CHAPTER - I

INTRODUCTION

Women are human beings and have as much rights to full development as men have. In regard to opportunities for intellectual and spiritual development, we should not emphasize the sex of men. The fact that we are human beings is infinitely more important than the psychological peculiarities which distinguish us from one another. In all human beings irrespective of their sex, the same drama of the flesh and the spirit, of finitude and transcendence takes place. " Dr. RADHAKRISHNAN.

Woman is the mother, maker, the leader and not essentially the object of man’s lust. By the very qualities of their being, they are the missionaries of civilization. A woman rarely talks of herself. In normal circumstances she talks only of her role, her family and the traditions of society. She may talk of her reactions once in a while, but she keeps her real feeling hidden.

STATUS OF WOMEN

"Status of woman" signifies the sum total of the various culturally ascribed roles one has to play and the rights and duties inherent in a social
position. The concept of status is used to indicate the ordering of individuals in terms of attributes such as, level of education, occupation, income, perception of one's status within the home and in the community, decision making role, number of restrictions imposed on one's activities, freedom and so on.

The status of women constitutes a problem in almost all societies, and has emerged today as a fundamental crisis in human development. We found that sex inequality cannot in reality be differentiated from the variety of social, economic and cultural inequalities in Indian society. The inequalities inherent in our traditional social structure, based on caste, community and class have a very significant influence on the status of women in different spheres. Socially accepted rights and expected roles of women, norms governing their behaviour and of others towards them vary among different groups and regions. They are closely affected by the stage and methods of development, and the position held by the group in the social hierarchy. All this makes broad generalisations regarding women's status unrealistic. It was therefore, necessary to understand the reality of women's roles and status in the different strata of our society.

Since old ages, our society has been
dominated by males. As time passed, this tendency of males to rule went on increasing. Indian history shows males had always completely dominated whether it was Mahabharat period or Ramayana period. Males have always subordinated female to show their dominations. Although it is true to some extent that females had no equal status to male in the old times or is the medieral period (perhaps due to muslim influence), the situation is somewhat changed in favour of women in the present era.

In modern times, when there are too many new developments, there is no decrement in male’s upper hand. Though Governments claim to give equal status to men and women this remains only on paper. Women are not lagging behind men in any field, but our society’s rules and regulations always give preponderence to male domination. In any field, whether government, or scientific or household, taking any decisions, is male’s privilege.

In our country, since childhood male children are educated in such a way that they start to feel superior to girls. In other words their personality develop in that direction.

In some states of our country, male and female are given equal status but such states are very few in number. In these states also there is no
complete equal status of men and women.

Though in our country there were many social reformers from time to time, who have raised their voice for development of women and succeeded partially in upgrading the status of females, still women did not get full rights. Among these social reformers were Raja Ram Mohan Roy, Dr. Ambedkar, Mahatma Phule, Vinoba Bhave, J.P. Narayan. The rules and customs of Indian society are only to be observed by the females and males only watch whether these rules are observed or not. These customs are social obstacles in the development of females. Females of our society who are bound by such customs are not able to develop freely.

Today we see millions of women still suffering simply because they are women. The granting of equal rights cannot be translated into reality unless the traditional attitudes towards women's role in society are altered. Women's role in social, political and religious aspects of culture has been often observed by the convention that these constitute the public and therefore masculine domain. The Indian religions put more emphasis on moral values like self sacrifice, practice of ascetism, self control etc., although now a days these traditional cultural values have undergone changes to some extent. Now the Indian society and culture have become more materialistic. These values have inspired the women folk to enter
into various professions. As a result, the social status of women has undergone some changes. In modern society, a number of women are taking part in social, political and cultural activities. But only a few of the working women have enjoyed some sort of social status and privileges. However, the number of women joining the active politics are relatively small. Moreover, the traditional attitude of the society towards women have not yet changed inspite of the changes of social values.

