CHAPTER I

INTRODUCTION
The mainstream of any country is its well educated citizens. These educated citizens give direction to their country in social, cultural, economical, political, scientific, agricultural and other fields. Education is a ladder of development; it dispels darkness and brings light, it is the base of all human resource development, a stepping stone for the onward march of culture, the bedrock of human progress.

The progress of any society is judged by the vertical and horizontal spread of educational facilities and opportunities among the people depending upon their disparate needs and conditions. Vertical in the sense of specialized education like science, technology, law, medicine etc. The horizontal spread is in the sense of minimum knowledge for an illiterate not only to understand the literate world around her but also enable her to participate in it for betterment. This is applicable usually among the adult illiterates.

Since 1945, two basic assumptions have guided the UNESCO in its effort while promoting literacy all over the world. First that illiteracy is a major obstacle to development and second that literacy is fundamental human right of an individual. Hence attainment of literacy is the first ideal instrument of an individual for pursuing the path of development. Gradually the rate of literacy of our country is increasing. In 1951 the rate of literacy was 18.3 percent and during the last 50 years it has raised to 65.38 percent. Census of India 2001 reveal that just in ten years between 1991 and 2001, there is an increase of 13 percent, male literacy has raised to 75.8 percent and female 54.16 percent. So in fact we can be proud that the curse of illiteracy is minimised. It is heartening to note that the BIMARU states of Hindi heartland, that is Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh have attained the rate of literacy much faster than that of India as a whole.
Higher education is a process to make citizens responsible and aware. It's essential to take attention towards higher education. Highly educated citizens can provide new ideas with direction to society for better future. Reaching at the reflective level of education student becomes mature to understand social and national problems. They can also understand human right problems and how to solve them. Higher education provides us good Teachers, Doctors, Engineers, Management persons, Administrators and these highly qualified citizens are beneficial for other services also. It also provides persons needed in industry, agriculture, art, educated female for house wife, etc.

After independence there is a rapid change in higher education. There were only 20 universities before independence, now the number of universities is very large. It is difficult to say that this progress is only qualitative or quantitative or both too. In higher education, the number of female and male students is increasing. But there is a gap between the two. In 1966 Kothari commission has emphasised enrolment of female up to 33 percent. The role of education has been emphasised all over the world for the welfare of women as well as society. Women's education is the stepping stone to all kinds of education. Swami Vivekanand used to say, "There is no chance for welfare of world unless the condition of women is imporved. It is not possible for a bird to fly on only one wing".

Woman is the pivot of a family so it is necessary to give proper importance to her-physical, mental and educational development. According to World Bank report, it's good investment to teach woman instead of man. The woman gives more socio-economic profit than the man's. World Bank also pointed out that if developing countries want to eradicate poverty they should give priority to women.

Education is the most effective device for improving the status of women in our society. It can bring an awakening in them and help them to
face the world and solve their various problems like purdah system, child marriage, dowry system, slave system and condition of women.

According to Manu Smriti (3/55/57) the family which pays due respect to the women of the house is blessed by the Gods and those who do not do so, these religious efforts go without result.

According to Nitse - "I know of no book in which so many delicate and kindly things are said of the woman as in the law book of Manu; these old greyheads and saints have a manners of being gallant to woman which perhaps cannot be surpassed." (Ante-Christ P.P. 214-15).

Indian ideal of woman is the base of Valmiki's Ramayana and European ideal is the base of 'Homer's' Illiad, Sita was kidnapped by Ravana and Helen by Paris. In a war Rama defeated Ravana and Menelaus defeated Paris and made their wives free. Story being same, the ideal of womanhood has great difference. After being kidnapped by Paris, Helen lived as his wife and again after being freed from him, she lived with Menelaus as his wife. Homer couldn't imagine the ideal of being faithful towards the husband. This can only be the thinking of Indian Rishis.

