

**VALUE PERCEPTION ON GENDER EQUALITY AND
EQUAL PARTICIPATION BY CHILDREN WITH
VISUAL AND HEARING IMPAIRMENTS**

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F O R E W O R D

The goal of universalisation of elementary education can be achieved only when the girl child is given equal access to education, employment and for emotional and social growth and development. The threatening situations for girl's education for empowerment has created a big challenge before the educational planners and educationists.

Various researches have revealed that girls are not treated on par with boys of their age group. The phenomenon prevails in the overall social setup where they are born, grow, study, work and live their lives. This type of discriminatory behaviour specifically on the social and educational front puts a lot of hindrances in the proper development of their potentialities. As a result, the girls are not able to contribute to the national development to a desired extent. This results in a huge human talentloss.

For achieving equal educational attainments for both girls and boys, and to fulfil the goal of universalisation of elementary education, it is essential to explore the perception of boys and girls in general and disabled in particular on Gender equality and Equal participation so that the Gender inequality in education can be minimised. Our Constitution which is democratic and socialistic in nature, has provided for equal opportunity in education, employment and status for both men and women. If the

perception levels of both girls and boys on gender equality and participation are found out then the remedial step can be taken for the correction of the negative in time. It is in this context that my colleagues Premlata Sharma, S.K. Shamala and Asha K.V.D. Kamath have brought out a research report in this area. I appreciate their efforts towards providing quantitative and qualitative analysis on value perception on gender equality and participation. I hope the findings of this research would be useful for the researchers, educational planners and teachers for inclusive education as well as in correcting perception of the students on gender inequality at the appropriate stage.

[PROF. G. RAVINDRA]
PRINCIPAL

P R E F A C E

Women have a vital influence on the lives of their children. The methods of bringing up and educating children has direct link with value inculcation among children. The children coming from well educated families generally would have developed positive values in personal, social, emotional and educational areas in comparison to children belonging to illiterate families. Many studies have proved that educated mothers are able to adopt to changing values related socio-cultural and educational areas in a better way. They make their children aware of their rights and duties. They take benefit of health, cultural and social services and are thus able to improve the life of their families and children. They are also keen to teach them good values.

The women occupy an important role in helping their children to develop values, norms, religious practices, health practices. In India, it is believed that the families teach girls the values of submission, obedience, delicacy and dependence on men which are used a weapon against the girls when they become wives. These negative values handed down from generation to generation form the basis of gender inequality. Although gender parity has improved due to various movements on gender equality, yet the notion of male superiority is passed on by women themselves to the sons and

daughters if not overtly but covertly. The upbringing that girls receive in the family has important consequences. Notably, the exclusion of the girls from social cultural and educational equality lowers down the empowerment in case of both girls and disabled. Perception of children of working mother on equal participation varies as those who are left in case of other persons have different set of value patterns than those who keep close and long association with their children. Due to modern technology and globalisation life in general has become more complex and so is the issue of gender equality. To measure perception of girls and boys who are disabled on gender equality and equal participation is essential for planning better inclusion and integration programmes of children with special needs.

Despite the fact that in some countries programmes, commissions and committees for empowerment of women were set up years ago they have yet to make an impact. Women suffers great disadvantages compared to men inequality in education, job opportunities, socialisation and personal and social growth.

The investigators in this study have made an attempt to find out whether there is any difference in perception of girls and boys who have hearing and visual impairment on gender equality and equal participation. This would help in facilitating better inclusion and integration of these children with their normal counterparts as well as with their other gender counterparts in Indian context.

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C O N T E N T

	PAGE NO.
FOREWORD	ii
PREFACE	iv
ACKNOWLEDGEMENT	vi
CHAPTER I INTRODUCTION	1
CHAPTER II REVIEW OF RELATED LITERATURE	6
CHAPTER III METHODOLOGY	18
CHAPTER IV RESULTS AND DISCUSSION	29
CHAPTER V CONCLUSION	47
REFERENCES	48

CHAPTER I

INTRODUCTION

The growing concern of educationists to provide equal access to all the children including disabled, girls, and other minority children on one hand and increasing unequal participation and treatment given to these groups on the other hand has made them realise that the value development among the youth is unsatisfactory as there are more cases of dowry death, sex abuse, divorce, bride burning, etc. than the past. This indicates that somewhere the youth is directionless and is not able to inculcate proper values which facilitates them to respect others, value others' contribution, importance for equal treatment and participation. Though the article 39 lays down "the state shall in particular direct its policy towards ensuring that the citizens - men and women equally have the right to an adequate means of leading their life", yet there is unequal treatment and participation that exists between men and women in terms of personal, social, emotional and mental developments. The problem of gender inequality is not only confined to our country rather has become a global concern. The girls in general and girl with handicaps in particular have been reported to be unequal to their normal counterparts in all walks of life. Equality in participation by both male and female student enhances proper growth and

development of the nation and inequality shows the negative side of democratic value perception. In a democratic set up democratic values such as gender equality and tolerance are very important to be developed among the youth. Any democratic society should uphold a set of basic values that direct the life of citizens and groups functioning in a peaceful way. Article 15 of our Constitution states - "No citizen shall be discriminated on the basis of religion, sex, race, caste and place of birth for making use of public facilities on same grounds".

The value of nondiscrimination against sex, race, caste, etc. if developed properly would foster universal peace and integration of groups. No child would be discriminated due to his/her colour, caste, sex, region and all other narrow loyalties. It has stressed the importance of positive approach by which the roots of Indian culture has to be highlighted along with the development of equality in education, scientific temper, unity and national integrity having a special focus.

Values need to be taught through proper curricular approach for equal and healthy growth of both males and females students belonging to abled and disabled groups. Since values are considered to be the guiding principles of life and reflect one's personal attitudes and judgements, decision and choices, behaviours and relationship, they influence the thought, feelings and actions of the individual.

