

Education and women: Different Aspects

Chapter -IV



We are born weak,
we need strength; helpless,
We need aid; foolish,
we need reason.

All that we Lack at birth,
all that we need when we come
To man's estate;
is the gift of education.

Gender equity means equal access to and control over the resources by both men and women. Naturally, a huge quantity of potential human capital cannot be utilised in the areas where gender equity is not properly understood and applied in different aspects of development process. In this chapter an attempt has been made to assess and understand the position of women in education in the studied villages of both the areas through the following themes.

Sec-A: *Position of women in education in the studied villages.*

Sec-B: *Problem of development of women education.*

Sec-C: *Perception of the parents and the young males on women education and status of the women in the family.*

Section – A

POSITION OF WOMEN IN EDUCATION IN THE STUDIED VILLAGES

To assess the position of women in education, an analytical discussion has been done on some selected indicators, namely, literacy rates, enrolment rates, educational attainment of the different studied communities at different levels, drop-out rates and retention rates.

LITERACY RATES OF THE STUDIED POPULATION

To understand the status of women in education of an area, the first factor to be discussed must be the literacy rates of the population of that area as it is the most comprehensive indicator for reflecting the educational attainment of the population at a glance. It also denotes the position of women in this context, in comparison to their male counterparts.

Table 4.1.1 : Literacy Rates of the Muslim Population

Age group and Sex	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Rate of Children Literacy (7 – 14 years)						
1. Male	36.92	-	36.92	64.52	26.47	44.62
2. Female	41.67	-	41.67	50.00	31.25	38.46
3. Total	39.2	-	39.2	58.82	28.79	41.88
Rate of Adult Literacy (15 + years)						
1. Male	23.66	-	23.66	64.00	28.72	44.33
2. Female	18.11	-	18.11	38.75	17.39	28.86
3. Total	20.93	-	20.93	52.78	23.93	37.61
Rate of Literacy (7 + years)						
1. Male	28.06	-	28.06	64.12	28.12	44.40
2. Female	25.67	-	25.67	41.00	21.78	31.34
3. Total	26.89	-	26.89	54.11	25.33	38.70

The literacy rate of the Muslim population showed that the village Panigaon (Bangladesh) not only ranked first for both male and female population among all the studied villages but also crossed the national general as well as rural literacy rates for both male and female. While the Muslim population of the other studied villages showed very dismal picture in this regard. Among the children, the girl's literacy rate increased at every village of both the areas at higher rates than the respective male literacy rates.

The overall situation of literacy rates of all the villages revealed that gender discrimination in literacy rate was a common feature in all the villages of both the areas. But the child literacy rates of Kapasati and Chankkathal recorded an encouraging picture in terms of women

education as the girls literacy rates of those villages were more than the male

Graphical representation of the literacy rates of the studied population literacy rate.

Note: According to 2001 census in Bangladesh, general male literacy rate was 49.6 percent and female literacy rate was 40.8 percent whereas, rural male literacy rate was 44.4 percent and rural female literacy rate was 36.7 percent.

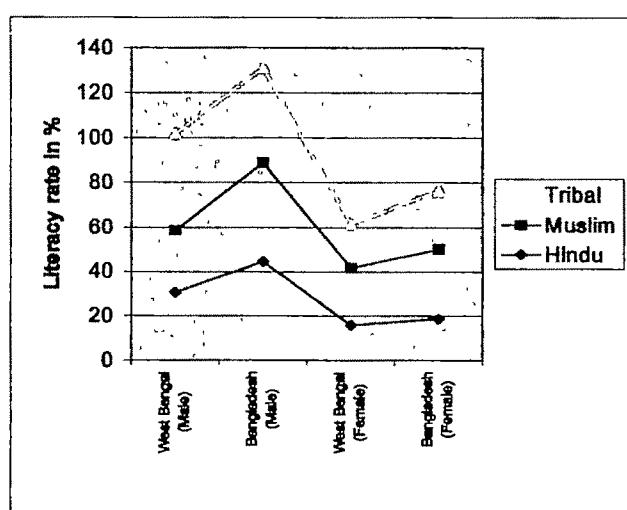


Table 4.1.2 : Literacy Rates of the Hindu Population

Age group and Sex	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Rate of Children Literacy (7 – 14 years)						
1. Male	36.36	63.64	40.91	44.12	-	44.12
2. Female	32.94	50.00	35.64	40.00	-	40.00
3. Total	34.29	55.56	37.72	42.86	-	42.86
Rate of Adult Literacy (15 + years)						
1. Male	23.26	41.18	27.35	44.44	-	44.44
2. Female	6.49	2.33	5.58	14.63	-	14.63
3. Total	15.34	23.40	17.14	30.94	-	30.94
Rate of Literacy (7 + years)						
1. Male	26.43	45.16	30.45	44.36	-	44.36
2. Female	15.90	15.25	15.77	18.56	-	18.56
3. Total	21.03	30.58	23.00	33.48	-	33.48

The table exhibits that with regard to male literacy rate, the village Jhaokhali of West Bengal occupied the top most position, while the highest female literacy rate was found at Panigaon village of Bangladesh.

Again as the literacy rates both for male and female were quite low at the village Kapasati of West Bengal, in comparison to Bangladesh village, the combined literacy rates of the studied villages of West Bengal were much lower for both male and female and for both the age groups, children and adult. In between the two villages of West Bengal, the rate of children literacy for both male and female appears to be much greater at Jhaokhali than that of Kapasati. The greater male adult literacy of Jhaokhali might be the reason behind it; perhaps they were influencing their children to be educated. But at Panigaon village, the rate of children literacy was less than that of Jhaokhali in spite of the fact that both the male and female adult literacy rates were greater here than Jhaokhali, moreover, Panigaon also provides much better educational facilities than Jhaokhali. The Hindus constitute the minority community of Bangladesh, perhaps this fact kept them away from enjoying all facilities. The stable economic condition of the villagers of Jhaokhali than the villagers of other studied villages (as at

Jhaokhali, except one villager, all villagers possessed cultivable land) may be the reason of higher literacy rates of children. In case of gender discrimination in literacy rates, it was found that in the literacy rates of the children, the village Jhaokhali showed the highest position among the studied villages. The adult female literacy rate of this village was very low for which this discrimination might have crept in. But in this respect an encouraging picture was found among the children. It was noted that the gender gap in literacy rate decreased at a large percentage (16.27 percent at Jhaokhali, 7.11 percent at Kapasati and 21.68 percent at Panigaon) in the literacy rate of children. It is seen from the table that among the Hindu population, only the male literacy rate of studied village of Bangladesh reached to the rural male literacy rate of 2001 Census. Whereas both the male and female literacy rates of other studied villages were far lower than the respective national general as well as rural literacy rates.

Table 4.1.3 : Literacy Rates of the Tribal Population

Age group and Sex	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Rate of Children Literacy (7 – 14 years)						
4. Male	-	63.64	63.64	-	50.00	50.00
5. Female	-	52.63	52.63	-	57.14	57.14
6. Total	-	58.54	58.54	-	52.94	52.94
Rate of Adult Literacy (15 + years)						
4. Male	-	35.19	35.19	-	37.93	37.93
5. Female	-	7.84	7.84	-	13.73	13.73
6. Total	-	21.90	21.90	-	26.61	26.61
Rate of Literacy (7 + years)						
4. Male	-	43.42	43.42	-	42.05	42.05
5. Female	-	20.00	20.00	-	26.39	26.39
6. Total	-	32.19	32.19	-	35.00	35.00

The table - 4.1.3. shows that the male literacy rate of the tribal population of Jhaokhali village of West Bengal was higher than the Chankkathal of Bangladesh whereas the female literacy rate was higher at the village Chankkathal. The same trend was found among the children of both the studied areas. Moreover, though gender discrimination in literacy rate was common in both the areas still at Chankkathal, Bangladesh among the children, the girls were stepping ahead of the boys in terms of literacy rates.

LEVEL OF EDUCATION OF THE STUDIED POPULATION

Literacy rates cannot portray the total educational scenario of a village as literates only qualify certain minimum criteria. But to understand the total educational status of the villagers, the level of education attained by the villagers must be analyzed. Level of education of the villagers was recorded on 5+ populations as enrolment of children of both the studied areas started at this age.

Table 4.1.4 Level of Education of the Muslim Population

Level of Education	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathai	Total
Primary (A)						
Male	71	-	71	31	30	61
	33.18	-	33.18	22.14	21.90	22.02
Female	56	-	56	34	24	58
	27.59	-	27.59	32.69	22.22	27.36
Secondary (B)						
Male	43	-	43	50	15	65
	20.09	-	20.09	35.71	10.95	23.47
Female	41	-	41	27	8	35
	20.20	-	20.20	25.96	7.41	16.50
Higher Secondary / Intermediate (C)						
Male	1	-	1	13	3	16
	0.47	-	0.47	9.29	2.19	5.78
Female	3	-	3	7	2	9
	1.48	-	1.48	6.73	1.85	4.25
Graduation (D)						
Male	4	-	4	10	4	14
	1.87	-	1.87	7.14	2.92	5.05
Female	-	-	-	2	2	4
	-	-	-	1.92	1.85	1.89
Post Graduation (E)						
Male	1	-	1	-	1	1
	0.47	-	0.47	-	0.73	0.36
Female	-	-	-	-	-	-
	-	-	-	-	-	-
Combined(A+B+C+D+E)						
Male	120	-	120	104	53	157
	56.07	-	56.07	74.28	38.69	56.68
Female	100	-	100	70	36	106
	49.26	-	49.26	67.30	33.33	50.00

It was observed from the table that on an average the same percentage of Muslim women of the studied village of West Bengal and Bangladesh attained the formal education at various educational levels. The table further reveals that the educational attainment of the women of both of the studied areas was mainly concentrated at primary level. More girls were found at

primary level of Panigaon village. The other important point to be noted was that among the Muslims, the females were found up to graduation level whereas in both the studied areas educational attainment of the males reached up to post graduation level.

Table 4.1.5 : Level of Education of the Hindu Population

Level of Education	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Primary (A)						
Male	56 22.58	18 26.47	74 23.42	44 31.88	-	44 31.88
Female	60 23.53	10 16.39	70 22.15	25 23.81	-	25 23.81
Secondary (B)						
Male	48 19.36	26 38.24	74 23.42	29 21.02	-	29 21.02
Female	29 11.37	9 14.75	38 12.03	13 12.38	-	13 12.38
Higher Secondary/Intermediate (C)						
Male	3 1.21	2 2.94	5 1.58	5 3.62	-	5 3.62
Female	- -	- -	- -	2 1.90	-	2 1.90
Graduation (D)						
Male	4 1.61	2 2.94	6 1.90	6 4.35	-	6 4.35
Female	- -	- -	- -	1 0.95	-	1 0.95
Combined (A+B+C+D)						
Male	111 44.76	48 70.59	159 50.32	84 60.87	-	84 60.87
Female	89 34.90	19 31.14	108 34.18	41 39.04	-	41 39.04

The above table shows that among all the studied villages, the male Hindu population of Jhaokhali, West Bengal and the female Hindu population of Panigaon, Bangladesh occupied the top most position with . But jointly the villages of West Bengal remained at lower position than the Bangladesh village for both male and female combined attainment of formal education. At Kapasati (West Bengal) and Panigaon (Bangladesh) villages, it was recorded that for both boys and girls, attainment of education at primary level was more than the secondary level respectively. But at Jhaokhali, though the girls showed the similar trend but the boys showed the different picture as they attained secondary level education more than primary level.

The table further shows quite a discouraging picture for the Hindu women of the West Bengal villages as above the secondary level, there was no woman in the villages of West Bengal. In Bangladesh village though very few females were found above secondary level still the womens' educational attainment reached up to graduation level. Except primary level attainment of education of Kapasati village of West Bengal, significant gender discrimination was found at every level of educational attainment of every village of both the areas.

Table 4.1.6 : Level of Education of the Tribal Population

Level of Education	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Pankgaon	Chankkathal	Total
Primary (A)						
Male	-	17	17	-	29	29
	-	20.73	20.73	-	30.85	30.85
Female	-	12	12	-	24	24
	-	16.44	16.44	-	32.00	32.00
Secondary (B)						
Male	-	23	23	-	19	19
	-	28.05	28.05	-	20.21	20.21
Female	-	11	11	-	4	4
	-	15.07	15.07	-	5.33	5.33
Higher Secondary / Intermediate (C)						
Male	-	1	1	-	-	-
	-	1.22	1.22	-	-	-
Female	-	-	-	-	1	1
	-	-	-	-	1.33	1.33
Combined (A+B+C)						
Male	-	41	41	-	48	48
	-	50.00	50.00	-	51.06	51.06
Female	-	23	23	-	29	29
	-	31.51	31.51	-	38.66	38.66

The table shows that the tribal population of the studied villages of Bangladesh occupied the better position in respect of educational attainment. The highest percentages of women of both the studied areas were found at primary level. At the secondary level the percentage of women of Chankkathal village decreased abruptly. There was no woman at higher secondary level at Jhaokhali, so, the tribal women of West Bengal village only attained their formal education up to secondary level but it was intermediate level for the tribal women of Bangladesh village. It was recorded that in comparison to West Bengal village, there was lower gender gap in Bangladesh village so far the tribals are concerned. The other point to be noted was that at

Chankkathal the women's educational attainment reached up to intermediate level whereas the tribal men of that village attained their education only up to secondary level.

ENROLMENT RATES OF THE STUDIED POPULATION

To assess the state of women education, enrolment situation is considered as a very important determinant. Because enrolment denotes the participation of persons in a formal education system as well as the capacity of a country —as to how many people it has given opportunity of education. The following tables will show enrolment situation of different communities of the studied areas.

Table 4.1.7 : Enrolment Rates of the Muslim Population

Age group and Sex	Villages of West Bengal			Villages of Bangladesh		
	Kapasi	Jhaokhall	Total	Pangao	Chankkathal	Total
Children (Up to 14+ Years)						
Male	62	-	62	34	16	50
	74.70		74.70	85.00	37.21	60.24
Female	56	-	56	24	17	41
	73.68		73.68	100.00	43.59	65.08
Both	118	-	118	58	33	91
	74.21		74.21	90.63	40.24	62.33
Adult (15+ Years)						
Male	58	-	58	70	37	107
	44.27		44.27	70.00	39.36	55.15
Female	44	-	44	46	19	65
	34.65		34.65	57.50	27.54	43.62
Both	102	-	102	116	56	172
	39.53		39.53	64.44	34.36	59.15
Eligible age group for continuing studies (6-29 years)						
Male	96	-	96	63	36	99
	73.28		73.28	78.75	47.37	63.46
Female	91	-	91	52	26	78
	65.94		65.94	83.87	40.63	61.90
Total	187	-	187	115	62	177
	69.52		69.52	80.99	44.29	62.77
All Ages (5+ Years)						
Male	120	-	120	104	53	157
	56.07		56.07	74.28	38.69	56.68
Female	100	-	100	70	36	106
	49.26		49.26	67.30	33.33	50.00
Both	220	-	220	174	89	263
	52.75		52.75	71.31	36.33	53.78

The above table indicates that among the eligible age group for continuing studies the villagers of Panigaon remained at the highest position. Moreover among this age group, the girls of this village were ahead than the boys. But as the other studied village of Bangladesh, Chankkathal showed the lowest position in terms of both male and female enrolment rates, so, the combined data of Bangladesh villages of this age group was lower than the studied village of West Bengal.. Considering the gender discrimination in enrolment rates, it was observed that only among the children; girls were in a leading position. The other important fact to be noted in this respect was that all girls of Panigaon village of Bangladesh were enrolled.

Table 4.1.8 : Enrolment Rates of the Hindu Population

Age group and Sex	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Children (Up to 14+ Years)						
Male	37 48.68	11 64.71	48 51.61	28 71.79	-	28 71.79
Female	61 60.40	12 66.67	73 61.34	15 65.22	-	15 65.22
Both	98 55.37	23 65.71	121 57.08	43 69.35	-	43 69.35
Adult (15+ Years)						
Male	74 43.02	37 72.55	111 49.78	56 56.57	-	56 56.57
Female	28 18.18	7 16.28	35 17.77	26 31.71	-	26 31.71
Both	102 31.29	44 41.90	146 34.76	82 45.30	-	82 45.30
Eligible age group for continuing studies (6-29 years)						
Male	85 58.62	32 76.19	117 62.57	64 73.56	-	64 73.56
Female	78 46.43	18 45.00	96 46.15	35 52.24	-	35 52.24
Total	163 52.08	50 60.98	213 53.92	99 64.29	-	99 64.29
All Ages (5+ Years)						
Male	111 44.76	48 70.59	159 50.32	84 60.86	-	84 60.86
Female	89 34.90	19 31.15	108 34.18	41 39.05	-	41 39.05
Both	200 39.76	67 51.94	267 42.25	125 51.44	-	125 51.44

The above table – 4.1.8 shows that among the eligible age group for continuing studies, the highest male enrolment rate was found at the village Jhaokhali of West Bengal whereas for the females, the highest rate was found at the village Panigaon, Bangladesh. But the combined statistics of the villages of West Bengal exhibited that except the girls' enrolment rate among the children, for every age group, the villages of West Bengal lagged behind the village Panigaon. The other encouraging fact to be noted was that the enrolment rate of the girls of every village of both the areas increased at a higher percentage in the children. The table further exhibits that though at every age group of the villagers of both the areas exposed wider gender discrimination in enrolment rates but among the children, the girls of West Bengal villages were stepping forward than their counterpart boys.

Table 4.1.9 : Enrolment Rates of the Tribal Population

Age group and Sex	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Children (Up to 14+ Years)						
Male	-	18 64.29	18 64.29	-	22 61.11	22 61.11
Female	-	17 77.27	17 77.27	-	18 75.00	18 75.00
Both	-	35 70.00	35 70.00	-	40 66.67	40 66.67
Adult (15+ Years)						
Male	-	23 42.59	23 42.59	-	26 44.83	26 44.83
Female	-	6 11.76	6 11.76	-	11 21.57	11 21.57
Both	-	29 27.62	29 27.62	-	37 33.94	37 33.94
Eligible age group for continuing studies (6-29 years)						
Male	-	28 63.64	28 63.64	-	40 67.80	40 67.80
Female	-	23 48.94	23 48.94	-	26 53.06	26 53.06
Total	-	51 56.04	51 56.04	-	66 61.11	66 61.11
All Ages (5+ Years)						
Male	-	41 50.00	41 50.00	-	48 51.06	48 51.06
Female	-	23 31.51	23 31.51	-	29 38.66	29 38.66
Both	-	64 41.29	64 41.29	-	77 45.56	77 45.56

The tribal enrolment situation recorded that for both male and female population of the tribal community, the village Chankkathal of Bangladesh occupied the higher position than those of the village Jhaokhali of West Bengal. The significant fact which this table discloses is that though the above mentioned trend was found among the eligible age group for continuing studies, all ages and adult population but among the children, the record showed the completely reverse trend as both boys and girls showed higher enrolment rates at Jhaokhali than the village Chankkathal. From this trend it may be assumed that tribal population of West Bengal village became more interested in formal education than that of the Bangladesh village Chankkathal, lately. Perhaps the special quota and facilities in education for the scheduled tribe population of India as well as West Bengal encouraged the tribal population of the studied area of West Bengal to enrol their children in school. The table further shows wider gender gap in this regard. But like the other communities, the enrolment rates of the tribal children also exposed quite encouraging picture with regard to girls' education, as the enrolment rates of girls of both the areas were higher than the boys.

