



STATUS OF WOMEN IN INDIA

An Annotated Bibliography

A DISSERTATION SUBMITTED

IN

**PARTIAL FULFILMENT OF THE REQUIREMENT
FOR THE DEGREE OF**

MASTER OF LIBRARY SCIENCE

1980—81

by

PADMA SHARMA

ROLL NO. 6

ENROLMENT NO. Q-1879

Under the Supervision of

Mr. S. Mustafa K. Q. Zaidi

Lecturer

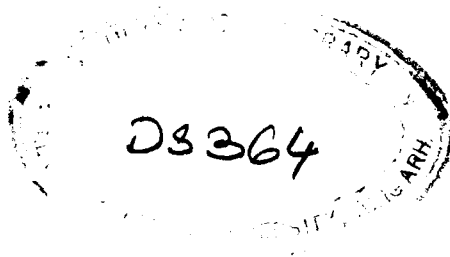
DEPARTMENT OF LIBRARY SCIENCE

ALIGARH MUSLIM UNIVERSITY

ALIGARH



DS364



Respectfully dedicated to
the sacred memory of my father
Late Mr. M.G.Sharma
whose unfailing love has always been
a source of inspiration to me

ACKNOWLEDGMENT

I express my gratitude to Mr. S.Mustafa Zaidi, Lecturer, Department of Library Science, Aligarh Muslim University, Aligarh for his supervision and valuable guidance. I feel extremely grateful to him for my access to his wise counselling at the several stages of preparation of this bibliography.

I am also thankful to Prof. M.H.Razvi, Head of the Department of Library Science, who provided me all necessary facilities for this work. I am indebted to Mr. Hasan Zamarrud, Lecturer, Department of Library Science, who helped me in rendering the names of the authors and subject headings.

Padma Sharma
(PADMA SHARMA)

C O N T E N T S

PART - I

	<u>Page</u>
Introduction	i - iv
Aim & Scope	i - ii
Method & Arrangement	ii - iv

PART - II

Introduction To The Subject	v - xxviii
Vedic Age	v - vi
Brahmans Age	vi - vii
Sutras & Epics Age	vii - viii
Medieval India	viii - ix
Modern (British) India	ix - x
Post Independence India	x - xiii
Modern Womanhood	xiii - xiv
Women & Employment	xiv - xviii
Women & Politics	xviii - xix
Women & Legal Rights	xix - xxi
Women & Education	xxi - xxiv
Women & Teaching	xxiv
Women & Art & Culture	xxiv - xxv
Women & Society	xxv - xxvii
Future	xxvii - xxviii

PART - III

	<u>Page</u>
Annotated Bibliography	1 - 73

PART - IV

Indexes	74 - 87
Author Index	74 - 78
Title Index	79 - 87

PART - V

List Of Periodicals	88 - 89
---------------------	---------

P A R T - I

INTRODUCTION

I N T R O D U C T I O N

We are living today in the era of knowledge explosion, a huge amount of literature is coming day by day which needs bibliographic control. Different experts have tried to estimate the volume of explosion, all are agreed that to avoid the duplication of research and the consequent wastage of talent, time and man power, up-to-date bibliographical services should be provided. This bibliography is a small attempt in the efforts of bibliographic control.

AIM AND SCOPE

The present bibliography is intended to bring at one place annotations of the significant literature which is available on the topic 'status of women in India'. An attempt has been made to cover all aspects concerning the topic.

This bibliography is restricted to literature in the English language. The work has called for annotating 250 publications. It covers available material published till December 1981. Entries deal with problem and status of women in India from the ancient period to the present.

I am confident that this bibliography will be helpful to all those who have some interest on the topic 'status of women in India'.

It will especially be helpful for the research workers on this problem.

METHODOLOGY

The procedure adopted in preparing this bibliography was as follows:

- (1) Secondary sources were consulted in Maulana Azad Library, Aligarh to find out the articles. These sources were:
 1. Index India (Rajasthan University, Jaipur)
 2. Article of the week (J.N.U. Library, Delhi)
 3. Guide to Indian periodical (Delhi Library Association).
- (2) The relevant bibliographical details were noted down on 5" x 7" cards, following the I&I standards.
- (3) The primary sources were consulted in Maulana Azad Library, Aligarh, Delhi University Library and Delhi Public Library.
- (4) The articles were read and the annotations were made.

'Annotations' are defined as 'notes which supplement the information provided by the title'. Here the annotations have tried to provide information to the materials used, the methodology adopted, the result obtained and conclusion drawn.
- (5) On completion of the annotations, subject headings were assigned. Subject headings are not completely co-extensive as these in a purely subject headed bibliography involves a great problem in the location of an entry.

- (6) The subject headings were arranged in an alphabetical sequence of various elements.
- (7) In the end two separate alphabetical indexes were prepared viz. author index and title index providing reference to various entries by their respective numbers.
- (8) No subject index has been provided as the bibliography itself is arranged alphabetically through subject headings.

ARRANGEMENT

The material in this bibliography has been arranged in the following number:

- (1) Part first is a brief introduction to bibliography, this has information about the scope and methodology adopted in preparing this bibliography.
- (2) Part second is a brief out line of the subject.
- (3) Part third is the bibliography. The arrangement here is subject-wise taking the subject in an alphabetical manner.
- (4) An entry is preceeded by the subject heading in capitals¹. The entry begins with the Entry Element of the author (s) in capitals², followed by Secondary Element in parentheses, then title of the article³, which is followed by the title of periodical⁴, its volume⁵, number⁶, year⁷ and month⁸, after which are given pages⁹ and some time columns and this whole is followed by the annotation¹⁰.

A specimen of entry is given below:

* ALCOHOLICS, PREVENTION

1

11. ANKLESARIA (Shahnaz). Shadow world of women alcoholics.

2

3

Eve's Wkly. 25, 21; 1981 May 23; 36-7
4 5 6 7 8 9

10 Woman is twice damned if she is an alcoholic and a woman, and this makes her more reluctant to admit her addiction and seek help. Here the author relates the story of two such women from different strata of society, who, with the help of alcoholics anonymous, overcame their problem.

*Five type writer spaces have been left per element of the subject heading in subordinate subject headings.

For example 10 spaces have been left before DACOITS, CHAMBAL in entry no. 15 to indicate WOMEN STATUS, CRIMINALS.

(5) In the end two indexes have been provided. There are author index and title index, these cater to the two other possible entry points for search of literature.

* * * * *

P A R T - II

INTRODUCTION TO THE SUBJECT

The status of women in any society, is a true index of its cultural, social, religious and spiritual levels. The investigation of the status of Indian women, to be completed, has to be traced back to the ancient period of Indian civilization. Therefore, the analysis of traditional and contemporary roles of women in Indian society may be appropriately prefaced by a brief historical survey of the changing position of women. In this respect, the different periods of evolution of Indian society are being considered such as vedic age (2500-1500 B.C.), brahman age (1500-500 B.C.), sutras and epics age (500 B.C. - 500 A.D.), medieval India, modern (British) India and post-independence India.

VEDIC AGE (2500-1500 B.C.)

According to studies by scholars, the status of women in vedic age, was much better than one would ordinarily expect in Hindu society. Literature proves that women held a position of equality with men during this period. Girls were educated like boys and had to pass through a period of Brahmacharya and their education was considered so important that the Atharva Veda asserted "the success of woman in her married life depends upon her proper training during Brahmacharya". Women enjoyed much freedom and women took part in public life. Child marriage was not in vogue and the marriage of girls used to take place at the age of 16 or 17 years. Being educated and grown up, they had a voice in mate selection. Women had freedom

of movement and, occasionally love marriages - Gandharva Vivaha and inter-caste marriage took place. Matrimony was not compulsory for a woman and no limitation was placed on her age at marriage. In the social and religious rites women had a significant position. Women had absolute equality, an equal of men in the eye of religion, these circumstances helped to raise their status. Marriage was an essential religious necessity for both men and women. The position of women was honourable in the home, the practice of polygamy was continued in royal families, but monogamy was the social rule. Widows were allowed to remarry so the social custom 'sati' was unknown. Divorce was permitted.

Through the vedic literature, we find that women had a great position both within and outside the home, and held a honoured place in society. But the main disability for women lay in proprietary rights since they could neither hold nor inherit property.

BRAHMANS AGE (1500-500 B.C.)

During this period, though changes in the position of women had started taking place, these were very gradual, and by and large women enjoyed the same rights and privileges, and occupied an honoured position in the home. Ideals of marriage and the mutual relations of the husband and wife continued to be more or less the same as they were in the earlier age. Divorce was permitted though the permission was not extensively utilised. Widow remarriage was still permitted.

The wife was not an impediment but an absolute necessity in the religious service because maidens and bachelors had no admission to heaven; gods accepted no ablutions offered by unmarried. The circumstances helped to maintain her status. Child marriage was not practicable. The age of marriage was between 16 or 17 years.

SUTRAS AND EPIC: AGE (500 B.C. to 500 A.D.)

During this period the position of women started deteriorating considerably, upto 300 B.C. they enjoyed a high status. Daughters of well-to-do families were given a fair amount of education upto this time, After 300 B.C. due to the arrival of Aryans, inter-marriages became inevitable. The growing complexity of the rituals connected with the vedic sacrifices also contributed to the deterioration of women's status. The time involved in learning now meant that their marriages must be delayed until the age of 22 or 24. Gradually due to inter-marriages, all women were considered unfit for vedic studies and rituals, because the non-Aryans' wife, with her ignorance of Sanskrit language and Hindu religion could not enjoy the same religious privileges as the Aryans' consort. As a consequence of these reasons education was discontinued, which in turn lowered her age at marriage and also her religious social status in the home. Widow marriage was opposed and prohibited about 500 A.D.