SOCIALIZATION OF WOMEN

Women are mostly socialized in traditional ways. They are encouraged to develop feminine sex type attributes. Even parental attitude towards male and female children reflect their culturally assigned roles. While males receive more effective independence training and encouragement, dependence and conformity is encouraged among females (HOFFMAN, 1972)

When women are exposed to real life situations that require masculinity and such situation occur very frequently, they experience failure and loss of control.

In those days of approved social order, women were not expected to play dominant roles. They had to subordinate their individual views and attitudes. Even
if they tried to dominate, that endeavour had no hidden or apparent male sanction. In the uncivilised society, Women's position was far inferior to that of man. Man enjoyed proprietary rights of ownership, enjoyment and disposal over woman. Religion sometimes acted to modify the despicability of her subordination, but more often, religious faiths, superstitions and the force of social custom acted still further to choke women's personality.

Women as a group have been subjected to a lot of harrassment, and their plight among masses remain more or less unchanged inspite of increased education, prosperity and greater awareness about individual rights in the society. Victimization of women can more frequently be observed in societies. As D'souza (1975) has described the conditions of women saying, "in both the industrially advanced and less developed countries, women are burdended with cumulative inequalities as a result of socio-cultural and economic discriminatory practices, which until recently, have been taken for granted as though they were a part of immutable scheme of things established by nature".

The role of Indian women has undergone dramatic and drastic changes from era to era, while within the eras themselves there existed simultaneous contradictions. Further more it has varied from caste to caste and with the various socio cultural and economic
strata of society. The powerlessness of women in society is rooted in four basic structures: those of production, reproduction, sexuality and socialization of children. Family, as the radical feminist believed, was an institution which reinforced women's oppressive condition. Family and economy should not be looked upon as separate systems but as vitally interacting systems. The unequal and hierarchical sex role operates in both the domains of family and economy. Women's inferior status is rooted in private property, and class divided society. Sexist ideology and structures such as the family maintain women's inferior status in society.

In the late 19th century with the establishment of the Indian National Congress (1885), a more active movement to lead women into the modern era began. Maharshi Karve of Pune and Mahatma Gandhi were its major protagonists. Since then, women have been able to take-up careers as teachers, doctors, lawyers, political leaders and social workers. Of late, women have also entered administrative and other public services. Many have become architects, engineers, and managers. However, the economic and other freedom available to career women, have not been able to change the traditional orientation and attitudes towards them.
ROLE IDENTITY OF WOMEN

Women's role identity is divided in three primary locations: the adjuster, the asserter, and the drifter, as also some of the variation of these roles. Some women having introjected the cultural lore and having internalised their experiences with their father, their mother, and their heritage, develop a context for their role. They accept the role of recipient and performer and the conductor of duty and role appropriate feeling and behaviour.

Some women, though exposed to the cultural role, seem to react to their experiences of their mother, their father, and their heritage by internalising assertiveness. They do not like the restrictive life role and the inevitable nature of their life space.

Indian woman visualises herself in many roles which are largely just a positions of the traditional and the modern: the home maker; the wage earner who will be protected, cherished and loved by her partner; the strong one who will join hands to form a team. She sees herself as a loving and devoted wife, a doting mother, a competent woman, efficient, capable, outgoing and with a career. Women from such homes do not feel overwhelmed, and can gracefully move into any role with assurance and confidence.
"Woman is the companion of man, gifted with equal mental capacities. She has the right to participate in the minutest details of the activities of man and she has the same right of freedom and liberty as he ... [GANDHI - 1918].

Most women, particularly Indian were taught that the role of woman is to be a wife and mother and that being 'feminine' means pleasing others. Men were brought up to believe that their role is to provide for the family, to protect, to educate and to be the problem solver. Even in today's climate of equality, a woman who works outside the home often risks being criticized not only by society but by friends and loved ones. Even more important, she risks being confused about herself. It she is not traditionally 'feminine' what is she?