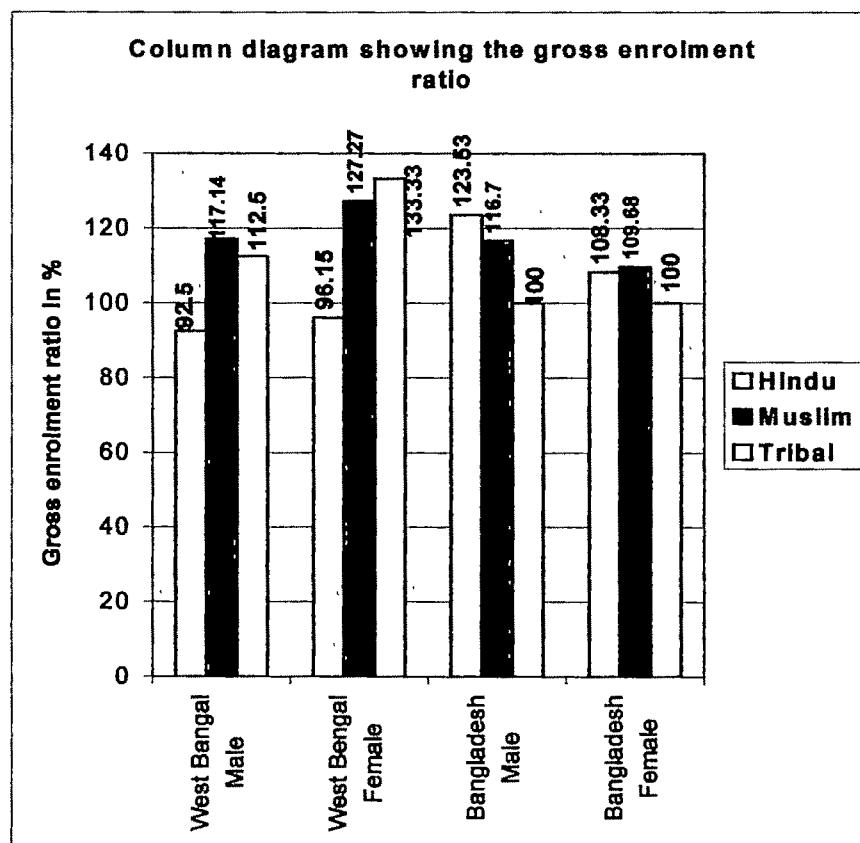
NET AND GROSS PRIMARY ENROLMENT RATIOS OF THE STUDIED POPULATION

The net enrolment ratio of any area indicates the percentage of enrolled population belonging to the specific age group for a specific level of education. On the contrary the gross enrolment ratio refers to the percentage of population of all ages enrolled at a particular level of education. So to know the educational development of any area, it is important to know at least the net and gross primary enrolment ratios. Moreover, since in poor countries like India, Bangladesh, due to poor economic condition and huge population, opportunities for education in respect of demands are limited, so, it is important to know at least the net and gross primary enrolment ratios as those statistics indicate how many children took opportunity of getting primary education at their actual age as well as gross enrolment ratios would show how far the children of actual age group deprive of their opportunity of getting quality education. Following tables will show the situation of the studied areas.

Table 4.1.10 : Enrolment Ratio of the Muslim Population at Primary Level

Mode of Enrolment and Sex of the Enrollees	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Net Primary Enrolment						
Male	77.14	-	77.14	64.29	31.25	46.67
Female	78.79	-	78.79	100.00	38.10	58.06
Both	77.94	-	77.94	79.17	35.14	52.46
Gross Primary Enrolment						
Male	117.14	-	117.14	128.57	106.25	116.67
Female	127.27	-	127.27	190.00	71.43	109.68
Both	122.06	-	122.06	154.17	86.49	113.11

The table-4.1.10 shows that with regard to the net primary enrolment though the males of the West Bengal village occupied the highest position but in case of females, the village



Panigaon,

recorded not

only the highest

position but also

cent percent

enrolment. The

other village

Chankkathal

held very poor

percentage for

both males and

females in terms

of net primary

enrolment. So, if the situation of Bangladesh villages as a whole is considered, they were lagging behind the villages of West Bengal.

For gross primary enrolment also, the Bangladesh village, Panigaon occupied the highest position. But like the net primary enrolment, the Bangladesh village, Chankkathal recorded the

lowest gross primary enrolment. Thus jointly, in this respect also, the villages of Bangladesh occupied the lower position in comparison to village Kapasati.

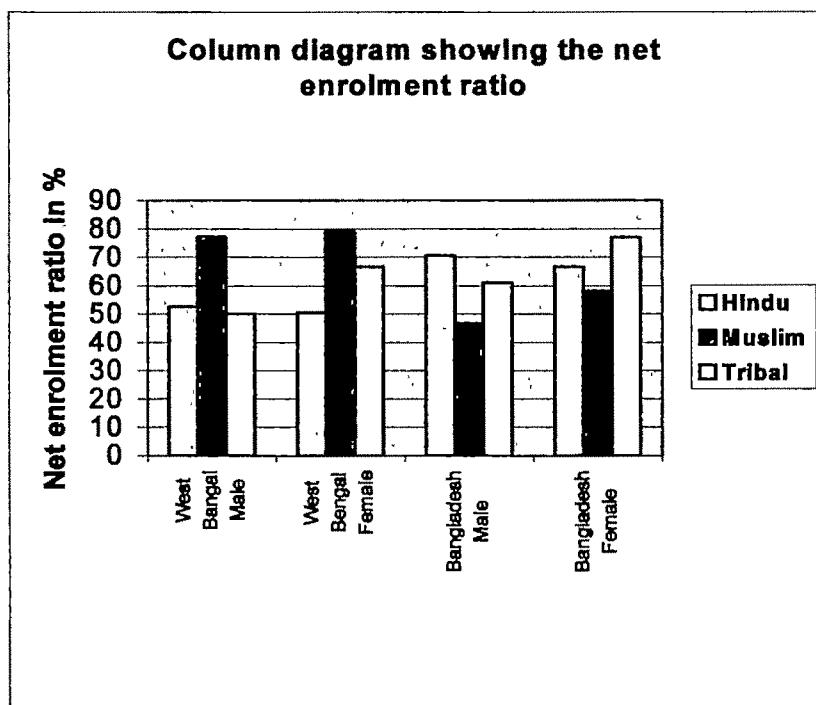


Table 4.1.11: Enrolment Ratio of the Hindu Population at Primary Level

Mode of Enrolment and Sex of the Enrollees	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Net Primary Enrolment						
Male	56.67	40.00	52.50	70.59	-	70.59
Female	53.33	28.57	50.00	66.67	-	66.67
Both	54.67	35.29	51.09	68.97	-	68.97
Gross Primary Enrolment						
Male	96.67	80.00	92.50	123.53	-	123.53
Female	95.56	100.00	96.15	108.33	-	108.33
Both	96.00	88.24	94.57	117.24	-	117.24

. As regards the primary enrolment ratios of the Hindu Community, the table – 4.1.11 reveals that the Bangladesh Village, Panigaon occupied the top most position for both male and female population. Whereas the village Kapasati, West Bengal occupied the second position and the village Jhaokhali recorded the lowest position under similar consideration. But gender discrimination with regard to net primary enrolment was a common characteristic feature for all the villages of West Bengal and Bangladesh.

The table further exhibits that in respect of gross primary enrolment, also the village Panigaon, Bangladesh held higher position than the West Bengal villages for both male and female. But the village Jhaokhali, West Bengal showed that the female gross primary enrolment ratio of this village was higher than that of their male counterpart.

Table 4.1.12 : Enrolment Ratio of the Tribal Population at Primary Level

Mode of Enrolment and Sex of the Enrolees	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Net Primary Enrolment						
Male	-	50.00	50.00	-	61.11	61.11
Female	-	66.67	66.67	-	76.92	76.92
Both	-	58.82	58.82	-	67.74	67.74
Gross Primary Enrolment						
Male	-	112.50	112.50	-	100.00	100.00
Female	-	133.33	133.33	-	100.00	100.00
Both	-	123.53	123.53	-	100.00	100.00

The net primary enrolment of tribal population recorded that the Bangladesh village Chankkathal attained the higher position than the West Bengal village Jhaokhali for both male and female.

The table further shows an encouraging picture for the female population for both West Bengal and Bangladesh villages as the net primary enrolment of the tribal girls were higher in percentage than those of the tribal boys.

In terms of gross primary enrolment, the village Jhaokhali, West Bengal occupied the higher position than the Bangladesh village Chankkathal. So it can be said that at Bangladesh village Chankkathal, more children enrolled in school at actual age of entry in school than the villagers of West Bengal village, Jhaokhali. Other important fact to be noted was that though at Jhaokhali, the female gross primary enrolment was more than their male counterpart but the village Chankkathal showed the same male and female gross enrolment ratio

DROP-OUT RATES OF THE STUDIED POPULATION

Drop-out is another important factor which retards the development of education. The evil of drop-out was first noticed by the educationists in the year 1929, by the Hartog Committee. So to assess the state of women education, this factor was considered. Generally drop-out rate is related to the notion of ‘educational stage’.

Following tables will explain the drop-out situation of the population under study.

Table 4.1.13 : Drop-out Rates of the Muslim Population

Village & Stage of Drop-out	Male				Female			
	Children (Upto 14+)	Adult (15+)	Eligible age group (6-29)	All ages	Children (Upto 14+)	Adult (15+)	Eligible age group (6-29)	All ages
Kapasati	9 90.00	20 51.28	15 51.72	29 59.18	3 75.00	11 29.73	11 36.67	14 34.15
	Secondary	1 10.00	19 48.72	14 48.28	20 40.82	1 25.00	25 67.57	18 60.00
	H.Secondary/Intermediate	- -	- -	- -	- -	1 2.70	1 3.33	1 2.44
	Total	10 100.00 (16.13)	39 100.00 (67.24)	29 100.00 (33.21)	49 100.00 (40.83)	4 100.00 (7.14)	37 100.00 (84.09)	30 100.00 (32.97)
Panigaon(P)	Primary	1 100.00	12 37.50	2 22.22	13 39.39	- -	15 48.39	6 35.29
	Secondary	- -	16 50.00	5 55.56	16 48.49	- -	16 51.61	11 64.71
	H Secondary/Intermediate	- -	3 9.38	2 22.22	3 9.09	- -	- -	- -
	Graduation	- -	1 3.12	- -	1 3.03	- -	- -	- -
	Total	1 100.00 (2.94)	32 100.00 (45.71)	9 100.00 (14.29)	33 100.00 (31.73)	- -	31 100.00 (67.39)	17 100.00 (32.69)
Chankkathal(C)	Primary	2 100.00	11 45.83	5 62.50	13 50.00	- -	8 66.67	7 87.50
	Secondary	- -	11 45.83	1 12.50	11 42.30	- -	4 33.33	1 12.50
	H Secondary/Intermediate	- -	1 4.17	1 12.50	1 3.85	- -	- -	- -
	Graduation	- -	1 4.17	1 12.50	1 3.85	- -	- -	- -
	Total	2 100.00 (12.50)	24 100.00 (64.86)	8 100.00 (22.22)	26 100.00 (49.06)	- -	12 100.00 (63.16)	8 100.00 (30.77)
Combined (P+C)	Primary	3 100.00	23 41.07	7 41.18	26 44.07	- -	23 53.49	13 52.00
	Secondary	- -	27 48.22	6 35.29	27 45.76	- -	20 46.51	12 48.00
	H Secondary/Intermediate	- -	4 7.14	3 17.65	4 6.78	- -	- -	- -
	Graduation	- -	2 3.57	1 5.88	2 3.39	- -	- -	- -
	Total	3 100.00 (6.00)	56 100.00 (52.34)	17 100.00 (17.17)	59 100.00 (37.57)	- -	43 100.00 (66.15)	25 100.00 (32.05)

The table – 4.1.13 exhibits the drop-out situation of the Muslim population of different age group at different levels of education. The Muslim population of the village Kapasati of West Bengal showed that drop-out cases of the male population generally took place at primary level while except for the child age group, in all other age groups, the Muslim female population mainly dropped out at secondary level. Tertiary level drop-out was also common among the females though the rate was very small in comparison to secondary and primary level drop-out. At Chankkathal village of Bangladesh male and female population mainly dropped out at primary level. The other village of Bangladesh, Panigaon showed completely different trend in this context as for both males and females, at Panigaon village, the villagers showed more drop-out cases at secondary level than the primary level. Tertiary level drop-out cases were also common in the male population of both the villages.

Table 4.1.14 : Drop-out Rates of the Hindu Population

Village & Stage of Drop-out	Male				Female			
	Children (Upto 14+)	Adult (15+)	Eligible age group (6-29)	All ages	Children (Upto 14+)	Adult (15+)	Eligible age group (6-29)	All ages
Kapasati(K)								
Primary	2 100.00	26 46.43	15 42.85	28 48.27	7 77.77	11 50.00	15 62.50	18 58.06
Secondary	- -	30 53.57	20 57.15	30 51.72	2 22.23	11 50.00	9 37.50	13 41.94
Total	2 100.00 (5.41)	56 100.00 (75.68)	35 100.00 (41.18)	58 100.00 (52.25)	9 100.00 (14.75)	22 100.00 (78.57)	24 100.00 (30.77)	31 100.00 (34.83)
Jhaokhali (J)								
Primary	- -	10 35.71	2 15.38	10 35.71	1 100.00	2 40.00	3 50.00	3 50.00
Secondary	- -	18 64.29	11 84.62	18 64.29	- -	3 60.00	3 50.00	3 50.00
Total	- -	28 100.00 (75.68)	13 100.00 (40.68)	28 100.00 (58.33)	1 100.00 (8.33)	5 100.00 (71.43)	6 100.00 (33.33)	6 100.00 (31.58)
Combined(K+J)								
Primary	2 100.00	36 42.86	17 35.42	38 44.19	8 80.00	13 48.15	18 60.00	21 56.76
Secondary	- -	48 57.14	31 64.58	48 55.81	2 20.00	14 51.85	12 40.00	16 43.24
Total	2 100.00 (4.17)	84 100.00 (75.68)	48 100.00 (41.03)	86 100.00 (54.09)	10 100.00 (13.70)	27 100.00 (77.14)	30 100.00 (31.25)	37 100.00 (34.26)
Panigaon								
Primary	2 100.00	21 61.77	12 80.00	23 63.89	- -	11 61.11	11 68.75	11 61.11
Secondary	- -	11 57.14	1 64.58	11 55.81	- -	6 33.33	4 25.00	6 33.33
Higher secondary/Intermediate	- -	2 5.88	2 13.33	2 5.55	- -	1 5.56	1 6.25	1 5.56
Total	2 100.00 (7.14)	34 100.00 (60.71)	15 100.00 (23.44)	36 100.00 (42.86)	- -	18 100.00 (69.23)	16 100.00 (45.71)	18 100.00 (43.90)

*Figures in the parenthesis are the drop-out rates among the enrollees of the particular age group

The drop-out rates among the Hindu male population of the villages of West Bengal recorded that drop-out cases were mainly found at secondary level. Combined data of the villages of West Bengal also showed the same picture. Whereas the drop-out cases of the female population of each village of West Bengal exhibited that drop-out cases happened mostly at primary level , but the adult females dropped out more at secondary level. The drop-out

situation of the females of the villages of West Bengal also jointly exhibited the similar trend. But at the village Panigaon of Bangladesh, the drop-out cases both for males and females were found at primary level. Moreover, tertiary level drop-outs were observed in both the male and female population of this village whereas tertiary level drop-out cases were not found in the village of West Bengal.

It was further noticed from the combined data of West Bengal villages that among the enrolees, the highest male and female drop-out rates were found at the adult age group. Among the children, the percentage of drop-out cases was higher for the Hindu girls. In comparison to Bangladesh village, the females of West Bengal villages though manifested more drop-out cases among the children and the adults but for the eligible age group and all ages it showed less drop-out cases.

Table 4.1.15 : Drop-out Rates of the Tribal Population

Village & Stage of Drop-out	Male				Female			
	Children (Upto 14+)	Adult (15+)	Eligible age group (6-29)	All ages	Children विद्यार्थी (Upto 14+)	Adult (15+)	Eligible age group (6-29)	All ages
Jhaokhali	Primary	-	5	1	5	1	4	5
		-	31.25	20.00	31.25	100.00	66.67	71.43
	Secondary	-	11	4	11	-	2	2
		-	68.75	80.00	68.75	-	33.33	28.57
	Total	-	16	5	16	1	6	7
		-	100.00 (69.57)	100.00 (17.86)	100.00 (39.02)	100.00 (6.25)	100.00 (100.00)	100.00 (26.09)
Chankkathal	Primary	1	11	6	12	1	9	10
		100.00	55.00	50.00	57.14	100.00	100.00	100.00
	Secondary	-	9	6	9	-	-	-
		-	45.00	50.00	42.86	-	-	-
	Total	1	20	12	21	1	9	10
		100.00 (4.54)	100.00 (76.92)	100.00 (30.00)	100.00 (43.75)	100.00 (5.56)	100.00 (81.82)	100.00 (30.77)

*Figures in the parenthesis are the drop-out rates among the enrolees of the particular age group

The drop-out situation of tribal population of West Bengal village Jhaokhali showed that the tribal males of this village mainly dropped-out at secondary level whereas more tribal females

of this village dropped-out at primary level. But in the village, Chankkathal of Bangladesh, it was noticed that among the tribal males, dropped-out cases occurred mostly at primary level. The other significant fact to be noted in Bangladesh village was that all percent female dropped-out at primary level, perhaps higher percentage of girl child marriage was responsible for that.

RETENTION RATES OF THE STUDIED POPULATION

The word retention means the power to retain. In this context, retention is used to assess that how far any person, who left his or her studies at different levels, retains the studies which he or she attained or learnt. Retention is a very important factor for assessing the development of education of any area as the decrease of retention rate, indicates the lower quality of education. Moreover decrease of retention of learnt education denotes the wastage of money, labour and manpower. In the developing and poor countries like India, Bangladesh, this type of wastage has negative impact on the development of education.

Besides, due to lack of retention of education, a large section of population of both the areas loses their ability to be a literate person. As a result, a notable percentage of people become illiterate in spite of having some years of schooling. Keeping this fact in mind, retention rate of the present study was assessed on the basis of fulfilment of the criteria of being literate. It was recorded from both the areas that all men and women educated above class VIII, could fulfil the requisite criteria of being literate. So, retention rate was assessed among the primary and junior level educated persons.

