.0	77.8	41.7	65.6	74.0	91.1
5.	Mokokchung	35	58	28	49	77.4	84.1	67.7	80.3	93.2	97.6
6.	Tuensang	30	56	16	38	43.1	53.3	27.4	42.2	74.9	87.6
7.	Mon	11	28	4	17	30.5	41.2	14.6	29.8	25.1	82.8

State: Orissa

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Sambalpur	545	744	213	373	56.7	64.6	23.0	33.4	57.1	67.8
2.	Sundargarh	321	444	151	252	56.6	65.1	28.9	39.3	66.8	74.7
3.	Kendujhar	239	324	93	163	51.9	57.5	20.6	29.7	56.6	67.9
4.	Mayurbhani	294	397	107	181	44.6	49.9	16.4	23.1	53.8	63.0
5.	Baleswar	626	852	310	510	67.6	71.2	34.4	43.8	67.1	75.9
6.	Cuttack	1347	1785	725	1152	69.6	75.7	38.6	50.4	71.0	79.7
7.	Dhenkanal	411	558	162	289	62.2	68.0	25.9	36.9	58.1	69.8
8.	Phulbani	151	199	40	72	50.9	55.0	13.5	19.8	42.0	53.1
9.	Balangir	287	410	79	153	47.6	56.6	13.4	21.4	43.5	54.7
10.	Kalahandi	203	304	50	99	37.4	45.4	9.0	14.7	39.4	49.0
11.	Koraput	284	397	100	164	27.8	31.3	9.9	13.0	52.4	58.6
12.	Ganjam	594	779	224	372	55.7	59.2	20.1	27.8	53.6	64.1
13.	Puri	872	1200	436	740	70.6	77.4	37.0	50.6	68.3	78.6

State: Punjab

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Gurdaspur	391	567	252	378	60.0	69.5	42.7	53.4	82.4	86.1
2.	Amritsar	533	705	339	480	55.4	61.2	40.7	47.7	83.8	86.9
3.	Firozpur	268	400	144	241	47.5	54.9	29.2	37.0	75.0	79.7
4.	Ludhiana	537	814	359	583	64.8	71.8	51.3	60.7	87.4	91.0
5.	Jalandhar	495	685	339	511	64.5	74.1	49.4	61.6	86.2	90.3
6.	Kapurthala	142	199	96	145	59.5	68.2	44.4	55.3	85.0	89.1
7.	Hoshiarpur	372	488	240	367	68.4	76.7	48.2	61.5	82.1	88.7
8.	Rupnagar	211	308	125	209	65.4	74.0	45.9	57.1	81.1	86.4
9.	Patiala	380	549	237	390	54.5	63.0	39.6	50.5	83.2	88.4
10.	Sangrur	264	404	143	255	41.7	51.5	26.6	37.4	76.5	83.2
11.	Bathinda	234	347	120	212	40.5	48.6	24.1	33.8	73.6	81.1
12.	Faridkot	295	432	176	284	46.8	54.5	31.8	40.8	79.9	84.9

State: Rajasthan

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Ganganagar	389	625	130	262	44.9	55.8	17.6	26.9	54.4	63.5
2.	Bikaner	165	281	67	122	46.6	54.6	21.7	27.0	61.7	64.8