The females in general and disabled females in particular do not enjoy the same status as of male in terms of participation in personal, social, emotional and educational life. As stated in the National Policy on Education (1986), the crisis in values in all aspects of life requires special thrust on inculcation of values at all stages of education. Even the Programme of Action (POA) document 1992 which has dealt with value education has widely interpreted value education as broad cultural education leading to removal of gender inequality and superstition, etc.

The world conference on special needs education access and equality held in Salamance June 1994 stressed the need for creating school environment for effective inclusion of these children in regular schools for their equal involvement and participation. Government of India to ensure equal participation has passed Disability Act 1995 to promote inclusion of children with disabilities with normal children for their growth and development. Though various commissions and committees have strongly recommended for their inclusion as an integral part of the general communication yet they remain segregated.

Very few children with special needs have been attended by proper inclusive educational services in India and the number of girls is very meager. The picture of normal girls is also not very enthusiastic. The number of

drop outs, stagnation is higher among girls than boys at all levels. This gives us the basis to think that there is unequal participation of girls with and without disabilities.

Educating children with sensory handicaps along with so called normal children in inclusive setup requires a proper understanding of the perception on equal participation and gender equality. Though the Indian Constitution ensures equal right to participate in all aspects of life without any discrimination against abilities and disabilities of men and women (Article 45) yet development of perception is mainly based on social and mental development, mental hygiene, etiquette, manners, appropriate socialisation skills and scientific understanding of cultural heritage depends more on social and emotional environment of the child. The children with hearing and visual impairment, both boys and girls undergo the same stages of social, emotional and mental development but their experiences may be varied due to their sensory limitations and social reactions.

It is in this context that this small study was undertaken to find value perception of hearing and visually impaired girls and boys of special schools of Mysore city on gender equality and equal participation in social emotional, educational and economy related situations.

A tool consisting of 25 statements on gender equality and equal participation in English was prepared the details

about this tool has been given in Methodology of this chapter. The result obtained through calculating percentage of the responses given in favour or against by each girl and boy with visual and hearing impairments from these schools. The test was administered on these students individually by Junior Project Fellow (JPF). He took help of the teacher for using sign language for children with hearing impairment. The obtained results were analysed by using percentage and product moment correlation method.

OBJECTIVES OF THE STUDY

The study was conducted:

- * to identify value perception levels of girls and boys from special schools on gender equality and equal participation.
- * to find out relationship between value perception and academic achievement levels of students with hearing and visual impairment from special schools of Mysore City.

CHAPTER II

REVIEW OF RELATED LITERATURE

Review of related literature helps in locating, studying and evaluating reports of researches relevant to the topic under investigation. This enables the investigator to have a clear picture of the problem. It helps in planning the course of action, preparing the tools and evaluating the study.

The concept of Gender equality is often misunderstood, misinterpreted and misused. The term Gender is many a times used as a synonym of 'Sex' and thus creates confusion. 'Sex' is a biological veracity and a fact which cannot be negated or neglected. Whereas 'Gender' is the 'Social' construct that attributes selected traits, qualities, attitudes and abilities to male and female of human species. Thus it creates two classes 'Masculine' and 'Feminine' which are presumed to be diametrically opposite to each other, though it is not true. The gender engenders stereotypes for men and women, and the society preserves and propagates it. The straight jacket of these stereotypes are so strong that even education, awareness or empowerment cannot break its mould. Generations after generations of human beings cast their qualities, behaviour and responses that are in conformity with these stereotypes. The stereotypes create an image of men and women in the society that have typical masculine or

feminine characteristics. For example, a male stereotype has been attributed the adjectives like strong, independent, brave, aggressive, ruling and superior, whereas a female stereotype has been described as weak/soft, dependent, timid, accommodative, ruled and inferior. If a woman is independent, brave and aggressive, the society doesn't approve of it and calls her unfeminine. In the same way, the roles of men and women are also defined by gender. The man is the bread winner, decision maker and owner of assets whereas woman is a home maker, obedient wife and an object to be possessed. These gender inequalities disregard the ability and talent of women just because they are women. The gender inequalities are seen in every sphere of human life - social, economical, political, legal, educational and familial. They are so deep rooted that the men and women are not even conscious of these inequalities based on gender.

A review of related literature as annotated below threw light on the genesis of gender inequality and the growth as well as spread of it in different fields of human life.

Neera Desai's (1957) **Women in Modern India** is a book that traces the position of women in British India to the post-independent India. It discusses the impact of Bhakti movement that brought women to the forefront of religious activity and metaphysical leadership. The effect of British rule and culture on the Indian population which ushered

in the new thinking of western world and education is described in detail. The social reform movement and the Indian political movement forged an unassailable combination to bring forth the Indian women into the mainstream of the National awakening. This initiated the growth and development of women organisations that had social, economical and political power to women as the main objective. The book concludes with a chapter - whither Indian woman ? that evaluates, imagines and suggest future course of action for Indian woman.

Roopa Vohra and Arun K. Sen (1985) **Status, Education and Problems of Women**. This book defines the Status of women that is decided by the demographic indicators like sex ratio, life span, literacy, political participation and economic power. The relevant and reliable statistics support the secondary status thrust upon women by the society. The role of education in empowering women is analysed thoroughly to expose the inequalities in the system. The myriad of problems that women face are enlisted with vivid discussions.

Oak (1988) **Status of Women in Education** is a research report conducted in Bombay that deals with the educational status of men versus women. The educational opportunities, alternative and admissions of women are outlined. The inequalities in the classroom are exemplified by the attitude of male students and professors towards women

students. The self image of male and female students, the self concept among male and female SC and ST students are assessed and represented in the study.