Table 4.1.16 : Retention Rates of the Muslim Population

Village	Level of Education	Male				Female			
		Can write a letter / read & write with understanding	Can read with effort	Forgotten to read & write	Total	Can write a letter / read & write with understanding	Can read with effort	Forgotten to read & write	Total
Kapasati (West Bengal)	Primary	6 20.69	6 20.59	17 58.62	29 100.00	1 7.14	4 28.57	9 64.29	14 100.00
	Junior	10 58.82	4 23.53	3 17.65	17 100.00	10 38.46	11 42.31	5 19.33	26 100.00
Panigaon (P) (Bangladesh)	Primary	7 53.85	2 15.38	4 30.77	13 100.00	5 33.33	6 40.00	4 26.67	15 100.00
	Junior	7 87.5	1 12.50	- -	8 100.00	4 57.14	2 28.57	1 14.29	7 100.00
Chankkathal (C) (Bangladesh)	Primary	1 7.69	7 53.85	5 38.46	13 100.00	1 12.50	3 37.50	4 50.00	8 100.00
	Junior	4 66.67	2 33.33	- -	6 100.00	1 25.00	2 50.00	1 25.00	4 100.00
Combined (P+C)	Primary	8 30.76	9 34.62	9 34.62	26 100.00	6 26.09	9 39.13	8 34.78	23 100.00
	Junior	11 78.57	3 21.43	- -	14 100.00	5 45.46	4 36.36	2 18.18	11 100.00

The retention situation of primary educated persons of the Muslim community showed that among the females, village Kapasati of West Bengal held the lowest position in comparison to the villages of Bangladesh. But the village Panigaon ranked the highest position in terms of retention rates of both primary and junior level educated males and females. It can be assumed from the adult literacy rates of the Muslim population of Panigaon village that their higher literacy rates made an atmosphere of education which might help the villagers to retain their lessons. Very significant gender gap in retention rate was found at junior level educated persons in all the villages of both the areas but at primary level, a wide gender gap was found among educated persons of Kapasati of West Bengal and Panigaon village of Bangladesh. But at Chankkathal village at this level more girls were found who retained their ability to be literate.

Table 4.1.17 : Retention Rates of the Hindu Population

Village	Level of Education	Male				Female				Total
		Can write a letter / read & write with understanding	Can read with effort	Forgotten to read & write	Total	Can write a letter / read & write with understanding	Can read with effort	Forgotten to read & write	Total	
Kapasati (K) (West Bengal)	Primary	1 3.57	13 46.43	14 50.00	28 100.00	1 5.56	6 33.33	11 61.11	18 100.00	
	Junior	15 53.57	4 14.29	9 32.14	28 100.00	5 38.46	7 53.85	1 7.69	13 100.00	
Jhaokhali (J) (West Bengal)	Primary	1 10.00	5 50.00	4 40.00	10 100.00	- -	3 100.00	- -	- 100.00	
	Junior	14 77.78	4 22.22	- -	18 100.00	1 33.33	2 66.67	- -	3 100.00	
Combined (K+J)	Primary	2 5.26	18 47.37	18 47.37	38 100.00	1 4.76	9 42.86	11 52.38	21 100.00	
	Junior	29 63.04	8 17.39	9 19.57	46 100.00	6 37.50	8 50.00	2 12.50	16 100.00	
Panigaon (Bangladesh)	Primary	11 47.83	5 21.74	7 30.43	23 100.00	1 9.09	4 36.36	6 54.55	11 100.00	
	Junior	8 80.00	2 20.00	- -	10 100.00	2 50.00	1 25.00	1 25.00	4 100.00	

The table 4.1.17 shows that among the primary level educated Hindu population of both the areas, very negligible percentages of male and female population were able to retain their ability to be literate. But in comparison to the villages of West Bengal, at Panigaon village the situation was some what better. Perhaps higher adult literacy rates helped the villagers of Panigaon to retain their ability to be literate. On the other hand in the villages of Kapasati and Jhaokhali of West Bengal, among the primary educated persons, a very small percentage of males and females were able to fulfil the criteria of being literate but in respect of gender gap in retention rate, it was found that at Kapasati women were ahead than men whereas at Panigaon women were lagging behind the men with 38.74 percent.. But retention rate increased among the junior level educated persons by a large percentage in both the studied areas. Among the junior and primary levels educated persons, both male and female population of Panigaon village stood ahead.

. Table 4.1.18 : Retention Rates of the Tribal Population

Village	Level of Education	Male				Female			
		Can write a letter / read & write with understanding	Can read with effort	Forgotten to read & write	Total	Can write a letter / read & write with understanding	Can read with effort	Forgotten to read & write	Total
Jhaokhali (West Bengal)	Primary	1 20.00	2 40.00	2 40.00	5 100.00	-	3 60.00	2 40.00	5 100.00
	Junior	7 70.00	2 20.00	1 10.00	10 100.00	1 50.00	1 50.00	-	2 100.00
Chankkathal (Bangladesh)	Primary	7 58.33	3 25.00	2 16.67	12 100.00	4 40.00	3 30.00	3 30.00	10 100.00
	Junior	4 80.00	1 20.00	-	5 100.00	-	-	-	-

The table- 4.1.18 shows that at Jhaokhali, West Bengal among the junior level educated persons, though higher percentage of males and females fulfil the criteria to be literate, still gender gap persisted at this level. The village Chankkathal also executed 80 percent retention rate for the junior level educated males. There was no junior level educated tribal female at Chankkathal village. But the important point to be noted in this table is that the primary level educated tribals of Chankkathal village, both male and female retained the criteria to be literate at large percentage in comparison to males and females of all the communities of all the villages. Since most of the tribals of this village were Christians so perhaps their religious activities (*as for example, reading the Bible on every Sunday*) helped them to retain their education more than the others.

Section-B

PROBLEM OF DEVELOPMENT OF WOMEN EDUCATION

In the first section of this chapter, the status of women education of the studied villages has already been discussed. The empirical picture of that section reveals the actual facts regarding the status of women education in the studied villages. In this section, the problems behind the educational development of the villages under study will be discussed.

Non-enrolment, absenteeism, stagnation, and drop-out are the vital hindering factors behind the formal educational development of any area. According to Kar (1996), rate of **absenteeism** is an



important indicator of the motivation of the students towards formal education. It is also a measure of their commitment to the same. The higher the rate of absenteeism the lower is the effectiveness of the education process. **Stagnation** is also an important factor to understand the motivation and commitment of the people towards education. Again higher **drop-out** rate shows low educational achievement. If the causes behind these factors can be identified, then the actual problem for educational development of any area may be minimised, if not eliminated. So an attempt has been made to assess these problems in the studied areas and to find out the causes behind the problem.

Case studies were collected from all identified girls of different communities of the studied villages to understand the actual problem behind the educational development. The case studies would identify the specific problems of different communities on one hand and on the other, it would clarify the reasons of continuing the studies of the girls (who were continuing their studies) despite of all hindrances.

NON-ENROLMENT

Education is a fundamental right of the people. At this critical era of history, non- participation of women in education is not desirable. Moreover national development is at stake if half of the population of any country remain uninterested in development. Therefore, it is prime need for any developing country like us to identify the causes of non-enrolment of women in education. For this purpose, case studies were collected from all non-enrolled women of different studied communities and gathered information is given by the following table. Some of the case studies are presenting .

CASE STUDIES OF THE MUSLIM WOMEN:

Case no.1

Khaleda Khatun of the village Kapasati was thirteen years old. She was the eldest daughter of Gaji Molla and Jan bibi. She had two elder brothers and one younger brother. She also had two younger sisters. Gaji Molla had no land. Gaji miya and Jan bibi both earned for their family by working as day- labourer. Khaleda was not enrolled in school but her two elder brothers and one younger brother and one younger sister got the opportunity of getting education. But one of her elder brother dropped out from class VI. Khaleda had no urge to go to school as from her six years of age, she looked after her brothers and sisters and from that age she had to do lot of household work including cooking as her mother was busy for earning. Khaleda never mind for not getting the opportunity of education. Actually she had no aspiration about her life rather she was very much accustomed to that. Her parents were negotiating her marriage and she was ready to get married.

This case highlighted that how the women were deprived of the opportunity of getting education as being the eldest daughter of a family of many siblings.

Case no. 2

Fifteen years old Manjura Khatun of Panigaon village never went to school. Her mother was no more. She had father and two elder brothers in her family. Her Father was illiterate. But her two elder brothers were educated up to Intermediate level. They belong to a well -to- do family. She was the only daughter of her parents. But since at their home, Manjura was the only women so she had to take all household responsibility, but her elder brothers got the opportunity of getting

education. She had no conception about equal rights and had no objection to marrying a uneducated man. She would marry according to her guardian's choice. She had no grievance for not getting education.

This case indicates that how women were obliged to take burden of household work even deprived of basic right of lives and nobody in the family bothered for that.

Table 4.2.1 : Reasons of Non- Enrolment of the Muslim Women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhall	Total	Panigaon	Chankkathal	Total
Lack of awareness of parents	7 14.89	- -	7 14.89	1 10.00	5 13.16	6 12.50
Disinterested in studies	3 6.38	- -	3 6.38	- -	4 10.53	4 8.33
Poverty	10 21.28	- -	10 21.28	1 10.00	10 26.32	11 22.92
Household work	13 27.66	- -	13 27.66	4 40.00	12 31.58	16 33.33
Not yet admitted in school(within 8 years)	2 4.26	- -	2 4.26	- -	2 5.26	2 4.17
Household work due to mother's illness	6 12.77	- -	6 12.77	2 20.00	3 7.89	5 10.42
Many sisters and brothers & so only brothers were enrolled	3 6.38	- -	3 6.38..	2 20.00	2 5.26	4 8.33
Physically Handicapped	3 6.38	- -	3 6.38	- -	- -	- -
Total	47 100.00	- -	47 100.00	10 100.00	38 100.00	48 100.00

The table shows that the vital reason of non- enrolment of the Muslim women of both the areas was household work. Poverty played more important role behind the non-enrolment of the Muslim women of Kapasati and Chankkathal villages than Panigaon village. Due to lack of awareness of parents some girls of all the villages were non-enrolled. Some girls were found to be deprived of getting education as they were a member of large family and where only boys got the chances of getting education.

CASE STUDIES OF THE HINDU WOMEN :

Case no. 1

Sadhana Sarodar of Kapasati village was a seventeen years old lady, who was separated from her husband. Sadhana was never enrolled in a school. Her father was illiterate, but mother had studied up to class six. Sadhana's elder brother studied up to Secondary level. Actually Sadhana had prepared herself for taking admission in school from a private tutor, but unfortunately, at the time of admission she became ill. After recovery she wanted to take admission in school, but the head master of the school did not agree to admit her in that session. But since Sadhana's friends would be one year senior to her in the next session, so, Sadhana was adamant not to take admission in next session, and thus she became non-enrolled. But she still blamed her parents for her non-enrolment in school, as she was too young to take decisions at that time. She felt that if her parents were willing to educate her they could have forced her. But their economic condition at that time not being well enough, her parents could not pay much importance to her studies. But they tried to continue the studies of her elder brother, because, to her parents, importance of son's education was more than daughter's education.

From this case it is found that in rural areas, parents were still indifferent about their daughter's education

Case no. 2

Sandhya Haldar had four daughters and one son. She was illiterate but her husband Tarak Haldar was Primary educated. She did not enrol her children's name in the school. She said that her husband was physically unfit for earning. More over they had no land so they had to earn by working as day labourers. Since her husband could not work hard, she had to work more and made her daughters engage in work instead of studying. Her first daughter got married while her other two daughters were working at the shop and youngest daughter used to stay at home to look after her brother and for doing house hold work. She never thought about her children's education because they were very poor and she only paid attention to earn money for their food. She did not even know about the stipend of the scheduled caste students at Primary level. Recently she heard about the said opportunities and started thinking to enrol her son in the school as she had only one son and it is her duty to get him educated. For this reason she sent her son to take private tuition, but for daughters, she felt that her primary duty is to arrange their marriage.

This case has reflected the economical reason behind the non-enrolment of the children. But the more remarkable point, which has come out from this case study, is the less awareness of the parents especially of mother about education, which keeps away the children from school.

Case no. 3

Haldi was daughter of Devan and Fulibala. Both of them were illiterates. They lived at anigaon village. Seventeen years old Haldi had three brothers. Except her youngest brother, no one of her family was educated. Lately, her parents settled her marriage and accordingly she was preparing herself for satisfying her in-law's family. She had no

regret for her non- enrolment in school. Since her mother and father had to go to market every day for selling sweets so from childhood, she was engaged in doing all household work of her own as there was no other female member in the family. Naturally, she was accustomed to that life style. She never felt any urge to go to school as nobody of her house bothered about education. In the previous year her youngest brother was enrolled in school. Actually at the market, her parents heard about the importance of education and being motivated, her parents enrolled their youngest son in school.

This case reveals that in spite of so many opportunities given by the Government to carry on education, lack of awareness of parents is a prime factor for the non – enrolment of children in school. This case also points towards the importance of mass awareness about education for educational development.

Case no.4

Twenty years old Aratibala was wife of Sree Kanta Roy of Panigaon village. She had two daughters, one was five years old and another was two and half years old. Aratibala never went to school. Aratibala belonged to a very rich family. Moreover she had only one younger brother. In rural areas,a lot of household work has to be done in a rich agricultural family. But Aratibala's mother was sick and after the birth of her younger son, she could not even cook so, from childhood Aratibala was fully engaged in household work. When she was seven years old she started cooking for her family. But that family condition did not hamper her brother's life. He enjoyed all opportunities of getting proper education and he became a Graduate. Moreover her parents arranged her marriage with an illiterate man at the age of twelve years. All these incidents made Aratibala very depressed. She felt ashamed, when she could not teach the preliminary lesson to her little daughters or when she could not read the writing shown in television. So she would try her level best to make her daughters educated at least up to Secondary level.

This case also reflects the lower social status of women in rural areas. Nobody bothers about the equal right of getting education for both daughter and son in a family.

Case no. 5

Seven years old Kalpana of Panigaon village was not enrolled in school. Kalpana's parents were illiterate but her brothers were educated up to Primary level. Kalpana's father Promen Roy did not allow her to go to school. Actually, being fair complexioned and beautiful, one day she was dragged by a Muslim boy when she was playing and this incident made her father so angry that he was trying to settle her marriage at that early age. Kalpana did not realise the situation. She only knew that she was going to be married within a few months. She had no grievance about her condition and in that early age she was preparing herself to be a good daughter in –law by following the direction of the elder female members of her family.

This case shows that, the fear of an unwanted situation created by other neighbouring communities, specially by the Muslims, is a very common phenomenon among the Hindus of Bangladesh and which in turn also hampers women education.

Table 4.2.2 : Reasons of Non- Enrolment of the Hindu Women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Lack of awareness of parents	21 23.33	4 18.18	25 22.32	6 18.75	- -	6 18.75
Disinterested in studies	10 11.11	3 13.67	13 11.61	4 12.50	- -	4 12.50
Poverty	22 24.44	5 22.73	27 24.11	5 15.63	- -	5 15.63
Household work	24 26.67	6 27.27	30 26.79	8 25.00	- -	8 25.00
Distance of school	- -	- -	- -	- -	- -	- -
Not yet admitted in school(within 8 years)	5 5.56	2 9.09	7 6.25	2 6.25	- -	2 6.25
Household work due to mother's illness	2 2.22	2 9.09	4 3.57	4 12.50	- -	4 12.50
Many sisters and brothers & so only brothers were enrolled	6 6.67	- -	6 5.35	3 9.37	- -	3 9.37
Total	90 100.00	22 100.00	112 100.00	32 100.00	- -	32 100.00

The Hindu women of both the studied areas were mainly non-enrolled for their responsibility of household work. Lack of awareness of parents was equally responsible for the non-enrolment of the Hindu girls of both the areas. In comparison to the village Panigaon , poverty became more hindering factor for the non-enrolment of the Hindu women of the villages of West Bengal.

CASE STUDIES OF THE TRIBAL WOMEN :

Case no. 1

Rukmini Sardar was an eighteen years old girl of Jhaokhali village whose parents did not enrol her name in school. Her parents lived separately and she was staying with her mother while her three other illiterate brothers lived with her mother. But her two brothers who lived with her father were educated. Actually her mother did not pay attention to their education as she was busy for earning money for their livelihood. As much she could remember about her childhood, her mother and elder brother went to the field for working as day labourers and from that time she had to cook for her family and look after her younger brothers. Since her other brothers never went to school so she did not even think about education at her early age. Moreover from twelve years age she had been working as day labourer to earn for her family. Being grown up she realised about her ignorance and she felt shame for the fact that even seven, eight years old children of her village could read and write while she did not even know to sign. Rukmini believed that her mother was not at fault, as she was always busy to earn for their family, moreover she was illiterate so that she did not know the good effect of education.

This case indicates that due to need of household service and looking after younger brothers and sisters and ignorance of their mother about the importance of education, poor rural girls are often deprived of getting opportunity of education.

Case no. 2

Basanti Sardar of Jhaokhali village was daughter of Sreemati Sardar and Bhim Sardar. She was ten years old. Her father and mother were illiterate. They had no land and so her parents earn money by working as day labourer. So she had to do all household work and look after her two sisters who were only two years and four months old. Though Primary school was situated within walking distance still due to huge amount of household work and child rearing that girl could not get opportunity to be enrolled in school. According to Basanti she wanted to go to school as all her friends went to school but her parents did not bother about her wish. They told her that they had no money to make her educated. She also could not manage to find any time to play with her friends.

This case reveals that due to responsibilities of the first daughter in the family, many girls do not get opportunity of education and they do not even enjoy their childhood.

Case no.3

Santi Sardar of Jhaokhali village was a non-enrolled girl. She was sixteen years old. She stayed with her elder brother and sister in law. Her parents died when she was six years old. From that time she had to do all household work and cooking for her elder brother. Though her elder brother was Primary educated but he did not take any initiative to enrol Santi in school. They had two bighas of land. So her elder brother earned from agriculture and also by working as day labourer. After her brother's marriage, she had to

earn by working as day labourer for her survival because Santi's sister in -law did not want to bear her expenditure. Santi told me that at her childhood when all her friends went to school, she felt a strong urge to go to school but her elder brother told her that she had no need of education. Then gradually Santi has made up her mind and she thought that such an unlucky girl like her should not dream. She surrendered her life to her fate.

This case indicates the lower status of a girl child in a family. Santi's brother inherited two bighas land from her father and Santi had equal share of that property. But it was seen that Santi's elder brother enjoyed their joint property by his own decision. He did not pay any attention to Santi's wish to get education. Santi did not even know how to claim her share. Moreover after coming to her sister in – law, she had to earn for her survival and nobody in their village protested to her brother on behalf of Santi as they did not support the view of equal right of son and daughter in their father's property. Lower status of women in the family thus becomes an important factor of backwardness of women in education.

Case no. 4

Seventeen years old, Putul Tudu was daughter in -law of the village Chankkathal. She never went to school. Her husband Hapna Mandi was also illiterate. She had one elder sister and one younger sister and three elder brothers. According to Putul, her parents were not interested to enroll Putul and her sisters in school though they belonged to a well- to -do family. But her father sent her brothers to school. But her brothers did not want to go to school and so often they did various mischievous things; they sold rice of their house, went to see films instead of going to school though her parents tried to make them educated. At that time, Putul did not realize the importance of education. She thought that household work was better than going to school but when her family started to arrange her elder sister's marriage, it was seen that no educated bridegroom and well - off family was found for her. As a result, Putul and her sisters had to marry poor and illiterate husbands, moreover, all of them had to earn by working as day labourer. But her parents had no regret about that, they justified that due to their ill fate they got such poor and illiterate husbands.