Eventually by 500 A.D. according to the preaching of Smritis, the conduct of a wife was expected to be one of reverence towards her

husband, considering him to be her God "even if he were vicious and void of any merit".

Due to various political conditions and foreign invasions by 700 A.D. the practice of sati, spread of pardah pratha, prohibition of widow marriage. The theory of the perpetual tutelage of women ordained by Manu - the supreme law giver of Hindu society - became prevalent. According to Manu women deserved no independence, and had to depend on their father before marriage, husband after marriage, and on their son when their husband was no more.

During 12,00 A.D. the influence of muslim conquerors began to be felt, in their custom and manner were gradually imitated. Many rich and cultured Hindu families were ruined by muslim conquest. They could no longer make special arrangements for the education of their daughters. In spite of fact that the Turks had brought their own heritage and women of the Royal families took part in political and social life, the life-style of women in general deteriorated considerably. The practice of 'Purdah' was also adopted by Hindu women first in imitation and second, to protect their honour from foreign invaders. In the south, where muslim influence was weak, the pardah system did not develop.

During the muslim period child marriage had become a common feature both among Hindus and Muslims. According to Koranic Law muslim widows were allowed to remarry but this was not common the upper classes. Some mughal emperors like Akbar had tried to abolish

the 'sati pratha' but they did not have much success. Due to purdah system girls were not allowed to take education because the schools were only for boys. Though a few muslim women viz. Razia Sultan, Noor Jahan, Jahan Ara, Chanda Bibi had attained a higher political and social status but generally girls were illetrate.

At the advent of British Rule, the position of women in India was at its lowest ebb. Child marriage was in vogue. Sati pratha in Hindu society and purdah system in Muslim society were common features. Ordinarily women were illetrate, literacy among women was considered as source of moral danger. 'Devdasi Pratha' was common almost in all the Hindu temples.

British rule tried to remove these evil practices of Indian society. They emphasised female education and started compulsory primary education for girls. Prostitution was recognised as a social evil. Many efforts were made for the uplift of women. Various socio-cultural, politico-economical revolutionary changes were brought about by the British.

During the 19th century Indian social reformers like Raja Ram Mohan Roy, Ishwar Chand Vidhyasagar, Swami Vivekanand, Swami Dayanand Saraswati and organisations like the Arya Samaj, Indian National Congress, the Ramakrishna Mission etc. made efforts to be legal measures and introduce educational programmes to eradicate the evils.

(x)

The first was the abolition of sati by law, on humanitarian grounds. Subsequently legislation recognised inter-caste marriages and also widow remarriages. Literacy was encouraged to such an extent that it can be recognised as a desirable accomplishment, therefore the age of marriage was also raised and divorce was permitted in certain conditions. Special facilities were provided for women to acquire employment opportunities in selected spheres.

The Indian National Movement and Mahatama Gandhi brought significant changes in the existing social pattern through educational, economic and legislative measures. Through the efforts of Mahatama Gandhi, women were brought into active participation in the political leadership.

Thus, through the efforts of foreign missionaries, social reformers, enlightened women and social legislation during the British period, more rights and privileges were gradually granted to women in India.

Independence of country brought radical changes in the position of Indian women. Along with political freedom came economic and social rights for women. With the adoption of the new constitutional protection and equal rights in all respects. According to the constitution "no citizens shall on grounds only of religion, race, caste, sex, descent, place of birth, residence be ineligible for, or discriminated against in respect of an employment or office under the state". Women now have a legal share in ancestral property. Educational

and employment opportunities for them have been extended, and today they can enter the higher civil services and professions without any legal discrimination.

All these increased opportunities of education and employment have brought about changes in her position in the home and in society. Now they are able to oppose social stratification. Social inhibitions, religious restrictions are recognised traditional norms. Marriages and divorce laws have been modified as a result of which the number of widows and divorces remarrying have increased even among those sections of society which did not allow this at all. They have an equal right to vote. Women have entered the legislative bodies, and some of them even occupy important positions in government. No doubt the traditional conceptions regarding to the position of women in India has changed and is still changing.

Yet, older attitudes and prejudices still persist, and social opinion is taking its time in changing itself. Has society given her opportunities and provided her with a congenial environment for utilizing the rights and privileges given to her in theory? Have the attitudes of society, specially those of men towards a woman's position, undergone similar changes? On the other hand, they are regarded as the highest embodiment of purity and power - a symbol of religiousness and spirituality; on the other hand, they are considered essentially as weak and dependant creatures which require permanent guidance and protection.

Viewed empirically, two themes appear to be basic in general area of attitudes covering the relative statuses of men and women. They are - (A) the male is more desirable than female, and (B) the male is more qualitatively superior to the female.

The available studies or observations indicates that it is not only that the birth of boy is considered more desirable and is welcomed with greater delight and joy than that of a girl, but in many parts of the country, even today, the birth of a daughter is regretted. A woman's position in the family is lowered if she gives birth to female children, and she is looked down upon by others. On the other hand, producing sons is considered to be a great achievement. As a popular saying goes "Bringing up a son is like manuring and watering a plant in your own courtyard, for when it grows up it will give you shade and fruit; but bringing up a daughter is like manuring and watering a plant in someone else's courtyard, for her services and affections are destined for others". Therefore, even today, birth of a boy is an occasion of joy while today birth of a girl is a cause for anxiety. In spite of the changed conditions and situations, with daughters increasingly becoming educated and earning members of the family, this traditional or orthodox attitude still persists.

The 'superiority of the male' theme has many latent and manifest dimensions. Woman is regarded as more susceptible to pollution while man is considered pollution resistant the spoiling of women is quicker than that of a man while her upliftment is rather difficult than of a man. There is a legacy of old days when, because of fighting

wars, sheer brutal force was the dominant factor in human society and was needed more in order to survive. Women had to depend on men for protection and survival, and thus men were considered their protectors and much superior to them. Under the protection of men and in the security of the home, the sphere of woman has been strictly limited. In the traditional-oriented groups the desirability of life-long protection to a woman - in childhood by fathers, in youth by husband and in old age by son - is still seriously believed.

MODERN WOMANHOOD

Some efforts have been made by the state to make the constitutional dream a reality and bring women out of the kitchen and the house into the mainstream of the socio-economic life of the country. Various high-powered committees have been set up to examine these problems, but the fact remains that women still suffer in practice from a number of disabilities brought on by the men, particularly those who are employers. While the changes are considerable in urban areas, the rural areas continue to remain virtually unchanged. The record of Indian women presents an unique dichotomy. On the other hand, scholars both India and abroad agree that they are participating more than in any other society at the highest levels of practical and legal fields, and in the decision making process. On the other hand, many of them are still subjected to the degrading purdah system, and are made victim of evil social customs and religious rites. Few women, specially few rural women,

are aware of their legal rights, nor have they the courage, knowledge or skill to make use of them for child marriages still take place in rural India and the dowry system goes on.

Today, the modern woman has a place in both the home and the society. We have lady ministers, lady parliamentarians, lady publicists, lady pilots, lady police-officers, lady brigadiers, lady personal secretaries, lady typists, lady engineers, lady educationists, lady drivers, lady astrologers, lady agriculturalists, lady scavengers and so on.

Though, women play a vital role in various fields and also held a significant position but they face a lot of problems in various fields such as:

WOMEN AND EMPLOYMENT

The study of economic status of women is a recent phenomenon. During the British period there were a few studies on women professions or employment in industries. After independence the largest number of reported studies is on employment, labour force participation in industries and career recommendations for the future generation, especially regarding white collar jobs for urban women.

According to the census 1971 the number of women classified as workers is almost 35 million. Women's participation differs geographically in both rural and urban India due to several factors like education, cultural stage of development etc. The most significant

fact that emerged out in the census of 1971 was the steady decline in the number of women engaged in gainful economic participation, especially in organised industry. In the census of 1961, the population ratio was 970 females to every 1000 males, whereas in 1971, it is 930 females to every 1000 males.

Various reasons have been attributed to this regular decline but there is no satisfactory explanation of this situation except that women suffer from general neglect. The decline is felt not only in the total employment of women but even in the traditional industries where women were employed on a large scale. In our country women mostly in agriculture, textiles, manufacturing industries, plantations and mines.

Women illequipped for employment: In the working class there is very little planning even for the son and a daughter the problem becomes more acute. It is due to the scarcity of means, that to provide for a general education and to equip her with technical skills becomes just impossible. It is due to the poverty that working class families are unable to provide for education or vocational training, especially to daughters. This lack of education, ignorance and poverty compels the women from this class to accept whatever unskilled job is available, on whatever scale the employer wishes to pay. When the joint family conception started to gradually disappear the unfortunate widows, dependents, uneducated women began to seek employment in agriculture and allied industries, plantations, mining, building, construction-industries provided them with employment. They were taken on lower

jobs carrying lesser wages and there was no avenue of promotion open to them, nor protection or security of employment. In our country, agriculture of a traditional type provides the mean avenue of employment for women. The last census showed that by the economic sector the distribution of women workers: agriculture 81%, industry 10% and services 9%. Most of the women in agriculture are either self employed or doing cottage industry type of rural jobs.

Lack of technical knowledge: In the wake of technological advance the training for certain skills is necessary. Due to lack of this, about 90% of women workers are employed on jobs requiring unskilled or very little skilled labour. As the proportion of trained women to men is very low, their employability also is restricted. Vocational guidance, technical training on-the-jobs training and supplementary education is very much wanted.

In developing country, like India there are unemployment and under employment problems, many men are available to do the jobs, hence the participation of women in economic activity becomes serious.

