CHAPTER - II

SOCIO-CULTURAL STATUS OF WOMEN

2.1 Religious studies
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ANY ASSESSMENT of the status of women has to start from the social framework. Social structures, cultural norms, and value systems influence social expeditions regarding the behaviour of both men and women, and determine a women's roles and her position in society to a great extent. The most important of these institutions are the systems of descent, family and kinship, marriage, and religious traditions. They provide the ideology and moral basis, for man's and women's notions about their rights and duties. The normative standards do not change at the same pace as changes in other forms of social organization brought about by such factors as technological and educational advance, urbanization, increasing population, and changing costs and standards of living. This gap explains the frequent failure of law and educational policy to produce the desired impact on social attitudes.

The social status of women in India is a typical example of this gap between the position and roles accorded to them by the
Constitution and the laws, and those imposed on them by social traditions. What is possible for women in theory, is seldom within their reach in fact.

1. RELIGIOUS TRADITIONS

The religious traditions a deep bearing on the role and status of women.

(1) Hinduism: In Hinduism, a multitude of derogatory attributes have been ascribed to women. Like the Shudders, she must not study the Vedas or perform any sacrifices. According to Many, “In childhood a woman must be subject to her father, in youth to her husband, and when her lord is dead, to her sons. A woman must never be independent.” She is viewed solely as the mother and the wife, and these roles are idealized. The ideal wife is faithful and uncomplaining, and her virtue lies in the services she renders to her husband. Practices like giving away of girls in marriage and the importance attached to sons for maintaining continuity of the line have strengthened the partilineal social structure of Hinduism. The impurity associated with menstruation and childbirth, which restricts women from joining religious ceremonies strengthens the view that they are naturally inferior to men. Since marriage and motherhood are considered essential, a Hindu woman is expected to perform special varies (rituals) to obtain long life and special protection.
for her husband and sons. A widow, on the other hand, is associated with misfortune and is regarded as inauspicious. She cannot participate in socio-religious activities as she may bring misfortune to theirs. Remarriage was not permitted for high caste widows by the Great Tradition, which continues its influence to this day, in spite of the legal sanction for remarriage provided since 1856. Castes in which remarriage has been traditionally allowed, impose other disabilities on widows, and secondary marriages are not performed with the same pomp and ceremonial. Many of them even adopt a ban on widow remarriage to establish their claim to a higher status in the caste hierarchy. The Hindu male is not subject to such restrictions or conditions. He does not wear any diacritical marks to indicate his married state, does not observe fast for his wife and suffers from no restriction on remarriage. A widower is not considered inauspicious.

Protest movements within the Hindu fold, like Buddhism, Jainism, Vaishnavism, Veerashaivism, and Sikhism contributed to some improvement in the status of women, particularly in religious and spiritual activities. But they also continued to regard women primarily as mothers and wives, and inferior to men in society. In Buddhism, the male monk is given a higher status than the nun. In the religious teachings of Jainism, women are severely condemned even though they are given a
legitimate position in congregational life. Veerashaivism permitted divorce and remarriage. The Bhakti movement, by permitting women to seek spiritual solace independently of intermediaries, and throwing open religious pursuits to the languages of the people, enabled many women to become saints and religious leaders. These movements however failed to reclassify in any significant manner the subordinate position attributed to women by both the Great and Little Traditions in Indian society. Later religions like Islam, Christianity and Zoroastrianism which brought with them their distinct images of women, adapted themselves to the Indian context, often drawing on the prevalent customs and practices.

2. **Islam**: The Koran regards men and women as being equal and does not regard women as an impediment in the path of religion. Though it provided women with a much higher status than was prevalent at the time, various interpretations of Koranic injunctions over the centuries accorded women and inferior position in many respects, reflecting the cultural norms of those periods. Though equal as a believer, a woman cannot be a priest, nor can she lead the prayers. She has no place in the formal religious organization and legal affairs of the community, and cannot be a Kazi. Emphasis on modesty, decorum, and chastity led, through conflicting viewpoints, to the practice of seclusion and veiling. In India, the burqa and
seclusion were more characteristic of the upper and the middle strata of society, particularly in urban areas. Though declining among these sections, it has now become more of a lower middle strata of society, particularly in urban areas. Though declining among these sections, it has now become more of a lower middle class phenomenon, and a status symbol among the working classes, to indicate a rise in their social status. Seclusion imposed many restrictions on women's behaviour and deprived them of the right to participate in communal prayers. The marriage contract gives very unequal rights to men and women, permitting polygamy and unilateral right of divorce to the husband. The bride's consent to the marriage-guardian places her in a subordinate position. Religion makes the husband the family head, and demands obedience and service from the wife. Widow remarriage and divorce, though permitted for women, are generally frowned upon, specially among the middle classes. Though some security for women against the possibility of divorce is provided by Mehr (dower), very few women are able to assert this claim, and while Islam recognizes women's right to inherit property, in practice these rights are not upheld. Women lose their rights because of ignorance and inability to assert them.

3. **Christianity**: Like Islam, the basic tenets of Christianity have intermingled with social traditions of the various communities
which follow this religion. The Biblical image of women at the tempter and seducer has strengthened the husband's emphasis on the mutually dutiful and respectful relationship between the husband and the wife has helped to weaken the authority of the extended family or the patriarch, and thus accorded a relatively higher status to the women through the nuclear organization of the family. Even among communities which retain the joint family, the daughter-in-law is not relegated to the background as in Hindu families. She is free to move with her husband, and it is recognized that her primary relationship is with her husband.

Emphasis on monogamy is the one enduring factor which has raised women's status in Christianity. However, the concept of permanency of marriage with no place for divorce has affected adversely the status of women enjoy greater security of human and the company of their children, they are more subject to the husband's authority, being deprived of legal rights and an independent existence.

The Bible emphasizes certain qualities of a woman such as her capacity to work, caring for her family, kindness and charity for the needy outside the home, and wisdom. She can participate in all religious ceremonies, though she has not been granted full ecclesiastic responsibility in the church organization (except among Methodists). Christianity does not emphasize
marriage as a women's sole destiny. She has an independent moral entity and responsibility. Because of this tradition, Christian women were the first to enter the field of education and employment as nurses, doctors, or teachers. Though the taboos on women are less in Christianity, the basic concept of their inferiority to man is beyond dispute.

4. **Zoroastrians**: This religion, practiced by the Parsees in India, gives women a position of honour in the family and society. They are entitled to property, religious as well as secular education, and permitted to divorce and remarry. Traditionally, Zoroastrians imposed menstrual taboos demanding segregation and non-participation in religious activities. Polygamy and child marriage, which had crept in under Hindu and Muslim influence, were fought against and removed by the Parsee Panchayat in the nineteenth century. But while a man's marriage to a non-Parsee involves no disgrace, and his children are accepted as Parsees, the women who marry outside the faith. Even her right to enter the Fire Temple is not accepted.

5. **Tribal Religious**: Women have a role to play in the religious activities of the family and the group, but have no place in the special worship of tribal deities. In matrilineal tribes, women worship ancestral deities. Menstruation is associated with impurity throughout tribal India and leads to the exclusion of women from positions of ritual importance. Their contribution to economic activity results in
considerable freedom in social behaviour, but they play no role in the enforcement of community discipline and public morality, which is the function of the Panchayats or Tribal councils.

The foregoing discussion will show that there is no radical difference in the position attributed to women by any of the religious. The reform movements of the nineteenth and twentieth centuries, like the Brahmo Samaj, Arya Samaj, or Prarthana Sama, among the Hindus and similar movements in other communities, attacked practices like child-marriage or ill-treatment of widows and pleaded for women's education and their rights to property. The leaders of these movements realized the difficulty of separating social from religious reform, but their aim to reform all religious together could not be realized as both the ruling power and religious orthodoxy in all communities rested such attempts. Consequently, the scope of these movements was generally restricted in two ways:

1. They developed within the folds of each religion rather than as a unified movement for a transformation of the whole society;

2. Their objective was to change the position of women within the domestic framework only and to ensure for them a position of dignity and respect within the family. Their impact has, however, been most pronounced on the urban middle class and the goals of the reform movements have become part of the general cultural heritage of this section of Indian society. Being more concerned
with the disabilities of women in the higher classes, the reformers did not challenge the universal suppression of all women, perpetuated by their subordinate position in society and did not consider the need and problems of their participation in the wider social process. It was left to Mahatma Gandhi and the Freedom Movement to place the movement for women's emancipation in its proper perspective, as part of the larger movement for the removal of inequalities that oppressed all the weaker sections.

**REVIEW OF LITERATURE**

An attempt is made in this chapter to review briefly the different areas affect the status of Indian women. The studies encompass - General studies, studies on social problems, political problems, legal as well as studies on art & culture. The chapter opens with the sociocultural status of women.

**GENERAL STUDIES:**

The earliest women's associations were started and operated by men. The role of women as the complementary sex was deeply embedded in Hindu culture. The leaders, therefore, hoped that through education women would serve their families and community in a constructive manner. It is true that the status of women constitutes a problem in almost all societies and has merged today as
a fundamental crisis in human development. Sex and other 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 the expected roles of women are closely affected by the methods of development and the position held by the group in the social hierarchy. All this makes the broad generalization regarding women's status unrealistic. The status of women and their social relationship as necessitated by the new social, political and economic organizations in society (on the large canvas) has come out only through the routine factors of processes of social change, namely, education, urbanisation, influence or modernism or modernisation.

The complex processes generally described in broad terms like modernisation, democratisation, development, urbanisation, industrialisation, have all affected the status of women in different degrees modern ideologies, modern ways of thinking, intellectual and literary influences from the west and a techno-oriented outlook. We noted that such influences belonged to the elite group which was more vulnerable in the age of science. Consequently, it also became the leader group of society whom it inspired by its own behaviour.

