The Victorian Studies Association Newsletter

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THE VICTORIAN STUDIES ASSOCIATION NEWSLETTER

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EDITORIAL

We would remind our readers that, although the difficulties of getting one's work in print in the big wide world are increasing, we are still a relatively easy mark for shortish pieces. Quality and brevity is our motto and we would appreciate marching hordes under our banner.

(A.R.)

FORTHCOMING CONFERENCES

Midwestern Victorian Studies Association and RSVP

The recently formed Midwestern Victorian Studies Association will hold its inaugural meeting in Chicago on 18 and 19 November at a joint conference with RSVP. The Association's portion of the conference is entitled A Strange Diagonal: From Harriet Taylor to W.S. Gilbert. Walter Arnstein and R.K. Webb will participate in a panel on Victorian Theories of Education; there will be a reading of the correspondence of John Stuart Mill and Harriet Taylor by members of the Department of Speech, Northwestern University; and Jane W. Stedman will deliver a lecture with musical accompaniment on W.S. Gilbert and Princess Ida. The Research Society for Victorian Periodicals has three sessions; the first, chaired by Lawrence Poston, on periodicals' bibliographies; the second, chaired by Merrill Distad, on different aspects of the periodical image of women; and the third, chaired by Richard Price, on periodicals as forums for debate.

Toronto Conference on Editorial Problems

The annual Toronto Conference on Editorial Problems will take place in Toronto on November 4-5, 1977. This year's topic is "Editing Nineteenth-Century Fiction", and authors discussed will include Dickens, Thackeray, Hardy, Melville, Crane and Zola. The main speakers will be Sylvère Monod, Peter Shillingsburg, Michael Millgate, Hershel Parker, and Clive Thomson.

Northeast Victorian Studies Association

The Northeast Victorian Studies Association will hold its annual conference at Hofstra University (Hempstead, NY) on April 14-16, 1978. This year's topic will be "Victorians and the World Abroad," including among other general subjects, Travel and Exploration; Wars, Revolutions, and Refugees; Attitudes toward Foreigners; Imperialism and Colonization; Cross-Currents of Thought, Literature, and Art. This inter-disciplinary conference will also feature a buffet supper with enter-

tainment and a special exhibition of Victorian art and books. The Program Committee requests that one-page abstracts of potential papers (which should run fifteen to thirty minutes) be submitted by November 1 to Anne Humphreys, Department of English, Lehman College, CUNY, Bronx, NY 10468; 212-960-8555. Anyone may come a day early to attend a George Sand conference at Hofstra on April 13, 1978.

Popular Culture Association

Anyone interested in delivering a paper at the 1978 Victorian Sessions of the Popular Culture Association (site and date have not yet been announced) should write to Susan Tamke, Bowling Green State University, Bowling Green Ohio 43403 for more information Because papers in previous years have been heavily literary, others on Victorian popular music, theatre, amusements, architecture, and art are particularly invited.

REPORTS OF CONFERENCES

Victorian Studies Association of Ontario

Report by Bruce Kinzer.

The 1977 conference of the Victorian Studies Association met at Glendon College on 16 April. Despite the fact that several other scholarly gatherings of interest to Victorianists were in progress at the same time in various American cities, the impressive attendance at Glendon once again demonstrated the value which members attach to the annual conference. Whether one considers the papers given by Peter Allen and Peter Marsh, the exhibition mounted by Queen's Disraeli Project with the assistance of Michael Laine, or simply the opportunities for relaxed and friendly conversation provided by the sherry interlude and buffet lunch, there can be little doubt that those present found their enthusiasm for the annual conference fully justified.

The morning session featured Peter Allen's scintillating paper on the Cambridge Apostles. Professor Allen, of the University of Toronto, examined the origin and character of this select body of Cambridge undergraduates, and assessed the society's influence on the intellectual life of Victorian England. His witty and erudite analysis delighted the audience and his forthcoming book on the subject will doubtless be equally pleasing. In the afternoon, Peter Marsh of Syracuse University's History Department, scrutinized "The Conscience of the Late-Victorian State," and in particular attempted to relate the expectations

of public opinion to the personalities and programs offered by the politicans. Professor Marsh's stimulating, incisive, and judicious treatment of this very difficult problem suggests that his soon to be published book on the politics of Lord Salisbury will be a major contribution to the political history of the late-Victorian period. In addition to the papers given by Professors Allen and Marsh, much pleasure was also derived from the splendid exhibition of Disraeliana, which included several fascinating items of correspondence only recently discovered.