This case also highlights towards the fact of less importance of daughters in the family incomparison to sons. This case points out that in spite of sons' dishonesty, parents tried to send them to school but they did not think about daughter's education leaving their future in the dark.

Case no. 5

Syamali Mahoto was elder daughter of Sushil and Bishobala Mahato. They lived at Chankkathal village. Syamali's mother was Primary educated but father was illiterate. Syamali was their eldest daughter. They were very poor, so, they earned by working as day labourer. Shyamali was thirteen years old. She was not enrolled in school, but all her brothers and sisters were enrolled in school. According to Syamali's mother, Shyamali did not feel any urge to go to school. But in this matter, Syamali had different opinion. She thought that from her childhood, she was obliged to do a lot of household work all day long.. She had to cook for her family and look after her younger brothers and sister as her mother and father both stayed outside home for earning. Even from five years of her age she had to give lap to her younger brothers and sisters on her lap. Moreover, she was often abused and scolded by her parents for not doing work in time. So, after doing so much work she did not even think about going to school.

This case depicts the picture of the burden of household work and sacrifice of the elder daughter of the tribal families like the other rural families. The other important fact which has come out from this case is that how this burden of household work and helping mother becomes one of the main reasons of non-enrolment of the rural girls.

Table 4.2.3 : Reasons of Non- Enrolment of the Tribal Women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Lack of awareness of parents	-	4	4	-	4	4
	-	16.67	16.67	-	17.39	17.39
Disinterested in studies	-	5	5	-	5	5
	-	20.83	2083	-	21.74	21.74
Poverty	-	3	3	-	3	3
	-	12.50	12.50	-	13.04	13.04
Household work	-	8	8	-	8	8
	-	33.33	33.33	-	34.78	34.78
Not yet admitted in school(within 8 years)	-	1	1	-	1	1
	-	4.17	4.17	-	4.35	4.35
Household work due to mother's illness	-	3	3	-	-	-
	-	12.50	12.50	-	-	-
Many sisters and brothers & so only brothers were enrolled	-	-	-	-	2	2
	-	-	-	-	8.70	8.70
Total	-	24	24	-	23	23
	-	100.00	100.00	-	100.00	100.00

The tribal women of both the studied areas were mainly non-enrolled due to the burden of household work but a large number of tribal women in comparison to the Hindu and the Muslim women of the studied villages of West Bengal and Bangladesh were non-enrolled as they did not feel urge to go to school. Lack of awareness of parents and poverty were also two barriers for their non-enrolment.

ABSENTEEISM, STAGNATION AND DROP-OUT

Absenteeism makes gap in studies for all the students. This gap creates disinterest in studies for many rural girls as most of them are first generation learners. As a result they become stagnated and leave the school. Though stagnation is not the only reason of drop-out. Since our country has limited resources and facilities, stagnation and drop-out therefore shrink the opportunity of getting education of others and become important obstacle for the educational development of women. So, it is also necessary to find out causes behind such impediments of educational development of women. Selected case studies are given below but all the reasons found out from this study are presented by a table.

CASE STUDIES OF THE MUSLIM WOMEN :

Case no. 1

Azmira Khatun was the second daughter of Bhola Shekh. They lived at Kapasati village. She was twelve years old. She dropped out from class IV. She was a very intelligent girl. She would never get poor marks in any subject. She could do all sums of class III level, she could read the books fluently she could take dictation very well at the time of field study. Azmira's father had no land. Moreover, they had a large family of 8 members. Her father earned by working as a day labourer, and he was the only earning member of their family. Sometimes her mother supplemented their family earning also by working as day labourer but she could not go to earn every day due to her two years old son and due to her own weak health. Azmira's only elder sister, Rehana was abnormal. So Azmira had to do a lot of work and bore responsibility of her family. Since her father's income was not enough even for their food, so, she was obliged to earn by many sources like sowing seeds, selling egg etc. to continue her study. But she had to do a lot of household work also, like cooking, bringing water, scavenging courtyard, cleaning utensils, looking after younger brothers and sisters, boiling paddy and rearing cows and hens, bringing fuel etc. So last year she thought that she should give up her study for the sake of her family and younger brother and sisters. Thereafter she was working hard at home and also earned money for the family, as an instance, she mentioned that last year

in rainy season she went to Park circus for working at a plastic factory and earned Rs.800/- for her family. She thought that in that way she could help her father in family expenditure and also she could able to help her brothers and sister for continuation of their studies. Since Azmira resided near the school, many teachers told her to go to school but no one asked her why she had given up her studies. According to Azmira, many girls of their area given up studies for economic constraint, so, teachers do not pay much importance on that issue.

This case reflects that the characteristics of a conscientious Bengalee girl. It narrates the struggle and sacrifice of a Muslim Bengalee girl who from her childhood, learnt to bear her family responsibility.

Case no. 2

Rehana Khatun was the eldest daughter of Bhola Shek and Akila bibi of Kapasati village. She was fourteen years old. She dropped out at class I. Rehana was enrolled in Sarada Primary School by her parents, after two month of her schooling; Rehana was wounded in an accident with an auto. She was in hospital for one and a half months. After coming home she joined school but she had not totally recovered. Within few days of her joining school, she felt ashamed as some teachers laughed at her stammering and that jeering took away her interest in going to school. So she went to school occasionally only on her parent's request and naturally she could not prepare her homework. Consequently one day a teacher beat her mercilessly for not doing her homework and he did not care about her injury. As a result she was reluctant to go to school and she dropped out only at the first class of her schooling. Then out of frustration she became abnormal to some extent.

This case shows that instead of encouraging the weak girl to carry on her studies the teachers mocked at her stammering, more over by beating her pitilessly, they made her dropout of school. This case explains the fact that how the negative attitude of teachers become the impediment of educational development of the children. The other important point to be noted from this case study is that in rural areas where separate school is not available for handicapped students, instead of paying more care to the handicapped students, some teachers laugh at them, which make them away from school. So this phenomenon must be considered as a structural constraint of the educational development in rural area.

Case no. 3

Anjura Khatun was the second daughter of Estobar Molla and Manohora bibi. She was fourteen years old. She lived at Kapasati village. Molla miya read up to class III and his wife was illiterate. He taught Koran to everybody in the locality but he could not help

Anjura so he provided private tutor to her. still Anjura could not understand her lessons properly. She failed at class IV. The schoolteachers as well as private tutor scolded and beat her very often as she could not follow them. She discontinued her studies because she could not enjoy her studies. She had to do lot of household work and she liked to do so. She felt sad when everyone marked her as less intelligent, only her father realised her problem. But her father did not raise any objection to her decision to discontinue her study since he was not in favour of educating girls at higher level.

This case indicates that indifferent attitude of parents towards their daughter's education and negative role of teachers in encouraging students in their studies create a lot of hindrances in advancing female education.

Case no. 4

Tarifi of Panigaon dropped-out from class – VIII. Actually Tarafi's father was dead when she was in class – V. She had no brother but three sisters. From that time her mother tried to give her in marriage, but she wanted to continue her studies though she had to do a lot of household work. Moreover she had to look after her younger sisters, as her mother was busy looking after their cultivation as at that time family had 1.81 acre land. But when she was in class VIII, her distant relative negotiated her marriage. Since her husband was educated up to Secondary level and their economic condition was good, her mother did not listen to her objection. settled her marriage and agreed to pay ten thousand rupees as dowry even by selling their Though her family badly needed her, still her thought her marriage was more important than any the family or her education. She got married at the age of fourteen years. Her husband Hasan Molla worked as a manager, at a paddy mill of their locality. He did not allow her to go outside home without him and he never discussed any family problem with her. Actually Tarifi felt that her husband did not give her any importance. She opined that equal right of woman with man was impossible in their house. She had one daughter who was five months old at the time of field work. She wanted to make her daughter educated but she knew that her daughter's future would depend totally on her husband's wish. But she had no grievance about her position in her family as according to Tarifi in their area, more or less all the women experienced the same position and so they were very much accustomed to such status.



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This case shows that how the lower status of women makes submissive personality of women, which is the most negative factor for the improvement of women's education because without motivated mothers, and motivated girls, the educational development of girls will never be fulfilled

Case no.5

Momina of Chankkathal village did not get success in the last S.S.C. examination and then she left her studies. Her family was a very well to do family, so, she got the opportunity of taking private tuition. Moreover due to presence of many female members in her family, she did not need to spend much time in household work. In spite of getting so much opportunity for study, Momina secured very poor marks in the Board Examination. But she never failed in school examination and always secured the required marks for promotion. None of her family member was unhappy with her result as they thought that in rural areas, to reach up to Secondary level was enough for the girls. To explain that view, Momina said that in most of the rural families, girls were not allowed to take jobs. Her parents were then negotiating her marriage and she gave full consent to get married without completing even her Secondary education.

This case is justifying the data, given by the Headmaster of the Secondary school under study that in order to keep up the needed number of students for a school, required marks for girl's stipend are given to each girl without assessing their actual merit. As a result, quality of education cannot be maintained in most of the cases. Thus the Government's goal of educational development of the rural girls can never be fulfilled; instead, a lot of energy, money and manpower are being wasted in vain.

Table 4.2.4 : Reasons of Stagnation of the Muslim Women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Do not understand their lessons in school	2 40.00	-	2 40.00	1 100.00	-	1 100.00
Due to household work gets little time to study	2 40.00	-	2 40.00	-	-	-
Do not learn their studies due to being less meritorious	1 20.00	-	1 20.00	-	-	-
Total	5 100.00	-	5 100.00	1 100.00	-	1 100.00

Among the Muslim girl of Kapasati village, it was found that mainly they were stagnated as they did not understand their lesson and as many of them were first generation learner so they did not get any guidance from their families. Household work was equally responsible for their stagnation. In the Panigaon village the Muslim girl was stagnated, as she did not understand her lesson properly.

Table 4.2.5 : Reasons of Drop-out of the Muslim Women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Marriage	9 30.00	- -	9 30.00	5 29.41	3 37.50	8 32.00
Poverty	1 3.33	- -	1 3.33	- -	1 12.50	1 4.00
Helping mother in house-hold work	9 30.00	- -	9 30.00	7 41.18	2 25.00	9 36.00
Disinterested in studies	2 6.67	- -	2 6.67	3 17.65	- -	3 12.00
Do not understand their lessons	3 10.00	- -	3 10.00	1 5.88	1 12.50	2 8.00
Failure in examination	6 20.00	- -	6 20.00	1 5.88	1 12.50	2 8.00
Total	30 100.00	- -	30 100.00	17 100.00	8 100.00	25 100.00

Marriage and helping mother in household work were the two vital reasons of drop-out of the Muslim women of Kapasati village and Chankkathal village but household work was the main reason of drop-out of the Muslim women of Panigaon village. Since the adult literary rates of the Muslim of the Kapasati village were low and a greater parentage of women of these communities were first generation learner so it was observed that the Muslim women of Kapasati village also dropped out as they did not understand their lessons as a result failure in examination mattered for a greater percentage of the Muslim women of this village. This fact was also responsible for the drop-out of a considerable percentage of the Muslim women of Chankkathal village. A notable percent of women of Chankkathal village was identified who were disinterested in studies and so they left their studies.

CASE STUDIES OF THE HINDU WOMEN:

Case no. 1

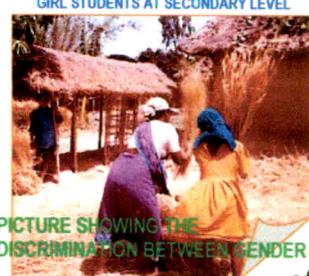
Sukkali Mondal was the daughter of Sanyasi and Prova Mondal of Jhaokhali village. She was sixteen years old. She dropped out from school while studying in class five. Her father was a fisherman and mother was a fruitress. At the time of her drop – out her elder brother read in class seven. In spite of the fact that Sukkali stood first in her last examination in studies of her own she repeatedly told her parents that they could not afford to bear the expenses of studies of both of her brother's studies and hers. Moreover her elder sister also stayed in their house with her two children and husband. Her husband earned only Rs. 20-30/- per day, therefore her parents had to bear their daily expenses also. They had to owe money through out the year and for that reason her parents were always in tension which made her stay away from studies. She thought that being a male member of the family, her elder brother should carry on studies and consequently she dropped out by saying that she was not at all interested in studies. But she was so intelligent that she remembered all subjects up to class four. When she was asked that she could carry on her studies by her stipend for scheduled caste student, she replied that in class five she got only twenty rupees and which was too small amount to carry on her studies.



This case highlights the most common problem that is economical problem. But the most remarkable fact that came out from this case is that the girl might posses more talent than her elder brother. She would even be able to have a brighter future, yet only due to social value she thought that her brother's education was more important than hers and so she sacrificed her future for her brother. Thus from this case it can also be assessed that in general, the girls, accept themselves as less important members in the family in comparison to the male members.

Case no. 2

Aparna Mondal was the daughter of Rishipada and Lakshmi Mondal of Kapasati village. Aparana belonged to a rich family. She was the fifth daughter of her parents without any brother. At the time of field work, she got married. She dropped out of school while failing in annual examination. Aparna regretted her lack of interest in studies, she had to say that actually she had problem in mathematics, but most of the schoolteachers of her school were not able to explain their subjects clearly to the students, especially, the mathematics teacher was one of them. Though her parents



provided her with a private tutor but he did not guide her properly. Aparna mentioned with grief about the private tutor's inefficiency to fulfil her queries. On the other hand her parents being illiterate could not help her and there was no one to guide her at home. Moreover since her parents thought that their daughter was studying very sincerely she felt guilty while she realised that she could not fulfil her parent's expectation. So when she failed in class VIII, she decided to give up her studies. . Her parents told her several times to carry on her studies but as she could not be confident enough about her studies and perceiving that she did not properly learn all her subjects even up to class seven level, she left her studies. But she was very sad for not having proper guidance as she wanted to carry on her study honestly and wanted to be self – sufficient.

This case projects a very important factor behind the low education statues quo of rural areas. The facts analytically expounds the negative aspect of a teacher whose lack of initiatives and skill creates the unbridgeable gaps of the students who feel in secured to keep up their studies. Economic bankruptcy is not the constraint but lack of proper guidance is the germ that destroys the opportunity of 'Education for All'.

Case no. 3

Gandhari Koyal, a fourteen years old girl who failed in the last annual examination at class seven. Her father Bhairav Koyal and Mother Maya Koyal were illiterate. Gandhari was the only daughter of her parents. She had only one elder brother. Gandhari's father was a watchman at a fishery of their locality. They had 0.60 acre of land. They were well off. Gandhari had a private tutor but still she failed in Mathematics, English and History. According to Gandhari, she could not understand her lessons properly in school. Though her private tutor helped her lot still she did not like to study, so, she did not feel urge to go to school and consequently she was absent in school frequently. She liked to watch T.V. instead of study. Her parents had not scolded her in spite of her failure in the examination; they did not even scold her when she watched T.V. at the time of study. She did not feel repentant for her failure. She said that she had no ambition in life and she did not think any thing about the level which she wanted to carry on her studies. She was continuing her studies only because her parents asked her to carry on her study till they could arrange her marriage. She said that her parents told her that education is necessary for getting a good bridegroom from a well to do family.

This case shows how wastage occurs. The girl was continuing her study unwillingly. Her parents also did not take required care about her study, so there was maximum chance of wastage of money, energy, opportunity etc. The other point which has come out from this case is that in rural areas, parents as well as girl herself think that for girls, marriage is the ultimate goal of life.

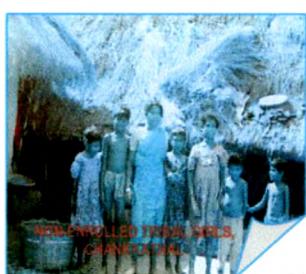
Case no. 4

Mana Haldar was a thirteen years old girl of Kapasati village who dropped out from class – VI. She failed in the last annual examination and then she left her study. She was eldest daughter of Hari and Anima Haldar. She had one younger brother and two younger sisters. Her brother read in class IV and her two sisters read in class II. Actually Mana's father was a drunkard and completely indifferent to the family. Her mother earned for their family by selling fish .She used to sell fish at 'Pagla hat', which was a few miles away from the village. She had to go out from the house at 4 a.m. in the early morning and she returned home at 2 or 3 p.m. Being the eldest daughter of the family, Mana had to look after her sisters and brother and she had to do all household work. As a result, she was not able to go to school regularly. She got little time to study, moreover, she did not get any guidance from home or from private tutor as her parents were illiterate and her mother could not provide private tuition to her children, except her brother Krishna. Besides, the burden of huge household work, she was often beaten by her drunken father. All these miseries engulfed Mana in sorrow and she gave up her studies and left her life to her fortune.

This case highlights the situation of a girl child of rural West Bengal. Since their childhood, they have to take responsibilities of the family members and they are so unfortunate that they cannot do anything as they wish or cannot spend their childhood in playing

Case no. 5

Kalpana Mondal of Jhaokhali village dropped out from school while she was studying in class V. She left her studies ten years ago. At that time their economic condition was not so good. Moreover their parents had four daughters and two sons, so they faced great difficulties to carry on the educational expenditures of their children. For this reason when she failed in class V, she left her studies and no one of her family forbade her to



leave her studies. Actually at that time her mother's eye was operated so, it was necessary to nurse her mother. Since her eldest sister got married and her second elder sister was very good at studies, so, she sacrificed her studies for her mother. Besides, in general she had to do all household work from cooking to every small task of the house. As a result, she could not attend school regularly and as a result, she did not pass the last annual examination. But she had a grievance that no one in her family considered that fact; instead every one assessed her as a less intelligent girl and nobody of her family took initiative for her study. Her other brothers and sisters were educated more than she was. From her daily routine her contribution to the family can easily be assessed.

Daily Routine of Kalpana Mondal

NAME	: Kalpana Mondal
VILLAGE	: Kapasati
4.30 – 5.00 A.M.	: She got up.

- 5.00 A.M. : She took the cows to the field, then she swept the Courtyard and cowshed.
- 6.00 A.M. : She washed her mouth and went to make tea for the family members.
- 7.00 A.M. : She brought water from nearby tube-well, then she started cutting vegetables and to cook.
- 10.00 A.M. : She gave lunch to her elder brothers and younger sister then she cut fish after her father or mother brought fish.
- 11.00 A.M. : Then she cooked fish and cleaned utensils used in cooking.
- 12.00 P.M. : She washed clothes of her father and brothers.
- 1.00 P.M. : She went to take a bath.
- 2.00 P.M. : She gave lunch to her father and mother and brothers, then she also took lunch, then again she cleaned the utensils.
- 3.00 P.M. : She went to the field for collection of cow dung in order to make its cake for fuel.
- 4.45 P.M. : She returned home with cow dung.
- 5.00 P.M. : She washed hands and feet and become ready for preparing dinner.
- 7.00 P.M. : She cooked dinner.
- 8.30 P.M. : She gave dinner to every one.
- 9.00 P.M. : She cleaned all utensils.
- 9.30 P.M. : She did miscellaneous work of the house.
- 10.00 P.M. : She went to bed.

