CHAPTER - 2

HISTORICAL BACKGROUND

Women are ever in extremes, they are either better or worse than men.

- La Bruyere-

Women are wiser than men because they know less and understand more.

- James Stephens-

I am not denying the women are foolish: God Almighty made 'em to match the men.

- George Eliot-

2.1 The quotations are only a small sample of the tremendous number of observations that have been made throughout the centuries on the essence of women and men - philosophers, politicians and comedians alike, have felt obliged to comment on the differences between the sexes. Yet, while the sources of these observations show great variety, psychologists have found that there is a substantial agreement in the beliefs that people hold regarding the nature of men and women. Thus far, it seems as if most of the disadvantages of sex role stereotyping are experienced by women. But there is another side of the coin, and from this view men are the ones who may have some reason to
Women's movement is not a movement about things. It is a movement about and for people.

For a man all emphasis is placed on his occupation, with little thought for other aspects of himself. The masculine ethic centered around the importance of a man's job demands that a man be successful, ambitious, strong, aggressive and independent. These qualities are valued for more than his sensitivity, considerateness, generosity or gentleness. He may not admit to failure, to inadequacies, or vulnerabilities. He must keep his defenses up and keep his invulnerable shell intact. His emotions are often forgotten in his flight for survival.

By contrast a female knows that her occupation if she has one, is almost irrelevant. Her husband's occupation is what accounts, not her own. Therefore her life will focus around capturing and retaining multipurpose man - a breadwinner, status-provider, decision maker, responsibility-taker and father. She is conspicuous consumer of his hard-earned money, the ultimate status symbol to prove his monetary value. Because of her dedication to her husband and his needs (forgetting her own) she becomes merely a living echo of him. Her role is not only subordinate but self sacrificing. It is a limited role because femininity demands passivity, deference, dependence. Being female means being pleasing to men.
The researcher believes that men are restricted almost as much as women in our sexist society. While male-associated traits are often viewed as preferable, both men and women may be negatively evaluated when they deviate from the expectations for their sex.

In the present phase of our cultural history, the leaders of liberation are predominantly women because for unfold generations of our pre-Old Testament and subsequent religious and cultural past, more women have known themselves as subservient to men than men have known themselves as subservient to women (John Money(1972)).

Below is discussed the asymmetrical position accorded to women vis-a-vis men in different religions and regions. For centuries men due to various reasons have been holding key positions in political, social, economic and even legal spheres of life. It would be enlightening to trace the roots of asymmetry and comparatively inferior position of women deep down in history and religion.

2.2 Some beliefs-traditional and modern-

Until very recently, except for sporadic rebels for both sexes the public and comforting position has been that women are naturally appendages of men scarcely more than a tail wagged by the male ego.
Some examples of traditional beliefs all over the world would be appropriate to be mentioned.

Arab tradition provides us with some examples of derogatory attitude. One group of Bedowins say that women were created from the sins of status, another that she has been manufactured from the tail of a monkey.

The Hebrews also make a contribution to the vilification of women with the daily prayer, 'I thank thee, Lord, for not having created me a woman'.

A Bulgarian folk theme expressing the sentiments of a man who has nine daughters is perhaps the ultimate in savagery.

In Vedic period of India, Manu has assigned certain duties to men and women. About women he says, 'woman's father protects her in childhood, her husband protects her in youth and her sons protect her in old age, a woman is never fit for independence'. Wife is considered a possession and man can manipulate her position as a husband, a brother, father-in-law and even a son.

Even the modern thinkers and scientists are not far from this kind of attitude towards women. In 1907, P. Moebius a German scientist in a book 'concerning the physical, intellectual feebleness of women' reports, 'extraordinary important part of the brain necessary for spiritual life, the frontal convulsions and the
temporal lobes are less well developed in women and this difference is inborn. Hampered by their inferior organs of thought, it was natural that hypocrisy that is lying is the natural and indispensable womanly weapon ... If we wish a woman to fulfil her task of motherhood fully, she cannot possess a masculine brain. If the feminine abilities were developed to the same degree as those of male, her maternal organs would suffer and we should have before us a repulsive and useless hybrid. This was the opinion of a psychologist of some reputation.

Justice Henry Brilliings Brown says, Higher education threatens distaste for manual labour'. He further expresses fear by saying, 'my fear is that the right to vote will not elevate their (women's) character but will rather minister to a growing desire of the sex to vindicate their rights by competing with men in what has hitherto been regarded as man's peculiar province'. According to historian Francis Parkman, the indispensable function of womanhood is contributing and rearing the human race during the best years of their life and if they fully discharge their work, there would be no room for any other'.