Members may now look forward to the 1978 conference which we are entitled to assume, based on past experience, will be as thoroughly enjoyable as its predecessors.

(B.K.)

Northeast Victorian Studies Association

The third annual Northeast Victorian Studies Association Conference at Boston College (April 15-17) surveyed issues of "Victorian Crime and Punishment": police, prisons, the nature of crime, the literary and journalistic representations of crime, the borderlines of crime, and the punishment of criminals.

In the first seminar "Police and Detection" panelists energetically discussed bobbies, detectives, spies and riot police. Ronald Sopenoff (Temple Univ.) described the working conditions of the London bobby, including details of recruitment, pay, physical demands of the job, retirement, public image, and Scotland Yard's regulation of private life in its attempt to mold a moral force reflective of middle class values. Phillip Smith (Endicott Univ.) investigated the reasons for the limited role of detectives, plainclothesmen, spies, and informers; he concluded that the Victorian public's fear of unidentified police-especially anything resembling the Continental secret police-curbed surveillance activities. Using the 1833 Coldbath Field Incident, Lisa Keller (Cambridge Univ.) asserted that the police in their crowd control were a barometer of the political philosophy of the government.

In the evening session panelists illuminated the architecture and philosophy of Victorian prisons through slides and papers. Employing slides of Haviland Prison, Eastern State Pentonville, Robert B. Mackay (Society for the Preservation of Long Island Antiquities) demonstrated that rehabilitation philosophies were reified in the architectural plans of prisons. Although the idea of constant inspection as a rehabilitation technique may

now seem inhumane, W. Robert Carr (Harvard) convincingly argued that for Bentham the architectural design of the Panopticon embodied an enlightened, while still economical humanitarianism. Anne Humphreys (Lehman College, CUNY) focussed specifically on the daily lives of prisoners in Pentonville as perceived and recorded by Henry Mayhew in 1856.

In the session "What is Crime? Borderlines of Crime" Jonathan Arac (Princeton), using Foucault's idea of "surveiller et punir," linked omniscient narration to society's observation and control of criminals through its supervisory apparatus. Analyzing the facts and implications of the McNaghten Decision (1843), Richard Moran (Mt. Holyoke) powerfully exposed the Victorian use of a mental illness model as an effective mechanism for incarcerating political agitators and de-politicizing their acts. Lastly, Joanne Hutchinson (Haverford) contended that while a Victorian author seems initially sympathetic to the poor in his political novels, ultimately his fear of the mob and revolution causes an about-face in his attitudes.

A lively discussion probed the representation of crime in the press and in novels. Mary Hartman (Rutgers) correlated shifts in public response to real crime with changing attitudes toward women's sexuality and domestic roles. Sue Lonoff (Hunter College, CUNY) traced the subtle domestication of crime in novels of the 1860's: the recognition that the criminal is no longer an alien wretch but one's next door neighbour, that the mystery is "at our own doors." Also using the 1860's "sensation novels" - particularly those involving bigamy - Winifred Hughes (Brown) claimed that these works reveal the vulnerability of the middle class paradise. Finally, David Paroission (Univ. of Mass.) examined Dickens' interest in crime: was it an obsession or was his representation an accurate reflection of the world of real crime?

Another session considered the borderlines of crime. Edward Kosberg analyzed the types of borderline criminals as they appeared in Mayhew's reports. Robert Colby (Queens Coll., CUNY) looked at images of crime in Victorian novels, using Thackeray as his focus. Exploring the various definitions of prostitution, Judith Walkowitz (Rutgers) examined the reactions against the Contagious Disease Acts of the 1860's. Through a slide-talk, Rovert Keane (Hofstra) presented an overview of images of the prostitute in art and literature, showing the depiction of the prostitute and the fallen woman, the prostitute's life in the streets, and her death.

In the final panel, speakers participated in a discussion "This World, the Next World or Australia." David Roberts (Darmouth) examined the debate over capital punishment in Victorian society. Coral Lansbury (Rutgers) spoke on the transportation of criminals to distant lands, especially Australia. And, investigating theories of rehabilitation, Lance Shacterle concluded that there was a conflict between those Victorians who demanded that criminals be punished and those who were interested in reform.

For information about papers presented at the 1977 conference, please contact individual participants.

