

## **Higher education of women in India**

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### **Abstract**

The great Philosopher & President Dr. Radhakrishnan (1948) said, "There cannot be educated people without educated women. If general education has to be limited to men or women that opportunity should be given to women from them it would most surely be passed on to next generation." Higher education for women has gained a wide role and responsibility all over the world. Today in the 21<sup>st</sup> century, we afford to ignore the importance of higher education for women. The reason for its need and urgency is that there is no biological difference in the systems males and females. Need for higher education among women assumes all the more importance or 3<sup>rd</sup> world countries. Where colonialism has remained a great force hindering education for the masses and for the women in particular. The present study is aimed at finding the various reasons for women seeking entry into higher education.

**Key words :** Women's empowerment / Women's Education system In India.

### **Article**

#### **The place of women in the management of Higher Education in India**

India recognizes the empowerment of women as the most critical precondition for participation of girls and women in education Central and state Governments have to implement policies on empowerment of women effectively address gender disparities particularly in education Proactive initiatives have to be launched to bring about gender parity in basic education. The basic education programmes in India need to be highly gender sensitive Special need to be ensured for participation in basic education.

The early Childhood Care and Education Programme needs further strengthening to enable girls to attend schools. Women's empowerment programmes are to be supported to raise the awareness about education of girls and women. The higher education girls can play proactive roles in such significant activities. Further, to identify factors that have contributed to the strengths and the weaknesses of women's participation with a view to indicating short-term and long-term training and other strategies towards enhancing and strengthening it.

The task assigned is part of a multi-country exploration aimed at situating the issue of women in the management of higher education with in the larger framework of the major questions and trends in higher education in the author's national or regional context. Finally ,it should be suggested how women, through their active involvement can make a distinctive contribution to enhance the quality and relevance of higher education in their countries This paper examines these points with reference to the Indian situation.

#### **The System of Higher Education**

India has a massive system of higher education .According to the latest data available there are 196 university level institutions in the country. They serve roughly 4.3 million students. The system is basically made up of affiliating an teaching universities and structures inherited from the colonial times. However, there are thirty post-

independence additions. These include the agricultural universities, and a range of innovatively structured institutions, such as, the Institutes of excellence and deemed to be universities. Finally, there are several bodies set up to guide. Monitor and generally. assist the proper functioning of these institutions. Among these may be mentioned the University

Grants Commission set up in 1956 and the All Indian Council of Technical Education set up in 1945. All these institutions, universities, research institutes and body such as the UGC and AICTE .constitute our field of discussion when we talk about the participation of women in the management of higher education in India

Both the massive size and the structural diversification of higher education in India are post-independence phenomena. The first three universities for European a century later, when the country acquired independence and set its First Five Year Plan into operation (1951) there were only 28 universities. Today there are 146, and in addition, the other institutions mentioned.

In the hierarchy of the organization of higher education, the top position is that of the Chancellor, in the case of universities, and the Visitor, in the case of the institutes of technology and some of the other deemed universities. The Governor of the State and the president of India hold these positions respectively. Next in line of managerial authority at universities, are the Vice-Chancellors who are administrative as well as academic heads of their universities. The corresponding position is held by the Directors, at the institutes of technology and other institutions deemed to be universities. At universities, the Vice-Chancellor, is assisted by a Pro-Vice-Chancellor in the larger institutions. Next in the order of hierarchy, on the administrative side, at universities as well as at the deemed universities ,are the Registrar and Finance Officer .Then the Deputy Registrar, Assistant Registrar and so on .On the academic side the hierarchy of management runs through the positions of Deans ,Faculty Heads, Heads of Departments, and Principals of the affiliated colleges.

### **Representation women on Higher Education in India**

One of the most important findings from the effort to gain information on the representation of women in these positions is that ,although bodies such as the University Grants' Commission and the Association of Indian Universities put out a variety of statistics on higher education in India ,there are hardly any data on gender composition of the different academic and administrative positions in the system .This is a serious shortcoming ,particularly in view of the national commitment to advance the participation of women in development .Therefore the first task towards improving their participation in the academic profession and in the management of higher education would be to take systematic stock of their representation in the various academic and administrative positions.