Saryu Ruhela (1999) **Understanding the Indian Women Today-Problems and Challenges** is a collection of articles that highlight the problems of women in India. Indian women today by Prof. S.P. Ruhela, Gender relations in Indian society by Prof. S.C. Dubey, Indian Women Problems and Challenges by Ms. S.K. Shamala, Fetters of Tradition by Mr. Surinder Dutta, Indian Women of 1990's by Ms. Raneesahaney, Men Move Over by Biswadeep Ghosh and Empowerment of Women which is a collection of select opinions, offer a rich and varied fare for the investigator.

Chitra Sivakumar (1982) **Education, Social Inequality and Social Change in Karnataka**, this book explores three main themes: (a) Social inequality and access to educational opportunity, (b) Educational system and (c) Socialisation and Social Origins, students' attitudes and social change. The first theme is set against the national goal of creating a secular and socialistic society, which assigns a crucial role to education as an equalising and socialising instrument in Indian society. The second theme is the web of inter-relationship among the principals, teachers and students in the colleges. The last theme explores the rational relationship between students' social origins and their attitudes on caste, vocation and marriage. An attempt

is made to understand the extent to which these attitudes reflect change in the traditional orientation of the students as an indicator of changes taking place in the wider society.

Vaikundan (1982), **Education and Social Change in South India**. This is a rigorous and systematic study of interaction between the spread of education and the process of social change in Andhra in the erstwhile Madras Presidency, Dr. Vaikundan traces the history of education before 1800 and critically discusses the educational policy of Government from 1800 to 1920, education of women, child marriage, the role of the reformers, devadasi system, sati, purdah, uneven marriages, women organisation, caste and education, caste associations, the rise of depressed classes and middle classes, the role of the Christian missionaries and press in the spread of education. The book is based on original official documents and latest literature of the subject and contains a wealth of statistical data.

Venkataiah (1998) **Value Education**. This book comprises a total of nineteen selected papers in value education written by reputed scholars and experts in the field of value education. The papers deal with concepts of value, value education, moral education, religious education; different aspects of value education in the past and present; the need for value education, present status and trends in value education programmes, strategies for action;

value education in schools and higher education. All the papers put together give a very clear and comprehensive picture of Value Education.

Parthasarathi and Rao (1996) **Enriching the Teacher's Knowledge about Children's Mental Health & Psychological Problems**, an article published in *Educational Review CII*, explains the mental health of the students, short comings, values and experiences of realty in these academic achievements. So teacher is able to identify the psycho-social problems and high-risk population. The findings of the study are, the teacher is required to understand different issues and to assume additional responsibilities.

Srinivasa Rao and Jahwari (1999), **Human Rights Education and Role of Universities**, an article that suggests spreading of human right culture in the society is very important. It aims at making the individual develop concern for fellow humanbeings. This concern would create the right perspective that helps humanbeings transcend, the boundaries of sex, caste, language and politics. The perception of gender equality and equal participation can be developed among the humanbeings.

Shanti Promod (1999) **Sex Differences on Future Time Perspective, Cognitive Efficiency, Academic Performances and Anxiety among XI Standard Students** is a research paper carried on 300 eleventh standard boys and girls in Tamilnadu with a view to find whether sex differences exist in the

variables, future time perspective, cognitive efficiency, academic performance and anxiety. Critical ratio was computed and results indicated that sex differences were significant in future time perspective, cognitive efficiency, academic performance and trait anxiety.

Mahale Meena (1999) *Adolescent's Vocational Aspiration and Economic Status of the Family*, is the paper that discusses the pattern of vocational aspiration of the adolescents. This has been found by the investigator that upto the age of 13 years, in period of fantasy choices, child's vocational aspirations are indiscriminate and unreal. Instead of being governed by vocational reactions as abilities and training, children make fantasy attempts to play adult roles about vocation being unrealistic are mostly determined by the immature childhood values and ideas, which are usually the product of family culture.

Ponnambala, Thyagaraju, A. et al. (1997), *Self-Actualisation: An Insight*. This paper discusses the self-actualisation and its implication in Education. The author says that it is necessary for children to adjust in normal situation, but those who are emotionally disturbed or socially maladjusted cannot do so. School children with self-actualisation are able to handle interpersonal relationships with insight and understanding. Human relationships are organisingly related to the whole personality adjustment.

Raghavakumari (1986), *Social Attitudes and Problems of Schedule Caste and Schedule Tribe Girls in Secondary Schools*. This study is to identify the attitudes and problem areas of SC/ST and non-SC/ST girls to compare these groups with respect to their attitudes and problem areas. This is a descriptive and correlative study. The sample was chosen from 45 secondary schools of three districts in Karnataka - Mysore, Mandya and Hassan. The educational implications of the study are: (1) Effective and suitable guidance programme have to be organised at the right time in order to lessen the problems of students. (2) Proper measure have to be implemented to develop favourable attitudes to certain social issues of current relevance. (3) Opportunity has to be provided to teachers, parents, students, administrators and other concerned personnel to work together in order to achieve their goals. (4) Teachers have to be motivated to give guidance to students when it is required.

Reddy (1980) *Values and Attitudes of Indian Youth*. This Ph.D. work attempts to study the differences in the perception of values and attitudes of the youth of different backgrounds - rural and urban. About, 1,747 adolescent students were chosen from 14 higher secondary schools and 22 colleges spread over the region of Telangana by using stratified random sampling technique. The study reports that the rate of acquisition of modern attitudes with the increase in age was higher in the urban students than in the

rural ones. The students coming from the higher economic status expressed more modern attitudes than those coming from lower status homes. The boys were found showing preference to political, theoretical and economic values while the girls to aesthetic religious and social values. The rural students showed greater preference to social values and economic values whereas their urban counterparts were more inclined to aesthetic and religious values.

Prahallada (1982), **An Investigation of the Moral Judgement of Junior College Students and their Relationship with the Socio-Economic Status, Intelligence and Personality Adjustment.** This study has the objective of investigating the level of moral judgement of higher secondary school students studying in XII standard. The relationship between moral judgement and socio-economic status, moral judgement and intelligence, moral judgement and personality adjustment of the students is also investigated. The methodology of this study was a sample study consisting of 1000 students from three disciplines - Science, Arts and Commerce.