Any society which is dynamic is subject to changes though the manner in which these changes occur and the manner in
which a society accepts them may vary from place to place and under different situations. Indian society has from the very beginning been a dynamic one and has seldom spurned spontaneous changes from outside. It is, however generally accepted that a change in the status of women is a good indicator of the pattern and direction of social change.

If the direction of change is towards a more egalitarian distribution of roles between men and women in tune with constitutional directives, the direction of change is wholesome. Similarly, the study of the multifarious various periods of its history. But what is of utmost important here is that structural changes have occurred often and are still occurring, there was seldom a functional variation in the traditional order of Indian society. It could be possible during the period under review that social change raising the status of Indian women did begin the affect the functional part, though in a limited way.

The Gandhian era and the decades after independence have seen tremendous functional changes in the status of position of Hindu women in Indian society.

S.C. Dube has studies the position/status of women in different types of family. In the tribal and lower strata rural and urban families, women work with men while the elders look after the home and children. This, however, does not mean that women are freed from
domestic chores or that authority is shared equally by husband and wife. The society being male dominated, the husband succeeds in getting things as he wants them to be. The wife can merely resist verbally. The elders in the house definitely have a say; they are usually consulted. In the upper strata rural families and traditional families, men do the outdoor work, women only work at home. Men take care of the family and economic matters while women have autonomy in regard to intra-kin and intra-caste social and religious matters. Men decide important issues in the family. Elders are also consulted. A woman exercises more control and influence as she grows older. The traditional families take part in community and national life. Sophisticated and urban elite families recognise the principle of equal participation for women. In these families there is a very faint division between the male/female areas of activity. Women can earn to supplement the family income but they do not always earn because of economic pressures. Many go in for social service. Decision making does not always rest with men. Men and women usually decide after discussions/consultations. Minor decisions are taken by husband and wife independently. Important decisions are taken by men but only after a consultation with their wives.

In this context it may be recalled that Gandhi formulated the idea of satyagraha after keenly watching how women must often successfully resort to such devices as a sign of defiance. He used it
as a form of protest against the law of unjust government and developed the technique of non-cooperation to ensure that political, social and economic changes are be brought about in a social system by mobilising public opinion and public action.

One of the outstanding events of human, social and political history is the fact that the political struggle in India led to the intervention of the British Government to establish, through negotiations, the Constituent Assembly to frame the Indian Constitution giving women equal status as men and to the attaining of independence in 1947 which set in motion the liquidation of colonial rule in Asia and Africa.

The beginning of significant changes in the position of women is specially marked in the beginning of the twentieth century, when social change through Western education and the movements of progress and modernisation began to cast their direct impact on Indian society. Processes of industrialisation urbanisation and to some extent Westernisation also seem to be working in society more rapidly after independence to produce their desired influence.

Obviously, these influences have been more directly felt in urban society though they are now affecting life in the villages and small towns. Ideas travel faster than vehicles, observes Raghuvir Singh:
There since (1947) seems to be a continuous flow of ideas and new ideologies from the town to the villages which no longer remain immune to acculturation and started slowly or rapidly imbedding the modern spirit; some kind of folk urban continuum seems to be involved in this process.

Thus more complex societies have built in mechanisms in various institutions to enable them to change in response to the strains and stresses which arise, and also in response to the new knowledge and techniques deliberately developed to overcome the strains and stresses.

The Constitution has laid down as a fundamental right the equality of the sexes. But the change from a position of utter degradation of women in the nineteenth century to a position of equality in the middle of the twentieth century is not a simple case of progress of women in modern period. The position of women in Indian society is very complicated. Writes Kuppuswamy:

In fact it would not be an exaggeration to say that the recent changes in the status of women in Indian is not a sign of progress but is really a recapturing of the position that they held in the early Vedic period.

Believing that women in the Vedic period enjoyed a high degree of social freedom and a status equal to that of men and the reemergence of emancipated women in India after a long period of
servitude and surveillance in the Muslim and Mughal periods. Some Indian authors concluded that the British period made a beginning when it laid the foundation for women's increasing participation in public life for which they had fought under the able leadership of Gandhi. He included women in most of his satyagraha campaigns and carefully explained to them the nature and importance of their participation.

Undoubtedly the women's movement in India remained confined to the upper classes, but Gandhi encouraged women from the lower segments of our society to participate in the national struggle that served as a training ground for leadership to many women. These women further formed associations to fight for the fundamentals of womanhood in India.

Thus pre-independence days prepared the ground for women's increasing participation in public life. Organisation like the All India Women's Conference (AIWC) we conceived for the emancipation of women and bringing justice to all. It appears that the AIWC has done a lot for the uplift of women. It initiated, supported and fought for the approval of some of the most important laws such as the Child Marriage Restraint Act, 1929 and for better Central supervision of orphanages, homes for widows and marriage bureaus in 1940.

Since its inception, the AIWC has rendered much service to women in the country and has always struggled for the betterment of
their status. The AIWC activities were inevitably most momentous in the educated urban upper and middle class Indian women. But compared to the overall consciousness of Indians to free their country, few women could actively participate in the movement because of their social restrictions like early marriage, enforced widowhood, purdah, polygamy, and dowry.

However, in the period before 1947 there was a considerable change in the thinking, outlook, and values of Hindu women who suffered from these social evils. The struggle for India's freedom entered a new phase after the First World War and the fast growing new awareness in the country gave rise to some important discussions, bringing into its fold women thereby providing it a much broader base. Subsequently, change in this way also brought about a change in their attitude towards society. In a way this continuity created a millennium for emancipation among Hindu women had gradually moved towards a goal of self-reliance and emancipation.

The freedom struggle also made way for the emancipation of Indian women from socio-religious taboos and therefore, was a blessing in disguise as we found them fighting against all odds alongside men. This was the most immediate and significant impact of India's partition as they were to shed almost all such evils to some
extent which were imposed on their day to day life partly by the society in which they lived and partly by themselves.14

In this period women felt the need to stand on their own feet by becoming more and more economically independent by seeking employment in areas earlier restricted to them. Their struggle for politico-economic freedom is not an immediate off-shoot of the nation movement, but many organisations working since the opening of the present century have striven wholeheartedly and exclusively to create a favourable atmosphere for Indian women.

This trend of gradual but continuous social change in awareness of it was keenly perceived by Hindu women. They realised that they formed an integral and necessary part of social change. By using their talents in the most constructive and creative way they also realised that their talents should not be related to themselves as persons but to the nation.

The AIWC's main aim at the time of its inception was to safeguard and protect the interests of Indian women. Subsequently, many other organisation and associations were founded to prepare the ground for women to promote their interest through active participation in the social, economic, cultural and political affairs. The first ever witness of such consciousness is a memorandum in which Indian women demanded the right to vote, which shows that they had become politically conscious.15 They made it clear to the Governor
General and the Secretary of State for Indian (to whom the memorandum was addressed) that Indian women had their own independent views on the reforms which were necessary for their uplift. They even demanded the right for self government.  

The year 1917 saw Indian women agitating for franchise under the leadership of Sarojini Naidu. They also demanded expansion in the education of girls and drafted a plan for its dissemination. This plan emphasized that the number of girl's schools were few, condemned this discrimination and said:

............... Unwise differentiation which provides educational facilities for ten times as many boys as girls was bad because the uneducated wives of these boys later held back their progress.  

The proposed memorandum also suggested that female education should be encouraged through scholarships and that the number of women teachers should be increased. An immediate result of this was that the Nontague - Chelmsford Reform Act of 1919 gave women the right to vote in elections to all State Legislatures but not to the Council of State for Governor General (property and educational qualifications were still there).

Thus, we observe a peculiar characteristics of the whole movement of female emancipation. Perfect democratic methods were used in demanding rights and thereby no favours were asked by women leaders for special rights. All they wanted was equal status
with men and shared responsibilities. The reforms of 1919
enfranchised about one million women.

Subsequently, in 1926 women were given the right of
membership of provincial legislatures. This was of course to be
achieved only through government nomination. Muthulakshmi
Reddy not only held a pioneering position in politics, she was the first
Indian woman to be nominated Vice-President of the Madras
University in an Indian province. Similarly, the indomitable Sarojini
Naidu, poetess and right hand woman of Gandhi throughout the
freedom struggle, was elected from Bombay.

For all the pioneering and progressive roles of Indian women
AIWC worked hard, therefore, it needs very special attention for it
took the responsibility of motivating public opinion for emancipating
women. In the April of 1931 a special meeting of the AIWC was held
in Bombay under the chairpersonship of Sarojini Naidu. A
memorandum drafted by the AIWC was simultaneously supported by
two other women's organisations, the women's Indian Association
and the National Council of women. It was to be placed before the
franchise sub-committee of the First Roudund Table Conference in
London. Some of the main points of the memorandum were:

1. equal rights and obligations for all Indian citizens without sex bar;
2. no disability to any citizen on the basis of religion, caste, creed or sex
in regard to public appointment to an office of 1 power or honour and
in exercise of any trade; (3) adult suffrage; (4) women to contest on equal terms with men in mixed general elections; and (5) no reservation of seats for women as such, no special nomination or co-option.

A 14 women deputation led by Sarojini Naidu met the Viceroy in 1932 and demanded self government, women's suffrage, education and a medical college for girls. The Round Table Conference convened after the Gandhi-Irwin Pact in Delhi was attended by Gandhi and Sarojini Naidu. But the British Government remained adamant and in 1932 another civil disobedience movement was launched. Of the 80,000 people imprisoned, thousands were women and girls who were subject to harsh prison sentences.