'Matra Devo Bhava' (Tetriya upnishad) Indian women were worshipped like God from the very beginning. Pitaras, Guru, God and Guests are kept in the categories of worshipables. Mother amongst the Pitaras is given the main place. Woman is considered as 'Aadishakti.' Financial power in the form of Devi Laxmi, symbol of intellectuality Devi Saraswati, physical strength in the form of Maa Durga is worshipped since very ancient period. This makes it clear that the status of women was very high and respectable. Our every Goddess being shown ornamented with weapons denotes that woman in ancient period was capable of her own security and was a symbol of power or 'Shakti'. 'PADAMPURAN' says that a good daughter is equal to the ten sons having the qualities of 'Bal', 'Buddhi', 'Vidya', 'Dhana' and 'Dhairya'.
This way we see that woman had a very high status in our religious epics. Today, from Punjab and Kashmir, the women have come more in numbers than the men. Their story is much more pathetic than that of 'Sita Haran' to their hard luck, after losing their every thing, even their kinds and sanctity, the society looks at them with doubtful eyes. It is on humanitarian ground that we must have an attitude of sympathy towards them.

The question arises that after losing her virginity to somebody who has forcefully done this, why only the woman is the sinner and why she should be left alone by her family? In such conditions, the role of our religious books is remarkable. In 'Atri Samhita' - In the fine shlokas from ' Purva striya - - Shudhati, the woman has been given security according to the circumstances that the one who has been made to indulge in illicit activities forcefully or been raped or who has been made sexual relations with while sleeping is not to be left by the society or family. But she should not be made physical relations with till she has cleared off her next menstrual period because after the menstrual period the woman is considered as pure.

In our opinion, if we want to strengthen the position of Indian woman, we must follow our religious epics and according to the requirement of country, time and circumstances, we can make changes in that, only then the women will come forward as the power or 'SHAKTI' strongly.6

In developing countries girls lag behind the boys in education. A large number of them do not go to school. Even when they are enrolled, the burden of domestic chores stand in the way of their educational progress. The single most important factor in the poor performance is the time and strain imposed by the girl child's work-load, close behind poverty follows traditions. And perhaps the strongest tradition of all of us is the idea that sons should be educated because they will be the bread winners of their own future families and supporters of their aged parents. A girl's work though it may be longer and
harder is considered less likely to bring monetary income, in cultures where marriage means that daughter becomes the part of her husband's family.

To educate the girls still a problem. There are at present two divergent views on the subject of women's education. One is orthodox view that a woman's place is the home and that the education of girls must be different from the education of the boys. The other view is that India needs women outside the fourwalls of their homes and such they should be given precisely the same education as men.

Although education is important for both the male and female but importance of women literacy is increasing day by day. Because educated female provide new dimensions to her family, society and country. Whenever women participated in the activities outside their homes they did it with full commitment and success. Need of the time is to findout ways to convince women to the importance of empowerment for them in the society; to make them aware of their capabilities, their rights and the means to get their rights at home as well as outside in the world of work and employment.

Our ancient scriptures contain example galore in respect of women's prominent roles in society and their participation in multiferious religious, cultural and social functions. The names of Sita, Savitri, Damayanti, Gargi, Maitrey, Lilawaty, etc are highlighted in the annals of Indian womanhood. By dint of her merit and proficiency a woman could attain a high position in society.

The home and hearth are not the only two places for female. They should be quite worthy of responsibilities, both inside and outside the four walls of house. Their activities should not be confined to the pigeon holes of domestic life. Those who should like to follow the curricula for man with all it's faults has produced personalities like Mrs. Sarojini Naidu, Vijay Laxmi Pandit, Rani Laxmi Bai, Rajkumari Amrit Kaur, Smt. Indira Gandhi and many others. India is badly in need of such leaders.
Education is an important tool for mental liberation, woman should be made to understand the utility of this tool. Emphasis on job oriented education can help in convincing women the value of education.

Under the scheme of Operation Black Board launched in 1987 in pursuance of the National Policy on Education (1986) a primary school has its own two roomed building with separate toilets for boys and girls. Understanding women importance the scheme envisage that a second teacher preferably a lady in all single teacher schools.