Kamalanabhan (1987) **Efficacy of Behavioural Programme for Personality Change and Improvement in Academic Performance of School Students.** This study investigates the efficacy of a multifaceted behavioural training programme in changing the personality and improving the academic performance of students. The training consisted of

relaxation, an assertive study skill training. Students from VI to X standards are involved in it. The treatment lasted for a period of ten weeks. The boys and girls of experimental group became assertive, dominant, relaxed, cheerful and self-assured whereas the control group became more serious and sober.

Abraham Pedireddy Usha (1991) A Study of Awareness, Attitudes and Skills of Secondary School Students of Hyderabad and Rangareddy Districts on Population Issues. The study has the findings that the religion has significant influence on overall performance of knowledge test and in the population dynamics component in the family and social, there is a significant difference observed at 1% and 5% level.

Altekar (1956) Position of Women in Hindu Civilisation. It is a scholarly book that traces the position of women in India from ancient times, i.e. 1500 BC through Medieval India, culminating in modern India of 1950's. The position of women is evaluated through various indicators like education, marriage laws, divorce, property ownership, child custody, political participation, etc. The book provides a perspective to comprehend the position of women in Indian society, the various factors that control it and the contribution of society for the improvement in their position.

Rehana Ghadiali has edited a series of articles that describe the Position of Women in India. The socio-cultural

aspects, the gender bias existing in language textbooks and the participation of women in work force are analysed in different articles written by feminist writers like - Sudhir Kakkar, Narendranath Kalia, Mythreyi Krishnaraj, Neera Desai and others.

Reddy and Sumangala (1998), *Women in Development* is an anthology. It presents perspectives from selected states of India on the following areas: Women - a historical perspective, contemporary women achievers, contemporary women writers, women and education, women in employment, woman and equality of life, women and social change.

Sharma Premlata (1988) *Rural Women in Education. A Study in Under Achievement*. In her study on rural secondary girls on talentloss has found out that the rural girls inspite of positive self concept and better adjustment patterns than urban girls have more degree of under achievement (talentloss). The sample was drawn from 45 secondary schools of three districts of Haryana viz. Sonapat, Gurgaon and Bhiwani. The tools used for finding out talentloss were Intelligence, Self-concept, Adjustment Inventory, Study habits, Achievement Motivation, Reading and Speed Comprehension test. Factor analysis was used to find out the contribution of each selected variable on under and high achievement of secondary girls. The main finding of this study were: Language deficiency is contributing highest towards under achievement of rural girls, they are also poor

in reading and comprehension of school language. The adjustment patterns and self-concept of these girls were found to be higher and not related to under achievement. Total 1225 secondary girls constituted the sample for this study.

The review of all these books, research papers, Ph.D. dissertations and articles prompted the investigator to present a few conflict situations and prepare a tool to evaluate the perception of the Indian youth as represented by the sample of respondents in Mysore on gender equality and equal participation.

CHAPTER III

METHODOLOGY

The questionnaire comprises of 25 situations presented with a statement in the end. Of these ten are open ended questions. The respondents are presented with a situation for which they have to respond. Each response can be typical of the respondent. The respondent can express his/her personal opinion, view point or the reasons for the response. The response reflects their attitudes, perceptions, opinions and experiences.

A. The ten open ended questions present the following situations based on these deep rooted sociocultural perceptions.

1. STEREOTYPES

The society expects a set-behaviour pattern from men and women that is presumed to be the natural and accepted by all. The stereotype situations are five in number and they explore different types of stereotypical behaviour of the human beings.

Situation No. 2 presents the case of Suneetha who is a science graduate. She is confronted with a dilemma. She has to choose between joining Airforce or M.Sc. in Botany. Doing post-graduation in Botany is accepted social option whereas joining the Airforce means breaking the stereotype. The respondent has to advise her as to what to do.

Situation No. 5 presents the conflict of Joseph who loves to join dance classes but is advised by his parents to concentrate on studies. As Joseph feels sure of studying better after an hour of dancing, he wants to join dance classes that will facilitate his studies. The respondent is asked to take a decision on behalf of Joseph.

Situation No. 7 has a situation that depicts a breaking of stereotypical behaviour. The quality of leadership is usually associated with the masculine stereotype. The respondent is expected to express his/her opinion regarding a girl accepting the leadership of a cycle expedition.

Situation No. 8 has a similar situation wherein a boy has to play the role of a woman. The respondent has to record his/her observations about this.

Situation No.9 also caters to the breaking of a stereotype as boys have to take part in cooking competition. The respondent is expected to react to the boys participating in cooking competition.

2. TRADITIONAL BEHAVIOUR

Situation No. 1 questions the traditional discriminatory concept that only sons are the heirs to their parents' property, earnings and occupation. These concepts are deep rooted and are followed blindly without a rational basis by both men and women. The father nominates his son, who is interested in sports to be appointed in lieu of him. He disregards the claim of his other child who is a daughter

though she is a graduate. This is so because only a son can inherit and not a daughter. The respondent has to record what the father should do.

Situation Nos. 3 and 6 mirror the conflict a boy/girl has to face when it comes to marriage.

Situation No. 3 has Keshav who has to choose between a doctor and a graduate for his bride. The accepted concept is that a doctor will not make an ideal wife and homemaker.

Situation No. 6 has Neetha who has to choose between marriage and career. The indispensability and inescapability of a girl's destiny as marriage is presented here. The respondent has to decide for the girl.

3. ECONOMIC ASPECT

Situation Nos. 4 and 10 refer to the economic aspect of gender relations.

Situation No. 4 presents the case of Vanitha who is asked to resign her job and stay with her son eventhough she has ten years of service left. Her dilemma is to be resolved by the respondent.