The biological fact of motherhood has always limited female participation in the workplace. Even when women did work, they were often treated as being 'different in kind' from their male counterparts.

However, the economic participation of women has changed over the years. Women have benefited from increased access to education and employment. Indian women themselves hold very traditional views about appropriate roles for women and are thus not likely to aspire to professional degrees or to pursue careers in
those fields labeled masculine. A woman is traditionally a house keeper. Her right place has been in the house. The shackles of tradition bind her too strongly.

The weak and poor status of women in the society is the result of restriction of women’s role to home and family only. The socialization process encourages their interests exclusively to sexual and domestic concerns, which implies that they lack the competence and skills required for roles other than as housewife and housekeeper. Even the literature and mass-media portray these stereotypes and ensure that women identify with them. This fact is made explicit by "MACCOBY and JACKLIN" (1974) in the following lines, "The great power of the male to control his own destiny is part of the cultural stereotypes of maleness and is inherent in the images of the two sexes portrayed on television and imprint."

Women are taught to be subservient helpers who conform to the wishes of those around them rather than to be initiatory and resourceful on their own behalf. (WALSTED-1977)

SONTAG et al (1985) while explaining sex differences in ability found in his study noted that, socialization into traditional feminine roles involves learning traits and behaviours that restrict the
performance of girls on cognitive tasks.

BIERI (1968) suggested that socialization process exerts pressure on young girls and women to assume a passive and dependent role which may be responsible for the observed lowering of their ability.

The status of women in Indian society seems to be quite intriguing. The average woman has to take a raw deal because of numerous social conventions, superstition, male chauvinism and inadequate education etc. Education has helped their livelihood for themselves and added to the income of the family but not improved their status vis-a-vis men. They are subjected to all kinds of oppression. This passivity and inaction may have its roots in development of learned helplessness.

The economic participation of women has changed over the years. Women have benefited from increased access to education and employment. 'To work because of economic necessity is almost everywhere considered respectable for a woman, if unfortunate, but there are still many communities where women work because they have to, are subject, to some social or other penalties' (ROE -1956)

More women are considering careers in male dominated fields than probably ever before yet, many
still consider only traditional careers as occupations.

HISTORY OF BIHAR :-

Bihar has a very ancient, glorious and colourful history. Bihar was the home state of the Mauryan emperors. Under Ashoka the great, Magadha and its capital Patliputra became famous all over the world with the death of Ashoka, its fortunes declined. However under the Gupta emperors it regained its lost glories, under the sultans of Delhi, and later under the Moghul emperors. Bihar was reduced to the status of a province. It's only claim was that it lay on the route from Bengal to Delhi.

When Shershah, a Bihari himself drove out Humayan and occupied the throne of Delhi, Bihar once again shot into limelight. Shershah founded the city of Patna, on the site of the ancient capital Patliputra and gave the country an efficient administration. Bihar enjoyed a period of peace and stability under Akbar and later Moguls.

With the decline of the Mogul empire, Bihar passed into the hands of Nawabs of Bengal. The British wrestled the country from the Nawab of Bengal, by the decisive battle at Buxer in Bihar(1764). Under the British, Bihar was first a part of the Bengal Presidency. In 1911, Bihar along with Orissa, were separated from the presidency of Bengal. In 1936, Bihar
and Orissa became separate provinces.

**PHYSICAL FEATURES AND ECONOMIC INDICATORS**

The name 'Bihar' comes from the term 'Vihara' which means Buddhist monastery. Bihar was a centre for learning and reflection, a seat of great emperors like the Mauryas and the Guptas. Today, Bihar is a pocket of poverty, a caste-ridden society one of the least developed and most problematic states of our country.

Bihar is an integral part of our nation. Bihar occupies only 5.3 percent of the total Indian surface and is ninth in area. Bihar is the second most populous state. This answers part of the problem of backwardness of the state.