There are given same privilege to women in the political fields for proper participation in our Constitution but an ideal Hindu wife is expected to be faithful and submissive to her husband and other relations like father-in-law and mother-in-law, etc. And whenever we analyzing, we can not forget that India lives in villages. We understand the importance of education for village's female that the programme of District Primary Education Projects emphasis on female literacy 60 percent of the total learners under National Literacy Mission are women. Between 1991 and 2001, the improvement of female literacy by 14.87 percent exceed that of male improvement (11.72 percent). In 1991 female literacy was only 39.29 percent while male literacy was 64.13 percent. In higher education level the percentage of female students in 1950-51 was 9.30 percent and in 1996-97 it increased by 34.10 percent. In Kerla female students percentage is 52. But there is still need to increase number of female students at the college level.

Developed country America gave the voting right to women in 1920 after struggle of 50 years. In Muslim countries situation is still worst. Kuwait has not given voting right to their female even now. Indian constitution also provide equal right yet reality is not so. Male is not ready to give female equal rights even now. Women have been promoted by giving the reservations in panchayats according to the rules of constitution and time to time amendment in constitution.
NCERT has organised number of national seminars at different places during last two decades. One of the most important aims of these seminars was to identify the values and process for empowerment of women through education. The main recommendations of these seminars were as follows.

1. In the educational system, areas of home management should be projected as a joint responsibility of all the members.

2. Dependence of girls and women as a traditional value must be rejected, from which it follows that emphasis has to be laid on equal commitment for work at home and outside by both the sexes.

3. Equality of opportunity in all walks of life must lead to equal participation in the development of Nation.

4. Women should be able to attain their fulfilment by getting conscious of their rights and abilities.

5. Development of vocational skills and competencies among women for their economic independence and optimal development of the country must be emphasised at all the levels of education.

The Report of University Education Commission on women's education says that 'There can not be educated people without educated women. If general education had to be limited to men or to women, that opportunity should be given to women, for them it would most surely be passed on to next generation.'

According to Radha Krishnan Commission—Women should get proper place in society and discharge their duties properly. Increased opportunities of education should be given to them. Women should be provided with all the facilities and proper atmosphere of general discipline.

Education is a process of socialization for certain goals of society. In a dynamic society the importance of education can not be explained more than what has been thought out in the National Policy of Education and Programme of Action (1986). It has admitted that social, economical and cultural
positions are basic reason for low level of education in women. So NPE has strongly emphasised the interventionist role of education as well as empowering them.

Since equality has to be achieved through education for empowerment. Intensive research programmes of women's studies may be craved out. Methodology for identification of women in the research may be provided and development research must focus attention to women's issue for generating climate appropriate to empowerment of women and commitment. Role of women's is equally important in the National development for the balanced development of the Nation proper emphasis should be laid on the development of women in the educationally and socially backward regions of the country.

We see various religion, caste, culture, language, etc. in our country. There are many advantages of these differences but in some ways we feel that there are some deficiencieis. In the Indian society apart from various differences (social, economical, cultural, caste, religion) category and sex are two important factors. Social class is a concept which describes the divisions in a society.

Three areas or 'levels' of social life can be identified:¹²

(1) What we may call the economic structure consisting of sets of relation in the sphere of the production and exchange of goods and services - social relations that are independent of and external to individuals wills and that define 'empty' positions that they fill.

(2) The intersubjective or meaningful level of social consciousness, the world from within of lived experience that comprises how individuals see themselves and one another.

(3) The level of action, both individual and collective, in various spheres of life, encompassing individuals behaviour as private persons, consumers, workers, citizens, their life style and voting behaviour and how they organize industrially and politically.
Briefly we may say that classes exist in a given society to the extent that there are significant links between these three levels of social life. If economically determined positions correlate significantly with people's lived experience and consciousness and if both of these have a significant bearing on how they live, the organizations they join, the parties they support, and so on.