Fixation of statutory minimum wage as well as other protective legislation has considerably reduced the strength of women workers. Restriction on lifting of weights, on nights work, separate rest-room and toilet facilities, provision of creches and social security, like maternity benefit, have restricted women employment. All this has adversely affected working class women. There is no job security, no permanance, no avenue of promotion.

Lower wages for same work: With all statutory provisions under the Minimum Wages Act, there has been discrimination in the wages of women. This act is not applicable to all the industries. Recommendations of the wage board are not implemented seriously; even court decisions are not given serious consideration they require. Women being uneducated, ignorant, unorganised and helpless due to do.

The ILO is doing its best to do away with discriminations. But in a country like India the old distinction between Man's work and Women's work still persists. One can not legislate into the hearts and minds of men, and it is here that discriminatory practices have their roots. Women are employed in so called feminine jobs and are paid lower wages. There are no scientific job-valuation programmes, no regular job-appraisal schemes. It is, therefore, very difficult to assess the true value of work. It is because of this that even with the ILO's efforts by its convention no. 100 of equal pay for work of equal value, which is ratified by India, it can not be implemented fully. The following example would provide proof of Average Daily Earnings (1964-65).

All Rural Labour Households

Ploughing	- Male	139 Paise	Sowing	- Male	153 Paise
	Female	88 Paise		Female	78 Paise
Transplanting	- Male	187 Paise	Weeding	- Male	138 Paise
	Female	100 Paise		Female	118 Paise
Harvesting	- Male	142 Paise	Agricultural -		
	Female	87 Paise	operation	Male	141 Paise
				Female	89 Paise

The discrimination is found in plantation industry, in iron and steel work too. Even the wage board recommendations have been discriminatory at times. The board determined the wage rates having regard to wage differentials arising from differences in sex. They recommended for two type of Estates.

Estate type A	-	Male	2.20
		Female	1.76
Estate type B	-	Male	2.12
		Female	1.70

WOMEN AND POLITICS

Published material indicates that the political role of women is a recent origin. It was during the British period that the call for independence struggle brought the common woman to the political field. Mahatama Gandhi and other leaders were the architects of woman's participation in this field but it is surprising that so little work has been done on this momentous upsurge which contributed more than any other factor to the legal transformation of women status in free India. Even biographies are few and limited of a few leaders.

Our constitution guarantees equal political rights to the women, but the number of the women elected to the Lok Sabha and the State Legislatures has generally registered a decline. All political parties are reluctant to sponsor women candidates, and women tend to avoid seeking election because of exorbitant cost, threats of violence,

and character assassination. The turnout of women voters in elections, however, is on the increase.

Women members have never exceeded 4% of the total strength of Houses of Parliaments.

Even educated women are ignorant of political and civics affairs and issues. Their political awareness is extremely low. It is sometimes easier to find uneducated women to support certain issue. The widely prevalent cynical attitude both men and women, specially that of educated men and women is most tragic and should be shed, women should become a political force and a pressure group by educative and organising themselves. Women's organisations should play an important role in providing political education to women.

WOMEN AND LEGAL RIGHTS

Though our constitution has provided equality for all matters of public appointments. It says, "there shall be equality of opportunities for all citizens in matters relating to employment or appointment to any office under the State".

However, this was not the situation in our country. Twenty nine years ago, women had few, if any legal rights, and society and law did not treat them as a first class citizens. Their status in every respect, was subservient to that of men.

Many acts have been passed for the benefits of the women. The

inheritance law is to help remove the age old dependence of widows and the discrimination between the rights of male and the female child to inherit the parent's property.

The Hindu Marriage Act of 1955, prohibits the polygamy both for men and women. Succession Act of 1956, gives the equal share of parent's property to daughter and son, the Hindu Minority and Guardianship Act of 1956, provides for the right to maintenance for life, the Hindu Adoption and Maintenance Act provides that any male or female Hindu may a son or a daughter.

Besides this the Factory Act 1958, and the Plantation Labour Act 1961, specially provide for the health, safety and welfare of the women workers in mines and plantation. There is no restriction of recruitment of women for labour. At the same time employment of women in night shifts i.e. between 7 p.m. and 6 a.m. is prohibited. Maximum number of hours of work is fixed at 9. The Mines Act prohibits the employment of women under ground. Women are now entitled for equal wages for equal work.

From the above account it is evident that women in India occupy a position of equality with men before the law. However, while a small minority of educated women have benefited at least to some extent by those laws, the majority of women, who are not educated and equipped to seek their rights and enjoy the opportunities of equality, still remain where they were half century ago.

To bring enlightenment to them, even to fight on their behalf and protect their rights is privilege and responsibility of women's organisations.

WOMEN AND EDUCATION

Education is the key to life which is essentially social in character. Education has already been recognised as the most significant instruments for changing women's subordinate position in society, but unfortunately, in our country, the women still lag far behind the men in this field. At the primary level 66% of the girls go to school, and at the secondary level, the number drops to a mere 25%.

According to census, the literacy proportion is 33.8% in the country as a whole. It was covered to 45.3% for males and 21.5% for females. In the rural areas, the literacy rate is 27.3% compared with 60% in the urban areas. The comparative figure for male are 33.8% in rural and 69.5% in urban areas, while for females the figure are 15.1% and 48% respectively. Conditions are better in urban areas than in rural areas.

There is an increase in number of enrolment of girls but when we compare the figures with those the boys, the allover literacy rate among women which rose 8% in 1951 to 18.5% in 1971, is still much below that of men. The main reason for the slow progress has been a lack of availability of proper educational opportunities such as lack

of teachers especially those for higher education, professional and career oriented training programmes etc.

At the secondary level there were nearly 4 million girls under instruction in 1965/66. For every 100 boys there are only 30.5 girls mostly from urban areas and from the lower middle to higher strata of society. Not only they help their mothers in cooking and other household chores, they also look after the babies. Since the economically and educationally poor strata of society have as many as eight children, no wonder the elder daughters of the family are needed to look after the babies. Again, if the family is so poor which the majority of them are - that the mother has to work either in the field or as a domestic servant, she has to depend her elder daughter for help at home. This is one of the main reasons of disparity in the number of girls and boys at the secondary level. This disparity is still greater at university level.

There are far less women pupils at higher levels of education than boys. There were only 19 girls for 100 boys in 1965/66. There are various reasons responsible for this lag. By the time girls pass the High School or SSC examination, they are above 16 or 17 years of age. Parents either wish them to get married or go in for a job during the interim period until a suitable match is arranged. Secondly if parents belong to the middle class, and if their resources for education of their children are limited, almost always the boys, rather than the girls are sent to university. Thirdly, a highly educated girl is still not acceptable as a life-mate, and as her age advances her

chances of marriage decline. Such and other hinderences and social discriminations come in the way of girls going in for higher education.

Realising the fact that only half or less than half of woman population go for outside work in most countries, including in India, no necessity arises to complain about such a special provision for women. Besides, it is she, who has to carry on her biological function of child bearing and the necessary training for such a fundamental function should be as scientific as possible.

During the last decade there has been more emphasis on science and technology, and boys prefer to go in for these. Most of the girls, however, go in for humanities, commerce and fine arts. Career-minded girls only go in for either medicine or engineering. There is no purposeful discrimination against girls, but there is a diversification due to caused already stated.

The majority of girls who decide to go for higher education, prefer the same courses as boys. Those with exceptional merit qualify themselves for specialised careers. Girls are equally ambitious as boys are, shine in their case. Marriage is supposed to be a natural fulfilment of life, but there arises a dilemma either to choose a career or marriage. Even if that hurdle is over, her energies and time are divided between two roles - worker and mother. Taking it for granted that she gets the full facilities of maternity leave, and the people at home, her mother-in-law, especially are congenial to her outside work, still the adjustment is difficult.

Another point in context with higher education is "Manpower planning should be a necessary part of our national plan". In this there is greater benefit for girls, only those who are wanted and best suited will be selected irrespective of their sex.

WOMEN AND TEACHING

Teaching is a profession, where there is no discrimination as regard pay and other facilities for women teacher, but in rural areas the position of women-teachers is still inadequate. Some time undue advantage is taken in rural condition where, they being few in number, are at the mercy of authorities. Can anything be done for women workers in village, specially the health-workers and teachers?

The teaching profession, though suitable to women, is not entirely occupied by them. In many technologically advanced countries, all primary teachers are women but not so in India. They are from 25 percent of the entire group. At the secondary level the percentage is 30 and at higher level 17. Women are recent entrants in this profession and the disadvantages mentioned above about women as a pupil are applicable to women who want to become teachers.

WOMEN AND ART AND CULTURE

Indian women have played an important role in handing down cultural and religious tradition from one generation to another. Rural India is the abode of folklores, folk songs and ^canecdotes 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 day to day living condition of each homogenous groups.

On the Indian art scene, the question of women-artists' anonymity, has not arise, in the absence of a known history of Indian art, till the begining of the 20th century. In the field of performing arts we face a paradox. Though largely dominated by women, the central theme portrayed is superiority of the all-potent male whom the women attempts, worships, florifies or pines for.

Taking dancing instance, with a handful of exceptions, the themes of all Indian classical dance are woven around the male. It is rather unfortunate that even some of the contemporary composers of dance-dramas and playwrighters have not freed themselves from this medieval out look towards women. Many modern dance-dramas, particularly in, Hindi, depict the story of human race as symbolised by a male. Even in the field of motion pictures, the female contribution remains on the level of entertainment, as popular stars, box-office draws, and not in the all important field of script writing - another male preserve. Women except for isolated attempts have yet to make a break through in the key fields of direction and script writing.

WOMEN AND SOCIETY

The position of women has not been static through the ages. There has been remarkable changes with the passage of time.

The literature available shows the diversity of status of women in India socially from the ancient to modern age.