Bihar represents a typical case of a rich region inhabited by poor people. Neglect of the human factor in the light of social justice in the process of development seems to be the main cause. In the human factor, it is the woman resources that suffer greater neglect and powerlessness. The Bihar economy clearly shows that education and development have a dialectical relationship. Modes of descent types of family organisation, and nature of the institution of marriage provide the major countours of the socio cultural setting in which women were born, brought up, and live their lives. These features of social organisation are
related to the economy in such a way that while their roots often appear to lie in the economic system, even large scale changes in the later are not able to carry along with them parallel changes in these areas. The lag between the two is a matter of serious concern. These institutions in the Indian society have implication for the status of women.

Indian culture follow the patrilineal systems of descent. Through the influence of this system on institutions of family, marriage or the place, the role of women vary between religions, regions, castes and socio- economical levels, still there are some common underlying principles and patterns. Family in India is embedded in this patrilineal setting for patrilineal is used as a frame work for family grouping big or small.

GENDER INEQUALITY IN BIHAR

According to 1981 census, Bihar the second most populous state, had population figures as under:

Table No. 1.1
Gender wise Distribution of Population in Bihar (1981)

<table>
<thead>
<tr>
<th>TOTAL POPULATION</th>
<th>MALES</th>
<th>FEMALES</th>
</tr>
</thead>
<tbody>
<tr>
<td>69,914,734</td>
<td>35,930,560</td>
<td>33,984,174</td>
</tr>
</tbody>
</table>

of importance is the fact of gender inequality in terms of prestige, power and control over social and economic resources. It refers to the extent to which women have autonomy or are free of control from men and from others within the household. The literature stresses two kinds of measures kinship and family indicators and extra domestic indicators. The former includes seclusion and marriage patterns, dowry, feeding priorities the value accorded to daughters and so on. Female education and the extent to which they participate in productive activities, viz, their employment opportunity structure that prevails in Bihar, the position of women is characterized by three overriding features:

1) They have little or no control over any resources;
2) They have little or no autonomy or decision making voice; and
3) They have little or no freedom of movement, that is, they tend to be both physically and socially secluded, cultural practices as patri-local residence, joint family household serve to reinforce these attributes.

Marriage practices themselves result in lack of control over resources by women right from birth. Women are perceived traditionally as temporary members of their parental home, who like bottomless
pits, can only take from their parental family's resources. Once married they can do almost nothing for their natal families: the pattern of flow of resources is strictly one way, marriage is an alliance, involving dowries which can comprise a large segment of family wealth. The combination of demands on the natal family and the inability of girls to contribute to the natal family after marriage make daughters particularly expensive and may be a prime motivation for both the disparity in child rearing investment of sons and daughters and for wanting as few daughters as possible.

After marriage, a young woman is expected to remain largely invisible and under the authority of her mother-in-law. She has little say in domestic decisions. In fact, it is said that a woman has less control over how many children she herself will have than over the number of children her son will have.

Women's ability to overcome cultural barriers and control resources has been held to be powerfully enhanced through two extra domestic mechanism, education and participation in productive employment. Both are expected to influence women's position within the home and outside. The prevalence of parda clearly implies a lack of female autonomy. It is viewed as enhancing the prestige of the women and her family.

This has direct relevance to the place of
women in society. A boy is a perpetuator of the patriline, he will continue the family name. By contrast, a girl is of no use in this respect. Her contribution in this sphere will have to be made in some other house. This transferability of the girl from the parents house to the husbands house is a poignant reality of India society.

Inside the home, education helps women with the requisite knowledge and skill to increase their decision making ability, have more equal relations between spouses and make them over resistant to traditional seclusion and other norms. It opens them to new ideas, including exposure to alternative life styles. Outside the home, education is expected to improve womens bargaining power, expose them to more opportunities and thereby provide them some control over material resources.

WOMEN’S EDUCATION IN BIHAR

Various socioeconomic, religious, cultural and psychological barriers have worked to confine women in a state, detrimental to their development in India and at a greater level in Bihar.