From this case it is seen that how the rural girls of Bengal are deprived of getting the opportunity of education by engaging in household activities.

Case no. 6

Bharati Roy of Panigaon village was seventeen years old. She was daughter of Gouri Roy and Hari Roy. She left her study at class V. Her father and mother were illiterate. She had two brothers and three sisters. She was the eldest daughter of her parents. She had to

leave her studies at Primary level. Being the eldest daughter, she was obliged to do a lot of household work at the time of pregnancy of her mother and she had to look after her younger brothers and sisters. As no one of her family bothered about her studies and she was also too small to understand the importance of education so she left her studies, at once when her parents asked her to leave it. But when her next sister became able to do household work, her marriage was settled and she got married. Her husband was only educated up to Primary level and his economic condition was not so good. They had only half 0.15 acre of land. So her husband had to earn by working as day labourer. She never went outside her home without her husband. She totally forgot her studies. She could not read or write, only could sign.

This case explains that how the lower social status of rural girls becomes the obstacle to their education. Most of the rural parents pays no attention towards daughters' education, they only know girls are born to share mother's work and so, without considering their future, they easily compel their daughters to take the responsibilities of their families.

Case no. 6

Sefalibala was a twelve year old girl. She read in class -II, in Brac School. Her father Baburan Roy and her mother Onga Roy were illiterate. They had no land so they earned by working as day labourer. Sefali had only one younger brother Subal who was eight years old and who read in class I, in Goverment primary school. Sefali was enrolled in Government school at the age of six years. But since she had to do more or less all household work and she had to look after her brother as her mother went to earn by working as day labourer. She was obliged to leave her studies. But when Brac School started in their locality, motivated by the teacher of that school, Sefali started pleading with to her parents to enroll her name. Due to her zeal they were obliged to enrol her in the school, by spending Rs30/. Sefali's parents had no aspiration about her, they wanted to educate their son instead of her as according to them ultimately he would look after them. Moreover they opined that to settle Sefali's marriage was more important than her education. But Sefali did not want to marry. She liked to continue her studies. Her teacher encouraged her great deal to continue her studies. So, she wanted to manage her time from her household work for her education.

This case also indicates that in rural areas, daughters are supposed to do all household work if the mother is otherwise busy. But they are considered as less important members in their families as social values of the rural areas, accept sons as the future earning member of the family. As a result, in many rural houses, even the parents ignore girl's education and other aspects of her life.

Case no.8

Diptibala was second daughter of Bachhu Chandra Roy and Nanibala of Panigaon village.. Fifteen years old, Diptibala dropped-out last year when she read in class VIII. Her father was Primary educated but mother was illiterate. Diptibala's father and mother earned by doing various work like working as daily labourer, doing business of muri (fried rice) and milks etc. They also cultivated crops in their land though they had only 0.3 acre of land. Her parents started negotiating her marriage. Her elder sister also got married at the age of fourteen. Diptibala accepted her parent's decision without completing even school education. As a reason, she explained that in her locality like other Hindu parents, her parents were also trying to arrange her marriage to avoid any unwanted situation created by other communities. She had no ambition because she knew that though she was studying, still within a few months she would leave her studies. She had no grievance, as this was the rule of their locality and she was accustomed to that rule. She had no objection if her husband would be less educated than her, since, as per her knowledge, selection of bride-groom would totally depend on dowry. Her marriage would be settled there where demand of dowry would be minimum.

From this case, it is depicted that the rural girls are socialized in such a way that most of them are not even able to think about their lives, about their future, only they live their lives according to the wish of their parents.

Table 4.2.6 : Reasons of Stagnation of the Hindu women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Do not understand their lessons in school	5 45.46	1 25.00	6 40.00	- -	- -	- -
Due to household work gets little time to study	4 36.36	2 50.00	6 40.00	- -	- -	- -
Do not learn their studies due to being less meritorious	2 18.18	1 25.00	3 20.00	- -	- -	- -
Total	11 100.00	4 100.00	15 100.00	- -	- -	- -

Among the Hindu girls of Kapasati village, it was found that mainly they were stagnated as they did not understand their lessons and as many of them were first generation learner they did not get guidance from their family. It was also observed that several girls were

stagnated as they got little time for studies due to a lot of household work. In Jhaokhali village, household work was the main reason of stagnation of the Hindu girls though the other two reasons were little bit responsible.

Table 4.2.7 : Reasons of Drop-out of the Hindu Women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Marriage	7 29.17	2 33.33	9 30.00	6 37.50	- -	6 37.50
Feeling of insecurity	- -	- -	- -	2 12.50	- -	2 12.50
Poverty	2 8.33	- -	2 6.67	1 6.25	- -	1 6.25
Helping mother in house-hold work	6 25.00	2 33.33	8 26.67	4 25.00	- -	4 25.00
Disinterested in studies	1 4.17	- -	1 3.33	- -	- -	- -
Do not understand their lessons	2 8.33	- -	2 6.67	1 6.25	- -	1 6.25
Failure in examination	6 25.00	1 16.67	7 23.33	2 12.50	- -	2 12.50
Distance of school	- -	1 16.67	1 3.33	- -	- -	- -
Total	24 100.00	6 100.00	30 100.00	16 100.00	- -	16 100.00

Marriage and helping mother in household work were the two vital reasons of drop-out of the Hindu women of both Kapasati and Jhaokhali villages. Failure in examination mattered for a notable percentage of the Hindu women of both the villages. Long distance of school became a barrier for continuing studies specially for the women of Jhaokhali village.

In Panigaon village, among the Hindus marriage was found to be the main cause of drop out whereas helping mother in household work and failure in examination were also two other factors

which played a vital role for their drop out. Perhaps as the Hindus were the Minority community they preferred to arrange their daughter marriage earlier. Again it is seen from the table that only among the Hindus, girls were found who dropped out due to feeling of insecurity

CASE STUDIES OF THE TRIBAL WOMEN :

Case no. 1

Fifteen years old Santi Sardar was daughter of Matila Sardar of Jhaokhali village who was a widow and was educated up to class seven. Santi had one elder brother and one younger brother. Her elder brother left his study only in class II. After his father's death, he left his studies for looking after agriculture of their family. Her brother was studying in class six. Santi was studying in class IX. She read in that class twice as she failed in the last examination held in class IX. She could not pass in Mathematics, Life Science and Physical Science. Actually Santi's main problem was that she could not understand science subjects properly. Though in school, teachers taught them, but all the teachers did not take proper initiative and care to make every student understood their subjects. She could not follow their teaching. Moreover she could not take private tuition as their village Jhaokhali was far away from Tardah village where all students of this village had to go for tuition. Sometimes though Kanu and Tarapada (two educated persons of their village) helped her but that was not sufficient for her. She needed regular guidance but due to long distance and lack of communication facilities and bad road, she was not able to get proper guidance. According to Santi, masters generally did not agree to come this village to teach, consequently many girls of this village had to leave their studies though their economic condition was not so bad or they could carry on their expenditure by working as day labourer in holidays.

So this case concludes once again that all schoolmasters do not take proper initiative to make their teachings communicable for every student, and their indifferent attitude makes many students, specially of rural areas (where opportunity of private guidance is not possible for most of the students) unable to achieve success. Moreover lack of proper communication also plays negative role in the way of women educational development of the rural areas.

Case no. 2

Twenty six years old Panchami Sardar was wife of Basudev Sardar of Jhaokhali village. She dropped out from class – V as her marriage was settled. Before marriage she resided at Malancha. According to Panchami, she liked to continue her study instead of getting married. But since she was the eldest daughter of her parents so her parents and elder brothers did not need to pay importance to her objection. Though their family was financially very much well off and they could easily afford the expenditure of her studies,

still everyone of her family thought that marriage of a girl is more important than education.

This case indicates that in rural areas, marriage of a girl child is an important factor of drop-out of girls from their studies

Case no. 3

Birzi Mandi of Chankkathal was a twenty five years old lady. She left her studies at class- III. Her husband, Anin Mandi studied up to the seventh standard. Their family was quite affluent family as they had 15 bighas of land. She had one son and four daughters. Birzi and her husband only enrolled their son in school but they did not enrol their two elder daughters in school though they were eight years and seven years old. To explain the reason behind this inequality of opportunity of her daughters to get education, she said that they were not enrolled in school as at the time of harvesting they had to help their parents in the field as well as in household work. Moreover, sometimes they had to look after their younger sisters. On the other hand, according to Birzi, since her son would be the future owner of their family property, so, he should be educated otherwise he would not be able to keep up his property. Birzi again opined that daughters should learn the household work properly as they would go to in- law's house and in that case , it did not matter that they were educated or not.

This case again reveals the lower status of women in the tribal society. The other important point to be noted from this case is that the tribal women themselves accepted their lower status in the family and for that reason ,being a woman Birzi, deprived her daughters, from enjoying even their basic rights of getting education.

Case no. 4

Sefali Hembram was daughter of Shaba Hembram. She was fourteen years old. She was the only daughter of her parents, but she had two elder brothers. She got married at the age of eleven years and for marriage she had to leave her studies at class –V. After one and half year of her marriage her husband sent her to her father's house and did not come to take her back. After few months, she heard that her husband had married another girl. As a result, she had to earn for herself by working as day labourer. Moreover, she had to do a lot of household work as she lived with her parent's family. By this time, Shefali had gathered very bitter experience in life. Only at the age of eleven years, without her consent, her parents gave her in marriage. At the age of playing with other girls, she had to go to her in- laws house. There she was not only forced to do a lot of work but also bore physical and mental torture. Her status in their family was like a maid -servant. She bore all these without any protest. Inspite of that, since Shefali's parents were able to arrange dowry as demanded by her husband's family, so her husband left her. But she felt that after her returning from in-law's house, her parents and elder brothers did not

like her, to them she became a burden. So, she was totally engulfed by a feeling of sorrow without realizing her fault.

This case once again throws light on the unjustified attitude of the parents towards their daughters. Many of them held the view that their main and only duty to their daughter is to settle their marriage. They do not even think about their health, their education, their future and in this way, due to carelessness of parents, many a girl specially; rural girls suffer much and get deprived of their basic rights. This case shows that rural tribal girls were also victims of such deprivation.

Case no. 5

Shakti Mahato was daughter of Khudiram Mahato of Chankkathal village. She was fifteen years old. She was dropped out from class V. Her father Khudiram Mahato was Matriculate but her mother could only sign. Her father paid no attention to her studies as he was always busy with his work. According to Shakti, she could not understand her studies and she did not get any help from her father as well as from the schoolteachers. Moreover, they scolded her for her negligence in studies. So gradually she lost her interest in studies. She had no aspiration to be self – sufficient. Actually at that time no one told her about her future. She opined that if any one of her family or school advised her to carry on studies and any one of them made her understand about the importance of self- sufficiency, she might try her level best to carry on her studies. Again since her elder sister got married at an early age, so, she had to do a lot of household work. Thus after doing lot of household work she did not feel any urge to go to school.

This case indicates that parental indifferent attitude towards their daughter's education as well as irresponsibility of teachers towards their student's education lead students to prepare for leaving their studies. So, these were the vital causes of drop- out of many girls.

Case no. 6

Sinati Mahato was a tribal girl of Chankkathal village who was 19 years old during the time of study. Her father and mother both left their studies at class -V. Sinati was their second child among their seven children. She was appearing for S.S.C. examination. Sinati was a very sincere student and she wanted to take higher studies in science stream but she was obliged to take humanities as her parents refused to provide her with private tuition though they belonged to a very well to do family. Moreover, being the eldest daughter, she had to do a lot of household work and sometimes she had to go to the field to help her parents in agricultural work. These work pressures often forced her to be absent from school. Lately her parents, settled her marriage with a man who was only educated up to class -VIII. She burst into tears and said that her parents had agreed to pay 25 thousand rupees as dowry yet they were not ready to pay the tuition fees of a sincere daughter.

This case, on the one hand shows that economic constraint is not only the main reason of hindrance of women education. On the other hand, it denotes that how the parent's indifference about the daughter's aspiration, leads their daughter's life at stake.

Table 4.2.8: Reasons of Stagnation of the Tribal Women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Do not understand their lessons in school	-	1 100.00	1 100.00	-	-	-
Due to household work gets little time to study	-	- -	-	-	1 100.00	1 100.00
Do not learn their studies due to being less meritorious	-	- -	-	-	-	-
Total	-	1 100.00	1 100.00	-	1 100.00	1 100.00

In the Chankkathal village it was found that the tribal girl was stagnated as she got little time to study after doing lot of household work. But like the Muslim girl of Panigaon village, this girl was failure in S.S.C. examination. But in Jhaokhali village, the tribal girl was stagnated at class IX as she did not understand her lesson and there was no one at her home and in her village who could guide her.

Table 4.2.9 : Reasons of Drop-out of the Tribal Women

Causes	Villages of West Bengal			Villages of Bangladesh		
	Kapasati	Jhaokhali	Total	Panigaon	Chankkathal	Total
Marriage	-	-	-	-	3	3
	-	-	-	-	37.50	37.50
Poverty	-	-	-	-	-	-
Helping mother in house-hold work	-	2	2	-	3	3
	-	33.33	33.33	-	37.50	37.50
Disinterested in studies	-	2	2	-	2	2
	-	33.33	33.33	-	25.00	25.00
Do not understand their lessons	-	-	-	-	-	-
Failure in examination	-	1	1	-	-	-
	-	16.67	16.67	-	-	-
Distance of school	-	1	1	-	-	-
	-	16.67	16.67	-	-	-
Total	-	6	6	-	8	8
	-	100.00	100.00	-	100.00	100.00

The tribal women of West Bengal village was mainly dropped out as they did not feel urge to go to school and for household work. Distance of school was also a factor for their dropping- out of school. But the tribal women of the Bangladesh village mainly dropped-out for marriage though household work and disinterest in studies were two other important reasons behind their drop-out.

The findings of the village studies showed that though the primary occupation of most of the boys and girls were attending school, but mainly the girls had to do household work along with their studies. Household work was also identified as the vital reason of non-enrolment, absenteeism, stagnation as well as drop-out. Daily routine of school going girls and boys of both the studied areas were considered as it might show the actual situation that how in comparison to the boys, girls were deprived of getting time to study.

COMPARATIVE DAILY ROUTINE OF TWO SCHOOL GOING BROTHER AND SISTER:

Ashoke Haldar was 42 years old. He lived in Jhaokhali village. His wife Chufi Haldar was 35 years old. They had only 1 bigha of land. So they had to earn by working as day labourer. Ashoke Haldar had three children. Amit was their eldest son who was 16 years old, read in class VIII. Their second child Aparna was 15 years old, three years ago she dropped out from class V. She left her study because she failed twice in annual examination. Jharna was their third child, who read in class IV. She was 11 years old.

Daily routine of Ashoke's two children Amit and Jharna who were going to school also shows how much time Jharna got for her study in comparison to Amit.

Village: Kapasati (West Bengal)

<u>TIME</u>	<u>AMIT</u>	<u>JHARNA</u>
5.00 A.M.	:	She got up and helped her elder sister to take the cows to the field.
5.30 A.M.	:	She cut fodder for the cows.
6.00 A.M.	:	She washed her mouth to take tea. Then she cleaned the utensils.
6.30 A.M.	:	She arranged their beds and swept their house
7.00 A.M.	:	-
7.30 A.M.	:	She went to take tuition.
9.30 A.M.	:	She returned home and cleaned the utensils of puja and washed some clothes then went to take bath.

9.45 A.M.	:	-	She worshipped their family God.
10.00 A.M.	:	He took lunch.	She took lunch.
10.30 A.M.	:	He went to school.	She went to school.
4.15 P.M.	:	He returned home took meal.	She returned home, after changing dress gave meal to elder brother and she also took meal, then she cleaned the utensils.
5.00 P.M.	:	He went to play	
5.15 P.M.	:	-	She swept the house arranged the clothes, cleaned the lantern.
6.00 P.M.	:	-	She lit the lamp in front of the household God.
6.15 P.M.	:	-	She helped her elder sister to cook dinner.
6.45 P.M.	:	After returning from playground he washed his hands and feet.	,,
7.00 P.M.	:	He sat for study.	She sat for study.
8.30 P.M.	:	He took dinner.	She took dinner and cleaned the place where they took dinner and then washed the utensils with her mother.
9.00 P.M.	:	He again sat for study.	She arranged bed for her brother, father and for herself.
9.30 P.M.	:	-	She went to bed.
10.00 P.M.	:	He went to bed.	

The above mentioned routine of Amit and Jharna shows that Amit did nothing but studying and playing. On the other hand, his 5 years junior sister Jharna had to do a lot of household work with her mother and elder sister. Actually she got no time for recreation and little time for study. But Ashoke Haldar and Chufi Haldar thought that the daily routine of Amit and Jharna was a natural routine because they were trying to make their son at least matriculate, so he should get that opportunity. On the other hand there was no utility

to educate a daughter more, as they were born to work in others' house, so from childhood, a daughter should learn household work.

Village: Chankkathal (Bangladesh)

To understand the contribution of the girl child in the family, daily routine of one girl student and one boy student of the same class was considered. They were Sushma Tashlima Khatun and Md. Azizul Haq. Both of them read in class III in the BRAC School of Chankkathal village. Eight years old Sushma Tashlima Khatun was a meritorious student. All her elder brothers were educated. Her father was Primary educated. Though her mother had no formal education, still she knew Arabi and could read the Koran. Sushma wanted to be highly educated and after completion of education she wanted to take a job. Since Sushma's father was a rich agriculturist and two of her elder brothers were in service, so, she had no economical problem to continue her studies. Moreover, Sushma's two elder brothers, who resided in Dhaka for service, encouraged Sushma a lot to be self- sufficient. They injected this dream into Sushma's mind. But being the only daughter in a rural agriculturist family, she had to do a lot of household work along with her studies at her home.

Her daily routine was as follows:-

5.00a.m.	She got up from bed then she washed her hands and mouth and then she read <i>namaz.</i>
5.30a.m.	She arranged the bed of her father, brother and her own. Then she swept the rooms and courtyard.
6.15a.m.	She brought water from tube well for cooking. Then she cut the vegetables

	and fishes and ground the spices for cooking.
7.30a.m.	She sat for study.
8.30a.m.	After taking ‘nasta’ she prepared herself for school.
8.50a.m.	She went to school.
1.15p.m.	She returned from school and after changing dress she read ‘namaz’
1.45 p.m.	She took her lunch.
2.30 p.m.	She sat for homework
3.30 p.m..	She went to collect cow dung and fuel .
4.30p.m.	She retuned home.
4.45 p.m.	She arranged clothes and swept their house.
5.15p.m.	She washed hands and mouth, again read <i>namaz</i> and took ‘nasta’. She helped her mother for preparing dinner.
7.00p.m.	She sat for study.
8.30p.m.	She made the bed for her father, brothers and her own.
9.00p.m.	She took dinner and after that she cleaned the utensils.
9.45p.m.	She went to bed.

At the time of cultivation, after coming back from school she read *namaz* and then took lunch to the field for her father and brother. Moreover since her mother was ill, she had to cook often for her family.