Data that can be assembled reveal that women have held practically every position in the hierarchy, except that of Visitor.<sup>2</sup> There has been no Visitor for the simple reason that the country has yet not had a woman President. But in their capacity as state Government woman have been Chancellors of Universities. From 1981 onwards for five years, that University Grants` Commission was headed by a woman data from the latest annual handbook of the Association of Indian Universities indicate that today nine (5.77%) out of the 165 <<universities levels>> institution, which constitute the membership of the Association, have woman Vice-Chancellors. Out of the 598 officers, viz, Registers, Finance Officers, Librarians, Deans, Directors of Student Welfare at these universities, 21

(3.6%) are female. Out of the 4446 heads of Departments and Principals of Constituent Colleges 436 (10.82%) are women. We do not have information regarding the affiliated colleges in the country.

Although women have held practically every position of higher education, their representation is extremely small. It is important to note that even the women's colleges in the country, which exclusively serve women students, do not always have women principals. There are approximately 800 women's colleges in the country. Further, although it is noteworthy that the universities headed by women. Vice-Chancellors cover the entire spectrum of institutions, viz. the traditional universities, the agricultural universities and the <<deemed>> universities. They do not represent the disciplines satisfactorily. Out of the nine universities headed by women, one specializes in social science and social work, one in music and one in Home Science. All these three fields of study are largely restricted to women. None of the five prestigious institutes of Technology in the country or the two new apex institutions of medical sciences have as yet been headed by women. Again five out of the nine universities headed by women are exclusively for women. Only four are co-educational. Three of them are in Bombay and four in region south of Bombay. Only two are in north India. Thus not only is the representation of women in the management of higher education in India very small, but it is highly skewed, in terms of their discipline-wise distribution, as well as their geographical location.

#### **Traditions against Gainful Employment**

That the representation of women in the management of higher education is small is not surprising. As elsewhere in the world, woman's place in India has traditionally been in the home. It is considered to be the responsibility of men to earn for their families. There are strong taboos against the gainful employment of women. These have been supported by the segregation of women, these taboos against their venturing outside their homes. For middle and upper class women, these taboos have been particularly categorical and strong.

#### **Exclusion from Education**

Traditions denying women access to gainful employment were further reinforced by their exclusion from formal education. As is well known, the right to education in Hindu society was traditionally defined by caste. Each caste group was allowed the education appropriate to its status, and relevant to the occupations it was Permitted to follow. Transgression of cast-rules in the matter of education was considered to be a sacrilege and carried harsh penalties. The exclusion of women from education was more secular and less categorical in character. Nevertheless it has been firm and long-standing. Early in the Vedic times (2000B.C. - 1500) the country did produce learned women scholars.

However women's access to education subsequently declined so miserably that, by 200 B.C. Manu the law giver had given them untouchable castes and declared them to be unfit for learning. Feminist research now reveals that despite this woman from some scholar Brahmin and powerful Kshatriya families, particularly royal families, were often learned. But these were rare exceptions, and women's access to formal education, but subject to oppressive practice like Sati, female infanticide, child marriage and the denial of remarriage to widows. In order to understand fully the current situation regarding the education and the employment of women in India, it is necessary to take cognizance of these traditions, of how they changed through British rule, and how they operate in independent India.

### **Steady Change of women**

Christian missionaries were the first to attempt to educate Indian women. To start with the educated women converted to Christianity. But eager to convert the upper caste Hindus, and convinced that the best way to do so would be to introduce upper caste woman to European education, they made determined efforts towards their schooling. Initially, they were unsuccessful. But, by the second and third decades of the nineteenth century, they found support from an unexpected quarter. As western educated Indian men started to recognize that their access to the inner social circle of British society would improve if their wives spoke English and acquired European manners, they turned to the missionaries to tutor their women. Gradually, European women from laity also stepped forward to take advantages of the opportunity to serve as governesses and teachers. And, the practice of private tuition or instruction y\to small groups of women in what came to be known as <<Zenna>> schools crept into a culture which had, for centuries, denied women formal education.

