OBJECTIVES

1) The objective of this research is to look at different perspectives of the curriculum which are followed for female education.

2) Vedic literature praises a scholarly daughter and says: “A girl also should be brought up and educated with great effort and care” (MahanirvanaTantra). Women performed religious rites after completing their education under a Guru.

3) Buddhism does not consider women as being inferior to men. Buddhism, while accepting the biological and physical differences between the two sexes, does consider men and women to be equally useful to the society. In family affairs the wife was expected to be a substitute for the husband when the husband happened to be indisposed. In fact, a wife was expected even to acquaint herself with the trade, business or industries in which the husband engaged. Buddhism does not restrict either the educational opportunities of women or their religious freedom.

4) There was a distinct feeling of dissatisfaction with curricula of schools and colleges which were designed for boys and which did not pay attention to the requirements of Indian girls in the nineteenth century. In Madras, in the Secondary School Leaving Scheme, Music, Needlework, domestic economy and physiology were introduced among optional subjects and were taken in a number of schools.

5) Girls furthermore display greater interest in art, literature, and music, in personal and social welfare, and in human relationships. Boys more often than girls care for natural scientific phenomena, machinery, out-of-door pursuits, excitement and adventure, and political, business, and commercial interests.