Nine years old Md. Azizul Haq was also a meritorious student. His father was a Matriculate and all of his brothers and sisters were educated. Actually Azizul belonged to a very rich agricultural family, but Azizul, like one of his elder brothers, wanted to be in service after finishing his studies. So, more or less Azizul and Sushma had the same aim in life. For this reason, Azizul's daily routine was also considered to see whether there was any discrimination in getting opportunity of education between a girl and boy student at their homes.

6.00a.m.	He got up from bed then he washed his hands and mouth and took the cattle to the field.
6.45a.m.	He went to Mosque to read the Koran.
8.15a.m.	He took bath.
8.50a.m.	After taking breakfast (nasta), he went to school.
1.15p.m.	He returned from school and took his lunch.
2.00p.m.	He sat for homework.
4.00p.m.	He went to play.
5.30p.m.	He brought cattle at home and then washed hands and feet and took 'nasta'.
5.50p.m.	He sat for study.
9.00p.m.	He took dinner.
9.25p.m.	He went to bed. But in agricultural season he used to go to field for watering the field. Sometimes he had to give fertiliser to the field.

The daily routine of these students showed that generally, except taking the cattle to the field and bringing them back, Azizul did not do any work at home. He spent the rest of the time in studying and playing, both were equally important for proper development of his mental and physical health. On the other hand, Sushma though one year junior to Azizul, had to spend more time on household work. Moreover, as Sushma's mother was ill, often she had to cook for her family at that early age. Thus, too much household work, one day might make Sushma tired, and quite naturally her thrust for getting education would remain unquenched for ever. Thus, the country would lose another of its talents, and a large amount of human resource would be destroyed due to lack of proper facilities in the family and parental ignorance.

Some successful cases of women education of both the areas were also considered as those cases might show that how the women would overcome the barriers of educational development.

Case studies from West Bengal:

Case no. 1

Ten years old, Sadhana Kathun of Kapasati village read in class IV. Her father was no more. Her mother and elder sisters earned for their family from paddy business. She had four elder sisters and one elder brother. All her family members were illiterate except one of her elder sisters but she dropped out at class V. Sadhana was very good at her study. She wanted to be a teacher. Her favourite subject was English. According to Sadhana, in school she always listened to her lessons very attentively and obeyed the advice of teachers word for word as she believed, that was the only way to carry on her studies as her family members were illiterate. Moreover since she had no private tutor, she often went to the educated neighbour to understand her lessons. Her mother and sisters were encouraging her for her studies and giving opportunity to study by keeping her away from any household work. Actually one of her schoolteacher's encouragements made Sadhana so keen about her studies. Her personality, way of teaching, care for each and every student, motivated Sadhana so much that she took her as a model and she wanted to be a lady teacher like her.

This case again shows the importance of teacher's role in the educational development of the children. Teachers can motivate the students towards education by personality and affection which consequently minimise the problem of drop-out.

Case no. 2

Rebika Khatun, daughter of Abdul Latif Molla of Kapasati village was appearing for Higher Secondary examination. She got married two months ago. At first she did not give her consent to marriage. But when her in - laws house promised her that she could continue her study according to her will, then she gave her consent. Still she had not yet gone to her in-aw's house. Her husband's family was a very rich family. They had fisheries and other businesses. Her husband had passed Higher Secondary. She wanted to be a Graduate though she was trying to get a job in ICDS projects. Her husband had no objection. Rebika's mother had full support for her for continuation of her studies. But her father did not give money required for her studies after her Madhyamik examination and he tried earnestly for her marriage. At that time Rebika was adamant and she collected money through giving tuition. Rebika earned five hundred and fifty rupees per month by tuition. Actually Rebika was not in a position to think of leaving studies before Graduation and before getting a good job. Her elder sisters were also working after marriage. Rebika also wanted to be self sufficient like them. Rebika felt if she did not get a job still in family life, education was necessary, as she would nourish her children in a proper way, moreover she would help them in their studies. Education would also help her to do each and every work in the family with great care and consideration.

This case proves the fact that interest of the girl herself to be self-sufficient is how much important for girl's higher education.

Case no. 3

Seventeen years old Rokeya Khatun of Kapasati village read in class eleven. She passed Madhyamik in second division. Her father Abdul Latif Molla was Madhyamik passed and her mother was educated up to class seven. Actually her mother and her maternal uncle's family encouraged Rokeya and her sisters to carry on their studies. Her father was a rich man as they had about 15.15 acre of land but he had eleven children so he forbade Rokeya like her other elder sisters to continue studies after Madhyamik examination. But Rokeya earned more or less five hundred rupees per month from teaching students privately and so she had no problem to continue her study and to take tuition from two private tutors. At first Rokeya faced financial problem when her father could not give her money due to her elder sister's marriage, but at that time her elder sister helped her as she was a working lady. After that she took decision to earn money by giving tuition. Rokeya wanted to join in the police force. She told that she really believes the proverb "If there is a will there is a way".

This case reveals a very important factor that is the necessity of motivation of girl student towards education.

Any obstacle cannot stop Rokeya as she was enthused with a special aspiration.

Case studies from Bangladesh:

Case no. 1

Samina of Panigaon was daughter of Abdul Syed Mia and Lutfa begam. She was a student of B.A first year. She wanted to get a Master's degree in history as she was studying B.A with Hons. in history. Her ultimate aim was to get a good job. She was the only daughter of her parents. Samina's father was Matriculate, mother was illiterate but her two elder brothers were Graduates and they were in service. Her parents and brothers always encouraged her to carry on her studies. Moreover since her father's economic condition was very well so she never faced any economic problem either. Her parents also supported her to be self -sufficient by taking a good job. Accordingly she had applied for jobs in two NGOs, working in her village. Samina believed that if she would get a job then instead of difficulties in giving her marriage, there would be a queue of bridegrooms for her. She was very strict about dowry. She told her parents that she would never marry any bridegroom who demands dowry for marriage. She opined that household work would never be the obstacle for continuing studies as she thought if any one honestly wants to continue her study she or he can manage their other work with their studies. Samina was very much concerned about her self- honour. But she believed that if she would not get job, that would not matter to her as education gave her a particular way to be a perfect woman and which is very much necessary for a woman, for her family.

This case shows that if family members encourage girls to carry on their studies and they make them understand the importance of education then the girls perhaps will be educated in the true sense.

Case no. 2

Serina Akhtar of Chankkathal village was an Intermediate student. She was the elder of her parents Mohammad Foijul and Sofia. Serina had no brother; she had only one sister who read in class-X. But her parents were not so much. Serina's father read up to class II mother only learnt to sign by going to an adult education centre. The economic condition of family was not so good. Her sixty years old father was a sharecropper and he cultivated only two bighas of land. But this poor economic condition did not hamper Serina's education. Actually, she was a very enthusiastic girl and she managed to get a job for nine months as instructor in an adult education centre, which was going on in their village. She got Rs. 500/- per month from there, besides, she gave tuition to three children and got Rs 180/- per month. She read in Kaharole Mahila Inter College,



daughter
begum.
Marina
educated
and her

Serina's
father was a

which was situated very close to her home, and by that organised effort she easily managed her study. Moreover she helped her sister in several cases for continuation of her study. After passing Intermediate examination she wanted to be a nurse. One of Serina's uncles (distant relative) was an M.B.B.S doctor, seeing her endeavour, promised Serina that he would help her to be a nurse. Thus she was working hard to be self-sufficient and in that way she wanted to help her old parents as a son, she did not even want to marry as she had no elder brother.

This case shows how the girls can overcome the economic problem if they actually want to be self-sufficient.

So, proper motivation can improve the educational situation of women.

Case no. 3

Sarbin Sultana of Chankkathal village read in class VIII. She took keen interest in her studies. Her parents were illiterate but her elder brother and sister studied up to Intermediate level. They always encouraged her. She had no economic problem as she was getting stipend from school as well as from Dipsikha (a local NGO). Her aim was to join in the police force. Actually, she would like to lead a life like an honest, brave, and lady policeman whom she once saw in television serial. She did not like to gossip all day long like most of the women in their village. So to fulfil her dream, she took education as the first priority in her life. Her family members also helped her lot, her mother and elder sister tried to free Sarbin from household work.

This case shows that the media can play an important role in the development of woman education specially in rural areas where women are not sufficiently aware about the importance of women education, about the necessity of self-sufficiency of women, about their right to get equal status with their male counterpart in the family. In this case it is observed that media motivated a girl so strongly that she was boosted up with zeal to fulfil her dream which is the primary factor for the development of women in all aspects.

Case no. 4

Nasima was daughter of Habi and Aleya bibi. Her two younger sisters and she, all read in class III in BRAC (NGO run) school. At first they were enrolled in Panigaon Govt. Primary school. But in that school, the teachers often beat Nasima as she could not even write properly. Actually in that school she did not get any interest in her studies, so, she never tried to learn her lessons. Moreover at her home, as her parents were illiterates, they did not bother about her studies, so, gradually she lost interest in education and left her studies. Her two sisters also followed her. But when in their village, BRAC School started, being encouraged by the villagers they were enrolled in that school. In BRAC School, Nasima felt comfortable as the teacher of that school was very affectionate to every one and helped a lot to learn her lessons. So, she regained her interest in studies and then her

sisters and she became able to read and write properly. School timing of that school also helped Nasima to carry on her education along with her household work.

This case again points towards the role of teachers in the educational achievement of the students. It also indicates that changing school timing may help the girls to manage household work and school. It is also noted from this case study that in the developing countries like us NGO initiative plays a very important role along with the Government initiative for the educational development, specially for the women.

Case no. 5

Minatibala, daughter of Upen Chandra Roy and Promitabala was appearing for Intermediate examination. They lived in the village Panigaon. Her father, Upen Chandra Roy was Primary educated but her mother was educated up to Junior level. She belonged to a well-to-do family as they had 3.6 acre of land. Moreover her mother was working as 'sevika' at NGO Dipsikha. She earned Rs. 775/- per month. Minatibala had one elder brother and one younger sister. All were continuing their studies. Minatibala was more intelligent than her elder brother as her elder brother and she sat for S.S.C. examination in the same year but her brother was not successful. Though her father was in good economic condition still he was not interested to carry on Minatibala's education as he held the view that S.S.C. level was enough for daughter's education, so, he was then more interested to settle her marriage. But her mother and she did not agree with him. Minatibala wanted to be Graduate women and after that she wanted to look for a job. Although she had to do a lot of household work before going to college but she managed all her work by rising early in the morning. She cleaned the cowshed, then she swept their rooms and courtyard, brought water and helped mother in cooking, after that she took her bath and sat for study. Then she prepared herself for going to college. After returning from school at 3 p.m. she took rest for sometime, then after taking some tiffin she brought water and cooked for her family, though her younger sister helped her in this work. But when she needed to study for examination, her mother or sister did her work. After that she sat for study. At 10:30 p.m. she used to take dinner and go to bed. In this way her mother and she adjusted household work with her studies. She was keen to continue her studies. She did not want to marry a man who was less educated than her. Her mother was her friend. Her mother understood her very well. Her mother's encouragement from her childhood made Minatibala able to carry on her studies.

This case reflects that how the educated, motivated mother helps her daughter in continuing her studies. Moreover, this case also indicates the importance of self-sufficiency of the mother for continuation of daughter's education because like other mothers, Minatibala's mother would also be obliged to give her daughter's marriage according to father's will if she did not do any job.

Case no. 6

Biplabi was the wife of Sadananda Roy. Sadananda Roy was B.A. B.Ed. and he was a school master of a Primary school. At the time of marriage, Biplabi was Matriculate. She

wanted to continue her studies. Her husband was very encouraging and gave her, full support to carry on her studies. He took the initiative for higher education. At first her in-law's objected vehemently but her husband did a lot to make them understand about the importance of higher education of women as well as make them convinced that when a daughter-in-law continues her studies after marriage it increase the family prestige. Moreover since Sadananda's family was very well to do (they had 7.58 acre of land), so, she did not face any economic problem. She had also no conveyance problem, to go to Setabganj College as her husband carried her on his motor cycle. As a result she passed Intermediate examination and after that she became a Graduate. Then she wanted to get a Post Graduation degree privately as in the mean time, she gave birth to a son. Actually she had a plan to look for a job, after getting Post Graduation degree. Biplabi supported equal rights of women and she felt she was lucky enough that her husband and brother in law (who was studying B.A) always paid attention to give her equal rights, at least in their family. Her husband also took her consent in each and every family affair.

This case shows how the educated young man can help the woman to be educated and to get higher education even after marriage. Because in every family, in our society, opinion of a young earning male member gets maximum importance in family decision making process. So they can play a great role for making the common people of the society or family members understood about the importance of women education especially in rural areas.

Case no. 7

Twenty years old, Brizita Hansda was a young married Santal woman of Chankkathal village. She was studying at Intermediate level. Brizita was the only child of her parents. Her parents gave her marriage when she had passed S.S.C. examination. When her parents were negotiating her marriage, she was against their decision. But since her in-laws were very co-operative and helped a lot to carry on study, so, she never felt difficulties at her in-house. Her husband was Matriculate, worked at local Mission Garage. He also encouraged Brizita to carry on her studies. As a result, though being the only young woman in the family, Brizita had to do some household work, still after her marriage, she went to college every day. Although during her pregnancy she could not go to college regularly but she used to take private tuition regularly for preparing her studies. She had one daughter. Brizita hoped to be a service girl after her study. She opined that the role of the Father of their local Christian mission was very important for her educational achievement. He not only helped her economically at school level but he also helped her to make her dream come true by convincing her in-laws in that matter. She had only one daughter. She believed that she would make her daughter at least a Graduate.



This case shows that in Christian community, the Father of the church plays a great role to make people understand about the importance of women education. Moreover he has a great role to motivate the student.

Case no. 8

Nuribala Mahato of Chankkathal village was a thirty five years old lady. Her husband Khoka Mahota and she both were illiterate . But since Nuribala was a member of Dipsikha's (N.G.O) group, so she learnt to sign. Her family had only 0.9 acre of land. She had three sons and one daughter. Daughter Ranibala was her youngest child. She read in class II. Being Christian, Nuribala sent her to Mission school. Nuribala had to pay Rs 1500/- per month. Her other two sons also used to go to school but in a private mission school. According to Nuribala, actually, she did not know the effect of education before her joining in Dipsikha's group. The workers of Dipsikha first motivated her, made her understand the effect of education, specially, women education. Being motivated, her husband and she took the decision to make their all children educated. The Mission also did a lot for her children's education. Nuribala and her husband worked hard to carry on their children's education. They also worked as day labourers. In case of Ranita Bala's education, she was very strict. She wanted to make her daughter educated like her sons, so, she sent her daughter to a hostel. According to Nuribala, hostel life, in the one hand, made her, self – sufficient. On the other, the girl could avoid doing household work.

This case shows the role of NGO to motivate the mass towards women education. Nuribala, being motivated by the NGO Dipsikha, was suffering great hardship to meet the expenditure for her daughter's hostel. To pay Rs. 1500/- per month was not such an easy task for the poor village people but Nuribala was so much motivated that she took that hard decision.

The burden of household work since childhood found to be the most vital reason of non-enrolment of the Muslim, Hindu and Tribal women of both the areas. Lack of awareness of parents was equally responsible for the non-enrolment of all the communities of both the areas. Poverty played more important role behind the non-enrolment of the Muslim women of Kapasati and Chankkathal villages than Panigaon village. Some Muslim girls of both the areas were found to be deprived of getting education as they were a member of large family and where only boys got the chances of getting education. . In comparison to the village Panigaon , poverty became more hindering factor for the non-enrolment of the Hindu women of the villages of West Bengal.

A large number of tribal women in comparison to the Hindu and the Muslim women of the studied villages of West Bengal and Bangladesh were non-enrolled as they did not feel urge to go to school. Lack of awareness of parents and poverty were also two barriers for their non-enrolment. Among the Muslim and Hindu girls of Kapasati village of West Bengal, it was found that mainly they were stagnated as they did not understand their lesson and as many of them were first generation learner so they did not get any guidance from their families. Household work was equally responsible for the absenteeism and stagnation of girls of all the communities of both the studied areas. In the Bangladesh village the Muslim girl was stagnated, as she did not understand her lesson properly. Stagnation situation of the continuing students of Bangladesh showed very interesting as well as encouraging picture because no one in the village stagnated in the school but only two girls were stagnated and they were stagnated at S.S.C examination. But from the information taken from the high school it was found that in Bangladesh, establishment of a new school was not allowed within the radius of three miles of an existing school but often it was manipulated and schools were established in close proximity. Thus it became impossible for any school to maintain the quality of education. Actually to maintain requisite number of students for running the school, the head master was compelled to promote all the students to their respective classes without considering their merits and secured marks in the examination, because if any student did not get the requisite number for promotion to the immediate upper class, the student, simply left the school and took admission in another school. In the same way, for the girl's stipend, the school authority had to provide 45 percent marks in aggregate and 75 percent attendance rate to each and every girl student. Moreover since there was no boundary wall around the school, so after marking of attendance many students went away. As a result school performance in S.S.C. examination showed a very dismal picture. Besides, students of primary school of both the areas were promoted to the next classes, so, at that level also no stagnation was found in both the areas. Stagnation situation of the tribal girls of West Bengal showed that lack of

opportunity of getting private tuition or guidance in the village, student of higher classes was facing difficulties.

Marriage and helping mother in household work were the two vital reasons of drop-out of the Muslim and Hindu women of both the areas and tribal women of Bangladesh. The tribal women of West Bengal village was mainly dropped out as they did not feel urge to go to school and for household work. Disinterest in studies also played important role behind the drop-out situation of the tribal women of Bangladesh. Failure in examination mattered for a notable percentage of the Hindu women of both the villages. Long distance of school became a barrier for continuing studies specially for the women of Jhaokhali village. Perhaps as the Hindus were the Minority community in Bangladesh, only among the Hindus of Bangladesh, girls were found who dropped out due to feeling of insecurity.

. Comparative daily routine of the school going boys and girls also pointed out household work as the factor which deprived the girls from getting proper time for study or play. From successful cases it was also found that proper initiative of the school teachers play very important role for the development of the women education as in the rural areas, most of the students were first generation learner and there were little chance of getting private tuition for poverty as well as opportunity of getting well educated teachers in the rural areas. Flexible school timing, NGO initiative, motivation of women, use of media for motivating girls and parents — all these factors came out from the successful stories which would help the development of women education in rural areas of both West Bengal and Bangladesh.

Section-C

PERCEPTION OF THE PARENTS AND YOUNG MALES

In this chapter, the main aim is to understand the perception of parents and young male members of the studied villages regarding women's education and women's status in the family. As all the studied communities belonged to the patriarchal society, so it can be presumed that the perception of fathers, young male members and also mothers would reflect the problem and prospect of women education and gender equity. For this purpose, the opinion of fathers and mothers of the unmarried daughters (beginning from 1 year of age) and the opinion of young males of the studied villages of both the areas were taken through structured interview.

Following tables will show the view of the father, mother and young males of the studied villages of both the areas respectively on women education and her status in the family.