However, the real dent in traditions denying women education was made by the nineteenth century movement for social reform. This movement which gained momentum in the 1840s had two major thrusts: first an organized effort to obtain legislation against sati, child marriage, female infanticide and the dental of remarriage to widows; and second, a firm and steady campaign was based on the conviction that education alone could dislodge the deeply internalized traditions that tide women to these practices. No doubt the efforts of the social reforms focused on urban upper and middle castes and classes, and were largely confined to the former British provinces of Bengal, Bombay and Madras. But the advance of the education of women in this sector of the Indian population was significant.

### **Women`s Entry into the Nurturing Occupations**

Towards the end of the nineteenth century social reformers ventured father to provide widows and other marginalized women with education that would equip them to earn for themselves, and become self-reliant and independent. In the face of severe opposition they pursued this mission. 4 Nursing and school teaching, seen as nurturing occupations, were amongst the very few that society then, grudgingly, accepted as permissible for women. Since health services for women and schools for girls were being set up, there was a steady demand for nurses and for women school teachers. Those who were willing to work were readily absorbed. But, as late as the third and four decades of the twentieth century it was believed that high school or university educated women should not condescend to work unless circumstances forced them to do so. The more fortunate were expected to be socially active and to do voluntary social work. A few women did nevertheless enter the professions` of law or medicine or take up school or university teaching, not out of necessity but for self-realization. But, these were bold exceptions to the rule. Moreover, they generally had to opt out of marriage in order to realize their aspirations.

At the beginning of the twentieth century when Gandhi drew women into the movement for freedom he specifically affirmed that there education was vital, both for the success of the movement and for the development of the country as a strong nation after freedom had been won. The education of women had an important place in the agenda that the Congress party spelt out for the task to be accomplished after the country acquired independence. But surprisingly, even Gandhi`s encouragement for the education of women did not open venues for their gainful employment. Societal attitude to their employment remained largely unchanged until the decade of the forties. During the Second World War a shortage of manpower, combined with an unprecedented rise in the cost of living

forced middle-class families in cities like Bombay and Calcutta to accept the employment of their educated women. This brought about a sea change in the urban outlook on the employment of women. It was no longer viewed as an unfortunate circumstance. Slowly but surely it came to be appreciated as a healthy effort to <<supplement the family income>>.

### **The Constitutional Guarantee of Equality**

After independence both the education and the employment of women gained fresh boost. The constitution of independent India underline their equal status as citizens. Government plans and programmes at the state as well as central level emphasized their education. With the revolution of rising expectations and standards of life more and more educated women were willing to work. There were growing job opportunities into which they were readily absorbed. Meanwhile, both concepts women`s right the work and the actual employment of educates women received massive push from the feminist movement that had been gathering strength through the international women`s Decades between 1975 and 1985.by the sixth plan period official documents were beginning to talk about the ‘empowerment’ of women and their right to equal opportunity to work.

Today in India, women are to be found in every sphere of employment at all levels. While most educated working women continue to give primacy to their responsibilities, as wives, mothers and Home makers and subscribe to the notion that their careers are to be accommodated within these responsibilities, the single-minded career women is no longer the rare exception. But in the staggering heterogeneity of Indian life, shades of modernity co-exist with total orthodoxy and traditions in different phases of change. The situation of women in the management of higher education must be viewed in the context of this reality.