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
3.	Churu	198	317	54	102	41.7	49.8	12.1	17.2	43.9	50.4
4.	Jhunjhunu	275	429	66	156	56.9	66.5	14.0	25.7	39.3	55.0
5.	Alwar	369	581	93	189	49.6	59.8	14.1	22.1	43.0	52.4
6.	Bharatpur	400	440	84	115	48.9	61.0	12.6	19.3	38.6	45.8
7.	Dholpur	*	166	*	39	*	49.6	*	14.8	*	43.2
8.	Sawai Madhopur	293	455	56	105	44.6	53.8	10.1	14.6	34.9	40.8
9.	Jaipur	779	1304	267	551	53.5	65.1	20.9	31.1	54.6	63.3
10.	Sikar	285	467	60	140	51.6	61.8	11.2	19.6	35.4	47.5
11.	Ajmer	350	503	148	235	57.2	70.0	26.1	35.7	62.0	66.6
12.	Tonk	128	206	31	58	39.2	50.7	10.1	15.6	40.7	45.9
13.	Jaisalmer	32	68	6	14	30.2	44.7	6.6	11.5	35.7	38.3
14.	Jodhpur	322	504	110	184	46.0	56.2	17.6	22.9	53.9	56.6
15.	Nagaur	255	427	55	112	38.5	48.5	8.6	13.5	36.2	42.9
16.	Pali	221	331	52	104	42.6	54.4	10.8	18.0	39.1	49.1
17.	Barmer	117	221	19	42	25.2	36.3	4.6	7.8	29.7	34.0
18.	Jalor	103	180	19	34	28.4	38.1	5.6	7.7	32.3	32.9
19.	Sirohi	82	126	26	44	37.5	46.8	12.2	17.4	49.0	53.4
20.	Bhilwara	198	304	56	103	36.0	46.3	10.7	16.7	45.6	52.3
21.	Udaipur	387	590	121	217	40.6	50.2	13.1	19.2	48.4	54.9
22.	Chittaurgarh	212	316	55	102	41.5	51.8	11.4	17.7	42.5	50.3
23.	Dungarpur	97	161	27	54	37.4	45.7	9.9	15.6	42.4	50.6
24.	Banswara	115	241	32	60	32.6	51.2	9.4	13.2	44.2	40.7
25.	Bundi	92	153	23	46	37.1	46.9	10.9	16.0	42.8	49.3
26.	Kota	372	554	123	226	56.3	64.2	21.3	29.8	53.3	61.9
27.	Jhalawar	136	194	34	59	41.7	48.5	11.4	16.2	41.9	48.9

* (Dholpur) New District formed out of Bharatpur.

State: Sikkim

Sl.	No. District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	North	6	9	2	5	48.5	64.3	21.3	45.5	58.3	81.2
2.	East	39	59	17	38	60.2	73.8	36.4	58.5	70.8	87.4
3.	South	17	27	7	16	52.4	61.4	25.5	43.2	63.5	81.5
4.	West	13	23	5	14	40.8	53.5	16.2	36.8	59.5	80.7

State: Tamil Nadu

Sl.	No. District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Madras	1253	1526	936	1227	86.3	90.8	69.5	78.1	88.9	92.3
2.	Chengai- Anna**	1077	1574	609	1081	69.9	78.0	41.7	55.7	74.2	83.1
3.	North Arcotambekar**	1166	943	590	629	63.6	73.0	33.0	49.1	68.0	80.4
4.	Dharmapuri	388	597	175	358	46.5	56.6	21.8	35.8	63.4	77.0
5.	Tiruvanna- malai	*	571	*	333	*	66.2	*	39.2	*	74.2
6.	South Acrot	1036	1408	481	821	59.1	66.5	28.2	39.9	64.3	74.7
7.	Salem	865	1151	456	712	57.3	66.5	31.5	43.9	70.6	79.0
8.	Periyar	539	700	268	432	58.6	69.1	30.5	44.2	68.0	77.7
9.	Nilgiri	215	257	135	192	78.2	84.8	51.6	63.8	79.1	85.8
10.	Coimbatore	987	1267	604	881	72.5	80.1	46.8	61.0	78.0	85.9

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
11.	Dindigul-Quaid-E-Milleth	@	547	@	344	@	71.3	@	45.9	@	78.1
12.	Tiruchchirappalli	1047	1337	571	874	67.8	75.4	37.4	49.9	71.9	79.6
13.	Thanjavur	1259	1529	748	1080	72.8	78.8	43.7	55.7	74.9	82.8
14.	Pudukkottai	306	409	136	252	64.0	72.8	28.2	44.2	61.3	75.7
15.	Pasumpon Thevar	\$	335	\$	235	\$	78.4	\$	50.2	\$	78.4
16.	Madurai	1341	1108	760	728	69.6	74.2	48.4	49.9	73.2	80.2
17.	Kamarajar	\$	512	\$	340	\$	76.9	\$	51.1	\$	79.8
18.	Ramanathapuram	954	357	526	239	70.3	74.4	37.4	48.6	69.8	79.2
19.	Chidambarnar	#	503	#	417	#	82.7	#	65.2	#	88.4
20.	Tirunelveli-Kottabomman**	1085	814	738	595	74.8	77.7	47.9	54.6	78.6	82.8
21.	Kanniyakumari	478	601	404	547	79.3	88.1	68.2	80.3	92.4	95.4