Education is clearly not a priority for anyone in Bihar and particularly not for women. Overall literacy level, current enrollment ratio and male
female disparity continue at levels far worse than the average for India.

An analysis of statewise progress in women's education at different levels, revealed that while all of them have made rapid progress, the rate of progress has been uneven among the different states.

Education is a double edged weapon which can eliminate the effects of socio-economic inequalities, it can also introduce a new type of inequality between those who have it and those who do not. The rate of literacy of women has been miserably low in Bihar. It is shown in this table, While in the year 1951, 29.6 of males were literate, female literacy was as low as 3.7.

Table No. 1.2
Literacy Percentages of Males & Females in Three Decades in Bihar.

<table>
<thead>
<tr>
<th>Year</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>29.8</td>
<td>6.0</td>
</tr>
<tr>
<td>1971</td>
<td>30.6</td>
<td>8.7</td>
</tr>
<tr>
<td>1981</td>
<td>38.11</td>
<td>13.62</td>
</tr>
</tbody>
</table>

(Bovt. of India "Report of Education Commission" 1964 to 66, p-135)

In 1991, the increase is only marginal.

Enrollment of children in the age group of 6 to 11 in
the year 1978, was 89.43% of for boys and only 40.29 for girls and in the age group 11 to 14 the figures are 40.23 and 13.95 respectively. It is seen that while enrollment of boys in the age group 6 to 11 is nearing total coverage, girls education is lagging behind. Comparative enrollment in the age group 11 to 14 is lower still the case of girls being worse. In the age group 14 to 17 in 1951, there were 1.53 lakhs students enrolled in secondary school of whom 1.47 lakhs were boys and only 0.06 lakhs were girls in Bihar. The number rose to 2.76 lakhs consisting of 2.53 lakh boys and 0.23 lakh girls in 1960-61. In 1986-87, there were 6.24 lakh boys and only 1.47 lakh girls. The enrollment as percentage of total population in the age group was 24.99 for boys and only 3.61 for girls in the year 1973-74. This indicates that the enrollment of girls at the secondary level is very poor.

Regarding girls, higher education in Bihar out of 21897 students enrolled only 808 were women in 1950-51, which constituted only 3.7 percent of the total enrollment. This rose to 9.9% in 1965-66 and 12% in 1973-74. In 1978, there were 11 districts in the state which had no college for women.

There is a wide gap between rural and urban areas in the education of women. In the urban areas girls have been educated to a certain extent the main objective, however being better marriage prospects. In
the rural areas a variety of reasons are given for non-attendance of girls in school for which socio-economic backwardness and a traditional mentality are prominent. From a very early age girls begin to look after their younger brothers and sisters and do household work to relieve their mothers to go out as labourers or to work in the farms. Some girls in the age group 6-14 are engaged in some vocation.

In many communities the idea of sending a girl to school does not find favour. Antipathy towards co-education, early marriage or betrothal, the purdah system, the segregation of girls from boys from early age and other cultural and social constraints affect girls education adversely. Also lack of facilities like qualified women teachers, proper security and other facilities contribute towards the same evil. Many parents prefer boy's education to that of girls.

During the decade starting from 1960, a sizeable group of literate women joined leftist forces to seek social justice. But within a short span of time, the patriarchal structure of the leadership of these parties and trade-unions did not really let women emerge on the forefront, even though they associated with various political trends. Even the established Left parties have never emphathetically protested against the women's problems and their
working conditions. If we review working of Indian parties even in the last 30 years. We find that these parties gave importance to women's organisation as a party wing only but they could not spearhead the women's movement. Women's organisations under these parties limited their activities to passing political resolutions on different occasions and issuing statements in favour of peace and disarmament. On certain occasion these organisations announced their intention to start movement for women's liberation but nothing concrete emerged.