To court arrest was only one aspect of women's work in this period. Others continued their endeavours to gain the right to vote and participate in legislative affairs. Thus, Indian women took an active part in the elections held under the Government of India Act, 1935 two years later. Many eminent women were included in the government. This Act increased the number of enfranchised persons; the proportional suffrage rights of women had relaxed some of the qualifications. All women over 21 years could now vote provided like men they fulfilled the conditions of property and education.
In 1942, women joined the Quit India Movement and struggled alongside men against British rule. A large number of men and women were arrested. Indian women had succeeded in establishing themselves as equals of men. Many women went underground with Jaya Prakash Narayan and Ram Manohar Lohia and were active in organising anti-British agitation's. Sucheta Kriplani was arrested in Patna in 1944 and kept in solitary confinement for more than a year. The daring acts of Ms Aruna Asaf Ali to keep the movement alive are incredible. The movement could have collapsed had women not worked underground while the male leaders were in prison.

Kamla Devi Chattopadhyay, after being elected the president of the AIWC, was arrested in 1942. She was first arrested in Bangalore in 1942 and was later taken to Wellore, where she was released in 1944. Impressed by the courage displayed by women and by the role they played, Nehru said:

"Women should address themselves to the local programs of self defence and self sufficiency ...... public moral depends greatly on how women feel and act....... I am all against treating women as helpless human beings who cannot look after themselves and who must run away from the danger zone..... So the only way to tackle the problem is to make women realise that they have to and can face it.

In 1942 the women's wing of the All India Congress came into being. Aruna Asaf Ali, Jugal Kishore Khanna, General Secretary of
Delhi Provincial Congress Committee, and C.K. Nair were declared absconders under special ordinances and their properties were confiscated. In Simla, Rajkumari Amrit Kaur took a leading part in the protest meetings andprocessions which were subjected to ruthless lathicharge about 14-15 times between 9 to 10 August 1942. Aruna Asaf Ali went underground. The British Government announced a reward for finding her. Finally Gandhi appealed to her. She came out after Gandhi’s appeal.

Girl students who participated in the protest meetings were also arrested and assaulted by policemen. Raj Kumar Amrit Kaur was arrested along with other workers. The students showed remarkable courage. Shakuntala Sharma, a first year student of Allahabad University, succeeded in hoisting the Congress tricolour on the top of the Kuchehri building. The Collector ad Superintendent of Police, A.D. Dixon, ordered a lathicharge in which Shakuntala Sharma was seriously injured.

Many more women of Ahmedabad were in the forefront of the freedom struggle. There were processions which consisted only of women. In a lathicharge women were injured. In Indore, Gandhi Jayanti was celebrated in schools, Rukhmaniben, who was to conduct prayers, was arrested on her arrival and the silent and non-violent crowd was lathi-charged. After the arrest of Gandhi in the Quit India Movement, many active men and women Congress volunteers went
underground. Local women Congress workers like Mridula Sarabai and Khurshid Ben acted as messengers and arranged meetings of underground workers.

Under the leadership of such is pioneer freedom fighters the mass of women could not remain unfluenced. When the Cabinet Mission visited India there was a mass upsurge of Indian women demanding freedom. By sacrificing their individual demands they fought to free India. Nevertheless, they maintained their identical participation within the Congress. Subsequently, in the fight for freedom women fought shoulder to shoulder with men. As a consequence on the advent of independence, adult franchise and complete social and political equality before the law became realities.

Thus in the political sphere Indian women in general and Hindu women in particular stood in the forefront of every movement A careful study of women who have participated in general elections since 1947 show that a majority of them are Hindus. yet women are under-represented in politics because of traditional social norms, lack of education, domestic responsibilities deminace of men in the economic sphere as well as in political parties who do not like women as their colleagues. However, we cannot deny that the number of women who contest elections, become Ministers and Members of Parliament and members of Legislative Assemblies has been showing a steady increase. Their role in Indian politics can be viewed from
three angles: political attitudes such as awareness, commitment and behaviour; participation in the political process as voters and candidates in election; and finally their impact on the political process of the country. It was the result of Indian women's continued fight along with men that representatives of the various women's organisations - scattered throughout India - were asked to participate in framing the Constitution. Undoubtedly, Nehru's comprehension of the position of women and their struggle and ultimately giving due place to women can not be treated as an exaggeration.

Had Indian women not worked as hard as men, had they not suffered and made sacrifices to prove their capabilities throughout the Gandhi era of the freedom struggle and later the negotiations leading to partition, men would not have easily changed their views and women would not have got the right to vote so easily. However paradoxical this may appear, it is a fact of history that women in the west had to fight longer to get the right to vote even after India's independence. Not only this, Nehru involved women in the framing of the Constitution. The idea behind this was to enable them to get a place of equality and honour similar to that of men. The Constituent Assembly of India was formed in December 1946 and 14 women were included as members. They were Ammu Swaminathan, Dakshayani Velayudhan, Durgabai Deshmukh, Hansa Mehta, Malti Chowdhury, Sucheta Kripalani, Vijaya Lakshmi Pandit, Pumima Banerjee, Kamala Chaudhuri, Begum Aizaz Rasul, Sarojini Naidu,
The Constitution of India granted franchise to Indian women. This brought women on an equal footing with men. The adult franchise granted in Article 326 by the Constitution did much to remove sex discrimination.

At the time of partition, women were educationally backward, emotionally disturbed, socially subordinate and economically handicapped. This is evident from the fact that the condition of the mass of the general female population was not much better than it was under the British, except that a few Western-educated women could talk of female emancipation. Even among the educated women there were only fewer than one per cent who could claim to have completed post-graduation. Socially women still did not have very good standing. Most men thought they were good only as housewives, and their accepting the role of working women was not greatly appreciated.

Uprooted families that came to India from Pakistan were first to rehabilitate themselves and start their occupations afresh. Only in a few families did women enjoy a good status. In educated families girls were allowed to talk to boys only in groups, never as individuals.

How meticulously educated women both individually and in groups worked for the betterment of their compatriots can be assessed from the interviews conducted of those who were engaged
in history's most tragic mass transmigration, for this work to see what was the overall impact of the partition on women. During this transmigration, women showed a remarkable efficiency by working in the refugee camps round the clock. A woman held a very responsible job in the home for abducted women, Gandhi Vanita Ashram, Jullundur (now Jalandhar). She worked as a successful welfare officer (search) under the Ministry of External Affairs. She corresponded with the Government of Pakistan and saw that the refugees were safely sent and received. She also admitted that very few women who had been raped were accepted by their families.

But the overall impact of partition of India on women was very different as it made them independent to a certain degree. They desired to maintain their own individuality and have a say both inside and outside their homes. Obviously, this could be possible only if they became economically independent. Partition brought about definite changes. Purdah had to be discarded. Migration would have become extremely difficult with purdah women. Women studies and worked hard. They decided to work against the social taboos. The immediate change in women's attitude and beliefs was due to the hardships and suffering they had to undergo. They showed extraordinary fortitude in their ordeal. Rameshwari Nehru was in-charge of the women's section of the refugees which was set up under the Ministry of Rehabilitation.
Most of the women interviewed, agreed that after partition they got more freedom, men revised their opinion about them, they got opportunity to work. A few started it, and made way for the others to follow.  

Indian women proved not only that they were second to none in proficiency of doing any work earlier meant for men but they also proved to be so by doing all sorts of work effectively, under all circumstances and at any time of history. Men realised that women should be educated - they should come out of their homes to study and to work. Subsequently, they got more freedom in social relations (these were the views of the modern generation, old people still held on the conservative views).

After 1947, generally speaking, there was an acceptance of professional life for women although they were not encouraged in scientific and technological vocations. In fact, several studies have emphasised that there was an inherent bias in the existing educational structure of India's provincial and central policies, which pre-selected women into the Arts and Humanities group, away from scientific and technological subjects. That is why most of the women either became teachers and only few could become doctors; furthermore, there were fewer holding administrative posts.  

Independence and India's partition gave an opportunity to Indians to frame a secular, democratic constitution and this advanced
the cause of women. Here it is of immense value to note the percentage of women who could shed their conventional attitudes and values partly because of partition and partly because of educational imperative. But the percentage of progressive women was not high, the main reason for this being the traditiona-bound social evils, superstition, ignorance and irrational beliefs and orthodoxy still ruled Hindu Society. The elders of a family still consider these outmoded social values very important and thus give careful consideration to public opinion before allowing their women-folk to go out to work but nevertheless a good number of Hindu women have come out of their houses, and now what is needed is that women themselves should convince their elders to change their outlook. The elders of a family must be involved while taking decisions so that they lend their support.

The increase in the number of industries, a result of the creation of public sector undertakings by the government, gave more women an opportunity to work. In the words of Nêhru:

The greatest revolution in a country is the one that affects the status and living conditions of its women.

It has been observed that women of upper classes have better job opportunities whereas the rural and lower middle class women do not enjoy such wide perspectives because they unfortunately steel believe in those social taboos which have gradually been shed by the
urban and middle classes. Many cannot, and do not, go out to work because their husbands and in-laws do not lie it. They want them to work at home only.

Public opinion should be moulded. Working women can cook after their families better if they fulfill their duties at home and at work simultaneously, and for this they surely need encouragement from their husbands. Promilla Kanpur's study shows that the attitude of most husbands so far as wives' employment is concerned is one of not minding their being employed. They like their wives to take up jobs but at the same time do not want them to change their attitude towards their role and status at home. They dislike the neglect of their traditional responsibilities which results from their preoccupation with a out-of-home vocation.

Psychologically, the ambivalent attitude of a husband towards a working wife imposes much strain on the wife and leads to greater physical and even emotional stress. But by 1975 the role of Hindu women outside the home became an important and accepted feature of the social and economic life of the country, and in years to come, it is, therefore, necessary to pay adequate attention to the problem of education, training and employment of women.

One important problem is to equip women to shoulder their multiple roles as housewives, mothers contributors to family income and to enable them to participate in programs of national
reconstruction. We note that estimates, like population, are illustrative and give orders of magnitude as the definitions of activity rates and labour force need to be applied with caution as they leave out a large chunk of work done by women. The most outstanding example of which is the category defined as unpaid family labour, most of whom are female and are counted in most censuses with varying criteria. 52

To this category must be added a range of tasks performed by women in an agricultural setting where the distinction between framework and housework gets blurred. There is thus urgent need to re-examine, re-analyse and re-calculate women's work on the basis of new concepts. The need to undertake this exercise is because of current concepts of employment and under-employment do not fit into the economic and social realities of a developing country like India and its post-independence development plant mainly oriented towards rapid industrialisation and economic and social progress.