FATHER'S VIEW ON EDUCATION OF DAUGHTER AND HER STATUS IN THE FAMILY

(West Bengal) :

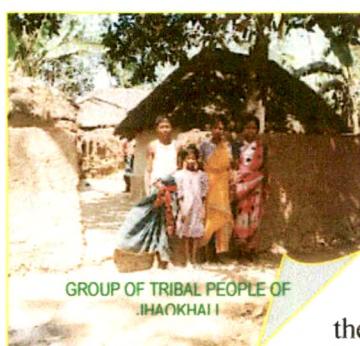
In patriarchal society, fathers generally control all the familial matters and he is the decision maker. So, perception of fathers perhaps indicates the social status and position of daughter in the family which in turn might help to find out the factors behind the low educational development of women. Perception of fathers of different communities of West Bengal villages is given here by the following table.

Table 4.3.1 : Opinions of the Fathers on Daughter's Education and Status in the Family

Opinions On	Villages of West Bengal				Total (N-221)	
	Kapasati		Jhaokhali			
	Hindu (N-89)	Muslim (N-67)	Hindu (N-34)	Tribal (N-31)		
1.A) Daughter should be educated	86 96.63	65 97.01	34 100.00	27 87.10	212 95.93	
Daughter should be educated up to					25	
a) Primary Level	11 (12.79)	8 (12.31)	2 (5.88)	4 (14.81)	(11.79)	
b) Class VIII (Junior Level)	7 (8.14)	3 (4.62)	6 (17.65)	7 (25.93)	23 (10.85)	
c) Secondary Level	55 (63.95)	34 (52.31)	18 (52.94)	14 (51.85)	121 (57.08)	
d) Higher Secondary Level	4 (4.65)	7 (10.77)	2 (5.88)	-	13 (6.13)	
e) Graduation Level	9 (10.47)	11 (16.92)	6 (17.65)	2 (7.41)	28 (13.21)	
f) Master Degree Level	-	2 (3.07)	-	-	2 (0.94)	
1B) Daughter's education is not so much important.	3 3.37	2 2.99	-	4 12.90	9 4.07	
2A) Daughter should be educated like son	8 8.99	6 8.96	2 5.88	1 3.23	17 7.69	
2B) Son should be more educated than daughter	81 91.01	61 91.04	32 94.12	30 96.77	204 92.31	
3A) Daughter like son would be the earning member of the family.	-	-	-	-	-	
3B) Daughter would not be the earning member of the family.	89 100.00	67 100.00	34 100.00	31 100.00	221 100.00	
4A) It is shameful to take daughter's earning after marriage.	89 100.00	65 97.01	34 100.00	31 100.00	219 99.10	
4B) There is no shame to take daughter's earning after her marriage.	-	2 2.99	-	-	2 0.90	
5A) Daughters should help their mother in household work.	89 100.00	67 100.00	34 100.00	31 100.00	221 100.00	
5B) Son should help their mother in household work	-	-	-	-	-	
6A) Dowry is a must in daughter's marriage.	78 87.64	60 89.55	30 88.24	29 93.55	197 89.14	
6B) Dowry should not be given in daughter's marriage.	11 12.36	7 10.45	4 11.76	2 6.45	24 10.86	
7A) Daughter should get equal share with son in inheritance of property.	9 10.11	8 11.94	5 14.71	4 12.90	26 11.76	
7B) Daughter should not get equal share in inheritance of property	80 89.89	59 88.06	29 85.29	27 87.10	195 88.24	

8A)	Daughter should be married at an early age even leaving education.	77 86.52	60 89.55	28 82.35	19 61.29	184 83.26
a)	In village area, it is shameful to keep daughters unmarried up to older age.	21 (27.27)	6 (10.00)	7 (25.00)	2 (10.53)	36 (19.57)
b)	Late age at marriage may lead to daughters become dominating, they would not obey elderly persons.	4 (5.20)	7 (11.67)	3 (10.71)	4 (21.05)	18 (9.78)
c)	Higher Education will lead to increase dowry as more educated groom demands more dowries.	15 (19.48)	23 (38.33)	11 (39.29)	9 (47.37)	58 (31.52)
d)	It is the prime duty of the parents to give daughters in marriage.	37 (48.05)	24 (40.00)	7 (25.00)	4 (21.05)	72 (39.13)
8B)	Daughter should not be married at an early age.	12 13.48	7 10.45	6 17.6)	12 38.71	37 16.74
9A)	Before marriage daughter should be self-sufficient.	3 3.37	5 7.46	2 5.88	1 3.23	11 4.98
9B)	Self-sufficiency of daughter is not so much important.	86 96.63	62 92.54	32 94.12	30 96.77	210 95.02
10A)	Daughters should participate in family decision – making process like son.	8 8.99	5 7.46	3 8.82	2 6.45	18 8.14
10B)	Daughters should not participate in family decision- making process.	81 91.01	62 92.54	31 91.18	29 93.55	203 91.86
11A)	Free mixing of girls and boys is necessary now-a-day.	12 13.48	11 16.42	4 11.76	16 51.61	43 19.46
11B)	Free mixing of girls and boys is not our culture.	77 86.52	56 83.58	30 88.24	15 48.39	178 80.54
12A)	There must be female teachers in school, where girls are studying.	1 1.12	2 2.99	2 5.88	2 6.45	7 3.17
12B)	Female teachers are not so much necessary for girls' education.	88 98.88	65 97.01	32 94.12	29 93.55	214 96.83

The table reflects that most of the fathers of all the communities were interested in their daughter's education but among the few importance to daughter's of fathers belonged to the context of suggested level of preference was 'Secondary' were also suggested as the education by the fathers of all



GROUP OF TRIBAL PEOPLE OF JHARKHAND

fathers who did not give education, the highest number tribal community. In the daughter's education, their first level'. Though various level appropriate level of women the communities but only a small percentage of the Muslim fathers held the opinion that daughters should take part in higher studies. Almost all the fathers opined that there is no need to educate daughters like their sons, as they would never be the earning members of their families. Moreover, most of the fathers believed that it is a shame to take daughter's earning after their marriage. There was no father in the studied villages of West Bengal, who could even think that any male member of the family could help in

household work. Only a few tribal fathers thought that dowry should not be given in daughter's marriage. More than 80 percent fathers opined that daughters should not get equal share with son in inheritance of property. Though most of the Hindu and the Muslim father opined that daughters should be married at an early age even giving up education and as a reason, they said that their prime duty was to give daughters in marriage. Some fathers also held the view that more dowries are needed for the marriage if daughter would be more educated. But a greater percentage of tribal fathers did not pay much importance to early marriage of daughters. Fathers of all the communities in general did not bother so much about daughter's self-sufficiency before marriage. Most of them did not support daughter's participation in family decision making process and free-mixing of girls with the boys. But in case of free-mixing of girls and boys it was seen that in notable percentage of tribal fathers reacted more positively on that issue than the fathers of other communities. Fathers of the studied villages of West Bengal did not think that presence of female teachers in schools, are so important for the development of women's education.

FATHER'S VIEW ON EDUCATION OF DAUGHTER AND HER STATUS IN THE FAMILY (Bangladesh) :

How the fathers of the different communities of Bangladesh villages thought about the role and status of daughters in the family as well as in educational field is given here by the table.

Table 4.3.2 : Opinions of the Fathers on Daughter's Education and Status in the Family

Opinions On	Villages of Bangladesh				Total N-114
	Panigaon	Hindu (N-27)	Muslim (N-35)	Tribals (N-20)	
1A) Daughter should be educated.	32 100.00	25 92.59	33 94.29	18 90.00	108 94.74
a) Daughter should be educated up to: Primary Level	4 12.25	4 14.81	6 17.14	4 22.22	18 16.67
b) Class VIII (Junior Level)	-	-	5 14.29	3 16.67	8 7.40
c) Secondary Level	7 21.88	13 48.15	13 37.14	9 50.00	42 38.89
d) Intermediate Level	14 43.75	7 25.93	1 2.86	-	22 20.38
e) Graduation Level	7 21.88	1 3.70	7 20.00	2 11.11	17 15.74
f) Master Degree Level	-	-	1 2.86	-	1 0.92
1B) Daughter's education is not so much important.	-	2 7.41	2 5.71	2 10.00	6 5.26
2A) Daughter should be educated like son	1 3.13	1 3.70	2 5.71	1 5.00	5 4.39

2B) Son should be more educated than daughter	31 96.88	26 96.30	33 94.29	19 95.00	109 95.61
3A) Daughter like son would be the earning member of the family	4 12.5	-	2 5.71	1 5.00	7 6.14
3B) Daughter would not be the earning member of the family	28 87.5	27 100.00	33 94.29	19 95.00	107 93.86
4A) It is shame to take daughters' earning after marriage	32 100.00	27 100.00	35 100.00	18 90.00	112 98.25
4B) There is no shame to take daughter's earning after her marriage.	-	-	-	2 10.00	2 1.75
5A) Daughter's should help their mother in household work	32 100.00	27 100.00	35 100.00	20 100.00	114 100.00
5B) Son should help their mother in household work	-	-	-	-	-
6A) Dowry is a must in daughters' marriage	29 90.63	26 96.30	31 88.57	19 95.00	105 92.11
6B) Dowry should not be given in daughters' marriage	3 9.38	1 3.70	4 11.43	1 5.00	9 7.89
7A) Daughter should get equal share with son in inheritance of property.	2 6.25	1 3.70	2 5.71	1 5.00	6 5.26
7B) Daughter should not get equal share with son in inheritance of property	30 93.75	26 96.30	33 94.29	19 95.00	108 94.74
8A) Daughter should be married at an early age even leaving education :-	22 68.75	26 96.30	29 82.86	14 70.00	91 79.82
a) In village area, it is shameful to keep daughters unmarried upto older age.	7 21.88	14 51.85	10 28.57	6 30.00	36 31.58
b) Late age at marriage may lead to daughter become dominating; they would not obey elderly persons	3 9.37	2 7.41	2 5.71	1 5.00	8 7.02
c) Higher education will lead to increase dowry as more educated groom demands more dowries.	8 25.00	5 18.52	12 34.29	4 20.00	27 23.68
d) It is the prime duty of the parents to give daughters in marriage	4 12.5	5 18.52	5 14.29	3 15.00	17 14.91
8B) Daughter should not be married at an early age leaving education.	10 31.25	1 3.70	6 17.14	6 30.00	23 20.18
9A) Before marriage daughter should be self sufficient.	2 6.25	1 3.70	3 8.57	1 5.00	7 6.14
9B) Self-Sufficiency of daughter is not so much important.	30 93.75	26 96.30	32 91.43	19 95.00	107 93.86
10A) Daughters should participate in family decision – making process like son.	3 9.38	2 7.41	3 8.57	1 5.00	9 7.89
10B) Daughters should not participate in family decision making process.	29 90.62	25 92.59	32 91.42	19 95.00	105 92.11
11A) Free mixing of girls and boys is necessary now-a-day.	9 28.12	4 14.81	5 14.28	7 35.00	25 21.93
11B) Free mixing of girls and boys is not our culture.	23 71.88	23 85.19	30 85.72	13 65.00	89 78.07
12A) There must be female teachers in school, where girls are studying.	3 9.38	1 3.70	4 11.43	2 10.00	10 8.77
12B) Female teachers are not so much necessary for girl's education.	29 90.62	26 96.30	31 88.57	18 90.00	104 91.23

Cent percent Muslim fathers of Panigaon village and most of the fathers of other communities supported daughters' education and they mainly denoted 'Secondary level', as the appropriate level, up to which level daughters must be educated. But most of the Muslim fathers of Panigaon village said that daughters should be educated at least up to 'Intermediate level'. Most of the fathers of all the communities held the view that son should be more educated than daughter as daughters would not be the earning member of the family. Cent percent Hindu and the Muslim fathers thought that it is a shame to take daughter's earning after her marriage, only few tribal fathers did not support this view. Fathers of all the communities strongly believed that household work is completely women's job and they generally believed that dowry is a must in daughter's marriage. They also held the view, daughter should not get equal share with son in inheritance of property. A notable percentage of fathers opined that daughters should be married at an early age even giving up education and among them the highest percentage of fathers belonged to the Hindu community. Most of them opined that in a village area, it is a shame to keep daughters unmarried up to older age. Some of them also blamed dowry system as a reason for early marriage of daughters. Fathers of the studied villages of Bangladesh did not bother so much about self-sufficiency of daughters before marriage and most of them did not also support daughter's participation in family decision making process. In the context of the necessity of free-mixing of girls and boys, the Muslim fathers of Panigaon village and tribal fathers of Chankkathal village reacted more positively than the fathers of other communities. They also did not feel the importance of female teachers in school for the education of their daughters.

In general fathers of both the studied areas were interested in their daughter's education but they mainly suggested Secondary level as the appropriate level up to that level daughter should be educated. They also held the view that daughter should not be educated like sons as they would not be the earning member of the family. The other important factor identified by the fathers as a barrier of women education was dowry because mainly due to demand of more dowries, girls were

married at an early age. Majority of fathers of both the areas did not pay importance on daughter's self-sufficiency as they believed that though certain level of education was needed for women but they should only associate with household work. Most of the fathers did not approve daughter's participation in family decision making process. Though father's view on their daughter's education and status in the family of both the studied areas were same on most of the issues, still few important points came out from this comparative study, as highest percent of the Hindu fathers of Panigaon village and the Muslim fathers of Kapasati village supported daughter's marriage at an early age — the point noted from this fact was that fathers of both the areas belonged to the minority community of their respective countries. Again it was found that notable percent of the Muslim fathers of Panigaon village and the tribal fathers of Chankkathal village opined that daughter like son would be the earning member of the family where cent percent fathers of all the communities of the villages of West Bengal disapproved this view. In case of free mixing of boys and girls, in both the studied areas, considerable percentage of tribal fathers reacted positively but at Panigaon village, a notable percent of the Muslim fathers also showed their approval — perhaps the higher adult literacy rates of the adult males of the Muslim population of Panigaon village inspired their reaction on these issues.

MOTHER'S VIEW ON EDUCATION OF DAUGHTER AND HER STATUS IN THE FAMILY (West Bengal) :

. Illiteracy and ignorance of mothers play an important role on daughter's education. Moreover, age old tradition of patriarchal society and economic dependence of mother affected their personality, their thinking about the status of their daughters as well as their educational development. Therefore thinking of mothers would identify the causes behind the low educational position of daughters. Mothers' views of the villages of West Bengal are given below.

Table 4.3.3: Opinions of the Mothers on Daughter's Education and Status in the Family

Opinions On	Villages Of West Bengal				
	Kapasati	Jhaokhali	Hindu (N-35)	Tribals (N-35)	Total (N-232)
Hindu (N-92)	Muslim (N-70)				
1A) Daughter should be educated.	87 94.57	69 98.57	33 94.29	28 80.00	217 93.53
Daughter should be educated up to :					
a) Primary Level	35 (40.23)	23 (33.33)	7 (21.21)	12 (42.86)	77 (35.49)
b) Class VIII (Junior Level)	6 (6.89)	2 (2.90)	1 (3.03)	-	9 (4.14)
c) Secondary Level	39 (44.83)	33 (47.83)	21 (63.64)	16 (57.14)	109 (50.23)
d) Higher Secondary Level	7 (8.05)	7 (10.14)	-	-	14 (6.45)
e) Graduation Level	-	4 (5.80)	4 (12.12)	-	8 (3.69)
f) Master Degree Level	-	-	-	-	-
1 B) Daughter's education is not so much important.	5 5.43	1 1.43	2 5.71	7 20.00	15 6.47
2 A) Daughter should be educated like son.	-	1 1.43	-	-	1 0.43
2B) Son should be more educated than daughter.	92 100.00	69 98.57	35 100.00	35 100.00	231 99.57
3A) Daughter like son would be the earning member of the family.		-	-	-	-
3B) Daughter would not be the earning member of the family.	92 100.00	70 100.00	35 100.00	35 100.00	232 100.00
4A) It is shameful to take daughters' earning after marriage.	92 100.00	70 100.00	35 100.00	35 100.00	232 100.00
4B) There is no shame to take daughters' earning after her marriage.	-	-	-	-	-
5A) Daughter should help their mother in household work.	92 100.00	70 100.00	35 100.00	35 100.00	232 100.00
5B) Son should help their mother in household work.	-	-	-	-	-
6A) Dowry is a must in daughter's marriage.	90 97.83	67 95.71	35 100.00	35 100.00	227 97.84
6B) Dowry should not be given in daughter's marriage.	2 2.17	3 4.29	-	-	5 2.16
7A) Daughter should get equal share with son in inheritance of property.	2 2.17	4 5.71	-	-	6 2.59
7B) Daughter should not get equal share with son in inheritance of property	90 97.83	66 94.29	35 100.00	35 100.00	226 97.41

8A) Daughter should be married at an early age even leaving education.	90 97.83	63 90.00	33 94.29	25 71.43	211 90.95
a) In village area, it is shameful to keep daughters unmarried up to older age.	32 (35.56)	15 (23.81)	9 (27.27)	5 (20.00)	61 (28.91)
b) Late age at marriage may lead to daughters become dominating; they would not obey elderly persons.	8 (8.89)	4 (6.35)	-	2 (8.00)	14 (6.64)
c) Higher education will lead to increase dowry as more educated groom demands more dowries.	29 (32.22)	15 (23.81)	17 (51.52)	13 (52.00)	74 (35.07)
d) It is the prime duty of the parents to give daughter in marriage.	21 (23.33)	29 (46.03)	7 (21.21)	5 (20.00)	62 (29.38)
8B) Daughters should not be married at an early age.	2 2.17	7 10.00	2 5.71	10 28.57	21 9.05
9A) Before marriage daughter should be self-sufficient.	2 2.17	4 5.71	2 5.71	1 2.86	9 3.88
9B) Self-sufficiency of daughter is not so much important.	90 97.83	66 94.29	33 94.29	34 97.14	223 96.12
10A) Daughters should participate in family decision-making process like son.	1 1.09	-	-	1 2.86	2 0.86
10 B) Daughters should not participate in family decision-making process.	91 98.91	70 100.00	35 100.00	34 97.14	230 99.14
11A) Free mixing of girls and boys is necessary now a day.	12 13.04	3 4.29	6 17.14	23 65.71	44 18.97
11B) Free mixing of girls and boys is not our culture.	80 86.96	67 95.71	29 82.86	12 34.29	188 81.03
12A) There must be female teachers in school where girls are studying.	4 4.35	7 10.00	4 11.43	2 5.71	17 7.33
12B) Female teachers are not so much necessary for girls' education.	88 95.65	63 90.00	31 88.57	33 94.29	215 92.67



Though mothers of the studied villages of West Bengal opined in general that daughters should be educated still in tribal communities, a notable percentage of mothers were found who did not bother about their daughter's education. Among them, the highest percentage of mothers of all the communities held the view that daughter should be educated up to 'Secondary level'. But very few Muslim mothers of Kapasati village and the Hindu mothers of Jhaokhali village opined that 'Graduation level' should be the appropriate level of women education. But a considerable percentage of tribal mothers were indifferent about their daughter's education. Most of the Muslim mothers and all the Hindu and tribal mothers thought, sons must be more educated than daughters, as all of them believed that daughter should not be the earning member of the family. Moreover, all the mothers opined that they could not take

daughter's earning after their marriage. Cent percent mothers of the studied villages of West Bengal supported that daughters should help their mother in household work rather than sons. Most of them also thought that dowry must be given in daughter's marriage. Very few Hindu and Muslim mothers of Kapasati village put up their hands against dowry. In the context of giving equal share of their property to the daughters like their sons, most of them did not agree with that view. Except a notable percentage of tribal mothers, almost all the mothers of studied communities were in favour of daughter's marriage at an early age even giving up education. Behind this view, the Hindu and tribal mothers blamed the dowry system. Most of the Muslim mothers held the view that their prime duty is to arrange daughter's marriage and so they wanted to give their daughter's marriage at an early age. The mothers were generally indifferent about making their daughters, self-sufficient before marriage and they did not accept daughter's participation in family decision making process. In the context of free mixing of girls and boys, the highest percentage of mothers was found in the Muslim community who did not support that view. On the contrary, the highest percentages of tribal mothers were not opposed to this.