### **Women’s Reference for the Academic Profession Today**

As has been mentioned earlier, school teaching and nursing were the occupation first permitted to middle and upper class and cast women in the Indian society. School teaching as particularly preferred, possibly, because it carried the special respect that Indian society has traditionally accorded to occupations involving knowledge and teaching. When women entered university teaching, their status was significantly higher than that of school teachers. Although women now have access to practically every profession, to independent business, and several other avenues of employment that are highly prestigious and lucrative, there are many who prefer the academic profession. Since most positions in the management of higher education are given to academic who make a mark as researchers, scholars or teachers it is important to understand this preference and to look at how women who enter academe perform.

The data available on the issue indicate that there are some committed scholars and researchers who enter academe because they believe that it is the only place where they can seek self-fulfillment. But, they also reveal that many women join the academic profession for the simple reason that it combines more easily than any other occupation with their responsibilities as home-makers. School and colleges have long vacations, and they are able to use this vacation to catch up with pending home-making tasks. Moreover, it is helpful to have same work hours and vacations as the children. But, that is not all. In the complex process of India’s transition from tradition to modernity, men have been turning away from the academic profession to more lucrative and prestigious occupations. Nevertheless, they seem to want their wives to enter this profession and to earn to the family the status that engagement in learning continues to bring.

In this situation, women who enter the academic profession are well-qualified, often better qualified than male colleagues, at the point at which they enter the profession. But, very few are able to do research, or writing, acquire doctoral or post-doctoral degrees or the academic distinctions required to be elevated to positions of management. The burden of carrying, simultaneously, their responsibilities as mothers and home-makers makes it difficult, sometimes impossible, for them to make the extra investment required. Moreover, even those who acquire additional qualifications are not always willing to move from purely administrative responsibilities because these involve more time on the job. Purely administrative and managerial positions are even less popular, since these are often <<non-vocation>> posts which do not fit in with their responsibilities as home-makers. The basic problem thus seems to be that most women in the academic profession consider their role as professionals or as earners secondary to that of the men in the family, and therefore, lack the drive to move up.

Of course, all this is rapidly changing. As mentioned earlier, many women now accord equal importance to their responsibilities as career women and homemakers, and some even consider their careers more important.

#### **Acceptance within the System and Self Concepts of Women Managers**

From the foregoing, it is evident that women's access to position of management in higher education is restricted by many factors. But, the personal experience of the author and of colleagues she has spoken to indicates that those who make it to these positions are generally well accepted by their students, by faculty, by other administrators' and by the authorities. This is corroborated by the few data that are available.

Two organizations, viz. the National Institute of Educational and Public Administration (NIEPA) at Delhi and the SNDT Women's University at Bombay, which regularly conduct courses for women managers of higher education, have been collecting some information to guide them in designing and administering these courses. Data on principals of 300 out of 800 women's colleges by NIEPA in this connection indicate that women principals function as confidently as their male counterparts. The study which assessed their confidence in terms of twelve items pertaining to their work indicate women scored an average of 30.32 points as compared to 30.22 scored by men on a scale of scores between 16 and 36. The details of the data reveal some minor variations which are interesting. (See Appendix 1)

In the same study the women principals were asked to specify the problems they face and to indicate what kind of help they need by way of training. By and large both men and women mentioned the same kind of problems. In fact, many of respondents categorically stated that there is no difference in the problems that men and women administrators face. However, some women did mention problems which they feel are gender-specific. One of the most frequently mentioned is mobility. Many women principals feel that it is more difficult for women than for men to visit Government Offices or to visit Delhi or the even the capital city in the state for administrative matters. They also feel that they move around less, are less able to socialize, and are, therefore, less informed on relevant issues than their male counterparts. Several respondents also find it difficult to exercise authority over male subordinates, particularly if they are male chauvinists. At the same time, they also find it difficult to discipline women subordinates who expect greater sympathy, understanding and leniency from women superiors. Several respondents referred to the corruption and political pressures which they face. They feel that it is more difficult for women than for men to withstand and fight these pressures, since those who exercise them do not hesitate to indulge in character

defamation. Of course, in addition to this, most of the women mentioned the difficulties they face in balancing their responsibilities as college principals and home-makers.