From this outline the picture emerges that in the modern wage sector of India, both in the organised and non-organised sectors, as also in the manufacturing or non-manufacturing activities all over India, women workers are squeezed into a narrow range of income, low-skilled and low-productivity jobs. More importantly, in any economic crisis, human-made or natural, women are first to be based out of the labour market. 53
Krishna Ahooja Patel Writes:

Women are the poorest among the poor (no matter how poverty lines are drawn); the most economically vulnerable (no matter what the nature of the crisis) and are almost always to be found lowest in the occupational ladder of the Indian economy and the last in line as the recipients of benefits derived from modernisation and industrialisation.⁶⁴

But any appraisal of women's economic roles and their opportunities for participation in economic activities is linked with Indian Society's stage of development, socio-cultural attitudes towards women's role in the family and in the wider society, and the social ideology concerning basic components of status.⁶⁵

In fact, the debate regarding women's economic role and the need for equality of rights and opportunities for economic participation centres on three arguments.⁶⁶ Women's economic subjugation or dependence leads to exploitation and is a denial of social justice and human rights;⁶⁷ the development of a society requires full participation by all sections of the population, and opportunities for full development of the potentialities of women;⁶⁸ and the modern trends in demographic and social changes⁶⁹ are simultaneously introducing major changes in women's roles and responsibilities. A social crisis would result if women are unable to meet these challenges because of social handicaps.
The opposition to increasing women's economic activities springs from the conservative view that women's role must be confined within rigidly defined limits (patterns of this division of labour between sexes have varied not only between but even within societies) and fear that unemployment of men may result if women enter the labour market of in a large scale. This results in theories of women's marginal role in the economy. But this theory does not apply to agrarian societies, where all participate in the production process. As we noted earlier, transition from traditional agricultural and household industry to modern organised industry and services and from rural to urban areas destroys the traditional division of labour, and substitutes the competitive relationship between individuals as units of labour for the complementary one of the family. Technological changes in production methods call for new skills, women, handicapped by lack of opportunities to acquire these new skills, find themselves unwanted by the new economy.

This is a situation that the large masses of Hindu women in particular and Indian women from other societies in general face today. Though there are regional variations in the norms governing women's work, a traditional upper class norm, of excluding women from labour outside the family still remains a status symbol, and is often emulated by many who want to enhance their social status.
The forces which have affected adversely most the role of women most in the Indian economy are: the general decline of handicrafts; increasing pressure of population on agriculture; increase of poverty in the rural sector resulting in migration; development of modern industry with its increasing technological advance; the spread of education; and the increasing cost of living, particularly in urban areas.

Technology changes have similarly affected the employment of women in industries like cotton textiles, jute, plantations and mines. At the same time the decay of village industries has thrown more and more women on agriculture for their livelihood, increasing their numbers and percentage but reducing their levels of employment. On the other hand, the rising cost of living, education, and social changes in the urban areas have led to the withdrawal of taboos that earlier affected women of upper classes and have enabled some of them to enter new professions/occupations in the territory sector which were closed to them earlier.

Because of this because of this differential impact of development, a microanalysis of women's economic participation purely in quantitative terms is not enough. Thus any appraisal of women's economic roles has to be separated for specific segments, differentiated by socio-economic and locational characteristics as well as by their degree of adjustment to the economics process. "The
greatest difficulty in understanding the problems of women's participation," says the ICSSR report of the National committee on the status of women, "has been caused by looking at women workers as homogeneous group." This assumption has influenced the collection of data, the laws and the policies adopted to improve the condition of women workers and also the popularly held notions about women's participation in the economy.

The ratio of female to male workers has declined in all categories in the rural and most categories in the urban areas. The participation rates of men and women differ widely in all age groups except the youngest (one to fourteen), the differences in urban areas being much higher than in rural areas. The distribution of women workers in the nine industrial categories adopted by the census shows their increasing dependence on agriculture and a decline in both the industrial and service sectors.

Having found the census report not very useful, the National Committee on the status of women in India has, for an accurate and more comprehensive assessment, classified the whole lot of women workers into two broad categories according to the degree of organisation and nature of problems of their sector of employment, the unorganised and organised sectors.

The difference between these two is not functional, as between agriculture, industry and services, because these functions may be
found in both the sectors. The real difference between them lies in the organisation of productive relations, the degree of penetration of public control and regulation, and recognition by data-collecting agencies and scientific investigators.

The organised sector is characterised by modern relations of production and is regulated by laws that seek to protect the security and working conditions of labour as well as by the labour organisations which can engage in collective bargaining. This includes the entire public sector of services and industry, as well as that part of the private sector which is regulated. The unorganised sector, which includes agriculture as well as various industries and services is characterised by the absence of all these protective measures and machinery. Information about socio-economic conditions and work opportunities in this sector is also scanty.

The status of women workers in India is, therefore, very unhealthy from the fact that 94 per cent of them are found in the unorganized sector, leaving only six per cent in the organised sector. But for the sake of convenience we shall deal with the roles, rights and opportunities of that category of women's participation in the organised sector and includes all public sector establishments and non-agricultural private sector establishments employing ten or more persons. It is governed by various laws and regulations, and detailed
information regarding workers is collected regularly by the Ministry of Labour.

The number of women employed in this sector increased from 1.37 million in 1962 to 2.14 million in 1973, an increase of 56.2 per cent. While this increase was faster than the total increase of employment in this sector, women's proportion in total employment remained practically constant at 11 per cent in this period. As noted earlier, in spite of the fact that this sector has been steadily growing the women employed in it formed only six per cent of the total women workers in 1971, 2.7 per cent being in industry and 3.3 per cent in the services and other professions. (See table X of Appendix IV).

Undoubtedly the number of women employed in the public sector increased by 110.4 per cent, but in the private sector the increase was only 29.9 per cent. The proportion of women in the public sector increased from 35 per cent to 47 per cent while their share in the private sector declined from 65 per cent of 52.8 per cent in this period. Public sector employment is mainly provided by the state Governments, local bodies and public undertakings. Their position in the Central Government is not very satisfactory.

The constitution guarantees equality of opportunities in employment and directs the state of secure for its citizens equal rights to an adequate means of livelihood, equal work and just and humane conditions of work. The impact of transition to a modern economy has
resulted in the exclusion of an increasing number of women from active participation in the productive process and only a limited recognition of their contribution and ability to contribute. The factors causing such an exclusion have already been examined in the foregoing pages and corrective action and supportive measures initiated to ensure equal opportunity in the economy process "which would enable women to play their full and proper role in building of the nation."

Fuller economic participation has to be understood then in the context of human rights and social justice, utilisation of human resources, bridging economic disparities had providing the impetus for social and economic change towards an equality of status.

As stated in the approach paper to the fifth plan, employment policy should aim at expanding both wage employment and self employment and raising their productivity to achieve both economic growth and reduction in inequality. The policy in regard to employment of women must be conceived within this framework, and this framework must be conceived within this framework, and this framework must have the aspirations in regard to women's economic and social development must be realised.

Employment in the organised sector for both male and female is less than 10 per cent of total employment. Women's employment in this sector is about six per cent of the total employment of women. As
such it is wage employment in the unorganised or self employment sector, particularly in the rural areas, which needs special attention and is more difficult to monitor.\textsuperscript{44}

A study (action plan), besides finding solutions to the problems affecting participation of women, will have to be conducted and avenues sought to actively promote participation of women so as to bring about improvement in their economic and social status and a positive change in attitudes towards working women.\textsuperscript{45} In this context analysis of the existing situation at the national level through an examination of published data indicates that the following guidelines will be meaningful: increased participation of women in occupations where they can be as productive as men both in terms of jobs/skill requirements and at the same time be able to manage a job along with household chores and fulfill her child rearing responsibilities. The occupations indicated are largely those requiring either certain levels of professional vocational/technical training and skills requiring manual dexterity in handling the work or nonformal education. The major occupations in which women are employed in significant number are: nursing, medical and health technology, teaching, stenography, typing card-punching, as maids sweepresses and such other service workers; plantation forestry and mining labour, spinning, weaving, tobacco production. Some of these are occupations where
women are perceived as more or equality productive as some employment as result of economic incidence.

Participation of women in occupations where women can be as productive as men but where participation has been negligible should be encouraged. At the national level, some such occupations indicated by the one per cent sample of the 1971 census data are sales agents, shop assistants, and demonstrators, insurance agents and sales women. Certain types of occupations where increased participation will provide the impetus for change in women's status should be encouraged. These relate particularly to village women educated and trained in rural institutions and seeking employment in rural areas. These are in area such as veterinary science/medicine, commerce and agriculture. According to the census G series table, there are such professionally trained women who are employed.

Industries, such as village industries which provide ample scope for the employment of women in rural areas, have not been promoted within the framework of overall economic development plans. Thus, although total employment in factories has been increasing since 1947 steadily, women's employment in this sector has decreased since 1964, their share being reduced from 11.43 per cent in 1951 to 9.1 per cent in 1971.

The number of women employed in mines declined from 109,000 to 75,000 between 1951 and 1971. Whereas total
employment increased from 549,000 to 630,000 the women's share of employment declined from 21.1 per cent decline of 47.4 per cent the heaviest decline was in coal mines, from 55,000 to 2000.

The declining trend of women's employment in industries and mines is generally attributed to the adverse effect of protective labour laws for women, the policy of equalising wages and structural changes in the economy leading to modernisation and rationalisation of methods seriously applied in most industries, which continue to maintain wage differentials by direct or indirect methods.