Articles 123-124 and 125-126 show that women enjoyed a high social status during the epic and vedic period respectively.

The deterioration of social condition of women can be ensured from the general studies on the social and cultural aspect of medieval period. Muslim rule placed women under various legal and social disabilities which had their repercussion in the later period also. Articles available on purdah show that this important fact in inhibiting emancipation of women was mainly prevalent in medieval period, specially after the advent of Muslim Rule. Other social evils like sati, child marriage, female infanticide etc. were common this period. During the British Rule, Britishers had tried to abolish these evils such as devdasi, purdah, child marriage, sati pratha. They emphasised female education.

After independence, in our constitution, there was a provision for uplift of Indian women, in all aspects. Though equality the rights of women has been inscribed in our constitution, and our liberal leaders like Mahatama Gandhi and Jawaharlal Nehru fought the battle of freedom with women as equal partners sharing the burdens and suffering, against t prejudices and age old ~~fr~~^eactionary social tradition.

The position of women in matriarchal society 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 differing rules of conduct, social behaviour and customs, which again differ according to whether the tribe is local, polyandrous or polygamous.

The problem of Hindu widows and their treatment by society has prompted many writers, who describe the part played by social reformers and legislative measures to rectify widow's conditions during the British period. Though some writers claim that this problem was relatively less pronounced under Buddhism and Jainism.

The literature reflects that problem faced by women in modern society in the context of family system, marriage, the dowry system, problem of unmarried motherhood, malnutrition and ill health studies regarding the success and failure of family planning, attitudinal differences among various religious sets, and rural and urban populations depict the changes in social values.

There are various women's organisations at Central and State levels, engaged in different activities for women's welfare and development. Their reports and articles reveal the work being done by each rural and urban areas.

FUTURE

Today, it rests with the women of India and more especially with women of rising generation to see what sort of influence they want to cast on the nation. Today, we are a free nation and the

(xxviii)

atmosphere - social, economic, political - is most conducive for the development of women's potentialities. There is a great scope for them to work in union for the growth of nation, the creation of better citizens, making use of the tools of scientific development and knowledge.

* * * * *

P A R T - III

ANNOTATED BIBLIOGRAPHY

WOMEN STATUS

1. ASIF ALI (Aruna). Women's role in a just world order. Link 17, 27; 1975 Feb 16; 9-11

Twentieth century became a revolutionary century because of the declaration of this year as International Women Year. In India every aspect concerning women and their problems, whether it is a matter of their legal status, their economic, educational or political problems will receive the attention of the Government. In 19th century (late) humanitarian revolt against in-human rites such as sati, infant marriages and perpetual widowhood of even child widows and we have a great debt of gratitude to those early reformers Ram Mohan Roy, D.N. Tagore, Ishwar Chandra Vidyasagar and many others. Dynamic leadership of Gandhiji and Nehruji gave the Indian women their chapter of freedom. After independence, several distinguished women were elected to the Constitution Assembly and took an active and intelligent part in the framing of constitution of free India.

2. DHAR (Asha). Indian women and the international year. Soc Welf. 22, 3; 1975 June; 12-3

There is considerable ambiguity and ambivalence in the general understanding of sex equality. Women in India suffer from the disabilities resulting largely from social and economic ill, women don't get equal pay for equal work, like their menfolk, whose attitudes to women vary sharply. What India needs a meaningful revolution in the thought pattern of the society.

3. GUPTA (Ramakant). Image of woman. Caravan. 1975 Feb 11; 59-61

Woman, what is thy name? There is no one answer to this question. Her image is as varied as man's imagination. But one thing is certain: woman is forever condemned and conditioned to play second fiddle to man.

4. MALIK (Harji). Deified but victimized. Eve's Wkly. 34, 42; 1980 Oct 25; 35

Indian women are second-class citizens after independence. Women enjoy political equality under the constitution. But it is not relevance to the situation of millions women. The women, who regards deified, they are victim of rape, child marriage, dowry, fear of social abloquy. To raise the status of Indian women require a near total change of historical attitudes. Women should know what are their rights and the planner should take care for the individual freedom of women.

5. MASANI (Mehra). Indian women: Second-class citizens. Ill Wkly. 96, 9; 1975 March 2; 4-5, 7, 9, 11, 3

This is the status of our women 25 years after India became a Sovereign Republic. Why should this be so when our Fundamental Rights declare that there shall be no discrimination on grounds of sex and when the directive principles of state policy affirm the right of full and equal franchise to all adults? Will the report of committee on the status of women in India throw some light on the problem? 1975 is being observed by the UN as International Women's Year.

6. RAJNEESH (Shree). Future belongs to women. Eve's Wkly. 25, 12; 1981 March 21; 21

Drop these ideas of being men and women! We are all human being. The woman is the only hope for humanity to survive. In every way the woman is far stronger than the man except muscular strength. All the great artist of the world slowly slowly, start growing equality of feminineness, of grace elegance. A certain flavour of softness, relaxness, calmness and quiteness surrounds them, they are no longer faverish and delivers the death blow to the male ego.

7. RANGACHARI (Santha). Tradition and change: Women in modern India. Ind For Rev. 1, 3; 1963 Nov 15; 9-11

The author traces the Indian tradition and its changes during the modern times with particular reference to the status of women in India and comes to the conclusion that women have entered all walks of life and yet continue to maintain a cautious conservative approach to life.

8. RAOTE (Komila). Women of three generations: A continuity, not a clash. Femina. 19, 11; 1978 June 23; 17

We use the phase 'generation gap' rather freely these days. Talking to Biji Malhotra, her daughter Prasanta Kshetty and her grand-daughter Nita Kshetty, the author finds that there is more understanding between the generations than friction.

9. SULTAN (Ayesha). Status of women in India. Ind Wor. 21, 1; 1972 Oct 2; 23, 33

Describe the past and present status and condition of Indian women and the social, economic and educational problems faced by the women even in modern India. The rationable for setting up of the 'committee to survey the status of women' and the possible techniques of their work are also mentioned.

10. WOMEN'S YEAR. Hin Tim. 52, 3; 1975 Jan 3; 5

International women's year 1975, India presents a strange and ageold paradox in the status of its women. While Indian women enjoy the highest status at the apex, they occupy a relatively slowly and disadvantaged position at the base of the pyramid where they are assigned an exclusively house and health, child bearing role. But growing awareness and economic compulsions have brought about a wind of change and progressively a large number of women now enter in the fields of medicine, education and social welfare. The rural sector is still largely steeped in orthodoxy and it is need of such women who would dare to claim property rights, divorce etc. Feminine protest such as braburning, women's lib, the main thrust of IWY would be basically towards equality in pay and social rights. In India the matter would be seen to lie in working for universal women's education, the lack of which perpetrates the status quo. UNESCO'S Slogan 'educate a man and you educate an individual and educate a women and you educate a family'. The awareness and sense of equality that education brings have other desirable side effect such as in family planning.

ALCOHOLICS, PREVENTION

11. ANKLESARIA (Shahnaz). Shadow world of women alcoholics. Eve's Wkly. 25, 21; 1981 May 23; 36-7

Woman is twice damned if she is an alcoholic and a woman, and this makes her more reluctant to admit her addiction and seek help. Here the author relates the story of two such women from different strata of society, who, with the help of alcoholics anonymous, overcame their problem.

as COMMODITY, TRADE

12. ANEETA. Trade in Indian women. Wom Era. 7, 169; 1980 Dec; 15-6

Woman has been victimised from time immemorial by the, ever existent patriarchal system. She has been devalued, reduced to the deplorable status of a sub-human, a mere instrument to play up to nauseating whims and insatiable lust of the male world. The latest addition to the chain of atrocities on woman is the 'smuggling' of young Indian women, manoeured by the joint operation of the Sheikhs of the Gulf countries and the shrewd brokers of India. Marriage is a personal affair. But when innocent young girls are being exploited

in the name of 'marriage', it becomes a social evil. This nefarious business of human trade has to be stopped and it is the duty of social workers to arouse the masses and launch a movement to save Indian Muslim girls from falling into the hands of the savages at home and abroad.

COOPERATIVES, DAIRY, BOMBAY

13. SCHEME TO hold the price line. Femina. 16, 14; 1975 Feb 14; 18-9

When prices of all commodities are shooting up, women can play an important role keeping them in check by participating in the distribution and sale of essential items. This is exactly what has happened at a dairy in Bombay, where full cream milk is obtained from co-operatives and sold through unusual retail outlets, mainly run by housewives and ex-army personnel.

CRIMINALS

14. CRIMES BY women. Wom Era. 7, 166; 1980 Oct 11; 11; Ed

A study of the Police Research and Development Bureau reveals that more women have taken to heinous crimes like murder. It was found that the most probable age for committing murder is between 30 and 39 years and for theft and kidnapping 40-49 years. The rural people are mostly innocent and straight forward, holding on their values even in their utter poverty. But exposure to city life makes them lose their value. Also, they are tempted to take shortcuts to make money. From the veiled and protected atmosphere of the village, woman are transported to the polluted slums and are easily enticed into the way of crime. Prostitution, illicit distillation and petty thefts are the crimes into which the frustrated village women are attracted. Domestic quarrels lead to grievous injuries and even murder. An important step to control crime will be to provide human conditions of living to the slum dwellers because they are an illiterate and unorganised lot, they should not be subjected to human exploitation.

DACOITS, CHAMBAL

15. SINGH (N K). Women dacoits: Guts and guns. Ind Exp Sun Mag. 40, 14; 1979 Feb 4; 1

The year 1975 show a new generation of women dacoits in the

ravines of the Chambal. Driven by cruel husbands, in-laws and a dislike of married life into crime, these Bandit Queens form a bizarre crowd, looting and plundering as ruthlessly as their male counterparts.