The same study solicited information from the principals on the exact nature of their training needs. The following Table 1 indicates the priorities of both the male and the female principals with reference to the nine items listed in the questionnaire.

Table 1: Priorities of both the male and the female principals

	Area	Females		Males		Total		Group Ranking based prioritization
		Mean	rank	Mean	rank	Mean	rank	
1	Key issue in higher education	2.09	3	2.21	1	2.12	2	5
2	Institutional planning	2.03	5	2.004	4.5	2.02	5	2
3	Administration	4	2.04	3	4	4	4	1
4	Finance Management	2.18	1	2.14	2	2.17	1	4
5	Personnel Management	1.98	6	1.99	6.5	1.98	6	6
6	Academic Management	1.73	9	1.70	8	1.72	9	3
7	Student Affairs	1.76	3	1.69	9	1.74	8	7
8	Linkages	2.11	2	1.99	6.5	2.09	3	9
9	Self –Development	1.87	7	2.00	4.5	1.89	7	8

The nine items in this table, as elaborated in Appendix II offer in outline, which could be used for any country. In order to flesh it out with a substantive content specifically relevant to India, it is necessary to look at some of the problems currently faced by managers of higher education in this country.

**The Final Questions**

So far we have concentrated on describing the scenario with respect to higher education in India and on indicating how, generally, training programmes can help managers of higher education to function efficiently. We must now turn to three final questions which constitute the core concern of this paper. Do women managers of higher education’s need something in addition to, or different from, their male colleagues? How can their participation be increased and improved? Do they have anything special to contribute as managers?

**Continuous Identification of the Training Needs of Women Managers**

The answers to the first of these three critical questions have been suggested at relevant points while discussing some of the constraints faced by mangers of higher education in India. As regards women managers, Table 1, presented earlier in this paper indicates how and where their needs are different from those of men.

This difference is marginal but it should be recognized in defining points for emphases in every training course. It is also important to recognize that the substantive character of the difference between the training needs of men and women are likely to change from time to time and differ from one region to another in India. Designers of training programmes must be alert to this and ascertain the specific needs of women participating in each programme.

### **The Need to take Cognizance of the Regional Differences**

It is also important that training courses take note of regional differences in attitudes towards the situation of women in employment. These are rooted deep in the history and the cultural ethos of each. Although the issue has not yet been systematically researched.

It is evident that the relatively more positive attitudes to the employment of Women in Bombay in particular and the south of India in general could possibly be explained by several factors such as certain elements of the Dravidian Culture; the Kerala tradition of matriarchy; that two out of the first three universities established by the British were located in the southern region (Bombay and Madras); that the nineteenth century movement for social reform on behalf of women had a strong base in the former provinces of Bombay and Madras; that it was in the city of Pune, adjacent to Bombay, that Mahatma Phule and Maharshi Karve, the nineteenth century stalwarts who valiantly fought for the cause of the education of women, first launched their mission; that it was at Pune, and later at Bombay, that Maharshi Karve courageously established the SNDT Women's University, now more than seventy-five years old; that Bombay, and the region around Bombay was the territory from which Gandhi functioned, and where the nationalist movement had a strong base; that Bombay is one of the most cosmopolitan metropolitan cities in India and has for almost two centuries now functioned as the gateway of India.

In order to understand what promotes the participation of women in the management of education, it is necessary to research these speculative explanations systematically. Meanwhile, as mentioned earlier, there are at least two different points in the organization of training for women managers of higher education at which the difference between the South and North and the advance of Bombay needs to be taken into account. First, awareness must be promoted. Second, it is necessary to specifically locate training programmes and activity for women managers of higher education in north India. Finally, it would be useful to describe historically, to analyze, and discuss these differences between the North and South of the country at training courses. The author's own experience with training courses for women's managers suggest that such discussions help to illustrate the constraints that women face and have faced, as well as the paths through which they have forged ahead and can advance further.