Situation No. 10 is a situation often faced in every poor family where budget is meagre. If both son and daughter are eligible for higher studies and both secure jobs, who would be sent to work ? Who would be allowed to pursue higher studies.

The rest 15 questions are closed in nature and expect the respondents to answer in yes/no.

Tradition that is blindly followed negates the right of girls for equal education, opportunity and equality. This is reflected in the situations which expect the respondent to answer yes or no. (6 situations)

Situation No.11 has Veena who is advised not to eat earlier than other family members eventhough she is hungry.

Situation No. 13 quotes Dr. Gupta's advice to the couple, Mr and Mrs. Kumar about equality of sexes.

Situation No. 18 mirrors Sridhar's male ego which refuses to marry a girl earning more than him.

Situation No. 24 has Daniel and Juliet who are treated differently on the basis of their sex.

Situation No. 25 depicts two families. One family gives education to their son and daughter. The other neglects girl's education but spends on her marriage.

These five situations evaluate the opinion of the respondent regarding their adherence to traditional, patriarchal, androcentric vlaues.

The stereotype that dominates the psyche of adults and is dictated to and inculcated into the minds of the young generation is used in these situations. (5 situations)

Situation No. 12 reinforces the stereotype that expects males to be strong and indulge in body building.

Situation No. 14 consolidates the patriarchal control exercised over girls. It dictates the conduct and deportment of girls.

Situation No. 15 expects boys to be bold and aggressive. Any boy who is shy or timid is insulted as a sissy as the feminine stereotype is supposed to be shy and timid.

Situation No. 19 mirrors the prohibitory rules for girls. Girls should not ride a motorbike, they can be pillion riders.

Situation No. 22 presents the resentment of society if a boy is shown subservient to girl even if it were a school play.

The misconceptions that cloud the rational thinking and result in inequality are discussed in these situations. (2 situations).

Situation No.16 wherein the definition of courage is given - Courage is a mental quality and it is not in muscles.

Situation No. 17 questions the misconception that women cannot handle money matters, even if she is qualified to handle people and money.

Decision Making which eludes the female of the species is discussed in two situations. (2 situations)

Situation No.20 Reshma is not allowed to decide about her career.

Situation No. 21 Rosy has no role in deciding the college she wants to join, though she has scored as high as her brother.

The scoring pattern of the responses by the respondents is very simple. The first 10 situations present a dilemma.

The tabular column to represent each alternative (A/B) is drawn. The response for each alternative is marked as 1 in the respective column under A/B.

The response to the 15 closed and questions is to be answered as yes/no. Two columns with yes and no as headings are drawn. The responses are marked under the respective column as 1.

The scores under each column are totalled to work out the percentage.

The responses are tabulated separately for visually impaired boys, visually impaired girls, hearing impaired boys and hearing impaired girls so as to work out the percentages of responses.

CONFLICT SITUATIONS

1. Ramayya is a government employee. He suffers a paralytic stroke and is unable to go for work. His office asks him to nominate one of his children to work in his place on compassionate grounds. He has a son who is interested in cricket and a daughter who is a graduate. His wife tells him to nominate their son, who is their heir. What would Ramayya do ?
2. Suneetha is a Science graduate. She appears for CDS (Common Defence Science) exam to gain entry for Airforce and succeeds in it. She gets admission for M.Sc. in Botany also. What should she do ?
3. Keshav wants to marry and has given advertisement for a suitable bride in the matrimonial columns of the Newspaper. After going through the responses, he selects two - one is a Doctor and the other is Home Science. If you were Keshav, whom would you marry.
4. Vanitha is a working woman of 50 years. Her husband dies in an accident and her son requests her to take voluntary retirement and stay with him and his family at Delhi. What should Vanitha do ?
5. Joseph is studying in Class IX and his special interest is dancing. He wants to join dance classes during evening hours. His parents advise him to concentrate on studies as Dance is for girls. Joseph feels that after an hour of

dancing, he is in a better mood to study. What should Joseph do ?

6. Neetha is well employed and earns well. She gets an opportunity to go abroad for two years in connection with her job. At the same time she also gets a proposal from a good family for an immediate marriage. What should she do ?
7. A cycle expedition has been arranged by the school for both boys and girls of the high school section. One of the girls is asked to take the leadership. Should she accept or not.
8. There is a boys school. They wish to stage a social drama. One of the boys is asked to accept the role of a woman. Should he accept ?
9. A school with both boys and girls plans to arrange for a number of competitions and cooking was one of them. Should the boys join the cooking competition or not ?
10. Joseph and Jean are graduates. Both of them secure seats for higher studies as well receive jobs. But they are poor and one of them should be sent for work. Whom will the mother choose ?
11. Veena comes home tired and hungry. She goes to the kitchen, cooks food and eats her dinner by 7.30 pm itself. Her mother gets angry because girls have to eat with their family or after their family eats. Is the mother right ?

Yes/No

12. The local gymnasium has advertised its facilities for young people. Renu and Ramesh are excited. Their father permits Ramesh to join, but not Renu saying that body building or exercises is only for boys. Do you agree with him ?

Yes/No

13. "A good and responsible child is the pride of the parents. It doesn't matter if it is a boy or a girl" says Dr. Gupta to Mr. and Mrs. Kumar. Do you agree with the doctor ?

Yes/No

14. "Look here Beena", shouts mother, "Be careful about how you sit, stand, walk and talk. Nice girls are always well groomed. They don't behave like tomboys". Do you agree with Beena's mother ?

Yes/No

15. "Tarun is Sissy", laugh Arun "He behaves like a girl. He is timid, shy and always ready to shed tears". Do you agree with Arun ?

Yes/No

16. Sumit and Sheela are arguing. Sumit says "Boys are more courageous as they are stronger than girls". Sheela says "Courage is not in the muscles, courage is a mental quality". Do you agree with Sheela's argument ?