Only half a century ago when struggle for woman's suffrage was a burning issue, Edwin Bok, a famous author expresses in his interview, 'a woman first of all and above all sees everything personal and concrete. It is
her nature. It is constitutional ..... Nervous energy and emotions were given to her for expression in her natural channels that of motherhood'.

These rationalisations now seem quaintly dated since time has proved their absurdity. Simone de Beauvoir (1953) is far from happy with woman's present position because women are not regarded as female men.

2.2.1 EVOLUTIONAL HISTORY:-

From food gatherers, ground anthropoids were constrained to become hunters under the spur of ecological change. Hunting became a specialised task which automatically implied group co-operation and sharing the fruits of hunt with females and infants.

The most important consequence of the new big game hunting way of life in the open savannas however, was to trigger an assymmetric evolution in the activities and social standings of the sexes. The new way of life had another consequence - the development of pair bonding on a semi-permanent basis. This obviously led to the birth of monogamous family. The sexual act had to become far more attractive if it was to lead to a capacity for forming a strong emotional bond with one specific member of the opposite sex and maintaining that bond during the long period of time to raise a family.
2.2.2 EFFECT OF EVOLUTION ON MEN AND WOMEN:

Increasing sexual dimorphism made the female more dependent upon the male than ever. Hunting enhanced the physical and mental development of the male increasing his body size, muscular strength and speed as well as intellectual skills, imagination and knowledge - in all of which the female hardly shared. A lone function of child rearing has been resulted into a division of labour. Other factors like strength, athletic performance, and training which again more or less dependent upon her physical development and lastly taboos have added to the already established norm. To that extent the world became increasingly a man's world and this remained true until very late'. Sexual dimorphism was also enhanced by another masculine characteristic that must have become phylogenetically programmed. The human males' typical aggressiveness must have been developed by the need to have two different motivational systems - one for the hunt itself and the other for hunting.

The division of labour brought on by the new hunting way of life and the ensuing sexual dimorphism was decisive in accelerating human evolution in the sense that it is allowed a far more prolonged development of the human child increasing the human infant's capacity for learning to substitute for the vanishing instincts and store information with which to cope with the
problems of human adulthood. All these affected the male species rather than the female. The man began to emerge from nature and look at it to a certain extent from outside; she remained largely within its confines — she was part of nature and nature was part of her.

2.3 **SEXUAL ASYMMETRY**

Since differences in anatomy and physiology of human males and females are so obvious, it is to be misled into believing that sex-linked roles and statuses are primarily biological than cultural phenomena e.g. men are taller and heavier, hence it is 'natural' that hunting and warfare should be made specialities. And since women menstruate, become pregnant, they 'naturally' are the one to stay at home ......

If biological structures and processes are 'natural' are social processes then 'unnatural' or artificial ? or are social processes natural only if they can be reduced to biological foundations ? The ethnographic record does indeed suggest these specialities having their root in physiological and anatomical differences. According to deReincourt ,all social behaviour is ultimately rooted in biology. All cultural traits derive form genetic and hormonal influences.' However, modern anthro- pology has conclusively demonstrated that there is nothing 'natural'. All socio- cultural practices represent the selective result of the interaction between culture and nature. Recent
research concerning core topics in the psychology of women reveal the impact on such uniquely female biological experiences as menstruation and child-birth (e.g. Koeske & Koeske (1975); Newton & Newton (1972); Parlee (1973)).

Biological or inherited characteristics are not necessarily immutable - many such factors predispose rather than predetermine. Modern psychobiologists contend, nature versus nurture is a false dichotomisation of a relationship that is better studied in a probabilistic, interactionist framework.

2.3.1 BIOLOGICAL EXPLANATION:

Biological differences between sexes are obvious and universal. Sex definition includes these components; namely, a) chromosomal sex, b) gonadal - ovaries and testes, c) hormonal, d) internal accessories - uterus, fallopian tubes and prostate, e) external genital organs - clitoris and penis, making it complex and multidimensional. Thus structure of sex is much more complex than a simple male - female distinction based on external genitalia. Different combinations of these criteria or components can occur so that the 'biological basis' of sex can be very ambiguous. Hermaphrodites for example may possess the internal organs of one sex and the external organs of the other; furthermore their external organs may not correspond
to their chromosomal sex. Even the so-called sex hormones are not the exclusive property of one sex. The difference not all-or-none but a matter of degree. Although the term sexual differentiation usually suggests to us a male-female dichotomy, in fact clear dichotomies between the sexes are relatively few. Rather the sexes usually cluster toward the extremes of continua, and the extent of the clustering varies from one biological dimension to another.