### **The Need to Lift the Aspirations of Women in the Academic Profession**

In designing training programmes for women, it is also important to take careful cognizance of the following facts noted earlier, viz. that most women who enter the academic profession are highly qualified but not particularly competitive, that many of them choose these professions in preference to more lucrative and sometime more prestigious occupations, basically because it combines more easily than most other occupations with their responsibilities as home-makers; that they have a tendency, therefore, to accord a secondary status to their own careers. Therefore, in order to improve the participation of women in the management of higher education.

It is necessary to provide in training programmes components which firmly lift their aspirations, stimulate their ambitions, and motivate them to rethink and revise their own rating of their role and responsibilities as professionals as secondary to their role as home-makers. It is in fact necessary to bring this awareness to their male colleagues, superiors and subordinates as well.

### **Extension and Continuing Education**

Finally, the question as to whether women can make any special contribution to the management of higher education in India must be answered.

There are five women's universities and eight hundred and fifty-one women's colleges which exclusively serve women students. Similarly, there are two hundred colleges of home-science, 46 schools of social work, 32 colleges of nursing and several colleges of education which primarily cater for women students. All the women's universities and most of the women's colleges in the country are headed by women. So are several of the colleges of home science, school of social work, colleges of nursing, and colleges of education. The women managing these institutions have the opportunity to shape the futures of several thousand women. At a point of time when the country is specifically committed to use education as an instrument for the empowerment of women, this is indeed a very special opportunity.

Colleges run exclusively for women confirm the idea that women must be segregated from men. One would imagine that this notion is outmoded. But the fact that the number of women's colleges has increased from 609 in 1980 to 851 by 1991 indicates that several sectors of Indian society still hesitate to send girls to co-educational colleges. While orthodoxy thus prevails, the constitution of the country firmly asserts the equality of women, recognizes that centuries of denial of opportunities have reduced them to a <<weaker section>> of society and affirms a national commitment to their advance. The challenge then is to use these colleges as centers for a concentrated effort towards that end. The dimensions of their weakness need to be identified and strategies for their empowerment in every one of these need to be designed. Training courses must equip women managers to measure up to this responsibility.

For instance one of the most important needs towards the empowerment of women is to make them economically independent. For this it is necessary to ensure that the degrees and diplomas they acquire them with truly marketable skills. At professional colleges. Such as colleges of nursing and social work where courses are already employment oriented, the task is largely one of a continuous upgrading, updating and revision of courses to keep pace with advances in knowledge and skills and with trends in the employment market. But the task is far more difficult at colleges of arts and commerce where courses, at present, are largely restricted to providing a broad general education.

A question may well be asked as to why all this is being suggested as the distinctive contribution of women. Actually, the suggestion is based on the observation that, so far women have done this better than men – not because of any innate superiority but because, through the decades of colonial rule, while educated Indian men became distant from the indigenous culture, women remained somewhat closer, probably because the spheres in which they functioned kept them in touch with tradition.

Similarly, women who manage institutions with numbers of women students are particularly well situated to contribute to the social and political advancement of their students. They can do so by acquainting students with legal rights available to women with constitutional provisions in their favor and by informing them about opportunities for education and employments as well as different kinds of facilities and support systems provided by the state and Central Governments as well as by other voluntary bodies they can set up programmes to sharpen the students awareness of gender discrimination, to lift their aspirations, and to change their self concepts so as to enable them to see themselves as independent individuals, successful career women, artists, writers, and responsible citizens – in addition to being wives, mothers and home – makers. Above all, they can use existing facilities such as the national social service and involve women students meaningfully In rural and urban, community service and thus

improve their knowledge about and sensitivity to social, political and economic realities and simultaneously involve them in the service of society.