Evidence for this is available in the occupational wage surveys conducted by the Ministry of Labour, indicating differences in the minimum, maximum and average earnings of women in most industries. Thus, the most important factor contributing towards this decline is the extent and nature of modernisation. Industries which have adopted a higher capital intensive technology resulting in displacement of labour have found it easier to displace women than men. They have justified this on the ground that women lack skills, are illiterate and unwilling to learn new processes. This cannot be considered a general rule as it is observed that the uneducated can be trained. They can work on most sophisticated machines if they are taught to handle them. For example, girls who had not seen a watch have proved to be the best workers in watch assembly (sic) units.
While on-the-job training is generally dewed to women there is ample evidence to show that wherever training has been provided women have proved themselves capable of acquiring new skills, and a few have even proved to have greater aptitude than men in some new industries. Thus it cannot be accepted, as commonly argued, that traditionalism amongst the women in dress and occupation is not applicable to modern industrial workers, whose exposure to urban influence and the mass media have made them much less traditionalist than industrial workers at the beginning of the century.

Apart from literacy, ignorance regarding alternative job opportunities and absence of training opportunities, the decline in women's employment is also due to the rising level of general unemployment which is also due to the rising level of general unemployment in the country. Restricted mobility has also weakened women's competitiveness. These problems will require special attention by the government, employers and trade unions.

The immediate factors responsible for the emergence of women in non-traditional services and professions in the post-independence period are: constitutional guarantee of non-discrimination and equality of opportunity in matters of employment; expansion of education and employment which had thus far been monopolised by men; gradual change in social values relating to women’s paid employment among the urban middle class because of growing economic pressure;
expansion of the territory sector is a direct consequence of development in the post-independence period. 92

In the public sector the number of women employees in professional, technical and related categories, including teaching, has been continuously rising since 1960 although their proportional to total employees has remained roughly constant. 90 In the private sector, the categories where both the number and proportion of women workers has shown a steady increase are clerical and related workers, services, sports and recreation and primary and middle school teachers.

There was, however, a general decline in the employment of women in all categories in 1963. This was more marked among administrative and managerial workers (from 5000 to 1000), and professional, technical and related workers (from 55,000 to 31,000). Some new professions like advertising market research, hotel management and cottage industries employ women in management cadres. 94 But traditional industries have not yet accepted women at this level.

While it is generally difficult to give an all correct profile of women in services and professions, a review of the available data indicates a change in the occupational pattern and two trends are clearly visible: concentration of women in teaching 96 and medicine. 95
and recognition of certain low-prestige jobs in the clerical services as particularly suited to women.

In 1967-68 the medical work force of 120,000 doctors include 12,000 women. While the number of qualified women doctors is 25 per hundred men, according to the 1971 census (one per cent sample data) the ratio of women physicians and surgeons employed is only 6.1 per hundred men. This indicates the under utilisation of women doctors and also their migration to other countries for employment. Since the majority of their patients are women most women doctors specialize in obstetrics and gynaecology, though they have recently entered areas like pediatrics, surgery, pathology and radiology. Orthopaedics is an exception, very few women doctors specialise in this branch of surgery. Women doctors no longer remain confined to the traditional branches of medicine and surgery. They have begun to join those areas now which were earlier having concentration of male doctors. This is changing now. Though the number is small due to the labour involved these areas- but those who are in orthopaedics are competent. About 20-40 per cent of them are concentrated in urban areas. The situation has improved in 1993.

The new profession of social work has emerged since independence but in 1947, the year noticed the existence of two such schools. The Tata Institute of Social Sciences Bombay and the Delhi School of Social work, to train women in this profession. There are
now more than 20 such institutions where professionally trained social workers are employed to give social education and also engage in social work simultaneously. They are opened both in the public and private sectors.

According to a study in 1968 there were 3153 social work graduates whose number is estimated to have increased to 6000 by 1971 and much more in 1991. In the sample covered by this study, 30 per cent were women. Women find employment in this profession with greater ease than men because their personal inclination for this profession makes them less selective about the type of employment and because more of them specialise in primary social work and community organisation. Men in this profession tend to concentrate on labour and industrial relations, job opportunities in which are not adequate. In spite of the large number of women in this profession only a few of them hold key posts. 

In the central services, which give equal opportunity to women candidates to compete, there is a steady increase in the number of women workers. Women are doing well in government and non-government services, and in the professions too prejudice against women is softening. Women have been successful in all the professions they have been involved. Large numbers are working in hospitals. Many have entered the legal profession. Journalism is an exception where very few women have excelled. Indian women as
economists, scientists, engineers, police officers, pilots, bankers, etc. too are making a name for themselves.

In the Indian Administrative service (IAS)/Indian Foreign service (IFS)/Indian police service (IPS) examinations, the ratio of women to men recommended for appointment, improved from 1:81.6 in 1960 to 1:7.8 in 1972. But in the other services, the Indian Economic service, statistical service and Engineering service their proportion remains very low. The CSWI Report says: "We are unofficially informed that in the ten class I services of the Railway Ministry women are accepted only in the accounts and medical services and have been denied the opportunity to enter the traffic or other services." In most of the higher administrative posts, professional and business categories, the number of women in 1936-37 survey was negligible. In 1954 their number had however gone up. It continues to go up in the 1990s.

In important issue concerning women in the central services came up in regard to the constitutional validity of Rule 5(3) of the IAS recruitment rules which empowered the government to demand the resignation of a married woman officer on grounds of inefficiency. This rule was cited by a pharmaceutical concern before the supreme court in 1967 in defence of its own service rule which terminated the services of women employees automatically on marriage. The court, while striking down the rule in the said concern, upheld the IAS, rule,
which was however deleted in 1972 in response to representations from some women officers and legislators.

Disparities in the proportion of women at higher levels of responsibility are due to both prejudice and discriminatory recruitment policies as well as to lack of career orientation and commitment on the part of women. The CSWI Report discloses that “many private concerns and even a few in the public sector, in response to our questionnaire, admitted that they do not recruit women at managerial levels as a matter of policy”.

The report concludes:

While there is not doubt that opportunities for women have widened in the territory sector it has to be remembered that part of this is the reflection of the rapid growth of the territory sector in general and the public sector in particular because of the expanded role of government at all level of the development process.

In the period under review,

With increasing constraints of resources, the growth of this non-productive sector will inevitably slow down considerably in the near future. Since most of the increase in opportunities for women's employment has taken place in this sector, there is a possibility that the slowing down of its growth will result in the reduction of women's employment. Unless opportunities for women development (exist) in the productive sectors it will not be possible either to arrest the
declining trends or to reduce the present imbalance in women's employment.\textsuperscript{103}

The sectorise examination of women's employment trends indicates that major forces affecting women's employment stem from structural changes within the economy as a whole (from a traditional to a modern market economy, from a laissez faire to deliberate planned development, from unorganised to organised production, from unregulated to regulated relations of production or from labour to capital intensive technology), and from the intensification of socio-economic inequalities.

As women are a vulnerable group with fewer opportunities they have been affected more adversely than men. Whether this situation improves or is aggravated further depends upon the level and extend of the infrastructure provided. They will include education, vocational, and technical training, and important special measures to adjust women's employment to their special needs as housewives and mothers and to prevent discrimination and exploitation. To provide income generation opportunities to women the Government has several schemes for women. Training is being taken care of. Indra Vikas Yojana of 1993 and many other provide economic and social security to women. Women are encouraged to avail the existing opportunities.
STUDIES ON SOCIAL PROBLEMS:

The literature available shows a broad spectrum of aspects which have been covered. They portray the diversity of status of women in India, socially from the ancient to the modern periods.

The books and articles on the FDIC and the Epic period do portray a considerably encouraging picture of the treatment given to women during the period of time. Sanskrit literature seems to be rich in anecdotes and legends about the high social status enjoyed by women. Literature on medieval Indian in this context seems very sparse. The deterioration of the social condition of women can be realised from the general studies on the social and cultural aspects of that period.

Muslim rule placed women under various legal and social disabilities which had their repercussion in the later period also. The written material on the 'Purdah' system reveals that this important factor inhibiting the emancipation of women was mainly prevalent in medieval India, specially after the advent of Muslim rule (Hyder, Q., 1975) 104.

The author discusses specially the privileges given to women by Islam and Muslim personal law. The part played by Muslim women in politics, literature had socio-economic development, in different periods of time has been described. She opines in it, that various economic and sociological problems currently faced by Muslim
women are part of general backwardness and poverty of the Indian masses.

Article-literature on the evils of the female infanticide, and child marriage are mainly follows up of the medieval period. In the modern period, the writings on various aspects are many and often respective. The bibliography covers a broad range of issues, from marriage customs of different communities to the latest problem of training for social welfare volunteers and the role of women's organisations in independent India.

The position of the women in matriarchal societies is very different from the general patriarchal unit which is more the rule in India. The tribal communities from various parts of the country have different rules of conduct, social behaviour and customs, which again differ according to whether the tribe is matriarchal, matrilocal, patriarchal, patrilocal, polyandrous or polygamous (Garg, B.M. 1960).

The problem of Hindu widows and their treatment by society has prompted many writers who describe the part played by social reformers, and the legislative measures to rectify widow's conditions during the British period.

The evil of prostitution and the immoral traffic in women and girls has been dealt with in some studies. The institution has been in vogue form the ancient times through the middle ages, to modern
India. Some surveys have been conducted in various parts of the
country in post independence India and legal measures a have also
been taken to control this social evil. Reports of some committees and
Government agencies describe the steps taken by the Government to
rehabilitate the victims of this traffic. In this context the studies of Dr.
Jogen Shanker 1990\textsuperscript{10}\textsuperscript{6} and Abhijeet Dasguptas 1990\textsuperscript{10}\textsuperscript{7} are specially
seemed to be consulted.