LAW

16. HIRANANDANI (L H). Should women be hanged in India. Femina. 18, 16; 1977 Aug 12; 41, 3, 5

Women should set up a voluntary organisation, such as a league for penal reforms, to act as a watchdog for the prevention of cruelty to women convicts and to work for their rehabilitation upon release. The world record shows that the rate of executions has no relevance to the murder rate. With 70 countries having already abolished capital punishment, the author appeals to Prime Minister and his colleagues to do away with 'the last criminal act' in the Indian Penal Code - the sentence of death'.

PRISONERS, REFORM and REHABILITATION

17. SHEKAR (Sanobar). Special problems of women in correctional institutions. Ind J Soc Wor. 41, 4; 1981 Jan; 347-54

The paper raises issues about various aspects of the detention of women, specially as 'women' rather than just 'inmates' in prisons and other correctional institutions. It is felt that the problem and need of women in such situations require to be better understood by administrators, institutional staff, social workers etc. so as to be better able to achieve the aim of reformation and rehabilitation that correctionists in India have, theoretically at least, now accepted.

DESTITUTE

18. BHAI (Gladys). Social justice for poor women. Soc Welf. 27, 7; 1980 Oct; 30

Indian women have not progressed as much as their Western counterparts due to lack of education, tradition and a pervasive indifference due to poverty. Though educated women of metropolitan cities are competent to look after themselves but what about those who are of labour category.

19. RAO (Kamala Gopal). Training exploited women for a new home. Soc Welf. 14, 1; 1967 April; 2-3

In a country like India poverty, helplessness and the innocence which are primarily responsible for exploitation may breed in the women queer attitudes towards money and related economic matters.

role of VOLUNTARY AGENCIES

20. GANDHI (Arun). Shradddhanand Ashram completes 50 years of service. Femina. 19, 5; 1978 March 23; 19, 21

Apart from providing shelter and succour to thousands of destitute women and orphans over the years, a noted feature of the Shradddhanand Ashram is its industrial workshop where some 160 women learn to make small parts and assemble them for large companies. The ashram has also opened a well furnished working women's hostel in Kurla and a home for aged women in Bassein. The ashram, as its motto suggests, is a place for the homeless, helpless and hopeless.

21. MARTH'S HOME for destitute women. Soc Welf. 27, 6; 1970 Sep; 16-7, 31

Like the tall rubber trees, the Home offers the girls cool shade from the fret and fever of life. A wide range of activities await them at the crack of dawn including work in the rice mills. Kitchen has perhaps been the exclusive domain of the women apart from learning and various technique of the culinary art, they feel proud that they serve others in the Homes. A view of the weaving section, a wide range of manufactured goods from bedsheets to sarees is a testimony to the superb skill of the women. These women can look forward to future with hope and a sense of pride that they have been able to achieve something tangible life.

WELFARE, KERALA

22. EKAMBARAM (Kantha). Services for destitute women. Soc Welf. 20, 11; 1974 Feb; 93

The status of women in India is high according to our constitution but their position in society continues to be bad. Though poverty, ignorance, lack of education are major causes, psychological factors such as deep-rooted beliefs, superstition and conservatism play an important part in inflicting injustice on women and rendering many of them destitutes.

Tamil Nadu has been in the forefront in carrying out welfare programmes for destitute women under two categories: curative and preventive. The problem of destitute women is a big one, to tackle it effectively and co-operation and understanding of the community is very important.

DEVDAISIS

23. GOSWAMI (U S). Wedded wives of the gods. Hin Tim. 52, 300; 1975 Nov 2; 9

The outrageous institution of Devdasis is still prevalent in some parts of India. In Soundatti town in Belgaum district of Karnatak 4,000 to 5,000 girls are 'wedded' every year to the temple duty. In South Maharashtra, according to a social worker, there are 250,000 'brides of the gods' who may end up as prostitutes or beggars. These unfortunate women, pleads the author, should be rehabilitated under the economic programmes launched recently for the welfare of the weaker sections of society.

ECONOMIC and BANKS

24. SURI (Kamala). Banking for women: Tapping the household sector. Femina. 19, 5; 1978 March 23; 27-9

Women of today are called upon to play important roles not only in society but also at home and in each and every field. Women can make the nation strong if they economise in their household budgets and save to strengthen their family. Women are not just controlling the purse strings in households across the country, they are also entering the work force in substantial numbers. Nevertheless, only a very few women operate their own bank accounts. A better spread of banking habits among women is needed so that the saving potential of household sector can be tapped more effectively.

EDUCATION

25. AHUJA (Ram). Female education in India. Soc Welf. 20, 9; 1973 Dec; 1-3, 19

The education of women is fundamental for the achievement and full exercise of their legal and social independence. The educated woman today is not clear about her role. There was hardly any ambiguity and inconsistency in the uneducated married woman's roles as a wife and a mother. But her

educational achievements have changed the situation. It has created a role confusion for the educated wife. A new role of seeking employment and working outside the home has now been added to her established roles as wife and mother. This addition necessitates as a redefinition of the roles of both males and female in the family, particularly because woman's attitudes in the modern society will be influenced by the role that she occupies in a social system.

26. **DESHMUKH (Durgabai).** 'Why girls' education is neglected. Soc Welf. 10, 5; 1963 Aug; 2-3

Great leeway has to be made to bridge the gaps that exist between the education of girls and boys. The author is critical about the absence of any clear-cut policy of the government for the furtherance of women's education.

27. **JOSEPH (V V).** Literacy drive cardinal for women's reform in India. Soc Welf. 22, 8; 1975 Nov; 31-2

Indian women are 32 years behind the literacy level of men. Is their social status linked with their low literacy? Common's education is essential for their welfare, equality, development and peace for improving the quality and output of their work and for increasing the awareness of their rights and responsibilities. So the parents must give equal attention to their daughters just as much as they pay for their sons in social, cultural, educational and other fields.

28. **MANI (R S).** Women's education in India. Soc Welf. 11, 5; 1964 Aug; 1, 2

Discuss the influence of social reforms on Indian women, the ideals of women's education as revealed by great men like Gandhiji and the progress of education of women since independence.

29. **SHAH (Madhuri).** Deal is still unfair. Femina. 19, 1; 1976 Jan 23; 23

Women continue to get the thin end of the wedge in education. This situation will only correct itself when people stop sex-role stereotyping and women show more concern for the courses of study. We need to expand the concept of academic excellence and to speak in broader terms of educational excellence.

BACKWARDNESS, REASONS

30. ISSAR (Promilla). Why should I send my daughter to school. Soc Welf. 27, 11; 1981 Feb; 57-8, 79

The author says that the rural family has not been able to realise the importance of at least a good standard of literacy for a girl in order to equip her better for role as wife, mother and housekeeper. This is the main sociological hinderance against the acceptance of education for women.

31. TRIPATHI (Kalawati). Access of girls to education. Soc Welf. 14, 12; 1968 March; 8-9

Education of women remained long neglected if we turn back the pages of our social history. Primary education upto the 4th class is free throughout the country. Education upto the 8th class is free in all Union Territories and in nine states. And yet girls' education at primary middle and higher secondary stage is lagging behind for various reasons. To count a few, lack of school facilities near the house at primary level, indifference of parents at the secondary stage and the absence of vocational training as part of higher education, have contributed to the gaps in girls' education.

COMMISSION, RECOMMENDATIONS

32. BUCH (M B). Issues and problems in women's education. Edu Qua. 20, 1; 1968 April, 34-7

The study deals with recommendations of the Education Commission. It gives the data collected by the second All India Educational Survey, not only about the provisions of schooling faculties at various stages but also about the position of enrolment of girls at the primary, middle and secondary levels. It also provides the data of the number of women teacher in primary, middle and secondary schools and the percentage of the enrolment in teaching training school every year.

HISTORY

33. GOMATHY (S). Status of women relating to education. Ker Soc. 3; 1975; 74-84

Historical study of India reveals that there were distinct stages of rise and fall in women status. Though it

deteriorated during the Hindu period and Muslim period down until the Britishers came to India, modern women are undoubtedly regaining their ancient prestigious position. It may be mentioned now that women of India have never had to fight for equal rights with men in any sphere. Indian tradition is unique in the world Ila Mukerjee says, "The honour and dignity of our women was in no way minimised. Manu, though a great champion of restricting freedom of the fair sex, enhanced their dignity and respect by formulating a code of laws which mentions that women must be honoured by father, brothers, husband etc. Thus looking backwards in history to the vedic times one sees a continuous strand in the people's culture and make up which has always regarded women as men's equal.

HOSTELERS, DELHI UNIVERSITY, SURVEY

34. MAZUMDAR (Sudip). Women hostelers' grouse. Ind Exp. 47, 64; 1979 Jan 15; 3

For students both men and women, who came from other states to study here, life in the hostels is no less important than life in the classrooms. But according to a survey of hostels under Delhi University men and women students live in two different worlds in spite of being in the 'same' institution, and supposed receiving the same education. The survey concludes that the plea of 'protection' is only to perpetuate the injustice and inequality that the women face. If there have to be any rules let them evolve out of a popular consensus among those whose benefit they are meant - women students themselves.

influence on VALUES

35. JOSEPH (Mariamma). Changing educational values among women. Ker Soc. 3; 1975; 55-61.

This paper reveals two main trends, clear but opposing. Modern girls with their progressive values stand in sharp contrast to their mothers who hold the traditional, idealistic and superficial values regarding education in general and education of girls in particular. The girls are far more rational, utilitarian and pragmatic. Analysis of the responses of the girls and mothers proves that the girls are able to think, evaluate and suggest better ways whereas the older generation can not go deep in this line. One important thing to be noted in this context is that we have to be cautious, for these progressive values will be found true only with regards to urban young women.

in relation to LIBERATION

36. LITERATE, NOT educated. Link. 17, 27; 1975 Feb 16; 16-7

Education is important in that it provides the tools for questioning, and a study of women's education should show how far any 'real' education has taken place. The female literacy rate in India in 1971 was 18.7 percent. The majority don't think at all, in the sense that they are quite happy in their roles of potential mothers, wrapped in their cocoon of unconsciousness. Women still have not realised the effects of women's liberation. They do not realize that they are equal to men.

in relation to MARRIAGE

37. HIGHER EDUCATION and marriageability of women. Ker Soc. 3; 1975; 69-73

This study reveals that higher education of women is caused for late marriages. Employed women marry later than the unemployed ones. It is not easy for women with higher education to find partner with equal or higher educational status. This problem is more serious for them with professional qualifications. Higher education of women generally helps to reduce family tensions by better handling of domestic issues.