One of the most reliable sex-related differences is growth rate. The research at the cellular level illustrates that the differential rates of growth induced by the sex hormones during development can lead to qualitative difference among adult organisms. Moreover, the growth rate differences are not dichotomous but rather continuous; that is, the rate of growth varies systematically across sex but in no way separates the sexes categorically. Indeed, what biological studies tell us is that there are sex related behaviours but not sex typed behaviours. The evidence of biological influences indicates that biology is not destiny for the sexes in any categorical sense. It may be the case that cultures perceive the differential distributions of the sexes in what are probably biologically based predispositions and institutionalise them or formalize them as sex roles or
expectations. Thus it is a culture which creates the dichotomies, not biology.

2.3.2 **PHYSICAL DIFFERENCES**

Women live longer not because of easy life but probably with a lower based metabolic rate. Another is that because of both genetic factors and in utero-environmental factors, they are better equipped for life. Again there are sizeable anatomical and functional differences like weight of brain, weight of heart, blood volume, body surface, water (%), bone (%), muscle (%), fat (%), length of vertebral column, total lung capacity and bloodcount. All these characteristics of all normal men and women have a decisive bearing on the way they live their lives.

Physical abilities are easy to measure, differences between sexes become obvious and precise and their connection to physiology can generally be traced with little difficulty. The second great category of sex differences - the emotions and feelings that lie behind much visible behaviour is quite different. Judgements of distinctions are largely subjective and causes are subtly complex. Yet there is often a basis for the fact that men act differently than women. The close relationship between the sex hormone and emotions has been suggested. deReincourt (1984), about the influence of hormones, says that estrogen increase sensory perceptions and cause woman to be far more sensitive to
the conditioning to social pressures and traditional values than the coarser and more individualistic man. The masculine proclivity in problem-solving is analytical and categorical. The feminine is synthetic and contextual.

2.4 THE ORIGIN OF ASYMMETRY:-
Paul Schilder (1942) eminent psychotherapist states that there is no fundamental difference in the psychological attitudes of men and women except those which have to do with sex functions as such and the upbringing of the young. He further talks about the male superiority in these terms, 'The average high appreciation of the male in human culture is due to the fact that women are generally weaker than men. It cannot be denied that social factors have contributed to this difference. The superiority of men as hunters and warriors seem to be rather universal. Women are as a rule weaker than men. During the time of menstruation, gestation and childbirth, women are even further incapacitated. The small differences in strength enabled man to get superiority in primitive societies. This superiority became fixated by custom and was incorporated in ceremonies. It has remained valid, although the small differences in strength do not play important part now. Physical strength has become useless in modern society and is almost at disadvantage'. The author, however notes the
perpetuation of superiority of strength, gives evidence of athletes who are still admired.

Wittels (cited in Schilder (1942)) accounts for the opposition of masculine and feminine 'partially due to our habit of thinking in polarities which is the fundamental characteristic of human existence', and according to him polarities also exist in nature. The majority of languages have masculine, feminine articles and he believes we are compelled to think in sexual polarities.

Schilder (1942) considers polarity in thinking is merely a primitive verbal habit but without regard for the real structure of things and excusable only at a preliminary step in the explanation of the world. True opposites never exist ... In belief, according to him, masculinity is not the opposite of femininity. He mentions of inherent bisexuality characteristic of human life.

This certainly is a psychological and psychoanalytical approach to look at the impact of historical factors. Asymmetry of sexes also have social and sociological significance. Contemporary anthropologists are unanimous in the opinion that true matriarchate never existed from a sociological point of view, nor was their (women's) social position ever higher than that of man's, whether in patrilineal or matrilineal societies. However, social position of women is one
thing, it is not necessarily connected with her legal status nor with her economic position. The fact is clear that there is often a considerable gap between theory and practice, between woman's legal status and her de facto position and influence.

In fact woman's position is often determined by historical relations and cultural traditions rather than present day economic considerations. In the contemporary world, economic structures are only one among other co-determinants nor is their correspondence between the status of woman and degree of civilization of the people concerned or if there were any, it would tend to indicate an increasingly lower status as the degree of civilization rises.