### **Extension and continuing Education**

Apart from helping to advance the futures of the girls enrolled in the institutions that the institutions that they manage, women managers of higher education can use their position and the facilities at their command to improve women's access to higher education. The university enrolment of girls has increased from 748,525 in 1980-81 to about 1,367,495 by now nevertheless women constitute only 32% of the enrolment in higher education.

One of the simplest ways in which women manager can help improve this situation is to scot enrolment through promotional programmes targeted at girls about to finish high school. These programmes must not only encourage girls to enter universities and polytechnics but also persuade parents to provide their daughters with the support needed.

In view of the fact that girls access to higher education is often restricted by the fact they live in rural areas and towns that do not have colleges or universities, it is necessary to increase and improve hostel facilities for women. The UGC is highly apprised of this and provides liberal grants hostels for woman. But, these grants are not fully utilized as there is considerable difference in the matter of running hostels for girls. Training courses for woman managers of higher education could fulfil a much felt need by equipping woman to start and to run hostel for women students. in view of the fact that many girls have to cut short their education or opt out of higher education altogether because of early marriage, motherhood, or residence at places far away from institutions for higher education, woman managers could make a valuable contribution by developing programmes for continuing education by developing correspondence courses and self-instruction programmes for woman.

All this requires a sharp for what is relevant education, a dynamic, open and unconventional approach to knowledge and to skills, and a capacity to employ this creatively, training courses must help women managers develop this open approach and stimulate their creativity.

Although women managers of Women's institutions are best situated to implement the suggestions made so far, women in positions of management at coeducational institution can also make their own distinctive contribution by making men students aware of gender discrimination and sensitizing them to its injustice. Similarity they can help to bring into co-educational institutional fields like nutrition, textiles and garment manufacture and food processing. Now these are almost exclusively taught at Colleges of Home Science or poly techniques meant exclusively for women.

### **Administration and promotion of women's studies**

Higher education in India is extraordinary well endowed with facilities for the purpose. It is already ten year since the University Grants Commission granted special programmes in women's studies at about thirty different universities and other centers of higher education in the country. This action on the part of the UGC has been further reinforced with help for these programmes from various ministries as well as international bodies such as the Ford Foundation and IDRC (Canada).

Unfortunately, the returns are not commensurate with the investments made. Discussions with members of a UGC Review Committee which currently writing its report on the matter indicate that the programmes suffer from lack of monitoring and of leadership. Where programmes in women's studies have been successful, they have yielded

research findings and analytical insights that have value far beyond considerations of gender equality. For instance, they have changed some of the age-old concepts used in Economics and Demography. They have also enable teachers and students to touch reality in a manner possible through courses and syllabi of the traditional kind.

There is interest and eagerness to develop women's Studies, but there is no doubt that women managers of higher education in India need to provide the leadership and the guidance required to advance Women's Studies in the country. Training courses for them must help them fulfill this responsibility, in this connection, it is important to recognize that it is not enough to promote Women's Studies at Departments of Social Science and of Humanities, as is currently done, feminist research has revealed some startling facts about women and nutrition, women health, women in relation to housing and shelter, women's relationship to the environment and so on , from the conceptual analyses, empirical research and writing in these area it is clearly evident that the gender dimension must not only be recognized but carefully covered in courses such as Medicine, Nursing, architecture Engineering, Management and the Environmental sciences. Training courses must, therefore, equip women managers from all the several fields of higher education develop Women's Studies in the fields in the fields in which they function.

### **Conclusion**

We have listed some of the ways in which women manager of higher education can make of higher education in the country. We have also tried to indicate how their participation could be increased and made more effective. But, it would be simplistic to say that men or women managers in higher education in India today can achieve much unless efforts to Improve their capabilities are accompanied by some basic structural changes in the system ,It would ,therefore ,be appropriate to conclude this paper with a strong recommendation that training courses for women managers must alert them to their responsibilities in this direction ,and guide them on how they can present a united front so as to bring about the structural changes required and to reduce political intervention.

### **References**

1 The statistics presented in this paper have completed from the following sources :

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