In Bihar, where the extent of agricultural labour is maximum, the condition of female labour is pitiable. Left parties with traditional background have hardly even cared to raise their voices protesting against problems such as low wages of women labourers, feudal atrocities, rape, education and health. By the decade ending 1970, it was but natural that the general middle class and working class women were disillusioned, their independent struggle against 'rape' was nothing but an ill-spoken word and they felt that active protest against dowry, violence in the family, molestation and secondary status would be meaningless until a classless society was established.

Women are the main instruments of 'attitude change' - a factor which is indispensable for development and modernisation. Lack of education of
women has led to the backwardness of the state. Bihar is economically backward because it is educationally backward. Neglect of womenpower has affected the development of the state. The neglect of women is very clear as the percentage of literacy among them is the lowest among all the state. Further, there is the widespread belief among the people of Bihar that women do not need higher level technical education and the society in Bihar does not expect them to take up outside jobs. Women are treated as second class citizens, both in the family and the society at large. Social and religious practices are all against the development of women.

Woman is the co-ordinate, not the subordinate, half of humanity. If men try to ascend the economic ladder at the expense of women, progress will be partial. Raising the level of skill and directing aspirations of both men and women is necessary for a developing nation.

HISTORY OF MAHARASHTRA

Maharashtra is a developed state in our country. Her history is very ancient and glorious. Historically, Maharashtra is divided into three regions: Western Maharashtra, Vidarbha and Marathwada. Among these, Vidarbha has a hoary past and is mentioned
many times in the Mahabharat. Maharashtra as a whole, figures in history during the Mauryan period when it become part of the Mauryan Empire. After the fall of the Mauryas, Maharashtra was under the domination of a number of Hindu dynasties for nearly thousand years. The Yadavas the last of these dynasties ended in 1294. There after the state came under a succession of Muslim rulers.

With the rise of Shivaji, Maharashtra entered a new phase in history. Shivaji welded the Marathas into a powerful nation. They became rulers instead of subjects. The Peshwas who succeeded Shivaji built up a Maratha Empire which extended from Gwalior in the north to Tanjore in the south. The maratha power received a setback at Panipat, in 1761, when the Afgan ruler Ahmed Shah Abdali routed the Maratha forces. They recover only to confront the British power and to be decisively defeated in 1818. After the defeat of 1818 Maharashtra settled down as part of the Bombay presidency under the British administration.

**GENDER DISTRIBUTION IN MAHARASHTRA**

According to 1991 census, Maharashtra’s population figure are as under:
Table No. 1.3

Gender Wise Population of Maharashtra.

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>78,706,710</td>
<td>40,652,056</td>
<td>38,054,664</td>
</tr>
</tbody>
</table>

The sex ratio of Maharashtra was 937 females per 1000 males (1981) and the growth rate was as under:

Table No. 1.4

Growth Ratio in Two Decades in Maharashtra

<table>
<thead>
<tr>
<th></th>
<th>1961-71</th>
<th>1971-81</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>27.45</td>
<td>24.54</td>
</tr>
</tbody>
</table>

The status of women in Maharashtra from the 17th century i.e. from the rise of the great Maratha Shivaji to the first two decades of the 19th century was basically not different from that of women in other parts of India. Here, too women were dependent on men and had to play a secondary and subordinate role. Yet in certain respects, the situation in Maharashtra was different from that in other parts of India. Women belonging to higher caste and classes took part in politics and played and important role in shaping the history of Maharashtra.

In Maharashtra, the pernicious practice of infanticide has not assumed the alarming proportions
that it had in Gujrat and Rajasthan where at least 20,000 girls were put to death every year.

Polygamy was widely practised during Maratha rule. The practice of selling and buying women as slaves in open markets prevailed under the Peshwas. Girls were married even before they reached puberty and it was quite common to arrange marriages of girls belonging to age group of five to eight. Among the Marathas and such other castes, the practice of accepting bride price (dahej) prevailed.

After the defeat of Peshwa Bajirao II in 1818, the East India Company's authority was established in Maharashtra. In the early years of the company's rule its representatives refused to intervene in social matters which were closely interwoven with religion.