2.5 **WOMAN'S VIS-A-VIS MAN'S POSITION IN DIFFERENT RELIGIONS AND REGIONS:**

Behavioural prescriptions based on sex-role stereotypes originated long before the scientists became concerned with investigating them. Religion created a structure of male priests, ministers and rabbis who served a masculine god and guided people in the tradition of female subservience.

2.5.1 **JUDAISM**:

Chastity was a pronounced Jewish ideal. Motherhood was glorified. If a woman remains childless for ten years, her consent to have another wife could be asked. The
women themselves ridiculed and even despised those who were not blessed with offspring. Besides, every man among the Hebrews wished to live in his descendants.

The segregation of place in synagogue began about 13th century. Home has been viewed essentially her sphere about which the Jews write, 'a distant place to fill in God's scheme of life, each has something to offer to the common stock of happiness that the other lacks.....

If a man is the king, woman is the power behind the throne'. The attendance of women upon the great feasts where much could be learned of custom, tradition & teaching, give them opportunity to be instructed in the religion of their fathers. Girl is far from her birth looked upon and treated as inferior to her brothers. The young girl's matrimonial prospects are never in her own hands.

Patriarchal stage of life leaving behind subordinating place for a woman. Besides, Hebrews worshipped no Goddess except in terms of religious lapses. The women of Israel are often found engaged in sacrifices, prayers and active service to their God Jehovah.

2.5.2 CHRISTIANITY

Jesus emphasised those virtues and qualities which are easy of attainment for women than men - mercy, pity, care for the afflicted, devotion and faith. Jesus treated women equally with men. He scarcely differentiated them as a sex. No rules, no
prohibitions, no division of duties, no special 'sphere' assigned to them. But with the growth of the Church as an organization, gradually came about opinions as to what was fitting for women. Before Paul and Paulinists, the sphere was unrestricted. As Christ was head of the church, so was man the head of the woman. Yet in the house he wishes woman to rule the household. (Timothy IV,14). His attitude towards women was the usual Roman or Jewish tinged with a certain asceticism. His opinion that celibacy was the better state at once gave to women a lower place. Wives should submit themselves to husbands (Ephesians U), a command that is strengthened by that of Peter.

A sect of fathers, however looked on women as an evil thing. 'A person may find one man chaste among a thousand but a woman never'. 'Woman's philosophy is to obey the laws of married life'. Fierce is the dragon and cunning the asp but woman has the malice of both'. St. Augustine who owed more to his mother than most men, yet questions as to why was women created at all. Various councils also endeavoured to prove woman's depravity and to deprive her of privileges with the consequence that as the centuries passed she was barred from officiating equally with man.

Later the establishment of the Catholic church raised a woman to the position of Goddess revering her qualities and acts by praying to her and loving her (Virgin Mary,
the Devine), the church unconsciously changed the attitude toward the whole sex. Mariolatry arose gradually and somewhat indirectly.

The general awakening of thought on history, on life and its meaning included thought of sex, and both men and women were self-conscious of themselves as such. Protestantism created a two-fold influence on women — in removing fear priesthood gave her, independence of thought and action and it tended to establish Old testament ideas uplifting her position.

2.5.3 BUDDHISM:

In a protest against steadily rigidifying Brahmanism, it is a religion of self culture and self restraint. Whether a man or a woman, if developes these two qualities, can have access to Nirvana. After vedic age, the gates of religion are once again free for women. In the rules for husbands and wives, it will be noticed that no obedience is demanded from the wife. But Buddha himself, like the christain Paul, thought that unmarried life was the better part as it is free from passion.

To Buddha, women were secondary consideration (not disrespect or animus on his part) and his regulations and percepts were established mainly for monks. But they said nothing against women. However inferior, a woman can reach to any highest state. Birth of a daughter was not a calamity. The sight or a presence of a widow was neither regarded as
inauspicious. Educational opportunities were liberally
given. The desire is the enemy not the women.

In general the tendency of Buddhism has been non-
interference with the position of women. The result of
this is seen in the countries where Buddhism flourishes
today. Women and men mix freely with each other. It is
however, in Burma where religion is purest that woman's
position has had most freedom to settle itself
naturally and perhaps nowhere in the world. The
position of women is not regulated by religion which is
regarded as an inward culture and as not concerned with
the relationship between men and women and this non-
interference has allowed that relation to become more
natural, more free, more real than in most countries.
When sacerdotal dogma issues the 'Thou Shalt Nots'
human evolution is checked. The prohibitions must come
from a deeper source to be of valueable and permanent
effect.