TAMIL NADU

38. KRISHNA (Nanditha). Progress in some fields: Stagnation in others. Eve's Wkly. 25, 30; 1981 Aug 1; 10-11, 3

Tamilian woman never covers her head submissively, even at her wedding, goes out into the world challenging male bastions, holds jobs at executive levels. And yet if she dares to wear trousers she would be inviting society's wrath and her marriage is arranged through horoscopes and dowries.

KERALA

39. RAMKUMAR (Vasanth). Education of women in Kerala. Soc Welf. 27, 5-6; 1980 Aug-Sep; 55-7

Author describes that though Kerala has the highest rate of literacy in the country, the State is intensifying its efforts to promote girls' education. It has taken a wide range of steps, including provision of scholarships, appointing special officers and maintaining regular contracts with parents in order to bring down school dropout to the minimum.

PLAN, FIVE YEAR, UTTAR PRADESH

40. SITARAM. Progress of women education in Uttar Pradesh. Siksha. 12, 3; 1960 Jan; 39-43

A great stride in primary education for girls was registered in U.P. during the Five Year Plan. Classes were attached to three model government girls schools and provision was made that by the end of Second Five Year Plan they may be attached to all the normal schools. Tables show the progress of education of girls during Five Year Plans in the field of primary and secondary education.

role in SOCIAL CHANGE

41. GEORGE (M). Women's role in social education under the community projects. Ind J Adu Edu. 15, 1; 1954 March; 17-22

Discuss the many fields of services in which women workers can make a special contribution in promoting social education, such as the teaching of handicrafts, the running of Balika Samajs, Mother Association etc.

42. KRISHNA MURTHI (S). Women and community development. Kurukshetra. 19, 14; 1971 April 16; 3-4

It is commonsense that the one dominant and unchallenged role of women is centred in the home. When she becomes educated, she can shape the social, economic and cultural pattern of family which she belongs. Indirectly she also helps in the socio-economical development of nation by working in Government. Of course there are beliefs like women being inferior to men and unfit to share in the planning and organisation of community improvement. Nevertheless, as a result of learning and working together, the activities of women's group widened. Women can participate in community development through the women's club, mutual aid society or co-operative for providing credit. In India, for instance, the Gram Sevikas are supervised by the Mukhya Sevikas and so on.

43. SEMINAR ON women and development. Soc Welf. 25, 12; 1979 March; 16, 28

Over 200 women social workers, social scientists, doctors, teachers, administrators, women sarpanches and political leaders attended a seminar on 'Women and Development' held at Chandigarh, organised by Haryana State Social Welfare Advisory Board. Realising that education has a key-role in over all development of women, the seminar emphasised

the need of a massive campaign to achieve cent per cent literacy among women during the Women's Development Decade. Appreciating that women's training in science, technical skills and vocational avenues required urgent attention, the seminar recommended that such training should be instituted in rural areas. To enable women to make use of these facilities, stipends and hostel arrangement should be adequately provided.

RURAL

44. PRASAD (A). Women in the villages. Kurukshetra. 2, 6; 1954 March; 24

Shows the importance of training for women to build good homes and the necessity to conduct courses in domestic extension to imbibe understanding in women to run a comfortable, healthy and happy home. They should also be given training in craftsmanship for economic benefits.

45. SETH (Mridula). Education for rural women. Soc Welf. 25, 9; 1978 Dec; 13, 31

Various methods for imparting education have been used by workers engaged in rural development. Tailoring is the most popular craft among the rural women. Workers engaged in education, health, nutrition and other welfare programme have felt frustrated trying to mobilise the women for educational programme. It is found that drama could be an effective medium for imparting education to rural women.

SCHEME

46. SRIVASTAVA (K N). Women's education in rural communities. Edu Qua. 13, 50; 1961 June; 170-4

In this article an attempt has been made to draw up a scheme for educating the rural women, keeping in view the existing conditions, resources and agencies. Points out the importance of education of adult women as part of the wider problem of women's education.

EMPLOYMENT

47. CHAKRAVARTHY (Renu). Working women. Seminar. 52; 1963 Dec; 34-7

Discusses the condition of working women in all fields. Point out the discrimination still in practice in employment of

women in lay-offs and in wage structure in various industries. The social problems faced by the educated working women have also been discussed. Author suggested measures which can be taken by the government to improve working conditions for women.

48. CHHABRA (Rami). Women's employment: Will the newly appointed task force break new ground? Femina. 19, 1; 1978 Feb 23; 37, 59

The task force is headed by Dr. Asok Mitra of the Jawaharlal Nehru University and is due to submit its report soon. The author talks to the man who appointed the task force, Prof. Raj Krishna, member of planning commission in-charge of Employment Planning. Job reservations, mechanisation and unionisation of women workers in industry are some of the topics discussed.

49. DAYAL (P D). Role of women power in industrial growth. Soc Welf. 9, 9; 1962 Dec; 21-2

Highlights women's position in economic life in India particularly in industrial and commercial employment. Gives the percentage of women employed in industries and clerical job in different states in India and number of training institutions opened by public sector undertaking such as Bharat Electronics and BHEL to train young girls for industrial work.

50. KUMARAPPA (J N). Women as wage earner. Ind J Soc Wor. 1, 2; 1940-41 Sep; 162-78

While educated women are employed in professions and trades, women are also employed largely in plantations, mines and factories and as domestic servants and menials. It gives the statistics of the various occupations in which women of all classes are employed in different states with year-wise break-ups. Discusses the reasons for the large number of employed women in plantations and mines and the benefits enjoyed by them in these occupations.

51. MENON (Rekha). Indian working woman: She stands alone. Soc Welf. 11, 5; 1964 Aug; 3-4

Discusses certain problems of Indian working women. The author is of the opinion that in their place of work women often find subtle and occasionally open hostility. At home she is viewed with disapproval by the older generation and in personal life she is the victim of traditions.

52. NATH (Kamla). Women in the working force in India.
Eco Pol Wkly. 3, 31; 1968 Aug 3; 1205-13

This paper analyses the participation of Indian women in the economic activity. The analysis is based on the Census data of 1961. The ratio of women participation has fallen due to the disproportionate spread of education, urbanisation and the growth of modern industries. An attempt has also made to trace the change in work participation of women during the decade 1951-61 by comparing the census data of 1951 and 1961. She stresses the importance of increased contribution of women in the strategic sectors such as education health, rural extension and social welfare.

53. RAMACHANDRAM (Padma). Victimised by the myth of male supremacy. Femina. 19, 2; 1978 Feb 8; 30-1

Many adherents of the 'sequence theory' believe that women who desire employment in a labour-surplus country like ours, must wait until all the men have had a chance. This attitude manifests itself in discriminatory laws, practices and programmes and the sex segregation of the job market.

54. RAMPRAKASH. Unprogressive pattern of women's employment in India. Soc Welf. 16, 5; 1969 Aug; 4-5, 23

Author dwells on the changing trends of women's employment in agricultural and non agricultural sectors. He points out that with the general rise in education facilities the increasing number of career minded women are coming into the employment market. The principal occupations being teaching, nursing, stenography etc. most of them are teachers, midwives, nursing attendants, nurses and clerks.

55. SELF CONCEPT of women. Ker Soc. 3, 1975; 90-6

There has been considerable change in attitudes on women's role in the spheres of marriages, family, education and employment. An important finding of this study is the need for employment felt by a large majority. Besides supplementing the family income and gaining economic independence, employment helped in the development of the personality. There was improvement in marital relation as well. Woman, who has become conscious of herself without exaggerating her importance, who sees herself as the defender of human dignity is emerging.

56. SETH (Mridula). Educating women through economic activities. Soc Welf. 25, 8; 1978 Nov; 14-5

A number of women, particularly in the lower income group are compelled by the stresses and strains of economic conditions to take up some activity for supplementing the family income. However, the employment opportunities available to such women are very limited due to inadequacy in skills, illiteracy, restricted mobility and lack of individual status. Besides providing deserving women economic activity, the production centres serve as focal points for exposing its members to new educational programmes.

and HOUSEHOLD

57. RE-DEFINING WOMEN'S work. Eve's Wkly. 34, 49; 1980 Dec 6-12; 10-1

Most women work, whether they are wage-labourers or not, in fact if they are wage labourers they are consistently working a double-shift, day after day. The fact that they are house-workers as well, affects their status within wage-work, confining them to badly paid, and marginal jobs. It is therefore necessary to begin by examining the role of women as house-workers in order to understand their role in the reproduction of society as a whole.

EDUCATED

58. CHOWDHRY (D Paul). Employment of educated women. Soc Welf. 14, 9; 1967 Dec; 9

There are a variety of social welfare services, like nursery schools, day care centres, adult education for women and the like where parttime workers can render valuable contributions.