The company refused to yield to the pressure exerted by evangelical reformers such as Charles Grant. The three main channels through which modern ideas have found their way to India are British rule, English education and Christian missions. The decision of the East India company in march 1835 to impart knowledge of English language and literature and teach Indian students, various other subjects including science through the medium of the English language proved to be indeed a momentous decision having farreaching
consequences. In Maharashtra, the Parsis, the Brahmins and the Prabhús were the principal beneficiaries of Western education and provided the nucleus of the English educated middle class elite in the Bombay Presidency. The presidency began to stress the need to examine critically the social system, religious beliefs and cultural heritage of India. The confrontation with the alien rulers and Western civilization made English educated Indians aware of the shortcomings of their society.

For centuries, apart from caste, the joint family had been the unit forming the basis of Indian society. Man in India was never treated as an individual but as a member of a joint family. Our tradition is always to emphasize one's duties and obligations to one's family, teachers and the king. The Hindu Dharma Shastra and its commentators always reminded women of their perpetual tutelage, steeped in the Western values of individual freedom and a sense of human dignity, a galaxy of social reformers of Maharashtra in the 19th century was moved by the plight of women. Sensitive to the silent sufferings of the illiterate child widows, social reformers from BALSHASTRI JAMBHEKAR (1812-1846) to D. K. KARVE (1858-1962) underlined the need to improve the status of women and despite the attempts to persecute them, they stoutly upheld the cause of social reform and women's
emancipation.

In a society dominated by customs, traditions and superstitions, it was not surprising that attempts made by male social reformers to improve the status of women should be opposed by women themselves. Autobiographies of women who were born and brought up in the nineteenth century are full of evidence which reveals the opposition of women to the measures of social reform.

**SOCIAL REFORMERS:**

Barring JYOTIBA PHULE, social reformers of Maharashtra in the nineteenth century concentrated their attention more on the need to improve the lot of women than on the campaign against the inequalities of the caste system. The issue on which controversies raged in the last century included questions such as the practice of disfiguring widows and the ban on widow-marriage which prevailed among the Brahmins and other higher castes such as the Marathas and the Kayasthas. The custom of child marriage was also denounced by the campaigns of social reformers. Persistant efforts were made by the social reformers to persuade the people and the alien government to introduce changes in the social institutions of the family and marriage so as to benefit women.
EDUCATION OF MAHARASHTRIAN WOMEN :-

It is said that when you educate a boy, you educate an individual, when you educate a girl, you educate a family. Yet in Maharashtra, barring women belonging to the aristocratic ruling families, other women were illiterate till the beginning of British rule. In the early years of its rule, the East Indian company was absolutely indifferent to female education in India. However, the Christian missionaries took the initiative in the Bombay presidency. It was the American Mission Society which opened for the first time a girl's school in 1824.

For about a year, the expenditure incurred in running the girl's school was borne by Phule and his friends. Despite the earnest efforts made by the missionaries and enlightened Indian social reformers, neither the East India Company nor the general public was interested in female education.

In the twentieth century, Women's education developed at a relatively increased pace. Urbanization, the break-up of the joint family, the raising of the minimum age for the marriage of girl's, increasing tendency of educated boy to prefer educated girl as their life partners and the greater participation of women in the national movement were responsible for the small increase in the number of educated women. In
1901-02 there were 75 ladies studying in colleges in the Bombay Presidency while in 1936-37 their number was 1245 in 1946-47 there were 5177 girls in all the colleges in the Bombay province.

By 1936-37, women started entering into professions. In 1901-02, only 45 women were found studying in professional colleges. In 1936-37, 186 women were studying in professional colleges, out of whom 140 were in medical colleges.

During 1937-39, a congress Ministry headed by B. B. KHER was in power in Bombay. Kher believed that "Women's mission in life is neither equal, superior not inferior to that of man, but it is different and hence she needs a different type of education. Though a committee chaired by him favoured co-education, it recommended a separate curriculum for boys and girls.