Victorian Studies Association of Western Canada

We have not received a report from the annual conference of the Victorian Studies Association of Western Canada, held 7-8 October; the programme consisted of David J. DeLaura, "The Allegory of Life: The Autobiographical Impulse in Victorian Prose"; U.C. Knoepflmacher, "Victorians and Animals: Tentative Notes Towards a Bestiary"; Marcia Allentuck, "Francis Palgrave as an Art Critic"; Patrick A. Dunae, "Boys' Literature and the Idea of Race 1870-1900"; William E. Fredeman, "'Fundamental Brainwork': The Correspondence Between D.G. Rossetti and Thomas Hall Caine"; Adrienne E. Haas, "Swinburne and the Elizabethan Dramatists"; and Alan Hughes "Henry Irving's 'King Lear'".

NEWS OF MEMBERS

J.C. Amalric (Université Paul Valéry, Montpellier, France) has published Bernard Shaw, du réformateur victorien au prophète édouardien, Paris, Didier, Collection "Etudes Anglaises", 1977 based on his thesis for Doctorat es lettres, Sorbonne, 1976. He is editor also of the Cahiers d'Etudes et de Recherches Victoriennes et Edouardiennes, published annually by the Université Paul Valéry, Montpellier.

Mary O'Connor (Toronto) has published "John Davidson: An Annotated Bibliography of Writings About Him", English Literature in Transition,20 (1977), 112-74.

R.J. Schiefen has recently published "Anglo-Gallicanism in Nineteenth-Century England", The Catholic Historical Review, LXIII (January, 1977), 14-44.

Janet Wright completed her PhD thesis, "Hardy's Jude the Obscure: A Critical and Contextual Study", supervisor, Michael Millgate (Toronto).

NOTICE OF JOURNALS AND BOOKS (closely connected with close members of VSA)

Cahiers d'Etudes de Recherches Victoriennes et Edouardiennes, No. 3, 1976, collected studies on nineteenth and early twentieth century British authors: A. Blayac on E. Bronte's Wuthering Heights; M. Vega-Ritter on Thackeray's Vanity Fair; W.H. Brock on Kingsley's Glaucus; A. Escuret on Hardy's The Mayor of Casterbridge; R. Agostini on Synge's The Well of the Saints; R. Gallet on Hopkins; J. Colombat on Mass Production of Books; and P. Rouyer on T.W. Robertson. Previous issues have been devoted to Studies in the Later Dickens (1974) and Joseph Conrad (1975). For further information write to the Centre d'Études et de Recherches Victoriennes et Édouardiennes, Université Paul Valéry, Montpellier, France.

C.T. McIntire, Editor, God, History, and Historians: an anthology of modern Christian views of history. (New York: Oxford University Press, 1977), about 480 p. Hardcover: $12.95; Galaxy paperback: $4.95. The volume documents the post-war renewal of Christian interpretations of history. Twenty authors, as diverse as Herbert Butterfield, Toynbee, Arthur Link, Tillich, Reinhold Niebuhr, Maritain, and C.S. Lewis, discuss Christian alternatives to secular liberal, conservative, and Marxist viewpoints which to them appeared inadequate to cope with the crises and catastrophes of the twentieth century. The topics relate to philosophy of history, theology of history, and historiography.

The editor apologizes to John Kenyon (History, Scarborough College) that his name was omitted from the list of distinguished VSA contributors to The View from the Pulpit: Victorian Ministers and Society, ed. P.T. Phillips, in our last issue.

We have received a letter from Mrs. Karen Heron, 1735 Edinburgh Street, New Westminster, B.C. V3M 2W9, telling us that she has one book and two magazines which she would like to sell to any of our members for "a fair price": Queen Victoria; Her Grand Life and Glorious Reign, ed. John Coulter and John A. Cooper, Guelph, Ontario: World Publishing Co., 1901; The Field, Silver Jubilee Number, 4 May 1935; and The Illustrated London News, Silver Jubilee Number, 4 May 1935. The life of the Queen is a large hard-cover book, including the Queen's "More Leaves from the Journal of a Life in the Highlands".

BOOK REVIEW

The following review has been written for VSN by Michael S. Tait (Scarborough College).

Charles Heavysege. Saul and Selected Poems. Introduction by Sandra Djwa. University of Toronto Press, pp.373. $7.95 paper, $19.50 cloth.