In ancient time the three Varans of Aryans were (i) The Kshatriyas - rulers, warriors (ii) The Brahmans priests (custodians of knowledge and learning) (iii) The Vaishyas - the businessman (traders). A man could aspire to rise in this hierarchy either by his wisdom or powers. As the process of integration of the Aryans with the local residents continued according to a theory, were admitted as one more class and they were called Shudras. Thus the Shudras were the last on the hierarchical ladder in the Hindu caste system. Further the castes broke up into sub-castes and a complicated network of castes not only came up but became the stronghold of Hindu social structure and orthodoxy.

However caste system of ancient India has undergone drastic changes since independence but this has left a impact on society. Now there seems to be some categories in society as general, backward and scheduled caste/tribes.

It is commonly believed that persons belonging to general categories are superior in economical and educational status in society. As we see in old tradition kshatriyas were rulers and warriors, brahmans were priest and vaishyas were businessman. People belonging to scheduled castes were involved in handling of so called dirty jobs like tanning, sweeping and as servant of superior classes. This system is changing gradually because they are involving in these services they become backward in educational, economical and social fields. Now there is a perceptual, gradual change in socio-economic and educational conditions. Since independence govt. of India, govt. of states and people belonging to different categories are trying to improve the above condition.
The people who are not in other backward classes or scheduled castes are in general and they are doing different types of works. In Indian Constitution base for backwardness is economic and educational. It is commonly believed that these classes are backward because educationally, economically and socially they are not strong in the society.

Social, economical and educational conditions of the different categories leave deep impact on their presonality development. The caste system has been an important and integral part of Indian society. Infact traditional social system is organized around the caste structure and caste entities. The concept of 'Varna' has been prevalent in Indian society from it's very beginning. In the beginning the idea of 'Varna' was for equal distribution of labour and it was based on Gun Karma theory (as the Gita says). But by and by it became fixed with birth. In the beginning there were only four Varnas (i) Brahman (ii) Kshatriya (iii) Vaishya (iv) Shudra. So many different castes came into existence from this 'Varna system'.

People of high castes assured for themselves wealth and prestige due to their strong economic and social background and the masses which were in the service of society became downtrodden and were miserable both in respect and wealth.

Dr Radhakrishnan has said "Varna system was developed for the advancement of society, unfortunately the very Varna system has become the greatest hindrance in the development of society." Unfortunately till the end of 19th century scheduled castes and tribes were considered untouchable. These masses were deprived of education and so many other things which were easily available to the people of high castes. Their social and economical conditions were very poor. They have no chance for the development of their personality and society. They were not allowed to perform religious rituals because they were considered unholy from their birth. Due to this social indiscrimination they became deprived of education they can not have any relationship with so called
high caste. They were kept aside from localities of high castes and used to live outside the villages.

There is no doubt in the present time we have abolished this injustice up to a great extent. But their conditions are not perfectly well so that they may have prosperity and respect.

Kulshreshtha\textsuperscript{13} studied selfconcept and adjustment of girls, the girls studying in the co-educational colleges were more adjusted than the girls of the women colleges except home adjustment. The results of this study reveals that the co-educational colleges environment may be more helpful in the development of their personality.

Kakkar\textsuperscript{14} studied the self acceptance and adjustment. His study reveals that male students generally appear to be less well adjusted and consequently capable of less self acceptance than female students.

Paliwal\textsuperscript{15} studied adjustment of male and female students on degree level, he found that there was a difference between arts male students and science female students on social adjustment.

Specific properties related to personality have different adjustment values. Personality provides positive feedback and opens the door to self realization and self learning which is the key to accelerating individual progress. Personality plays a significant role in determining the individual’s life adjustment and it is on the personalities developed in the educational institutions of a Nation that national progress depends. Social, physical, economical, interest, aptitude, achievement, intelligence are some basis of personality differences. When anyone goes to society, college and other public places he meets different types of people. In most of the situations a person has to face the problems of adjustment in different areas such as home, health, emotion, education, etc. Now a days it is impossible to think about life without adjustment. Adjustment depends greatly on the family background, which in turn bears the impress of culture of the group and the attitudes inculcated by it. Since the process of
adjustment undergoes continuous modification as the individuals experiences and environmental conditions change gradually, it would have been unfair to compare the adjustment of different age group girls. To minimise the age group difference the study is restricted to the final year girls of the graduation.