* (Tiruvannamalai-Sambuvarayar) New District formed out of North Arcot-Ambedkar

@ (Dindigul-Quaid-E-Milleth) New District formed out of Madurai

(Chidambarnar) New District formed out of Tirunelveli-Kottabomman

\$ (Pasumponbaranar) New District formed out of Tirunelveli-Kottabomman

** New name of Chengalputtu is Chengal-Anna

New name of Part of North Arcot is North Arcot Ambedkar

New name of Part of Tirunelveli is Tirunelveli-Kotta Bomman

State: Tripura											
Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	West Tripura	276	416	167	287	66.4	75.5	42.3	55.8	77.4	84.6
2.	North Tripura	140	204	83	138	60.6	68.9	38.8	50.4	77.4	83.9
3.	South Tripura	122	202	63	122	53.5	62.0	29.4	39.9	70.3	77.8
State: Uttar Pradesh											
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Uttar Kashi	47	69	7	22	54.9	68.3	11.0	23.9	28.3	50.7
2.	Chamoli	101	138	33	75	71.4	78.9	22.0	41.0	47.8	68.9
3.	Tehri Garhwal	113	160	24	65	60.4	70.8	11.3	27.2	33.1	56.2
4.	Dehradun	250	362	138	232	70.0	81.0	49.5	61.9	81.1	85.6
5.	Garhwal	169	210	89	147	71.4	81.7	32.7	52.3	64.7	78.8
6.	Pithoragarh	139	176	49	91	71.6	78.2	24.5	39.7	51.5	67.6
7.	Almora	203	244	77	144	70.5	77.7	24.2	41.1	52.3	70.4
8.	Nainital	283	470	135	258	56.5	68.1	33.3	43.4	72.1	76.6
9.	Bijnor	378	545	129	235	46.0	51.2	18.5	25.7	55.5	65.1
10.	Moradabad	458	734	152	283	34.1	40.7	13.7	18.6	55.0	60.9
11.	Rampur	142	215	47	83	28.0	32.7	11.1	14.9	55.1	60.8
12.	Saharanpur	559	533	211	228	47.4	52.7	22.0	26.7	61.0	65.5
13.	Hardwar	*	296	*	145	*	59.7	*	35.1	*	72.4

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
14.	Muzaffarnagar	491	712	175	317	49.0	55.5	21.2	29.1	58.1	67.0
15.	Meerut	688	959	247	457	56.4	63.6	24.6	36.0	58.6	70.5
16.	Ghaziabad	480	823	172	404	59.1	67.3	26.0	40.0	58.8	72.8
17.	Bulandshahr	527	754	141	264	52.4	61.1	16.2	25.0	53.6	56.3
18.	Aligarh	605	860	185	328	53.4	59.2	19.7	27.1	51.6	60.7
19.	Mathura	382	530	88	158	54.6	61.6	15.8	22.7	42.2	51.4
20.	Agra	683	761	248	313	53.9	62.1	24.1	31.1	59.3	64.7
21.	Firozabad	@	405	@	167	@	59.4	@	29.9	@	64.8
22.	Etah	388	525	108	185	46.8	52.6	16.0	22.7	48.6	57.9
23.	Mainpuri	425	364	141	158	55.4	63.1	22.5	32.9	55.4	66.7
24.	Budaun	247	365	65	110	28.1	33.2	9.3	12.5	47.2	52.1
25.	Bareilly	366	538	122	217	36.8	43.1	15.3	20.9	56.2	63.3
26.	Pilibhit	159	246	42	81	36.7	43.7	11.8	17.1	46.6	54.2
27.	Shahjahanpur	269	383	77	137	36.4	43.1	13.3	19.1	50.6	59.0
28.	Kheri	272	441	65	148	37.6	41.3	8.5	16.7	43.2	55.4
29.	Sitapur	358	554	87	179	26.4	43.7	7.7	17.2	43.4	54.1
30.	Hardoi	401	610	96	197	35.6	49.7	10.7	19.8	43.3	54.5
31.	Unnao	349	500	103	207	50.9	52.3	13.9	25.1	48.9	63.2
32.	Lucknow	524	830	263	503	38.3	69.5	13.8	49.4	74.1	82.0
33.	Rae Bareli	335	521	93	205	43.0	53.3	12.8	22.8	44.9	58.9
34.	Farrukhabad	449	643	164	292	51.9	59.6	23.7	33.3	60.1	69.6
35.	Etawah	458	621	183	300	59.5	66.2	29.2	38.8	63.7	72.1