Northrop Frye, in his "Preface to an Uncollected Anthology", describes Saul, with Count Filippo, as "Victorian dinosaurs in the usual idiom". Canada, however, has need of all her early poets, and periodically the attempt is made to dissect these extinct literary monsters for seminal sparks of life. With enough diligence they can be found. Professor Djwa remarks in her introduction on "the masculine argumentative tone" of certain passages of Saul which "is not to be found again in Canadian poetry until E.J. Pratt's Brébeuf and His Brethren". Perhaps. However the comparison with Pratt is mainly useful in identifying by contrast Heavysege's crippling limitations as a narrative and dramatic poet. A strong story line, a flexible, colloquial style, a highly individual handling of source material, a rooted imaginative involvement with Canadian history and landscape - these strengths of Pratt's work are sadly absent in Heavysege. Saul in particular is defeated by its repetitiveness, prolixity, archaic diction, pasteboard characterization, and thematic confusion. Except obliquely, and to its detriment, it owes nothing to the Canadian scene.

Saul is an enormous work, a closet drama in 3 parts, 16 acts, and some 10,000 lines. But the formidable energy which gave birth to this vast project is curiously at odds with the timidity at the core of its conception. The Jehovah of I Samuel is more than usually tyrannical and bloody-minded. Saul spares King Agag of the Amalekites and a few cattle, having otherwise carried out the divinely prescribed slaughter of the tribe to the letter. For this he incurs God's wrath, and is brought low. As Professor Djwa points out, Heavysege's protagonist has some affinities with the type of romantic rebel (Byron's Cain is an obvious example) who defies the Omnipotent Will in the name of justice and compassion. Saul does, in fact, voice doubts about the moral nature of the deity. "His heart", he says, falters "when it thinks / That the Almighty greater is than good." Opportunities abound in Saul for the fashioning of a genuinely dramatic clash between divine rule and human conscience. The figure of Malzah, for instance, the "evil spirit" sent to torment the king, might well have been used to dramatize that aspect of Saul's mind which arraigns Jehovah for crimes against humanity. As it is, Malzah is presented as a whimsical demon who occasionally entertains, but carries no thematic weight. Saul is required by Heavysege to suppress his protest, and writhe in queasy guilt

over his disobedience to God and His prophet Samuel, who emerges here as a pious monster.

As a consequence of Heavysege's incapacity to make up his mind about the ethical status of his hero, the terms of the conflict never come into focus, blurring in turn the formal outlines of the drama.

A full exploration of the potentialities of his theme was not, of course, an easy matter for Heavysege. It would have required qualities virtually unknown among writers of Victorian Canada: an independence of acute moral and social pressures, and a scepticism towards established authority. Such irreverence was hardly to be expected from Heavysege who at the time of his death was evidently bowdlerizing the innocuous text of Count Filippo for fear of giving offence.

This volume, which also contains Jezebel, excerpts from Jephthah's Daughter, and selected sonnets, is a welcome addition to the Literature in Canada series of reprints. Professor Djwa's introduction is principally helpful in suggesting possible influences on Heavysege, and marshalling the facts of his life and career. She also includes an excellent annotated bibliography.

(M.S.T.)

Dr. Vijay Agnew (History, York and Toronto) is the author of the following article.

Westernization and the Hindu Woman in the Nineteenth Century

Indian women of elite status in terms of caste and class have traditionally lived a life which has been protected, secluded and limited to the family and a select group of the community. This pattern of life was disrupted in mid-19th century, leading eventually to the emergence of the educated, interested, involved woman able to organize and provide leadership to nationalist activity. The evolution of women's role from a private to public life was influenced by westernization, directly and indirectly, although the leaders among women and nationalists argued that this movement was of indigenous growth. Elite Indians were sensitive to the suggestion that the educated modern woman in the role of an educationist, social reformer and politician was a product of westernization. They argued that the Shastras which guided the conduct of all Hindus, sanctioned the equal participation of women in all aspects of the family, communal and public activity.' Western liberal ideas of the 19th century such as humanitarianism, egalitarianism and rationality influenced the perception of elite Hindus of

the position of women in Indian society--the image of the ideal Hindu woman, however, corresponded closely to Hindu values and beliefs.

Westernization as a concept has been excellently discussed by Srinivas;[1] simply stated it describes the changes in Indian institutions, ideology, values and beliefs as a result of prolonged British rule. Westernization created an awareness of the oppressed situation of women in Hindu society and the need for rationalizing and modifying traditional customs and conventions concerning women. This new western perception of women was influenced by the introduction of English education for elite Indians, the response of Hindu society to the criticism of missionaries and journalists concerning women and the education of women. The presence of British women in India can be assumed to have provided a visible model for emulation and influenced the life style of Hindu women. Hindu and British women, however, remained isolated and had marginal impact on each other's life patterns.