Yes/No

17. Suneetha works as a manager in a factory. She is respected for her handling of money and managing the employees. Every month, her husband comes to the factory on salary day to collect her salary. "Women cannot handle money matters", he says. Do you agree with him ?

Yes/No

18. "I will not marry that girl" protests Sridhar, "She earns more than me and it will be embarrassing as a husband for me". Is Sridhar right ?

Yes/No

19. Veena's brother bought a motorbike. Veena wanted to learn to ride a motorbike as she loved it, but mother opposed it and asked her only to be a pillion rider. Is mother right ?

Yes/No

20. Reshma gets a job in Delhi and she is ready to go. She also gets a job in her native place. Her parents want her to stay in her native place, though it is low paying and not challenging. "It is enough that we are allowing our daughter to work, we can't send her to a far away place". They say. Do you agree with them ?

Yes/No

21. Rosy and Williams are twins. Both of them rank high in Engineering Entrance Exam and secure seat out of their home town in a reputed college. Parents send Williams out of town and Rosy to a local college. Are they right?

Yes/No

22. School stages a drama - a woman head of the house and a boy a male servant. The male servant is washing plates, sweeping the house and washing clothes of the head woman of the house. Next day the parent of the boy comes to school and quarrels with the teacher who staged the drama for having made his son sweep and wash. Is he right ?

23. Aiyasha loves break dance and likes to learn. But she is forced to be satisfied with the music class and not allowed to learn breakdance. Is her interest protected ?

Yes/No

24. Daniel and Juliet have to go to a school at a distance. Daniel is given a bicycle but Juliet is asked to go by bus. But Juliet also asks for a bicycle. Is she right ?

Yes/No

25. There are two families in the neighbourhood who have saved about Rs. one lakh to be spent for the future of their children. One family spends it on education of their children - one boy and one girl. Another family spends on the marriages of the girls neglecting their studies. Is second family right ?

Yes/No

CHAPTER IV

ANALYSIS AND DISCUSSION

This section deals with analysis of the result and discussion.

The data was collected by administering questionnaires to 38 students with visual impairment who included 19 boys and 19 girls and 35 students with hearing impairment who included 31 boys and four girls. The sample consisted of 73 students in total from three special schools of Mysore city.

The questionnaire contained 25 questions - first ten were selective type and the rest 15 were yes/no type. It was administered individually to each of the students and wherever needed the questions were even read out and responses were noted by the junior project fellow who administered the questionnaire on them.

All the responses for questions 11 to 25 were tabulated in percentage into four major groups - Responses of boy students with visual impairment and responses of girl students with visual impairment; responses of boy students with hearing impairment and responses of girl students with hearing impairment. The responses to questions one to ten were analysed more descriptively as it was not possible to tabulate them into a single table as the responses varied from statement to statement.

The succeeding paragraphs give a detailed analysis and discussion related to perception of students with visual

impairment and hearing impairment on gender equality and equal participation.

I. Perception of Students with Visual Impairment on Gender Equality and Equal Participation in Favour and Against in Percentage

The questionnaire was administered to 19 boys and 19 girl students individually and their responses were collected.

a. Perception of Boy Students

The first ten responses of all the 19 students were analysed individually and a descriptive paragraph is given below.

With regard to responses given to statements from 1 to 11 it was observed that all the boys want Joseph to attend to dance classes even being a boy (statement no. 5), 73.7% of the boys want Vanitha to continue with her job (statement no. 4) and 52.6% of the boys wish to opt to marry a Home Science graduate to a doctor (statement no. 3) and all the boys give their acceptance in playing the role of a woman to a boy in boys school (statement no. 8).

The above observations indicate that there is no inhibition among the boys either in attending dance classes or in playing the role of a woman. This implies equal participation depending on the interest of the individual.

The responses of the questions from no. 11 to 25 of the questionnaire were computed and tabulated. The Table 1 gives the details of each of the responses in percentage.

Table 1
Perception of Boys with Visual Impairment on
Gender Equality and Equal Participation
(in percentage)

Statement No.	In favour	Against
11	26.3	73.7
12	73.7	26.3
13	68.4	26.3
14	0.0	94.7
15	94.7	0.0
16	84.2	10.5
17	94.7	0.0
18	94.7	0.0
19	94.7	0.0
20	68.4	26.3
21	31.6	66.2
22	94.7	0.0
23	78.9	0.0
24	26.3	68.4
25	31.6	66.2

As per the Table 1, 94.7% of the boys have accepted the statement nos. 15, 17, 18, 19 and 22, but none of the boys have accepted statement no. 14 and only 26.3% of the boys have accepted statement no. 24.

The above responses indicate that most of the boys perceive their status to be higher than that of the girls

and get carried by the conventional sayings like 'women cannot handle money matters'. They also don't want women to earn more than the men and boys should not sweep the floor and wash clothes of women. It is also observed that while none of the boys have accepted the stereotyped behaviour of the girls a small number of them respect equal participation.

It is also observed from the Table 1 that 73.7% of the boys are against the statement no. 11, only 26.3% of the students are against the statement nos. 12, 13 and 20.

The above responses indicate that majority of boys do not agree in girls waiting for the family members to eat first but agree in eating when hungry. While a small percentage of boys agree with entry of girls into gymnasium, majority of boys agree with responsible child as a pride of the parents whether boy or girl and agree with better professional placement of the girl though at a distance.

Thus, from the Table 1, it is implied that though most of the blind boys do not accept the status of boys to be lower than the girls, a few boys agree with equal participation of girls along with boys.

b. Perception of Girl Students

The responses given by 19 girls with visual impairment with regard to acceptance and rejection of ideas are analysed individually and descriptive paragraph is as follows.

94.7% of the girls vote for Ramayya (father) to recommend to his daughter to give the job (statement no. 1), Joseph (boy) to continue his dance (statement no. 5), Neetha to go abroad instead of getting married immediately (statement no. 6), a girl to be the leader of cycle expedition (statement no. 7), a boy to accept girl's role (statement no. 8), boys to join cooking competition (statement no. 9) and Joseph to go for work (statement no. 6).