Apart from the above there are various women’s organisations
at the central and state levels, engaged in different activities for
women’s welfare and development. Their reports and articles reveals
that the work being done by each in rural and urban areas.

The work of M.Geldens (1956)\textsuperscript{10}\textsuperscript{8} is directly related to rural.
Women’s welfare schemes in Uttar Pradesh. The scheme stated in
1939 with a view to mobilise, organise and energise rural women in
various activities. Administrative structure of women’s welfare,
recruitment methods of Gram Sevikas, pay scales provided for the
teachers and duration of the training course are described in the
article.

1. Dikshit, A. Women in Sanskrit dramas. Delhis, Mehar Chand
Lachman Das, iv, p-495, 1964,

The books deals with Indian womanhood in its representative
character as depicted in Sanskrit dramas. It discusses about Indian
women in dramas from the pre-Kalidasa plays upto the nineteenth
century Sanskrit plays. It also surveys women in modern Sanskrit plays and the influence of Sanskrit dramas over the women characters in other Indian language dramas.


The causes for the practice of child marriage and enforced widowhood have been dealt with. The laws which enforced these social maladies as well as measurers to stop these practices have been described. Attitudes and ideas of important people regarding both these customs are examined.


The volume comprises 33 chapters contributed by experts on subjects related to social work in India. Chapter fourteen of this volume titled women's Welfare' was written by M.M. Desai. She discusses the history of women's Welfare movement in India from ancient to the modern times, revealing the women's struggle to attain a better status for them with the help of the newly framed constitution of India.

Survey the history of the tissue of marriageable age from the FDIC times to the present day. The evidence from the epics and the Buddhist literature also shows that down to about 40 B.C. brides in cultured families used to be about 16 at the time their marriage. Describes the controversial views on pre-puberty marriage during the period 400 B.C. 100 A.D. during the Moslem rule early marriages were more popular. Also mentions the effect of the passing of the Sarada Act in 1929 which was against child marriages and the marriage of girls before the age of fourteen.


Describes Indian Women as in Rig Veda - a paragon of purity, a fountain head of faithfulness and a symbol of submission to her husband. Deals with the life style of young girls of Rig Veda period who had free lives, had a major voice in the selection of their husbands, and enjoyed freedom of movement. It also shows the status the modern women and compares the age of marriage of girls during Rig Veda time with the modern days.

Discusses the position of women in the pre-FDIC, the FDIC and post-FDIC periods. The position of Aryan women as described during the FDIC age shows that women had considerable equality with men. But in Mughul India, their position was lowered to a great extent. By the beginning of the eighteenth century the Sikh women attained a better position in society. It also describes the dresses of Sikh women and the songs sung by them on festive occasions.

7. Lateef, S. In a community. Seminar No.165, p. 29-32, May, 1973

The article deals with the status of Muslim women. The author discusses its relation to marriage and divorce rules under the Islamic law. According to the Quaran a Muslim women was given equality with men 1,300 years ago. She also describes how this was abused in practice during the later period and the consequent present inferior status of women in muslim community.


Some aspects of the Bengali society from the early medieval period down to the second quarter of the present century have been traced here from folk sayings, songs proverbs etc. The practice of polygamy was then prevalent among both the upper and lower classes of bengali society. Fok saying depict the condition and status of the first
wife and her relationship with the co-wife. Folklores records that the second wife was dearer to the husband.


An attempt is made here to depict the life of Nair women of Kerala on the basis of proverbs, social and religious rituals and folk traditions. Women enjoyed an enviable position among Nairs. All family property was widow.


This study is chiefly based on the study of Mahabharata, Ramayana, Dharmasastras of Manu and Guatama, but from pages 227 to 320 it deals with the status of women in the epics. It gives the ideal of the position of women during the middle ages and also enables us to see the changing position during the later period of the epics.

POLITICAL STUDIES:

The available published material indicates that the political role of women is not of a old-age origin. General studies of the ancient and medieval periods suggest that the part played by women in political
decision making was peripheral, restricted to a few exceptional women with extraordinary capabilities from the ruling elite.

It was during the British period that the call for independence struggle brought the common women to the political field. The few studies on the role played by women during the freedom struggle, and in securing adult franchise without discrimination do not do justice to the sacrifices and heroism of women in every part of the country.

Mahatma Gandhi and other leaders were the architects of women's participation in this field, but it is surprising that no considerable work has been done on this momentous. Even biographies are few and limited to a few leaders. As for their role in post independence politics, there is no major study, nor any systematic attempt to examine its trends.

The constitution of India grants equal rights to women in all respects, and in the political field the right has brought capable women into the rutting apparatus, both at the centre and at the state levels. The studies of general elections and of voting behaviour sometimes examines women's participation. But they are insufficient considering the vastness of the country. The number of women involved, differences in the present political position and attitude towards women's participation in politics prevalent in different parts of the country. The roles of women in the legislatures and their problems are occasionally discussed some important books
Reports and monograph have been written under this topic are given as follows with their brief review.


The author upholds the ideals of the Communist party. She criticizes the ruling party for its failure to take measures for the betterment of the people in general. According to her the government is quality of non-checking the spiralling prices, ignoring shortage in housing, being obvious to the social problems of women, in particular the plight of employed women, condition of the peasant women etc. and party in trying bring about change.


Contains the speeches, addresses and statements of the Prime Minister of India, Mrs. Gandhi, during her visit to countries abroad. These mainly reflect the Indian foreign policy and India's diplomatic relationship with different countries.

A chronological arrangement of the speeches and statements of Mrs. Gandhi in different states of India after the Bangladesh was of independence. It also describes Indira Gandhi's visit to various countries and her discussions with foreign leaders on India's relationship with Bangladesh and the foreign policy of India.


Author analysis the causes and the consequences of the fateful happenings that were prelude to the 1971 elections. Records the images projected and premises made by parties individuals. Describes 1971 elections as wonder elections in two respects: (I) it was contest of Indira surprising to observers at home and abroad.


The study highlights some sociological aspects of panchayat elections in carefully selected village sabhas. Deals with 1 the emergence of female leadership in the Panchayat of Deintikar village sabha. The study has attempted the recapitualation of a process and a sequential analysis of events. Both the causes and consequences which led to the formation of an all women panchayat in Deintikar are examined. Population statistics of Deintikar are examined. Population
statistics of Deintikar district and the personal data on members of the Deintikar Panchayat are furnished.


The position of Indian Women in politics is influenced by various factors which include demographic, social, attitudinal, educational, upbringing and such others. The author has had interviews with women representing a cross section of the society and has also taken details of women politicians form biographical who's who and autobiographical writings. With the help of the findings he analysis the actual ineffective role of women in politics in general, in spite of the legal and constitutional provision of equality.


The author field that the women's movement in India began to take organisational from the early part of this century, when new influences and fresh part of this century, when new influences and fresh ideas began to flow in. It was a positive and broad based social force with a larger vision, not just a narrow circumscribed outlook. The emphasis was definitely more on equal opportunities for women. It is of interest to note the Indian women always asked for adult franchise, when demanding always asked for adult franchise, when demanding
the right to vote and attached great importance to education, health and social status. Thus the author analysis some of the contributing factors that have led to the decline and extinction of a strong movement among Indian women for their liberation.


This study of voting behaviour of women in Nagpur is specifically linked to social change and modernization. This paper strives mainly: (1) to highlight the theoretical importance of the voting behaviour of women, (2) to consider the relative importance of the facts thus discovered in modernization, and (3) to suggest as far as possible strategies for accelerating the pace of modernization in India.


The author narrates the history of women's participation in the freedom movement. It was very insignificant in the early years of the political movement, but they were actively concerned with the social reforms. Sarojini Naidu's political role had great impact on women in determining their future participation in the freedom movement. Preetilata Waddedar, Bina Das and others were famous terrorist activist of that era. Gandhiji's direction and strength drew women in large number of from all walks of life and they took over responsible...
position. The first woman to be elected President of the National congress was Annie Besant. The author highlights the role of voluntary organisations and stresses the need for selfless work today also.


This article discusses the historical background of women's role in politics in pre-independence days under the leadership of Mahatma Gandhi, and their performance in the political field after independence. Furnishes two tables giving the yearly breakups of elected women members in the central and the state legislative bodies. Gives a general picture of the participation of women in the trade and industrial field.

**LEGAL STUDIES:**

As regards legal right the literature reveals that in ancient India marriage and divorce rights were far more liberal than in the later periods. A movement to improve the social position of women by legislation was started during the British period and independent India has reacted several laws to improve women's rights with regard to marriage, adoption, guardianship and inheritance.

Laws for the benefit of women workers have also been passed on the basis of ILO conventions. The inheritance law is to help remove the age old dependence of widows and the discrimination
between the right of the male and the female child to inherit parent’s property. The marriage and divorce laws of non-Hindu communities have not however been reformed in the same manner which is criticised by legal experts and scholars.

As a profession, though law is not a very recent field where women have yet to make a significant mark.

Women adorn top position in legal position but women’s trending in the legal field is somewhat a recent development in rural area in general and in rural Kanpur it is almost nil.

A number of enactment’s were put on the status books for removing various constraints which hindered progress of women. Some of them affecting women include.

I) Hindu Marriage Act.

ii) Special Marriage Act.


v) Dowry Prohibition Act.

vi) Factorise Act.

vii) Equal Remuneration Act.

Viii) Maturity Benefit Act, and
ix) Criminlar Law Act, etc. for the rural as well as urban women of India.

With all the rights on paper still are not aware or conscious about the interstices being done to them in Indian rural society in particular and urban in general. The following figures support the fact clearly despite several amendments in the law, specially in the Indian panel code, criminal procedure code, legislation against sati and prohibition of Teasing Bill-1988. These all were introduced by the Government from time to time to bring relief to the women.