The westernization of elite Hindu males is significant in discussing the women in the 19th century. Through most of the century, it was men who provided the leadership to the movement to improve women's status in the family and society. The perception of the elite towards the role of women, the oppressiveness or otherwise of customs and conventions concerning women, determined the direction of the women's movement. There was no vocal demand or expressions of discontent among the women about the frustrations or limitations of their life styles. The dominant position of the male was accepted, whatever the reality may have been in the family, and male leadership of the women's cause was considered natural and normal.

In the mid-19th century the advantages of English education for men were generally acknowledged by the upper and middle classes. The attitude of Indian men towards English education was purely pragmatic; it enabled one to get a prestigious job in the government bureaucracy and the law courts. The first generation of English educated men lived in two distinct and contradictory environments of work and family.[2] Their professional life was governed by the code of English conduct; their education taught them to be rational and critical and exposed them to ideas and beliefs different from that of their own society. Western values, attitude and behaviour were to a great extent adopted for work; personal and intimate family life was governed by traditional Hindu beliefs. Men on returning home came back to an atmosphere untouched by any foreign influence. They participated in the rituals and ceremonies, which academically they

condemned, and accepted on faith the dogmas and conventions of their wives and other women of the family. Prakash Tandon and Nirad Chaudhuri in their autobiographical writings refer to the education of their fathers and grandfathers but the social and domestic scene described by them is purely Hindu, orthodox and traditional.[3]

The contradictions between the world of work and family created a consciousness among the educated elite that traditional customs could not be modified along rational and humanistic lines unless women were somewhat modernized. The educated elite not only generated leadership for the women's movement but provided sympathetic and positive response to such activities. They supported movements such as the prohibition of Sati, the education of girls and the various issues related to marriage and widowhood. The educated men were primarily drawn from the upper and middle classes and frequently the lines of caste and class coincided. The attitudes, values and drives of this new elite provided a model which society could identify with and emulate.

The westernization of the elite, and their commitment to change, however marginal, did necessitate that some of their new ideas be implemented in their personal lives. It required a great deal of courage for a man to attempt to alter the existing social mores of his family. He had not only to answer to his wife, but to both groups of relatives and, if the issue was significant enough, to the wider network of caste and community. Occasionally a reformer failed to demonstrate in his personal life his commitment to social reform, thereby seriously undermining the movement. The movement to better the life of women in Hindu society, however, gained slow but steady momentum throughout the 19th century. By the end of this period, elite and progressive families were successful in convincing the women of their families to support them in their efforts to re-order social mores on a more rational basis. These families were alienated from the orthodox milieu of their communities, but as part of a modern and modernizing group, however small, they were able to introduce measures such as sending their daughters to schools, delaying their marriage by a year or two, allowing them to be present at formal social (non-family) events and at prayer meetings such as those of the Brahmo Samaj.

English education also stimulated movements for the defence of the Hindu way of life, beliefs and practices. The Christian missionaries and interested British scholars and journalists described Hindu women as being tradition-bound, religious and

subservient who functioned in an environment which was limited and oppressive. Hindu practices concerning women such as child marriages were described as being peculiar, antiquated and inhumane. The elite Hindus regarded these descriptions as being grossly exaggerated if not completely false. Bipin Chandra Pal, one of the early nationalist writers, characterized the remarks of British officials as prejudiced and that of the missionaries as being influenced by the "natural prepossessions of a religious propagandist."[4]

The 19th century saw a proliferation of societies interested in social reform and education of women. In the early part of the century they borrowed several features from the West, but towards the latter part of the century revivalism had gained popularity and societies like the Arya Samaj were staunchly Hindu. According to Srinivas, revivalism, communalism and nationalism were themselves a response to westernization.[5] The Brahmo Samaj, founded in 1828, incorporated several features of Christianity, rejected contemporary Hinduism and interested itself in bettering women's life by rejecting oppressive conventions and by educating them. Raja Ram Mohan Roy, its founding member, admired western learning, social ethics and institutions. He campaigned vigorously for women's rights, particularly for proscribing the practice of Sati. The arguments used by Raja Ram Mohan Roy were not based on humanitarianism or nationality, but for tactical reasons emphasized the sanction of the Shastras.[6] Reformers were conscious that whatever the source of their own ideas in personal and intimate matters, particularly those relating to women, social mores could only be modified or altered according to the precepts of Hindu religion and tradition. A movement which recommended western ideas or behaviour for women could have made little or no impact on society. Elite Hindus, however westernized, were very selective and discriminating in adopting any measure of westernization for their women.