ACCOMODATION, HOSTELS

59. SHANKAR (S). Hostels for working women: Boon or curse? Wom Era. 8, 175; 1981 March; 20-2

Finding employment is quite a problem for girls. But the bigger one is getting a safe accommodation in strange cities. The state has done very little regarding women's hostels. But for the well-known private trusts, missionaries and social organizations who render a great service to needy working women, they would be nowhere.

ADMINISTRATORS

60. KWATRA (R D). Focus on women's rights. Mag Pat. 1981 Feb 15; 3

Lok Dal leader feels that women do not make good administrators. Women should not be appointed as district magistrates and additional magistrates where the officers concerned have continuously to deal with problems created by disturbers of law and order, criminals and all kinds of anti-social elements. No woman leader or organisation in the country has challenged his view, perhaps because he was only repeating what he has said before or because nobody outside his own shrunken party attaches much more importance to his utterances. It is conceivable that in Europe and America, where feminist militants are very active. Such a statement by a political leader would have caused a storm, coming as it does not when the world is half way through the United Nations Decade for women which has as its goal the achievement of equal rights for women.

POLICE

61. GHOSH (S K). Police women and their role. Ill Wkly. 101, 3; 1980 Jan 20; 41, 3

In several countries, women constables have become an integral part of the police force. In India they have begun to make a dent in this once exclusive male preserve. Women can be employed to carry out all police duties and there is no applicable legal restrictions. Some countries have imposed restrictions on the employment of policewomen at night, search of male prisoners by female police officers, and the use of policewomen in law and others duties. In a majority of countries, duties in connection with arresting, questioning, searching and fingerprinting of women and juvenile suspects in crime investigation and investigation of cases involving vice and sexual offences such as rape or traffic in women and girls are earmarked exclusively for women police officers, while in some other countries, guarding of female prisoners in police lock-ups and escorting them to court are assigned to policewomen. The role of women police therefore assume greater importance.

PROFESSIONAL

62. ANEJA (S P). Office etiquette for women. Canvan. (Part 2nd) 1969 Nov; 40-2

The working women who lean heavily on their beauty or youth

to be acceptable in office, soon know to their cost that these are never good manners. Women should remember that good manners do not fade away like a physical beauty. The woman may become old with the passage of time and lose their physical beauty. But they can retain their attractiveness on their good manners. Good manners neither become old with age nor stale with daily use over a long period. To create a good impression among your colleagues and superiors, there is no better way to learn the rules of office etiquette which range from punctuality to wearing modest make-up. There are countless advantages and pleasures in learning the art of good manners and proper etiquette and the time and effort spent in learning it are bound to be rewarded many times over.

63. CAN WOMEN be successful executives. Ind Tim. 10, 21; 1968 Nov 1; 16-20

In spite of the fact that women have entered the professions in large numbers, they have not yet been attracted to the business profession to any significant extent. 'Industrial Times' interviews some women executives who have made successful careers for themselves.

64. SARKAR (G). Society and career women. Soc Welf. 12, 1; 1965 April; 13-4

Career women, excepting perhaps those in the teaching profession, are still the victims of unwarranted suspicion and sneaking contempt, and some thing has to be done to give them a proper place in the changing pattern of society.

FRUSTRATION

65. FREY (Doris). Job frustration and women. Wom Era. 7, 147; 1980 Jan 1; 32-4

Job frustration is not an exclusive woman's problem but it is more common among them because of many reasons - money, recognition, independence and security. Some want success. Some are interested in power. Some crave for warm relationships. Job dissatisfaction can be avoided by deciding on one's profession at the outset.

66. NARULA (Uma). Career failure among women. Soc Welf. 14, 2; 1967 May; 4-5

The author has studied the problem of career failure among women as part of a research project conducted among middle

class families. The conclusions highlight the frustrative aspects of the life of a career women. To provide larger vistas for women, to help them mould their expanding personalities as a group and as individuals these will have to be placed on the lists for priorities for nation building.

in relation to HOUSEHOLD

67. BALASUBRAMANIAM (Meera). Psychological problems of working women. Wom Era. 6, 135 (Part 1st) 1979 July; 18-23

The problem before educated women today is not whether to work or not but now how to combine a home life and career successfully. Unless and until society is willing to redefine the traditional role of woman as primarily a wife/mother and change its attitude, the working woman is likely to get the worst of both the worlds.

68. DOUBLE BURDEN. Eve's Weekly. 25, 14; 1981 April 4; 46-7

Working wives often bend over backwards in trying to prove to their employers and their family that they can 'manage'. But, in trying to be the super-efficient career women and the super-efficient housewives, they can land up just being the super-exhausted zombie.

69. NAIR (Lalitha). Women's two roles. Soc Welf. 27, 9; 1970 Dec; 24, 3

In spite of the fact that their dual role will always be a balance between ambition and affection, duty and devotion. Women's employment has become essential in all countries. In India the ideology of women working has changed and the idea of economic independence is progressing, breaking all the barriers so far considered unbreakable. All this has shown that women can capable of taking over the traditional roles and fitting them into the frame of reference of work organization.

in relation to MARRIAGE

70. NAIR (Hema). Marriage and the thinking woman. Femina. 22, 10; 1981 May 23; 12

Remaining single is no longer taboo - as more and more ambitious women decide to put career and self before marriage and refuse to accept the role of second fiddle at home. May be this is the first step to equality between the sexes.

71. WHAT'S IT like to be married to the modern woman? Femina. 16, 17; 1975 Aug 15; 31, 3

Exciting, disconcerting, unsettling, the husbands answer. Reared in a traditional pattern of expectation, even the most accommodating husband finds it a strain to adjust to life with a working wife, an educated wife, an independent wife. With women's lives changing faster than men's, the discard often shows, but most husbands find that the new balance between the sexes also relieves them of many burdens, and relinquishing a few time honoured privileges does not seem too high a price to pay.

in relation to SOCIAL CHANGE

72. NARULA (Uma). Indian women in changing society; Their career, cultural and social pattern. Soc Welf. 14, 4; 1967 July; 8-9 cover 3

The author analysis the vital problem of how the career aspirations of Indian women get conditioned under the impact of the changing values and the transformed pattern of society. The factors mainly are - lack of technical guidance, economic values, joint family, status in society, demographic and physiological factors and lack of opportunities which impede the career urge of Indian women.

KERALA

73. GOPALAN (Sarala). Women in white collar professions. Soc Welf. 27, 5-6; 1980 Aug-Sep; 43-7

Kerala continues to have the highest percentage of literacy with a comparatively high proportion of literate women (54.31%) as against the all India figure of 18.7%. The concentration of employment is in the lower cadres of services like stenographers, clerical assistants, typists, receptionists, sales girls apart from professionals in the teaching, nursing and medical profession. With universal compulsory educations educated women also enters in the fields of employed women effecting their efficiency. The working women is concerned and even worried about her family even while she comes to work. The educational system must overhaul to equip women to take up in employment in more sectors instead of restricting them in a few one. Vocational training centre established and relaxation in most essential to prevent them strain.

SCIENCE

74. GOSHI (G V). Is there no room at the top for woman scientists? Wom Era. 7, 166 (Part 2nd) 1980 Oct; 12-5

Even scientific research has become the scene of sex discrimination. Academic qualification and ability of a woman are no match to male chauvinism. According to a recent study carried out by the research unit women's studies, of SNDT University, Bombay, out of every 100 women who have taken science as their career, 29 work as teachers, 34 in research laboratories, 25 in technical departments, while only 12 work as administrators. Out of the teachers, only two held high position such as professors or associate professors. All government and industrial organisations make a distinction between man's and woman's work in a subtle manner. This is true for jobs involving 'macro problems' of the society like war, high finance, control of law and order and so on.

75. PATEL (Dilip) and SHRIDHARAN (N V). Women as agro-scientists. Eve's Wkly. 33, 21; 1979 May 26; 14-5

An increasing number of girls are taking up agricultural sciences as a career which was till now mostly a male domain.

76. PRAKASH (Padma). Sexism and science. Femina. 20, 4; 1979 Feb 23; 47

Describes one would think that in the extremely rarefied and intellectual world of science, there would be no discrimination against women. But it is exactly the opposite and women scientists are treated as a highly dispensable commodity.

DOCTORS

77. DESAI (Ila S). On being a doctor. Wom Era. 8, 173; 1981 Feb; 43

While the lady doctors are serving faithfully at home and at professional front. What is society doing for them. It is obvious that society is treating them a little conservatively and men are still preferred for higher posts. Society could also give lady doctors some extra facilities like transport for night visits etc. Certainly all of us could be more understanding and sympathetic towards our lady doctors to enable them to fulfil the task of able housewives and efficient doctors at the same time.

NURSES

78. ADRANWALA (T K). Women in nursing profession. Soc Welf. 7, 5; 1960 Aug;11-2

The article describes nurses of all categories in different fields of activity. The village auxiliary nurse, midwife in sub-centres, public health nurse, nurses in clinics and at home, in senior administrative posts and also those engaged in teaching have been discussed.

SURVEY

79. DUA (M R). After graduation, what? Femina. 19, 17; 1978 Sep 23; 43

Reports on a survey conducted by the Union Ministry of Labour to discover the all India employment pattern of women five years after graduation. The survey revealed that more than two-thirds of the unemployed women preferred teaching jobs and only one in eight was interested in clerical job, 69 percent of them were teaching, 12 percent were in clerical profession, 5.2 percent in technical and related jobs and 1.3 percent in administrative jobs. The educated unemployed among women arts graduates did not seem to have strong vocational ambitions and preferences. Acceptance of any job may be attributed to lack of talents or specialisation. Our education system is passing through a period of transition, it should be the responsibility of our educational administrators to see that the stream of education is so revised that women who equalify with a degree are able to attain a position of respect with a minimum loss of time.