Statistics available during the last three years of women murdered for dowry in U.P. only shows that the total number of cases recorded in 1986 were 461. This increased to 553 in 1987 and reached to maximum of 777 in the 1988. Incidence of Kidnapping of women were registered 1, 630 in 1986, 1923 in 1987 and 1,941 in 1988. Similarly the cases of rape victims 1,192, 1986, 1,291 in 1987 and set up 1,437 in 1988.

The figures for the national level will be more high which may be clear that the laws have for too many loopholes which are blatantly exploited by the culprits in addition to above on legal status, a brief reeves of some important books and reports etc. given as follows:


The author describes the history of the legal status of Indian woken. She points out the differences in social and property rights
between the Hindu and the Muslim women during the early periods and examines the changes that have taken place after independence. The glaring discrepancies in legal status of Hindu and Muslim women that are still in existence are reviewed critically. She calls for thorough implementation of the various reform acts to bring about the desired change.


   in this volume the author discusses the stage of Bharma Sutras, codification of sacred laws, followed by an age of commentators, and then of schools of interpretations, authorities and digests. The author seeds the unconditional religious requirement of a son for the sake of ancestors and the continuity of the family. A fuller consideration is given to the ancient practice of appointment of a daughter to function as a son and heir, in the absence of a male child. In the concluding paper the work is devoted to an exposition and justification of the provisions of the new Hindu code.


   Discusses the fight of married women to property of her father and husband according to the Hindu Succession Act of 1956. In chapter I the author shows the position of women in general and her proprietary rights in particular. Chapter II dealt with the origin of the
Hindu women's limited rights. In chapter III, her rights to alienate the inherited property to are shown and Chapter IV dwells upon her right to surrender. In chapter V the rights of the reversion in connection with the women's estate are stated and chapter VI discusses the women's estate and the Hindu Secession Act and Chapter VII contains the conclusion. The author believes that the Act will have far reaching effects on the present structure of Hindu society.


In this volume the author brings together the various marriage laws of the different ethnic groups of India.


This study investigates the position of women in the Hindu and Muslim laws of inheritance and suggests the means of achieving equality between the sexes with respect to practice of inheritance in India.


This book presents the proceedings of the seminar on the status of women in family law which was held in Tokyo in 1962. The topics
such as effects of marriages on the legal status of women, age of marriage, consent to marriage and forms of marriage, inheritance rights of women, legal status of unmarried women etc. are discussed.


This report examines the legal rights and duties of the unmarried mother in relation to her child and her social position as a member of the community.


The author, himself a lawyer, had interviews with a few women lawyers of Delhi in a bid to ascertain their views of vital questions as the reason for their getting into this challenging profession, difficulties experienced by them and women's contribution to the legal profession. The interviewed lawyers are: Urmila Kapoor, Padma Jain, Chander Kohli, Soni Dshpande, Urmila Nayar, K. Asho Goel, and Usha Mehra.


The author is of the opinion that it is a fundamental principle of Islamic law, both traditional and as applied by the courts in India, that the dower (march) as an essential element in the marriage contract.
With the help of various Muslim laws and several legal precedence, the author describes the widow’s right of dower-debt in India. He cites case studies to supplement his views.


Provides some jurisprudential perspectives in appreciating the success or failure of an law, in this regard. The author submits five propositions for consideration and in the end notes that the protective provisions of sections 16 and 17 of the SIT Act have to be implemented with caution if undue interference on individual liberties and denial of procedural fairness are to be avoided.

**STUDES ON ART AND CULTURE**

Indian women have played an important role in handing down cultural and religious traditions from one generation to another. Rural India including rural Kanpur is the abode of folklores, folk songs and anecdotes which are often created, preserved and traditionally made use of on different occasions by women.

Folk tales and folk songs rhymes for children, marriages etc., depict the current living conditions of each culturally homogenous group. There are some articles on these cultural forms which give a vivid picture of the social, material and religious status of women in different parts of India.
Some studies have been done on handicrafts, interior decoration, display of hairstyles and manufacture of typically Indian garments, and on all these artistic fields women have been specially qualified and enthusiastic.

There are articles on women in creative and fine arts and performing arts such as music, drama films etc., which highlights their contribution. It is an urban phenomenon only, rural women are sufficiently neglected now for these activities. Recently some rural women those are educated or semi educated are found interested in all the above cultural heritage as the urban women are. The rural women of Kanpur during survey are found more interested learning and practicing the above activities if they are provided sufficient help. The books and reports etc. which are available now on the above topic are given as follows with their brief summary.

Ancient to Modern - Books, Reports and Monographs.


*This book is a guide for an earnest enquirer for carpets. The book provides a key to the understanding and appreciation of Indian carpets. It has many illustrations in colour and monichrome. The historical review, the notes on the techniques of weaving and the general information on the main production centres of today make this*
a very useful book for those who are interested in Indian Textile Crafts.


   This book guides the women back from the public hairdresser's saloon on the high street to the sanctity of her own boudoir. The book illustrates various hair styles in vogue among Indian ladies from ancient period to the modern day.


   The contributors to this volume seek to enlighten the readers briefly on the background of the folk women of India. The book also seeks to initiate more and detailed studies on the Indian womenhood. These studies should be on the basis of caste, sex group and community to get a more exact picture of the life and living of the women folk in the family and the society.

In this article the author has dealt with the folklore of Punjab, and the part played by the Punjabi women in the creation, preservation and hereditary transmission of folklore. The article contains the songs namely kirkar and suhag etc. sung by the women.


The book guides the women back from a the public hairdresser's sanctity of her own boudoir. Illustrates various hair styles in vogue among Indian ladies from ancient period to the modern day.


Historically traces women's participation in the cultural life of the country, and their contribution in the field of dancing, music, painting, dramas, films and literature from ancient times to the present day. The author narrates her views on the pattern of life in rural areas, which are the true repositories of our culture. The folklores and folk songs which are handed down orally from generation to generation reflect the simplicity and beauty of their language and also richness of taught.

7. Maity, P.K. 'Co-wives in Bengali folklore' in Women in Indian floor: Linguistic and religious study; a short survey of their social
The custom of polygamy from the ancient time to the present day is described through folk songs. In ancient India this social custom was prevalent among both the upper and lower classes though ordinarily it was not encouraged in the early legal literature. In post-independence India the government has taken legal measures to stop this practice.


The book is dedicated to the women of Indian whose beautiful tresses have inspired poets, painters and sculptors through the ages. The author has tried to see old and mediaeval hair styles in actuality by getting a number of beautiful young ladies to act as models in the illustrations of old hair styles.


The book reveals the author's attraction for the mysteries of the East. Her fascination came when she lived with Hindu families in India. She travelled in different parts of India with greatest and enthusiasm. During her huourney she enjoyed the splendid natural beauty of India as well as the different customs, manners, rituals, and beliefs of Indian women.

The contributors to this volume seek to enlighten the readers briefly on the background of the folk women of India. The books also seek to initiate more and detailed the basis of caste, sex, group and community to get a more exact picture of the life and living of the women folk in the family and society.

Factors affecting the women status shall be discussed in the chapter following. The factors determinants are as under:

- Occupation, income, education, decision making, health and family welfare, religion.
REFERENCE


2. Modernisation is a prominent them of investigation and debate in the last two decades. S.C. Dube says: "A wide variety of academic disciplines have joined together to the many dilemmas of modernisation. Significant historical, economic, psychological, political and sociological perspectives have emerged on the subject (because) a powerful interdisciplinary thrust on modernisation has resulted in...... some of the major achievements of this scholarly endeavour are identification of the board features of traditional and modern societies, preparation of a set of indicators of modernisation historical analysis of forces and factors leading to modernisation of different sectors, critical and often perceptive comment on the case of its breakdown and a multi-disciplinary effort to determine its prerequisites." See S.C. Dube, Contemporary India and its Modernisation, Vikas Publishing House Pvt. Ltd., New Delhi, 1974, p. 8


4. Any change in social structure or in social institutions takes place only when there is change in social values. See B, Kuppuswamy, "Indian social values - Traditional and Modern", social change in India, pp. 67-89.
5. The functional process approach converives of social change as consisting of a sequence of problems. It converts the problem of social change into definite research questions on which truly comparative data could be gathered. It looks upon each phase of social changes as a process functionally interrelated to other parts of society. See P.S. Cohen, Modern Social Theory, Heinemann, London, 1968.


8. “Much of the contemporary social change is associated with the dominance of the Urban social structure and the migration of rural people to urban areas. Urbanisation - as a social change is related to demographic studies”. See D. Lemer, The Passing of Traditional Society, Free press, New York, 1958.

9. M.N. Srinivas has uded the term 'Westernisation' to indicate the changes which took place in India under British rule in the 19th and early 20th centuries. Chiefly, Westernisation implies changes in dress diet, style of eating, manners and so on. The most important change was in the medium of instruction. Westernisation started having its impact on the elite because they studied secular subjects with English as the medium of instruction. This secular outlook creating a humanitarian outlook among the Westernised elite led first to social reform.
movements and later to the independence movement. See M.N. Srinivas, Social Change in Modern India, Allied Publishers, Bombay, 1966.


15. Centuries ago the Gee philosopher, plato, made fervent plea to admit women to all spheres of social life. eminent thinkers and social reformers in later centuries lent powerful support to his plan but it was only in the last century that women all over the world began demanding equal rights, especially the right to vote. The movement for granding political equality to women dates back to 1848 when susan Anthony gave a call to women in the Usa to fight for their rights. But New Zealand was the first country to enfranchies women in 1893. Australia followed in 1897, Finland in 1906, the Scandinavian countries in 1915, all the provinces of cana (except Quebec) in 1916 and the dominion followed in 1917, England,
the Soviet Union, the Netherlands and the Ukraine in 1918, USA in 1920 and Switzerland in 1971.