An important contribution of reform societies to the women's cause was the education of women. The education of Indian women was initiated by missionaries, who opened the first school for girls in India. The missionaries, in their attempt to mobilize support for the education of Hindu women, had publicized the rate of illiteracy among women and the superstitions and ignorant atmosphere of their lives. Paradoxically it evoked a defensive response among Indian social reformers. The reformers and the upper-class Hindus noted that the Indian woman might be illiterate but was not without education. Women were trained and disciplined informally at home in matters useful and appropriate to their life styles such as cooking, clean-

ing and religious rituals. But although the reformers were defensive, they recognized the need to educate women. The debate in the latter part of the century did not centre around the need to educate women but on the content, nature and purpose of such an education.

The missionaries successfully attracted students from the lower castes and classes, but made little or no headway among the upper castes. Upper caste-class Hindus suspected rightly that the missionaries were using the schools for evangelization. Elite families were therefore faced with a dilemma; if they desired education for their women they had necessarily to expose them to the efforts of the missionaries either in their schools or to the Zenana missionaries and Christian governesses. Reform societies such as the Brahmo Samaj and Arya Samaj to stem the tide of conversion and to meet the need of women's education opened schools for girls. In schools such as the Arya Kanya Patshala established in 1890 by the Arya Samaj, Hindu girls could be educated without being exposed to the threat of conversion and westernization.

Hindu women rarely if ever encountered a British or western woman besides the missionaries. However, while discussing the Hindu women's movement or their education, one is inclined to presume that it must have been influenced by the presence of British women in India. The Hindu and British women, however, lived in isolated worlds and interaction between them was limited and exceptional. The stereotype portrait that they had of each other, gave no impetus to imitate, identify or seek communication with the other group. The British woman lived in the company of women from her own country and was preoccupied by the social entertainment provided by the clubs. Their knowledge of Indian women was based on the writings of missionaries and journalists who portrayed Hindu women as backward, oppressed and religious. The Indians regarded the British woman as bold and aggressive with a peculiar standard of morality and propriety. They derogatorily referred to them as 'mems' a term also used by them to put down the anglicized Hindu woman.

Hindu and British women occasionally came together, for charitable or philanthropic work. Wives of important government officials and Viceroys interested themselves in the welfare of Indian women and children. Women from elite and progressive families or women heads of state were similarly involved. Lady Reading and the Begum of Bhopal met occasionally to discuss the political problems of the Begum as well as their mutual concern and interest in the welfare of women and children. But the practice of purdah observed by high caste-class,Hindus, the rules of caste, and lack of a common language, were effective barriers to any significant communication between the two groups of women.

Formal social events, at which a few Hindu women were hesitantly present, did not lead to any understanding of each other's life styles, attitudes or values. Interaction was inhibited, artificial and meaningless. Jawaharlal Nehru's comment that the Indian and British bore each other and can't wait to get away from each other's company can be very aptly used in this context.

By the end of the 19th Century, elite Hindus influenced by their westernization had recognized the need to modify traditional mores concerning women. The life of the Hindu woman would conform to standars of humanitarianism and rationality, women would be educated and oppressive conventions were proscribed. But although the elite accepted and recommended change in the life of women, they had as yet not formulated their image of the ideal new woman. In the case of women, more than any other situation, the elite desired to retain the essential spirit of Hindu culture. The Hindu woman, despite her education and liberation, was expected to identify and reflect the virtues of the ideal Hindu woman portrayed in literature and mythology. The contradictions that this would inherently create, as for example, the education of women threatening the traditional pattern of relationship between dominant males and females, were not recognized.

(V.A.)

FOOTNOTES

1. Srinivas, M.N., Social Change in Modern India, pp. 46-89.

2. This is not necessarily limited to that generation or time. Evidence of similar situations can be found throughout the 19th and 20th century.

3. Tandon, Prakash, Punjabi Century and Nirad Chaudhuri, Autobiography of an Unknown Indian.

4. Pal Bipin Chandra, Soul of India, pp. 6-7.

5. Srinivas, p. 55.

6. 'Shastras' is a term broadly used to refer to a wide variety of Hindu scriptures.