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
36.	Kanpur Dehat	1068	608	523	262	63.1	64.3	38.5	33.3	73.8	66.3
37.	Kanpur Nagar	#	875	#	590	#	79.2	#	64.5	#	88.9
38.	Jalaun	266	362	84	141	60.7	66.8	23.2	31.8	53.3	62.3
39.	Jhansi	303	423	110	184	61.6	67.8	26.0	34.6	57.7	65.9
40.	Lalitpur	95	143	26	45	38.6	43.9	12.4	16.2	47.0	52.0
41.	Hamirpur	247	359	62	113	47.6	55.3	14.2	21.0	43.8	52.8
42.	Banda	291	426	59	115	44.1	51.3	10.6	16.7	36.8	46.9
43.	Fatehpur	312	491	91	205	46.9	60.0	15.5	28.7	48.2	63.2
44.	Pratapgarh	343	538	77	197	48.7	59.4	10.6	22.3	36.2	54.3
45.	Allahabad	818	1270	221	449	51.1	59.3	15.8	24.3	45.6	56.3
46.	Bahraich	284	438	52	116	29.7	35.9	6.5	11.5	34.1	46.2
47.	Gonda	382	628	70	181	31.8	40.4	6.7	13.5	33.1	48.4
48.	Barabanki	303	474	64	161	34.5	44.5	8.7	17.9	38.3	55.3
49.	Faizabad	462	709	135	295	76.7	56.2	14.7	25.6	46.9	61.5
50.	Sultanpur	357	595	90	223	43.8	55.2	11.3	22.4	40.6	56.8
51.	Siddharthnagar	%	296	%	85	%	40.7	%	13.0	%	47.1
52.	Maharajanj	\$	320	\$	70	\$	44.6	\$	10.9	\$	38.0
53.	Basti	579	607	133	218	39.2	51.7	9.7	20.6	38.8	55.7
54.	Gorakhpur	703	768	184	300	45.6	59.8	12.7	25.4	42.8	58.7
55.	Deoria	643	990	153	336	46.9	53.9	11.3	19.2	38.7	51.9
56.	Mau	^	338	^	278	^	57.7	^	49.5	^	92.2

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
57.	Azamgarh	659	694	213	294	48.7	54.3	15.1	23.1	47.9	59.6
58.	Jaunpur	519	793	135	292	53.4	60.5	13.5	22.7	40.7	54.3
59.	Ballia	403	565	134	245	52.0	60.1	17.5	27.8	50.1	62.5
60.	Ghazipur	397	611	128	246	52.1	59.8	16.7	25.3	40.9	58.9
61.	Varanasi	875	1308	277	535	56.7	62.6	20.2	29.2	51.1	62.1
62.	Mirzapur	371	381	98	136	43.1	53.0	13.1	21.7	45.0	56.5
63.	Sonbhadra	&	218	&	75	&	46.7	&	18.9	&	55.8

* (Hardwar New District formed out of Sharanpur plus very small parts of Bijnor & Muzaffarnagar District