In Asia, Mongolia was the first country to grant franchises to women in 1924, Sri Lanka (Ceylon) followed in 1931 and Thailand in 1932. Burmese women got full rights to vote in 1935 though the country adopted women's suffrage in 1900 when it became a province of India. The Philippines women got the voting right in 1937 and Japanese women in 1956. Zanzibar, Iraq, Transjordan and Sudan still do not accept women as voters while Korea grants only limited franchises to them. See Usha Mehta, "Indian Women and their participation in politics", Social change, vol. 8, No. 3, September, 1978, p.31.


18. See Appendix I and Manmohan Kaur, Role of women, pp. 94-117.


20. Madras was the first state which granted the right in 1921, other provinces followed in 1926 and by 1929 they were enfranchised on the same terms as men.

22. To add others Annie Besant, Margaret Cousins, Dhanwanti Rama Rao, T. Sadasiva Iayer and Dorothy Jinarajadasa.

23. For details, see Souvenir, Brief History of All India Women’s Conference, Delhi, 1975.

24. Ibid., p. 67.

25. In terms of number of seats, women were allotted six out of a total of 150 reserved for British India in the Federal, Council of States and nine out of a total of 250 seats reserved in the Federal assembly. In the provincial assemblies eight seats in Madras, six in the United Provinces, four in Bihar, three in the Central Provinces and Berar, one in Assam, two in Orissa and two in Sind. See, The Indian and Pakistani Year Book and Who’s who, Bombay, 948, p. 989.

26. The Government of India Act, 1935 enfranchised some 35 million voters. The year 1935, therefore was the year in which the principle of the right to vote for women was granted. It did not cover all men or all women. See Tara Ali Baig, India’s Women Power, S. Chand & Co. Pvt. Ltd., New Delhi, 1976, pp. 216-18.

27. Included were eight ministers, speakers of legislatures and members of assemblies. See B.R. Nanda, ed., Indian Women from Purdah to Modernity, Vikas Publishing House Pvt. Ltd., New Delhi, 1976, pp. 9, 12, 35, 53, 87, 93.

29. For details, see Jamila Brijbhusan, *Kamala Devi Chattopadhyaya*, pp. 15, 118, 126.


34. Ibid., pp. 128-129.

35. Manmohan Kaur, *Role of Women*, pp. 216/


38. Usha Mehta, " Indian Women and their Participation in Politics", *social change vol. 8, No. 3, September 1978*.

39. Ibid.

41. B.R. Nanda op. cit., p. 110.

42. For biographical sketches, see Ibid.


45. For further discussion on the theme of partition and its impact on women, see R.N. Saksena, Refugees: A study in Changing Attitudes, Asia Publishing House, Bombay, 1961.

46. See Appendix II.

47. Names have not been given as many of those interviewed wanted to remain unidentified, and unquoted thus providing proof of their own position in the society as a restrained one.

48. They had no observe purdah, they could move out of homes only with escorts. The number of working women was almost negligible, see Appendix II.


51. For details, see R.N. Saksena, Refugees, pp. 51-116.


56. Jawaharlal Nehru, Discovery of India p. 160. and also see the text of the lecture delivered by president John Kennedy on the declaration of emancipation of women in 1962: "Each time country has found itself in difficulty women performed its many tasks to perfection. However, as soon as peace was restored, they were treated as if they constituted a marginal group whose potential is not used as it should be". Quoted in Evelyn Sullerot, op. cit., p. 146.

57. for details, see Draft Fifth Five year Plan 1974-79, planning commission, Government, New Delhi, 1974, p. 197.


59. Ibid., p. 40.


61. According to the ILO, Bureau of Statistics and Special Studies, during the last quarter century the active female population of the world has more than doubled, that is from 231 million in 1950 to 576 million in 1975. By the year 2000 there will be 800 million women


63. Almost everywhere women seem to work for longer hours in unsafe and hazardous conditions of work. Almost everywhere more women have lower incomes, inadequate nutrition and lack of most elementary health facilities and amenities for child care. See ILO, The impact of the Recent Economic Slowdown on the employment Opportunities of Women (Daine Werneke), Working Paper under the World Employment Programme Research Series (Geneva, 1977), and Women of work, No. 1 quoted in Krishna Ahooja Patel, op. cit., 11.

64. Ibid., p. 12.

65. This is because, at certain stages of development, capacity for work may provide the highest claim to position/status. But when society becomes inequalitarian, leisure may substitute work as the indicator of position/status. See CSWI Report, p. 59, ICSSR, A synopsis of the Report of the National Committee on the Status of Women (1971-1974) allied publishers private Limited, New Delhi, 1975, p. 21.

67. Both Karl Marx and Gandhi opposed the rigid distinction between men's and women's roles from this standpoint. See, Gandhian Thought an contemporary Society, Bharatia Vidya Bhawan Bombay, 1978.

68. This is the keynote of the United Nations. Declaration on the Elimination of Discrimination against women.

69. For example, raising the age of marriage, smaller families, organisation, migration, rising costs, and standards of living and call for greater participation in women's role.

70. The theory is, however, inapplicable to agrarian societies where the family is the unit of production, and men, women and children, all participate in the production process.


72. For instance, among cultivators, artisans and those performing mental services in the traditional village economy women played a distinctive and accepted role in both production and marketing, and continues to do so wherever the traditional economic forms prevail, particularly among marginal and landless agriculturists, most Scheduled Castes and tribal communities and traditional industries and crafts like weaving, basket making, and food processing (by hand).

73. In the initial phase of industrial development (say from 1900-1921) the aforesaid industries (the earlierest inses) continued the traditional pattern of family participation and employed a larger number of women and children confining them to certain
unskilled and semi-skilled types of works at lower rates of wages. See, the CSWI Report, p. 61.

74. During the last two decades there has been a vritable educational explosion in India. While literacy remained a formidable barrier to improving the position/status of women in Hindu society, it should be noted that there is an increasing number of school enrollments of girls in all provinces. At the same time more girls continue to drop out of schools then boys at all levels (the main reasons for the higher dropout rate of girls appear to be economic necessity and social preferences to boys). The important point to note, however, is that even where girls manage to cross the first hurdles of primary, secondary and higher level schooling, their access to scientific and technological jobs (in fact to all jobs), encounters intangible barriers. See UNESCO, Women Education and Equality, Paris: UNESCO Press, 1975.


76. A macro-analysis reveals that women's economic participation has been declining since 1921, both in percentage of workers to total female population and in their percentage to the total labour force, while the total number of women workers declined from 41.8 million in 1911 to 31.2 million in 1971, their percentage in the total labour force declined from 34.44 per cent in 1911 to 17.35 in 1971. The percentage of women workers to the total female population declined from 23.73 in 1922 to 11.86 in 1971. This decline has been even more precipitous in the decade 1961-71 when the percentage make and female population increased by 25 and 24, respectively (20 and 21 in the working age group) and the number of men
workers increased by 15.2, women declined by 41.4

77. See Appendix VII, Census of India, Report on Resurvey on
Economic question - Source Results, Miscellaneous
studies, paper I of 1974, and Census Commissioner
of India, New Delhi.

78. The CSWI Report, pp. 356-366 and "Plans and Prospects of
Social Welfare in India, 1951-61", Planning
Commission.


80. Bani Das Gupta, "Office Career for Girls: A New Dimension",
Women on the March, vol. 19, No. 1, January 1975,
pp. 23, 35, 36.

81. For a detailed discussion, See the CSWI Report, pp. 148-49.

82. See P. 51, footnote 1 for the definition, scope and nature of the
term.


84. National Plan of Action for Women, p. 36.

85. Cf. Alfred De Souza, ed., Women in Contemporary India:
Traditional Images and Changing Roles, Manohar
Book Service, New Delhi, 1975.

86. Census of India, 1971, Series I-India-Part VII (1), Degree
holders and technical personnel, special tables, G-I,
G-d, pp. 28-147.

87. Plan of action for women, p. 38.

88. For details, see India Labour Bureau, Women in Industry,
Controller of Publications, New Delhi, 1975, and

89. Plantations, which require female labour for specific purposes, provide the only sector where their employment has remained steady or has increased slightly this period (in tea plantations their number increased from 250,000 to 270,000 between 1954 to 1962), an increase from 46.1 per cent to 49.2 per cent of the labour force in plantations. A Similar marginal increase has taken place in coffee and rubber. See, National Plan of Action for Women, p. 16.


93. The number of women employed as administrative, executive and managerial workers increased from 10,000 in 1960 to 12,000 in 1966, showed a downward trend in 1968. In the category of clerical and related workers the number of women has gone up from 37,000 in 1966 to 79,000 in 1968. The number of women workers in transport, storage and communications has remained steady. But in services, sports and recreation their number went up from 5000 to 13,000
in 1960-68 (from 1.1 per cent to 2.4 per cent). the number of women as unskilled office workers had declined from 25,000 to 16,000. See the CSWI Report, pp. 74-75 and Renua Chakrawarty, "Women Liberation in India", Women on the March, vol. 19, No, 2 February 1975, pp. 19-21.

94. For example, see Malati Jai Kumar, "Behind the five Star Hotels", Eve's Weekly, 14-20, April, 1979, pp. 10-12 and Shailaja Ganjuly, "Management as a Career for Women", the Educational Quarterly, vol. XXVII, No. 2, July 1975, p. 406.

95. In 1970, only 17 per cent of the professional, technical and related workers were women, of which three fourths were teachers.

96. The percentage of women to men in selected professions are physicians and surgeons, 7.1, lawyers 1.2, teachers 30.3, nursing and other health technicians 72.2 and scientists 10.9 per cent. See the CSWI Report, p. 76.

97. The author is grateful to Dr. M. Farooque, Orthopaedics, AIIMS, Delhi for discussions.


101. C.D.R. Gadgil, Women in the working Force in India, University of Delhi, Junda Datai Memorial Lecture.

102. The CSWI Report, p. 78.

103. Ibid. pp. 78-79.

104. Hydre, Q., "Muslim Women of India' in Indian women edited by D. Jain, New Delhi, publication Division, p. 1909 (1975).