2.5.4  MOHAMMEDANISM

Before Mohammedan period i.e. days of ignorance, chief
feature with regard to women in Arabia and near
districts was unrestricted polygamy. Among the Arabs,
woman was a chattel, the integral part of the estate of
her husband or a father. Mohammedanism did not abolish
it as it abolished other practices e.g. burying alive
of female infants - certainly for economic and marital
reasons.
Considering the conditions from which it evolved, the prophet in his religious zeal should regard the special affairs of women as of secondary importance; God, the man's duties were first with him. Yet the Koran contains many passages which give guidance respecting the attitude to be adopted towards women, their duties and character. Some of these passages or sayings are contradictory, and represent different moods of the prophet.

His ideas with regard to women in general seem to have been akin to those of the ordinary men in kind though not in degree. Woman's virtues were submission and chastity which when extolled by a man, meant submission to himself and chastity until he came. 'Verily the best of women are those who are content with little'.

About divorce he made rules but discouraged the practice saying that nothing pleases God more than the emancipation of slaves and nothing depressed him more than divorce.

According to one of the best authorities on Mohammedan ideas and customs, he allowed women a footing of perfect equality with men in the exercise of all legal powers and functions. Thus, legality was not a bar to women but custom and her own acquiescence gradually established her position. She was not forbidden to worship in the mosque but she was discouraged to do so. 'Do not prevent your women from coming to the mosque,
but their homes are better for them,' said Mohammed, who thought that women's presence might inspire in him a different kind of devotion from that requisite in a place dedicated to the worship of God. The view was natural then and is an instance of the basic conception that all things were created or instituted for man; and woman's sphere was to fit herself according to his desires and requirements. The same idea is partly responsible for the veiling of women in public, for the men's desires will not be stirred. Mohammedanism was the religion of fighting people and therefore woman has been treated by its adherents more as a side issue in life. She was to be there when wanted but at other times out of the way. This is only an aspect of the case. Some women rose to a high level but most of them submitted to the prevailing notion.

The history of Islam contains many instances of noble and notable women enough to show that the general inferior position of Moslem women is in part due to their own acquiescence since some rose to a high level. It is futile and foolish to judge Mohammed and his followers by the twentieth century standards. It is best to take matters simply. This is an important point often overlooked, if the women of the East are working and rebelling against their lives now, it does not imply that in the past they felt the same spirit of freedom within them. In the sex sphere as in every
other, the relative position of man and woman depends ultimately on men and women themselves. Denunciations, evasions, attempted explanation all fade before facts; the standard of yesterday is not that of today, otherwise this would be a stagnant world.

2.5.5 HINDUISM:
In the Vedas, the invocations and chants are human outpourings and not specially masculine or feminine. The original idea of religious worship was that it should be performed by a married couple. Aryans accustomed to think of a man always accompanied with his wife, could not imagine God without Goddes. At religious festivals, the wife also participated and she seems to have been her husband's companion, treated with respect and confidence. This is usual in the primitive times of almost all nations, for in the process of settling down women take their share of the burdens and dangers and are regarded with honour.

The worship of the Shaktis or feminine energies or counterparts of the Gods was very extensive and shadows forth the Hindu idea of sexual dualism which regards the feminine as necessary and as important as the masculine, though diverse from it.

The glimpses from Vedic hymns and legends and stories of people are fruitful sources, always reflecting of their life and also in their turn
influence it and so carry on traditions and aspirations.

From the Mahabharata and Ramayana can be obtained a picture of womanhood of India many centuries before the Christian era, the ideal of womanhood that is shown in the old epics is one of silence and shadow, serenity and strength, but beautiful as it is, the formulation of these qualities into fixed rules for daily doings does not suit the changed conditions of today. Qualities remain, but their use and proportionate value changes; and an idea ceases to be such when it is reached and passed in the progress of the ages. From these ancient poems can be gathered something of the simplicity and purity of Hindu domestic life of old. The wife was obedient to her husband but otherwise she possessed freedom. She gave her lord measureless love and submission. She, more than women of other races, reached the farthest point of self-immolation for her beloved; and the present position of women in India has come about as much through her will as through the instinct of dominance in the man. (White (n.d.)). Broadly we can say that vedic stage (before 1000 B.C.) was characterised by a reciprocity in which the rights and obligations of each were nearly equvalenced. Sex norms were liberal and marriage though valued not obligatory (pre-marital and extramarital love).