@ (Firozabad) New District formed out of Agra and Mainpuri

(Kanpur Dehat and Kanpur Nagar) Related to Kanpur

\$ (Maharajan) New District formed out of Gorakhpur

% (Siddharthnagar) New District formed out of Basti

^ (Mau) New District formed out of Azamgarh

& (Sonbhadra) New District formed out of Mirzapur

State: West Bengal

Sl.	No. District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Koch Bihar	362	523	163	289	49.0	55.7	23.9	33.6	64.8	74.4
2.	Jalpaiguri	425	675	208	371	44.8	55.5	24.4	33.5	69.3	74.4
3.	Darjiling	275	392	148	291	60.3	67.1	37.3	55.0	75.3	89.6
4.	West Dinajpur	444	653	195	353	44.1	47.8	21.0	28.3	63.6	73.5
5.	Maldah	323	96	138	255	38.6	43.4	17.3	24.2	61.5	70.8

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
6.	Murshidabad	592	901	316	543	39.1	44.0	21.8	28.6	71.3	78.1
7.	Nadia	658	1000	414	689	52.7	59.9	35.3	44.8	79.7	85.1
8.	North 24	3097	2379	1770	1667	65.8	74.2	42.4	58.2	77.3	87.4
9.	South 24 Parganas	*	1655	*	900	*	66.5	*	39.6	*	73.8
10.	Calcutta	1390	1835	842	1268	79.2	89.4	69.7	78.9	92.5	93.0
11.	Haora	945	1283	547	860	70.7	77.1	48.0	59.8	79.7	86.6
12.	Hugli	1063	1485	641	1018	67.6	77.8	45.5	59.2	79.6	85.8
13.	Medinipur	1898	2893	944	1920	66.9	80.1	35.2	57.3	68.3	82.9
14.	Bankura	618	783	277	420	61.0	64.8	28.6	37.3	63.4	72.4
15.	Puruliya	422	580	116	213	54.0	60.5	15.6	23.9	44.3	55.8
16.	Barddhaman	1284	1891	726	1234	60.2	71.4	38.7	52.8	77.2	84.3
17.	Birbhum	449	629	246	375	51.3	57.0	29.4	36.5	72.4	77.5

* (North 24 Parganas and South 24 Parganas) are related to 24 Parganas District

Union Territory: Andaman & Nicobar Islands

Sl.	No. District Name	Male Literates (In thousands)	Female Literates (In thousands)	Literacy Rate For Males (1981)	Literacy Rate For Males (1991)	Literacy Rate For Females (1981)	Literacy Rate For Females (1991)	Index of Gender Equality (1981)	Index of Gender Equality (1991)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Andamans	54	91	30	60	72.8	81.3	56.8	68.2	86.5	90.3
2.	Nicobars	8	13	3	8	56.8	72.2	35.9	53.3	65.5	83.8

Union Territory: Chandigarh

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate		Literacy Rate		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	For Males	(1981)	For Females	(1991)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Chandigarh	170	253	111	173	78.9	82.7	69.3	73.6	92.6	93.5

Union Territory: Dadra & Nagar Haveli

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Dadra & Nagar Haveli	19	31	8	14	44.6	52.5	20.4	25.5	60.7	64.5

Union Territory: Daman & Diu

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Daman	14	24	10	17	76.4	92.3	49.6	68.0	79.8	84.6
2.	Diu	8	12	5	9	71.0	75.0	41.8	52.9	77.0	83.2

Union Territory: Delhi

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Delhi	2283	3571	1416	2379	79.3	82.6	62.6	68.0	87.0	89.4

Union Territory: Lakshadweep

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Lakshadweep	13	19	9	15	81.2	86.4	55.3	75.0	81.8	92.6

Union Territory: Pondicherry

Sl. No.	District Name	Male Literates (In thousands)		Female Literates (In thousands)		Literacy Rate For Males		Literacy Rate For Females		Index of Gender Equality	
		(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)	(1981)	(1991)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1.	Pondicherry	143	221	92	164	76.2	83.1	51.0	63.6	79.8	86.5
2.	Karaikal	39	52	27	41	78.4	83.9	53.1	65.1	81.0	87.5
3.	Mahe	10	13	11	15	92.4	97.0	81.5	94.4	96.7	98.4
4.	Yanam	3	7	3	6	66.2	77.8	51.2	66.7	87.0	92.6