The above observations imply that most of the girls want to come out of the stereotype roles of girls and even to accept the leadership inspite of the presence of boys as well as the boys to take over the stereotype roles played by girls.

Table 2 gives the perception of girls with visual impairment on Gender Equality and Equal Participation for statement nos. 11 to 25 in percentage.

Table 2
Perception of Girls with Visual Impairment on
Gender Equality and Equal Participation
(in percentage)

Statement No.	In favour	Against
11	0.0	94.7
12	94.7	0.0
13	68.4	26.3
14	0.0	94.7
15	78.9	0.0
16	84.2	10.5
17	94.7	0.0
18	94.7	0.0
19	94.7	0.0
20	68.4	26.3
21	31.6	66.3
22	0.0	78.9
23	68.4	26.3
24	26.3	68.4
25	31.6	66.3

As per the Table 2, 94.7% of the girls accept the statement nos. 12, 15, 17, 18 and 19, whereas only about 31% of the girls have accepted the statement nos. 21 and 25.

It is observed from Table 2 that most of the girls agree with gymnasium is meant only for boys, girls are timid, shy and always ready to shed tears, women cannot

handle money matters and wife should not earn more than the husband's earnings. But a large percentage of the girls do not agree in only boys being sent to out station for higher studies and girl sent to local college inspite of equal academic performance. They also do not believe in spending money on marriages neglecting studies.

The above observations imply that girls agree with the age old norms of the society which apply to girls but in certain cases they do not like discrimination of girls with regard to studies and accept in giving priority to studies than marriages.

On the whole most of the visually impaired both boys and girls accept the stereo type behaviour of girls and higher status of boys in comparison to girls whereas only a few of the students are giving equal opportunity to both boys and girls.

II. Perception of Children with Hearing Impairment Gender Equality and Equal Participation Against in Percentage

The questionnaire was administered to girl students individually and their responses were collected.

a. Perception of Boy Students

Below is the discussion of the responses of boy students. The responses to statement nos. 1 to 10 are given in the beginning in descriptive form and it is followed by the and discussion of the responses to statement nos. 11 to 20.

With regard to responses given to statement no. 1, it was observed that all the students (statement no. 1: Ramayya to recommend his son for the job on the grounds which implies that all the boys are conservative in their outlook and believe in their heir.

While observing the responses of the boys to statement no. 2, it is revealed that only 35.48% want to give up Common Defence Service Examination to go for Airforce, whereas only 64.52% of the boys want to give up Post-Graduate course in Botany. This implies that some boys do encourage girls to take up services, majority of the boys want the girls to take general courses and not to involve in dangerous

Analysing the responses to statement no. 3 it is surprising to note that all the boys want Keshav to prefer a Home Science graduate to marry, to a doctor. This shows that all the boys give importance to women in relation to setting up of a model home.

Majority of boys seem to be aware of shouldering the responsibilities of parents during their old age. The responses of majority of the students to statement no. 4, advising Vanitha to stay with her son is an indicator of this.

Dance is an art which is not gender bias. This is reflected in the responses of the boys, wherein all the boys wish Joseph to join dance class, though the parents remark that dance is for girls.

Boys do believe in professional development of girls. For the statement no. 6, 67.74% of the boys recommend Neetha to go abroad instead of getting married immediately. This is of course, the development of positive outlook among boys towards gender equality.

But the responses of the boys to statement no. 7 is quite discouraging, wherein 64.52% of the boys want girl not to accept the leadership of ~~cycle~~ expedition, whereas their response (100%) to statement no.8 - advising a boy to accept the role of a woman in the drama - is quite encouraging, indicating a movement from traditional set-up.

Whether a boy or a girl, cooking is a necessary skill to be learnt. This is realised by 67.74% of the boys which is indicated by their responses to statement no. 9 asking the boys to join cooking competition. Their responses (67.74%) to statement no. 10, does indicate that boys believe in sending girls for higher education when opportunities come.

On the whole the responses of majority of boys with hearing impairment is quite encouraging, indicating their support for a change from traditional, stereo typed society to a progressive society with gender equality.

The responses of 31 boys to statement nos. 11 to 25 were computed and given in the Table 3 in percentage.

Table 3
Perception of Boys with Hearing Impairment on
Gender Equality and Equal Participation
(in percentage)

Statement No.	In favour	Against
11	100.0	0.0
12	67.74	32.25
13	100.0	0.0
14	100.0	0.0
15	67.74	32.25
16	100.0	0.0
17	0.0	100.0
18	0.0	100.0
19	32.25	67.74
20	67.74	32.25
21	100.0	0.0
22	32.25	67.74
23	0.0	100.0
24	100.0	0.0
25	100.0	0.0

It is observed from the Table 3 that all the boys want Veena to eat after the family members complete eating (statement no. 11). Beena not to behave like tomboy (statement no. 14); agree with parents sending Williams to a college out of the town and Rosy to a local college

(statement no. 21) and agree with the family spending lot of money on marriage neglecting studies (statement no., 25) and agree with the statement that women cannot handle money matters (statement no. 17) and don't like wife earning more than the husband, but they also agree that a responsible child whether a girl or a boy is the pride of the parent (statement 13) and agree with Sheela that courage is mainly a mental quality (statement no.16), support Juliet's request for a bicycle (statement no. 24).

The above observations imply that there is a gradual progress in the outlook of boys regarding the perception of equality of girls and to certain extent support the cause of girls.

b. Perception of Girl Students

Below is the discussion of the responses of four girls to the questionnaire. Their responses to statement nos. 1 to 10 are discussed in the beginning in descriptive form and it is followed by Table 4 and discussion of the responses to statement nos. 11 to 25.