On the basis of above discussion the investigator realized that it would be worthwhile to study the personality traits and adjustment of female students studying in B.A. final year in the colleges of Bundelkhand University, Jhansi. Therefore the problem undertaken for the present investigation is titled as.

**A STUDY OF PERSONALITY AND ADJUSTMENT OF FEMALE STUDENTS OF DIFFERENT CATEGORIES**

Significance of the study

After independence half century has passed. For the empowerment of women different governments have given importance to the women education, prohibition of child marriage, remarriage of widows, abolishing dowry, share in parents property, reservation in panchayats, reservation in higher education as well as in government services. It is a matter of regret that we have not been able to achieve the desired results inspite of the efforts of government and non-government organisations in social, economical, educational and political status of women, especially of scheduled castes/tribes and other backward classes. From time to time International and National year and day are celebrated for the uplifting of women such as '1975' International Women Year, 2001 Women Empowerment Year, 8th march Women International Day. There should be a social awakening among the women towards their rights and opportunities, legal remedies and their implementation, economic empowerment, reservation system in economic and political fields, remedy for improvement of self respect and self confidence, free education, health nutrition and other related amenities. Women of scheduled castes/tribes and other backward classes have the fetters faminity in thier legs. The women of weaker classes and low groups have to struggle against caste system, groupism and regional imbalance.
and sex differences. Generally adjustment of women depends upon their personality while personality depends upon heredity and environment. According to circumstances personality changes time to time.

After independence government has provided the facilities of reservation to O.B.C. and S.C./S.T. in Lok-Sabha, Rajya-Sabha, Vidhan-Sabha, Vidhan-Parishad, Government services and educational institutions. Government has also introduced other welfare schemes.

Even then some castes are educationally, socially and economically backward. On the basis of Report of Mandal Commission 1982, they were termed as other backward classes. Since 1992 reservation was provided to them in government services, educational institutions for their upliftment.

Problems of women, specially scheduled castes/tribes and other backward classes have not attracted the desired attention of educational researches in India. The need for research in this field is essential. Their social and economic standard must be judged from time to time. Any scheme for improving women status in the country unreal, unless more studies are conducted covering different aspects of women. These findings must be given due recognition.

Survey and studies conducted in western countries, in the field of women personality cover such aspects as abused and non abused female students, black and white female, etc.

The present study is an attempt to throw light on this neglected field of female education. The findings of this survey, specially regarding the characteristics of the general scheduled castes and other backward classes female may help the teachers, guidance workers and counsellors in giving vocational and educational guidance to the female students. The findings of this study may be utilised to raise the standard of female education. Besides providing valuable educational implications the present study will provide guidelines for further research in the field of education of female students.
Some areas of India are educationally backward, Bundelkhand region is one of them. Researcher has attempted to study the personality and adjustment of female students of this area. The researcher has studied different categories of women's personality and adjustment of B.A. final female students. He has tried to know the differences among general, scheduled castes and other backward classes at the same educational standard.

**Rationale of the study**

The study was conceived as integration of several lines of investigation. Important among these were the researches indicating that variability of individual behaviour from one environment to another is apt to be quite substantial.

The physical as well as psychological environments of general, other backward classes and scheduled castes categories differ in several aspects such as types of economic conditions, living standard, family background, etc. This variability of environment and other reasons convinced this researcher of the necessity of conducting a study to compare the personality traits and adjustment of general, other backward classes and scheduled castes female students.

In the personality study of scheduled castes and non-scheduled castes female students, Kabra\textsuperscript{16} found that students of these castes differed significantly in some personality characteristics and adjustment. This investigation also inspired this researcher to conduct a study of personality traits and adjustment of general, scheduled castes and other backward classes female students.