Between 1000 B.C. to 500 B.C. characterised by Aryan
political consolidation in North India. On the whole, women became less productive members of the society and that indirectly lowered their status (Altekar). It is rather the results of fixity and degeneration of woman's position as indicated by the Puranas (gathered between 6-12 century A.D.) that has indicated the stirrings of revolt that are now beginning to be manifested in India.

Thus from various scriptures, epics give us ideals, while Manu depicts custom not only with regard to religion per se, but also with regard to every province in life. Marriage was a spiritual connection as well as a bond of love and wifehood was almost a religion.

For countless ages the conditions here sketched have obtained, modified slightly now and again, but in effect the same yesterday and today. But tomorrow they will change, for the ancient Hindu ideal of womanhood, though beautiful and delicate is for the present and future, not the highest and best since the environment is changing. Her attitude towards her husband must change; not less of love is required, but less submission and loss of her own personality; he should not be her lord but her partner. Let her but see that this changed attitude will be to her advantage and still more to that of her children, and she will rise to her full nature. Her subordination is in great part due to her own consent; her emancipation will be due
chiefly to her own efforts. It is not a question of assigning blame, but rather of taking up new duties and developing dormant powers.

2.6 SOME COMMENTS:

In the dawn of history when only stray gleams of light show what was it is not possible to do more than catch glimpses of woman as such; from these glimpses a few facts can be inferred and an endeavour made to interpret their significance. It is difficult to separate the religious factor from the geographic, the economic, the social and others, condition the human race for they all intermingle and form a complex environment which influences as a whole. Therefore it will be sufficient to take a general view of conditions and beliefs to see how they affected women; and how woman’s nature all unconsciously to either sex determined her position and influence. All results, habits and institutions were unconsciously formed in early days; there was no deliberate planning for domination, and no glimmer of knowledge as to psychological differences of sex. Taking into account the limitations caused by geographical and economic conditions, it may be stated that at any given time the position of women is what they, not in small groups, but collectively desire.

In the early years of civilization masculine qualities were the only ones that preserved the safety of the
community and brought food to it; thus there has been a lack of appreciation of woman’s sphere and capacities. But with a higher degree of civilization, it is recognised that feminine qualities enhance valuable traits to the race. The value of the masculine qualities was recognised first, of necessity, as they were the most prominent and the most obviously needed in the earlier ages. But the feminine qualities less observed because less apparent and slower in the effect are being recognised now, and have influenced the story of race all along. No civilization could be firm that was composed of unequal stands; no progress could be made and maintained without the aid of woman.

The self-consciousness of a sex is a comparatively modern experience, and it is futile to transpose the feelings or thoughts of a modern woman to one of ages long past (White (n.d.)). There was far less sensitiveness in every sphere of feeling, including sex; and far less restraint. Standards were different and therefore our judgement should be different.

History, considered as an evolution, shows that everywhere men and women have worked and suffered and risen together - co-operating, moulding each other’s nature and appreciating each other’s qualities. But religion as such without other factors could not
elevate or degrade a sex, no one factor could do it. Each influence - geographical conditions, economic position, religion, past history, masculine nature, feminine nature - react with the others and none can be separated from the rest, though more attention may be directed to one than to others. As a result of all the forces, religion included, it is not found that woman has been dragging at a chain which man could not loosen. Chains there have been, but they have bound both men and women, they have not been forged by one sex for the other, but by nature and by human mistakes; and they are being broken by united effort. Even in past ages religion, if sincere and idealistic, raised her position in raising that of society in general and its moral evaluations. Religion in essence is an uplifting force, limited by a dogma and codes. It has been man's province to frame the dogma and codes, his judgement throughout time has been mainly expressed in Law or Theology and it is based on logic. Woman's judgement is chiefly based on feeling or intuition or social custom. Both are necessary in evolution, but not until the chains of dogma are broken will woman be psychologically emancipated (White n.d.). So it will prove in the future, for nothing can frustrate the evolutionary movement nor prevent humanity as a whole from attaining and achieving its purpose.
The Researcher firmly believes that in good society men and women should not insist on or take for granted certain talents, qualities, roles and functions for each other. If a value system emerges that stresses maximum growth and human liberation both sexes will thrive. The full use and development of its human resources is one mark of a healthy society. Such a society can avoid anything approaching the extremes of the feminine underachieving and the masculine oversachieving dichotomy.