With regard to statement no. 1 while 75% of the girls want Ramayya to recommend his daughter's name for the post on compassionate grounds only 25% of the girls want him to recommend son's name for the post. This hints at gradual erosion of traditional outlook among girls to consider only boys as their heir and not girls. While responding to

statement no. 2, 50% of the girls want Suneetha to choose CDS and the other 50% to choose M.Sc.

Whereas while observing their responses to statement no. 3, it is observed that while 75% of the girls want Keshav to marry a doctor only 25% want Keshav to marry a Home Science graduate. These responses indicate that girls though undergo professional courses can still manage household work. But in case of suggestion to Suneetha, half of the girls do not want her to take up adventurous courses, which show their appreciation for stereo type courses.

While analysing the responses to statement no. 4, it is unanimously suggested by the girls to Vanitha to continue with her job. This is an indication of awareness about need for economic independence among women.

The responses of the girls to statement no.5, i.e. all the girls advising Joseph to join dance class, suggest equal participation of girls and boys, and no art is meant only for a particular gender but to learn according to the interest of the individual.

With regard to statement no. 6, 75% of the girls want Neetha to go abroad in connection with her job and only 25% of the girls want her to get married. This indicates that girls have realised that marriage is not everything and professional development is also equally or more important.

The responses of the girls to statement no. 7, wherein 75% of the girls want the girl to accept the leadership of

cycle expedition shows that girls are also trying to be adventurous and accept responsibilities which were for many years dominated by males.

It is indeed encouraging to observe the responses of the girls to statement nos. 8, 9 and 10. 75% of the girls are for equal participation of girls and boys which is different from traditional roles, like, boys to accept the role of a woman in a drama, recommending boys to join cooking competition and expecting mother to choose Joseph to go to job and Jean to continue her studies.

The responses of four girls to statement nos. 11 to 25 were computed and given in Table 4 in percentage.

Table 4
Perception of Girls with Hearing Impairment on
Gender Equality and Equal Participation
(in percentage)

Statement No.	In favour	Against
11	50.00	50.00
12	50.00	50.00
13	50.00	50.00
14	100.0	0.0
15	75.00	25.00
16	50.00	50.00
17	0.0	100.0
18	0.0	100.0
19	50.00	50.00
20	75.00	25.00
21	75.00	25.00
22	0.0	100.0
23	75.00	25.00
24	75.00	25.00
25	100.0	0.0

It is observed from the above table that 50% of the girls agree with the mother asking Veena either to eat with family members or after the family members complete eating (statement no. 11). While the rest 50% are against the action of the mother implying that Veena should be allowed

to eat as and when she is hungry. In other words she should be given freedom to eat when hungry.

With regard to entry of girls into gymnasium (statement no. 12) while 50% of the girls agree with the entry of girls into gymnasium other 50% regard gymnasium to be used only by boys. This response indicates that there is a need to bring about awareness among girls regarding the purpose of gymnasium and equality of entry of girls into gymnasium.

As far as response to statement no. 13 is concerned 50% of the girls agree with the doctor whereas the other 50% not. This implies that all the girls have not yet perceived the equal status of boys and girls and the parent should feel proud of the goodness of the child and irrespective of the gender.

The responses of the girls to statement nos. 14 and 25, i.e. they accept girls to be groomed well and give more importance to marriage than education of the girl indicate that all the girls have not yet come out of the tradition of grooming of girls and marriage to be the first priority.

The responses to statement nos. 17 and 18 is an indicator of some positive change among the girls wherein none of them accept that women cannot handle money matters and the view of an husband that wife should not earn more than the husband. This implies that while women can handle money matters at office, why not at home ? and what is wrong

if wife can earn more than the husband ? There is a need to change the perception of boys in this regard.

With regard to statement no. 22, wherein all the girls are against the parent of the boy indicates that girls are for equal participation of boys.

On the whole the perception of the students with hearing impairment on gender equality and equal participation is not much different from the students with visual impairment.

Correlation Between Perception on Gender Equality and Equal Participation and Achievement of Students in Language

To find the relationship between perception of students with visual and hearing impairment on Gender Equality and Equal Participation and achievement in language the scores of all the 73 students were computed and the result was -0.45. This shows that there is negative correlation between the two variables. In other words the perception of students on Gender Equality and Equal Participation does not affect the achievement of students in language.

Major Findings of the Study

The major findings of the study are enumerated below:

- Majority of both visual and hearing impaired boy students want the status of boys to be higher than that of the girls and money matters to be handled by men.

- Majority of both visual and hearing impaired boy students support the equal participation of girls to certain extent.
- Majority of both visual and hearing impaired girl students want the boys to share and take over the stereo type roles played by the girls.
- All the hearing impaired girl students believe in grooming of girls and give priority to marriage in place of education of girls.
- It is ironic that the students with visual and hearing impairment who have been given an inferior status by the society, have a hierarchy based on gender among themselves.

Implications of the Study

The study has deep implications in the present educational set up with special reference to the visual and hearing impaired students.

- There is a need to develop awareness programmes for both boys and girls regarding gender perception and equality.
- There is need to sensitise parents regarding equal treatment of boys and girls.
- There is a need for gradual reduction of stereo type roles played by boys and girls.
- There is also a need to develop a sense of responsibility among the boys and girls to play the roles in the society according to the requirement irrespective of the gender.

CHAPTER V

CONCLUSION

The findings of the present study has been quite enlightening. It has revealed that though the two groups of students are different in impairment, in majority of situations they share the same view. In addition to it, majority of the students are in support of equal participation and gender equality to a limited extent irrespective of the gender to which they belong. Thus, though a short term study, it has been of great importance to researchers. To certain extent, other than reflecting the deeprooted patriarchal and endrocentric values prevalent in the society, it also reiterates the winds of change brought in by the feminist movement in the past 50 years. There is a hope that awareness about gender equality and education geared towards it, can bring in equal participation and gender equality among the future generation.

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