**OBJECTIVES**

The objectives of present study were

1- To study adjustment of general, other backward classes and scheduled castes female students.

2- To study the personality traits/factors of female students belonging to different categories.
3- To compare adjustment of female students of different categories.
4- To compare the personality traits/factors of general, other backward classes and scheduled castes female students.
5- To analyse the relationship between the adjustment and personality traits/factors of female students.

**HYPOTHESIS**

Under the present study the following hypothesis have been formulated and tested.

1- There is no significant difference among the adjustment of general, other backward classes and scheduled castes female students. This hypothesis is further divided into three subhypothesis:

(a) There is no significant difference between the adjustment of general and other backward classes female students.

(b) There is no significant difference between the adjustment of general and scheduled castes female students.

(c) There is no significant difference between the adjustment of other backward classes and scheduled castes female students.

2- There is no significant difference among the personality traits/factors of general, other backward classes and scheduled castes female students. This hypothesis is further divided into three subhypothesis.

(a) There is no significant difference between the personality traits/factors of general and other backward classes female students.

(b) There is no significant difference between the personality traits/factors of general and scheduled castes female students.

(c) There is no significant difference between the personality traits/factors of other backward classes and scheduled castes female students.

(3) There is no significant relationship between the adjustment and personality traits/factors of female students.

(15)
DEFINITIONS OF IMPORTANT TERMS

A few terms have been used in this study at different stages which need clarification. To understand the concepts underlying this investigation these terms have been defined as follows:

ADJUSTMENT

In the present study, adjustment refers to the extent or capacity to which an individual may keep harmony between himself and his environment. Only five areas of adjustment have been covered. These five areas of adjustments (home, health, social, emotional and educational) have been explained in chapter third. Total adjustment is also covered.

PERSONALITY TRAITS/FACTORS

In the present study "Personality is the dynamic organization with in the individuals of those psycho-physical systems that determine his unique adjustment to his environment."

Students personality was measured in terms of Cattell's Personality factors. These sixteen traits have been explained in chapter third.

GENERAL CATEGORY

The castes which are not included in other backward classes and scheduled castes/tribes are treated as general category.

SCHEDULED CASTES/TRIBES

The castes which are mentioned in the article 244(1) of schedule five and article 244(2), 275(1) of schedule six in the constitution are called scheduled castes. They are mentioned in the scheduled to give them religious, social, economic and political conveniences. The tribes whose names are included in schedule of constitution, called scheduled tribes. A tribe is such a type of regional human group which has a common culture, language and business which generally follows the laws of intercaste marriage.
OTHER BACKWARD CLASSES

Some castes which are not included in scheduled castes/tribes but on the basis of backwardness they are described other backward classes in part 16th of Indian constitution. Mandal commission submitted its report in 1982, which described OBC's on the basis of social, educational and economic backwardness. In other backward classes backwardness is the characteristic of a group not an individual.

DELIMITATIONS

The study has been delimited in the following areas.

(1) The study is confined to the affiliated colleges of Bundelkhand Region in U.P. Hence the results obtained and inferences drawn are relevant to the colleges of Bundelkhand region of U.P. only.

(2) The study is limited to the students of Arts faculty only to control the impact of different types of courses on the personality of female students.

(3) The study is confined to the students studying in final year of Bachelor of Arts (B.A.)

(4) The study is confined to female students only. Male students have not been included in the sample to control the sex variable.

(5) The following dimensions of the involved variables have been covered in the present study.

(i) ADJUSTMENT
   (a) Home
   (b) Health
   (c) Social
   (d) Emotional
   (e) Educational

(ii) PERSONALITY TRAITS/FACTORS

(1) Warmth   (2) Intelligence   (3) Emotional maturity   (4) Dominance
(5) Impulsivity   (6) Superego strength   (7) Boldness   (8) Sensitivity
(9) Trust   (10) Imagination   (11) Shrewdness   (12) Confidence
(13) Radicalism   (14) Self-Sufficiency   (15) Self-Sentiment   (16) Tension

(17)
REFERENCES