**MOTHER'S VIEW ON EDUCATION OF DAUGHTER AND HER STATUS IN THE FAMILY
(Bangladesh) :**

The perceptions of mothers of different communities of the villages of Bangladesh are given by the table.

Table 4.3.4 : Opinion of the Mothers on Daughter's Education and Status in the family

Opinions on	Villages of Bangladesh.				
	Panigaon		Chankkathal		Total (N-114)
	Muslim (N-27)	Hindu (N-31)	Muslim (N-35)	Tribals (N-21)	
1A) Daughter should be educated.	25 92.59	27 87.10	31 88.57	19 90.48	102 89.48
a) Primary Level	5 18.52	10 32.30	5 14.29	5 26.31	25 24.51
b) Class VIII(Junior Level)	3 11.11	7 22.58	2 5.71	2 10.53	14 13.73
c) Secondary Level	11 40.74	9 29.03	12 34.29	10 52.63	42 41.18
d) Intermediate Level	-	-	7 20.00	-	7 6.86
e) Graduation Level	6 22.22	1 3.23	4 11.43	2 10.53	13 12.74
f) Master Degree Level	-	-	1 2.86	-	1 0.98
1B) Daughter's education is not so much important.	2 7.41	4 12.90	4 11.43	2 9.52	12 10.52
2A) Daughter should be educated like son	3 11.11	-	5 14.29	1 4.76	10 8.77
2B) Son should be more educated than daughter.	24 88.89	31 100.00	30 85.71	20 95.24	104 91.23
3A) Daughter, like son would be the earning member of the family.	4 14.81	-	-	1 4.76	5 4.39
3B) Daughter like son would not be the earning member of the family.	23 85.19	31 100.00	35 100.00	20 95.24	109 95.61
4A) It is shameful to take daughter's earning after marriage.	27 100.00	31 100.00	35 100.00	20 95.24	113 99.12
4B) There is no shame to take daughters earning after her marriage.	-	-	-	1 4.76	1 0.88
5A) Daughter should help their mother in household work.	27 100.00	31 100.00	35 100.00	21 100.00	104 100.00

Opinions on	Villages Of Bangladesh				
	Panigaon		Chankkathal		Total (N-114)
	Muslim (N-27)	Hindu (N-31)	Muslim (N-35)	Tribals (N-21)	
5B) Son should help their mother in household work.	-	-	-	-	-
6A) Dowry is a must in daughter's marriage.	21 77.78	31 100.00	33 94.29	20 95.24	105 92.11
6B) Dowry should not be given in daughter's marriage.	6 22.22	-	2 5.71	1 4.76	9 7.89
7A) Daughter should get equal share with son in inheritance of property.	4 14.81	-	2 5.71	1 4.76	7 6.14
7B) Daughter should not get equal share with son in inheritance of property.	23 85.19	31 100.00	33 94.29	20 95.24	107 93.86
8A) Daughter should be married at an early age even living education.	19 70.37	26 83.87	26 74.29	14 66.67	85 74.56
a) In village area, it is shameful to keep daughters unmarried up to older age.	9 33.33	7 22.58	10 28.57	3 14.29	29 25.44
b) Late age at marriage may lead to daughter, become dominating; they would not obey elderly persons.	1 3.70	2 6.45	4 11.43	1 4.76	8 7.02
c) Higher education will lead to increase dowry as more educated groom demands more dowries.	5 18.52	11 35.48	5 14.29	7 33.33	28 24.56
d) It is the prime duty of the parents to give daughters in marriage.	4 14.82	6 19.36	7 20.00	3 14.29	20 17.54
8B) Daughter should not be married at an early age leaving education.	8 29.63	5 16.13	9 25.71	7 33.33	29 25.44
9A) Before marriage daughter should be self-sufficient.	4 14.81	1 3.23	1 2.86	1 4.76	7 6.14
9B. Self-sufficiency of daughter is not so much important.	23 85.19	30 96.7	34 97.14	20 95.24	107 93.86
10A) Daughters should participate in family decision-making process like son.	5 18.52	1 3.23	1 2.86	2 9.52	9 7.89
10B) Daughters should not participate in family decision making process.	22 81.48	30 96.77	34 97.14	19 90.48	105 92.11
11A) Free mixing of girls and boys is necessary now a day.	5 18.52	1 3.23	2 5.71	8 38.10	16 14.04
11B) Free mixing of girls and boys is not our culture.	22 81.48	30 96.77	33 94.29	13 61.90	98 85.96
12A) There must be female teachers in school, where girls are studying	2 7.41	6 19.35	3 8.57	2 9.52	13 11.40
12B) Female teachers are not so much necessary for girls education.	25 92.59	25 80.64	32 91.43	19 90.48	101 88.60

Most of the mothers of the Muslim, Hindu and the tribal population of the studied villages of Bangladesh opined that daughters should be educated. The Muslim and tribal mothers mainly suggested ‘Secondary level’ as the most appropriate level up to which women should be educated while the highest percentage of Hindu mothers held the view that it was enough for their daughters to be educated up to ‘Junior level’. All the Hindu mothers and most of the Muslim and tribal mothers thought that a son should be more educated than a daughter as they would be the future earning member of the family. Besides, mothers in general, opined that taking daughter’s earning after their marriage would be shameful for them. They believed that daughter should help their mothers in household work. In the context of dowry system, almost all the mothers of Muslim and tribal communities and cent percent mothers of the Hindu community opined that dowry must be given in daughter’s marriage. They also did not agree that daughters should get equal share with sons in inheritance of property. A considerable percentage of mothers suggested that daughters should be married at an early age, though among them, the highest percentage of mothers was the Hindu mothers. The Hindu and the tribal mothers thought that if the girls would be more educated then dowry would be increased as more educated bridegrooms would demand more dowries. But the Muslim mothers opined that daughters should be married at an early age as in a village area, it was a shame to keep daughters unmarried up to older age. Mothers generally did not bother about their daughters self-sufficiency though a considerable percentage of Muslim mothers of Panigaon village in comparison to other mothers held the view that daughter should be self-sufficient before marriage and should participate in family decision making process. The highest percentage of tribal mothers showed no headache about free-mixing of girls and boys. But except a few Muslim mothers and tribal mothers, mothers of all the communities were against free-mixing of girls and boys. Female teachers were not so much recommended by the mothers for the



A VIEW OF MUSLIM MOTHERS

development of their daughter's education. But a notable percentage of Hindu mothers thought that female teachers are necessary in girls' school.

Irrespective of community, most of the mothers of both the areas, held the view that daughter should be educated up to secondary level. But almost all of them thought that the son should be more educated as most of them could not even think that daughters would be the earning members of the family. They also felt ashamed to take the earnings of daughters after their marriage, but all of them supported the view that daughters should help in household work, rather than the son. Most of them did not agree to give equal share of their properties to their daughters; rather they felt that dowry must be given in the daughter's marriage. Mothers belonging to all the communities of both the areas were completely indifferent about making their daughters, self-supporting and disapproved of the daughter's participation in the process of family decision-making. About free mixing of boys and girls, a greater percentage of tribal mothers than the mothers of the other communities of both studied areas reacted positively. But the important point to be noted from the mothers view was that a considerable percentage of the Muslim mothers of Panigaon village of Bangladesh in comparison to other mothers held the view that daughter should be self-sufficient before marriage as like son, they would be the earning member of the family and daughters should participate in family decision making process. Higher adult female literacy rates of the Muslim population of the village Panigaon might exerting influence on the Muslim mothers for such progressive thought.

**YOUNG MALE'S VIEW ON WOMEN EDUCATION AND HER STATUS IN THE FAMILY
(WestBengal) :**

In our society daughters are perceived as obedient, good wife and good mother and they are engaged in household work, On the other hand, sons are considered as the future earning member of the family accordingly they take active role in family decision making process. But in the perception of young males, the changing status of women could be seen as hopefully, youth of the present era possess modern outlook. So, young males perception on women's' education and status are taken with great importance.

Table 4.3.5 : Opinions of the Young Males on Women Education and Her Status in the Family

Opinions on	Villages of West Bengal				Total (N-40)	
	Kapasati		Jhaokhali			
	Hindu (N-10)	Muslim (N-10)	Hindu (N-10)	Tribal (N-10)		
1A) Women should be educated	10 100.00	10 100.00	10 100.00	10 100.00	40 100.00	
Suggested level of education: -	-	-	-	-	-	
a) Primary Level	-	-	-	-	-	
b) Class VIII (Junior Level)	3 (30.00)	5 (50.00)	2 (20.00)	2 (20.00)	12 (30.00)	
c) Secondary Level	6 (60.00)	5 (50.00)	8 (80.00)	6 (60.00)	25 (62.50)	
d) Higher Secondary Level	-	-	-	-	-	
e) Graduation Level	1 (10.00)	-	-	2 (20.00)	3 (7.50)	
f) Master Degree Level	-	-	-	-	-	
1B) Women's education is not so much important.	-	-	-	-	-	
2A) Women should marry at an early age even leaving education.	9 90.00	10 100.00	8 80.00	4 40.00	31 77.5	
a) In villages it is shame to keep women unmarried up to older age.	3 30.00	2 20.00	3 30.00	-	8 20.00	
b) Late age at marriage may lead to women become dominating; they would not obey elderly person.	2 20.00	3 30.00	-	-	5 12.50	
c) Higher education will lead to increase dowry as more educated groom demands more dowries.	4 40.00	5 50.00	5 50.00	4 40.00	18 45.00	

2B)	Women should not marry at an early age.	1 10.00	- -	2 20.00	6 60.00	9 22.50
3A)	Women should get equal share with men, in inheritance of property.	3 30.00	2 20.00	1 10.00	3 30.00	9 22.50
3B)	Women should not get equal share with men, in inheritance of property.	7 70.00	8 80.00	9 90.00	7 70.00	31 77.50
4A)	Women should participate in family decision making process.	5 50.00	3 30.00	4 40.00	3 30.00	15 37.5
4B)	Women should participate in family decision making process.	5 50.00	7 70.00	6 60.00	7 70.00	25 62.5
5A)	Muslim women should obey <i>Shari'at</i> and <i>purdah</i> strictly.	-	3 30.00	-	-	3 * 30.00
5B)	Muslim women, should obey <i>Shari'at</i> and <i>purdah</i> but with some special exemption according to need.	-	7 70.00	-	-	7 * 70.00
6A)	There is no objection if wife will be more educated than husband.	2 20.00	1 10.00	1 10.00	6 60.00	10 25.00
6B)	Wife must be less educated than husband.	8 80.00	9 90.00	9 90.00	4 40.00	30 75.00
7A)	Household work is completely women's job.	9 90.00	10 100.00	8 80.00	9 90.00	36 90.00
7B)	Both husband and wife must share household work.	1 10.00	-	2 20.00	1 10.00	4 10.00
8A)	Women should do jobs for financial upliftment of the family.	1 10.00	1 10.00	2 20.00	8 80.00	12 30.00
8B)	Women should not do jobs outside home.	9 90.00	9 90.00	8 80.00	2 20.00	28 70.00

Note: * Opinion of 5A. and 5B were taken only from the Muslim Population; hence in total column N=10.

Cent percent young male members of all the communities supported women's education and most of them suggested, girls should continue their studies up to 'Secondary level' though some Muslim young of Kapasati village thought girls should study up to 'Junior level'. Most of the Hindu and the Muslim young males of the studied villages opined that women should marry at an early age, even giving up their studies and as a reason behind this opinion, they blamed dowry system. Some of them also believed that in a village area, it is a shame to keep women unmarried up to older age but most of the tribal young did not think that women should marry at an early age. In case of daughter's equal share with son, in inheritance of property, majority of the young reacted negatively. More Hindu young than the Muslim and tribal young opined that women should participate in family-decision

making process. The young males of Hindu and Muslim communities were not ready to accept more educated wives than themselves but a notable percentage of tribal young males did not bother if their wives would be more educated than themselves. Almost all the young opined that household work is totally a women's job. In case of women's employment, a remarkable percentage of tribal young in comparison to other communities opined that women should take up a job outside home for financial support of their families but young of other communities, reacted negatively on that issue. In the context of observance of *purdah* and *Shari at*, majority of the Muslim young opined that special exemption, according to need should be given in this regard.

YOUNG MALE'S VIEW ON WOMEN EDUCATION AND HER STATUS IN THE FAMILY (Bangladesh):

Perceptions of young males of the villages of Bangladesh are given below.

Table 4.3.6 : Opinions of the Young Males on Women Education and Status in the Family

Opinions On	Villages of Bangladesh.				Total (N=40)	
	Panigaon		Chankkathal			
	Muslims (N-10)	Hindus (N-10)	Muslims (N-10)	Tribals (N-10)		
1A) Women should be educated	10 100.00	10 100.00	8 80.00	10 100.00	38 95.00	
Suggested level of education:						
a) Primary Level	-	-	-	-	-	
b) Class-VIII (Junior Level)	-	-	-	2 20.00	2 5.26	
c) Secondary Level	5 50.00	9 90.00	5 50.00	6 60.00	25 65.79	
d) Intermediate Level	2 20.00	-	2 20.00	-	4 10.53	
e) Graduation Level	3 30.00	1 10.00	1 10.00	2 20.00	7 18.42	
f) Master Degree Level	-	-	-	-	-	
1B) Women's education is not so much important.	-	-	2 20.00	-	2 5.00	
2A) Women should marry at an early age even leaving education	7 70.00	9 90.00	8 80.00	8 80.00	32 80.00	
a) In villages it is shame to keep women unmarried up to older age.	2 20.00	1 10.00	3 30.00	3 30.00	9 28.13	
b) Late age at marriage may lead to women become dominating; they would not obey elderly person	1 10.00	1 10.00	-	-	2 6.25	

c) Higher education will lead to increase dowry as more educated groom demands more dowries.	4 40.00	4 40.00	5 50.0	5 50.00	18 56.25
d) Sending older girls to school give rise to feeling of insecurity**	-	3 30.00	-	-	3 9.37
2B) Women's should not marry at an early age.	3 30.00	1 10.00	2 20.00	2 20.00	8 20.00
3A) Women should get equal share with men in inheritance of property	4 40.00	2 20.00	3 30.00	1 10.00	10 25.00
3B) Women should not get equal share with men in inheritance of property	6 60.00	8 80.00	7 70.00	9 90.00	30 75.00
4A) Women should participate in family decision-making process.	2 20.00	1 10.00	1 10.00	3 30.00	7 17.50
4B) Women should not participate in family decision making process.	8 80.00	9 90.00	9 90.00	7 70.00	33 82.50
5A) Muslim women should obey <i>Shariat</i> and <i>purdah</i> strictly.	8 80.00	-	9 90.00	-	17 * 85.00
5B) Muslim women should obey <i>Shariat</i> and <i>purdah</i> but with some special exemption according to need.	2 20.00	-	1 10.00	-	3 15.00
6A) There is no objection if wife will be more educated than husband.	2 20.00	3 30.00	-	3 30.00	8 20.00
6B) Wife must be less educated than husband.	8 80.00	7 70.00	10 100.00	7 70.00	32 80.00
7A) House hold work is completely women's job.	10 100.00	8 80.00	10 100.00	9 90.00	37 92.5
7B) Both husband and wife must share household work.	-	2 20.00	-	1 10.00	3 7.5
8A) Women should do job for financial upliftment of the family.	4 40.00	2 20.00	4 40.00	9 90.00	19 47.5
8B) Women should not do job outside home.	6 60.00	8 80.00	6 60.00	1 10.00	21 52.5

** This problem was found among the Hindus in Panigaon village of Bangladesh.

Note: * Opinion of 5A. and 5B were taken only from the Muslim Population; hence in total column N=20.

In the studied villages of Bangladesh, almost all the Muslim, Hindu and tribal young males were in favour of women education. Most of them suggested that 'Secondary level' should be the appropriate level of women's education. Majority of the young males of all the communities supported women's marriage at an early age and as a reason of early marriage they blamed dowry system. According to them, dowry has increased with education as an educated girl always wants a more educated boy for her husband and dowry increases with the increase of level of education of the bridegroom. A notable percentage of the Hindu young also pointed out that feeling of insecurity of sending older girls to school, was another reason for early marriage of the Hindu girls. In case of equal share of girls in inheritance of property, the Muslim young reacted more positively than others. Most of the Muslim and Hindu young of the studied villages did not support women's

participation in family decision-making process. But it was noted with great surprise that among all the studied community, the highest percentage of tribal young supported the participation of women in family decision-making process. Though majority of the young opined that they would not accept wives more educated than themselves, still more Hindu and tribal young, reacted positively to this view than the Muslim young. Except small percentage of Hindu and tribal young, all of them believed that household work is not their job so they would not share with their wives in that field. Again unlike the young of the other communities, most of the tribal young supported the view of women's job outside home. Almost all the Muslim young of the studied villages of Bangladesh strongly opined that women should obey *shari at* and observance of *purdha*. The Muslim young of Chankkathal were more rigid in this view than the Muslim young of Panigaon village.

In both the studied areas, it was found that youth male members strongly supported women's education. Most of the Hindu and the Muslim young males of West Bengal villages and the Hindu and tribal youth of the Bangladesh villages opined that women should marry at an early age and as a reason behind it they mainly blamed dowry system. But most of the tribal youth of West Bengal village and notable percentage of the Muslim youth male members of Panigaon village of Bangladesh were against of this view. In comparison to the parents, youth males of both the studied areas reacted more positively in favour of women's equal share with men in inheritance of property. Tribal youth of Jhaokhali village and the Muslim youth of Panigaon village gave more support on this issue. In case of participation of women in family decision making, youth males of both the studied areas were in favour of this view. Again notable percent of youth males of both the areas opined that women should do job for financial upliftment of the family. So this positive attitude of a notable percent of youth males of both the areas showed indication towards the changing status of women in family.

Though on most of the issues, the youth males of both the areas held the same opinion, still in few cases they differ. As a notable percent of the Hindu young of Bangladesh village pointed out that feeling of insecurity of sending older girls to school was an important reason for early marriage of women even leaving education, but this factor was not identified by the Hindu young males or others in West Bengal village. Again the Muslim young males of the studied villages of Bangladesh was more rigid on the issue that women should obey *shari at* and observance of *purdah* than the Muslim young males of the studied villages of West Bengal.