Women's education in Maharashtra continued to make progress at a snail's pace in the years before independence. The rate of literacy of women has been increasing in Maharashtra. It is shown in the following:
Table No. 1.5
Change in literacy rate in Maharashtra

<table>
<thead>
<tr>
<th>State</th>
<th>% Female literacy</th>
<th>% increase of female literacy, 1971-1981</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maharashtra</td>
<td>35.08</td>
<td>32.73</td>
</tr>
</tbody>
</table>

(sources: Census of India, Paper-I of 1981, Provisional population total, Registrar general & Census Commissioner for India.)

Table No. 1.6
Number of students enrolled at different level of education in Maharashtra.

<table>
<thead>
<tr>
<th>State</th>
<th>primary ed.</th>
<th>middle ed.</th>
<th>secondary/ higher sec.</th>
<th>higher ed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maharashtra</td>
<td>1016645</td>
<td>3871406</td>
<td>2698362</td>
<td>787181</td>
</tr>
</tbody>
</table>

(Excludes enrolment in Ph.D/ M.Phil and all professional courses except engineering (B.E./B.TECH/B.Arch) Medical and Teacher training (B.Ed/B.T.) (Monorama year book 1994; 29 year of publication.)

Literacy rate of female in Maharashtra in 1960-61 and 1970-71 is shown in the following table.
### Table No. 1.7
Change in literacy rate in two decades in Maharashtra.

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of literate (in '000s)</th>
<th>literacy rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>11,793</td>
<td>29.8</td>
</tr>
<tr>
<td>1971</td>
<td>19,754</td>
<td>39.2</td>
</tr>
</tbody>
</table>


All these figures show the increasing rate of education of females in Maharashtra.

Observing such humiliating conditions of females and their behavioural development due to such restraint, the present researcher thought to study more about this aspect. Her childhood was spent in Bihar (which is the most backward state of India and where women are still kept under purdah and work as slaves of male) since last 6-7 years the researcher is in Maharashtra (which is one of the most developed states of India and where females are in better position than Bihar).

The researcher decided to compare the conditions of the females in these two states. She feels much more differences are likely to be found between Bihari women and Maharashtrian women. Their emotions, feeling, attitude, behaviour and other
psychological aspects may differ in degrees, if not in kind.

So, the researcher thought to study the differences.

**STATEMENT OF PROBLEM:**

A comparative study of Personality Pattern, Behavioural Characteristics and Attitude of Women in Two Indian States: Bihar and Maharashtra.

In this Problem:

1) Personality Pattern measurement will be confind to few important Personality traits. These are Introversion - Extraversion and Neuroticism.

2) Behavioural Characteristics is a term used to denote Self Concept which is assumed to reflect certain characteristics of behaving by a person.

3) Attitude measurement will be made in two different areas:
   a) Radicalism vs Conservative and
   b) Optimism vs Pessimism.

The purpose of using two attitude measures rather than one, is to highlight relationship (if any) between these two sets of attitudes and whether these attitudes have any impact as the behaviours and personality of women.
If Radicalism is a reflection of social reforms (and conversely conservatism as a lack of it) it is likely to be positively correlated with optimism. To put it in another way, if people are radically oriented, they will tend to be more optimistic, enthusiastic and actively participatory.

Conservatism on the other hand may adherence to the old ideas, dogmas and traditions (Which may not always be negative or unaccepted) and not to cross the prescribed limits or traditions. This may make people less effortful, less active and a kind of helplessness may develop which can point out to pessimism. The researcher thus thought it desirable to use for attitude scales.

**HYPOTHESIS:**

Only 2 major hypotheses will be tested in this research;

1) The Maharashtrian women are superior to Bihari women so far as Personality Pattern on introversion-extroversion and neuroticism, Self concept and attitudes on radicalism and optimism are concerned.

2) The difference in the women of the two states may differ according to difference in age, education and income.