HARASSMENT, SEXUAL

80. GOTHOSKAR (Sujata). At the boss' beck and call. Eve's Wkly. 34, 49; 1980 Dec 6; 19, 21

Sexual harassment at the work-place, though not openly talked about, is quite widespread and to top it all, women are told time and again that they are the ones who are responsible, who 'provoke' and who invite all the unwanted sexual advances. If women want to get away from this intolerable working situation, they are left with no other alternative but to leave their jobs. If a woman is compelled to leave her job, she has to explain to her family, and their attitude towards her is not always sympathetic. What do working women do in such situation? An atmosphere has to be created in which

every harassed woman feels that there are other women who will understand her, who have had similar experiences, women who can be real sisters. Women will thus be able to talk to each other and share each other's experiences and attitudes. Sisterhood is the first step towards understanding each other and towards a beginning to put an end to all this harassment.

81. SAPRU (Y K) DUTTA (Brinda) KALHAN (Promilla) DESHPANDE (Shashi) and RAJENDRAN (Girija). Sexual harassment of working women. Femina. 18, 24; 1977 Dec 2; 27, 9, 31

Reporters from Bombay, Bangalore, Calcutta, Delhi and film industry file case studies and describe the circumstances in which women become objects of sexual exploitation.

influenced by ECONOMIC and DEMOGRAPHIC FACTORS

82. GULATI (Leela). Female work participation: A study of inter-state differences. Eco Pol Wkly. 10, 1-2; 1975 Jan 11; 35-42

This study examines whether on the level of inter-state comparison it is possible to see some relationship between female work participation and certain economic and demographic factors such as per capita income, cropping pattern, literacy levels, male work participation rates, population of scheduled castes and tribes in the population and the sex ratio. The paper begins with international comparisons of female work participation giving the broad factors which influence the differences.

influenced by ECONOMIC FACTORS, PUNJAB

83. SINGH (K P). Economic development and female labour force participation: The case of the Punjab. Soc Act. 30, 2; 1980 April-June; 128-37

This paper attempts to explain regional variations in female labour force participation rates by focusing on the employment pattern of women in Punjab. In the explanatory model the author develops, it is found that the employment of women in Punjab which has the highest per capita income in India, is determined by a complex of economic and cultural factors - landownership, cropping patterns, literacy and occupational range particularly in the industrial and service sectors.

KERALA

84. GOPALAN (Sarala). Occupational distribution of women in Kerala. Soc Welf. 27, 5-6; 1980 Aug-Sep; 48-51, 3

The occupational distribution of women has to shift from its present concentration of low paid, monotonous jobs to better paid, technologically superior jobs if the quality of living is to improve. This calls for bold action on the part of all concerned.

LABOUR

85. COSTA-PINTO (Selena). Towards self-reliance income generation for women. Soc Welf. 26, 7; 1979 Oct; 1-3

In the Indian socio-economic context income generation assumes great significance for women, especially the rural women. There are a number of income-generating programmes for workers who are at the subsistence level, particularly in the villages, whose organisers are genuinely and primarily motivated by social welfare concerns. The women, they employ are either the sole bread winners or vital financial supports of families struggling to subsist. In the villages they are largely landless labourers while in the towns they are again the vast number of rural migrants struggling for survival. The income-generation programme provide opportunities for self-reliance and leadership among the women employees.

COAL

86. VAKIL (Dina). Coal industry: India's largest single employer of women. Femina. 18, 18; 1977 Sep 7-22; 25, 7, 9

In the bleak coal belt of the north-east, thousands of woman slave in dismal surroundings. Like women everywhere, they are mostly employed in ancillary jobs, loading wagons and doing other 'surface' work. All around them, the boom towns of Durgapur and Bokharo sprout houses, schools, hospitals everything that the mining community needs but does not have. However, a small effort is in the making. To make a determined impact, it will need to be developed, streamlined and bank rolled. It involves 5,000 women who belong to the coal India Mahila Samaj and a nebulous concept called 'social work' can these women bridge the gap between canasta, mahjong and other languid indoor activity and active field work in the poverty-stricken mohallas of the miners.

DAILY WAGES

87. SENGUPTA (Padmini). Women in unregulated and miscellaneous industries. Soc Welf. 1, 7; 1954 Oct; 7-9, 45

Describes the working conditions of women workers in unregulated industries such as cashewnut processing industry, chemicals and chemical products, tobacco industry both cigarette and bidi, rice mills etc. in various parts of the country. Most of these do not have the facilities for the physical, personal and social benefit of the women workers and good working conditions for them. Women are usually paid less wage in comparison to men. A chart is furnished for information.

influence of INDUSTRIES

88. KARA (Maniben). Impact of industrialisation on women. Janata. 26, 1-3; 1971 (ann); 69-71

Industrialisation has opened up employment opportunities for women. Before industrial development women were useful only at home and also as agriculture labour. It gives the percentage of the women labours in different industries and the yearly percentage of women in job in industries.

JUTE

89. SENGUPTA (Padmini). Women in jute industry. Soc Welf. 1, 3; 1954 June; 17-9, 43

Narrates the working condition of women workers in jute industry in the eastern belt of India, specially West Bengal. Gives the details of their wages, hours of work, maternity benefits, benefits under the Employees State Insurance Act etc. and also the personal and physical problems faced by them. Suggest measures such as maternal clinics, facilities for recreation for the benefit of these women.

LAW, DISCRIMINATION

90. MAHAJAN (O P). Women and labour laws. Soc Welf. 28, 5; 1981 Aug; 1-3, 42-43

Legislative measures guaranteeing equality of women and investing them with the various fundamental rights have remained largely on paper and have not been put into practice. Few women, generally speaking, have derived benefits from the reformatory and protective laws. The reasons for this sad

situation are many. Few are aware of their new rights, majority of them are illiterate and the legal process is costly and long-drawn. Throughout the country over 70% of women who work on farmlands, construction sites, plantations and the like are paid less than men for the same amount of work.

MINING

91. SENGUPTA (Padmini). Women in mining industry. Soc Welf. 1, 6; 1954 Sep; 9-11, 46-8

Historical description of the condition of women workers in the mining industries, data has been furnished on the number of women workers in iron, mica and coal mines and their working conditions are discussed. The wages paid to women, though not equal to that of men are gradually increasing. She gives information about the legislative measures and the welfare schemes introduced in mines for women workers.

MUNICIPALITY, FACILITIES

92. SENGUPTA (Padmini). Women in municipalities and public works. Soc Welf. 1, 8; 1954 Nov; 13-5

Women labour in municipalities in different cities and towns, in river valley projects and other public work deserve the same facilities as those working in large scale industries. In most parts of the country sweepers, cleaners and construction labourers rarely have rest/shelters, drinking water or creches and their wages are also less than men. A table giving statistical data of few cities is provided.

PLANTATION

93. JEYASINGH (Visuvathas). Women workers in tea plantations. Soc Welf. 25, 12; 1979 March; 7, 9

The author seeks to analyze the findings of a research study conducted by the Madurai Institute of Social Work on the living conditions of female plantation workers in Munnar, Kerala. Several steps need to be taken to improve their conditions. These would include adult education, health and hygiene, family budgeting, savings, better facilities for children's education and daycare of infants. It contains the data table of schooling pattern of children and monthly expenditure in rupees.

94. SENGUPTA (Padmini). Women in plantation. Soc Welf. 1, 5; 1954 Aug; 9-12, 42

The total number of women employed in plantations is far greater than in other industries. Plantations are located mostly in South India, West Bengal and Assam which include tea, coffee, rubber and cardamom. Women are mostly employed in these plantations. The author points out that the working hours on plantations are 54 hours a week as against 48 in factories and creches where other facilities are also available. She also discusses various provisions laid down by the Plantation Labour Act for women.

RURAL

95. OZA (Ghanshyambhai). Women in rural industries. Soc Welf. 22, 8; 1975 Nov; 27-8, cover 3

Lightness of operation, putting leisure hours to best use, all these have made village industries a household routine for women, children and elderly people. Agricultural labour and cultivation are the main sources of economic activity of women. The promotion and development of rural industries represented by khadi and village industries would constitute a major step in raising the economic status of women in India. It will be better if various women's organisations come forward to promote these activities.

PUNJAB

96. CHANDRA (R C). Female working force of rural Punjab 1961. Man J. 2, 4; 1967 Jan-March; 47-62

According to 1961 census about 43% of the total population of India comprise the labour force with a two third and one third ratio between male and female workers, respectively. Broadly the tribal communities and people living in hilly and desert areas have the highest percentage of female participation in out-door work. Tables give the percentage of women labour force in total women population of the country.

WELFARE

97. MOORTHY (M V). Problems and welfare of our women workers. Ind J Soc Wor. 6, 2; 1945 Sep; 108-16

It is a study of the problems of women workers in all

occupations. Tables show the statistical data on women workers in comparison to male workers in various factories and mines. The author suggests that the process of work should be scheduled for preferential employment of women, and their lot bettered through legislation, welfare work and organisation with a view to create free, healthy and happy women workers.

98. BALA (M S). Lady workmen assert their rights. Capital. 156; 1966 March 10; 319-20

The author stresses the rights of women workers and reviews some of the instances in which they seek to assert their right. Conclusion is that the women workers are quite active in attaining and safeguarding their own rights and privileges.

99. MURALI MANOHAR (K) SHOBHA (V) and RAO (B Janardhan). Women construction worker of Warangal. Eco Pol Wkly. 16, 4; 1981 Jan 24; 97-9

Women construction workers condition have become worse. The social condition in which they live continue to be traditional, exploitative and anti-women in character. Despite working hard and undertaking difficult jobs, women construction worker receive no special treatment, they are discriminated in the payment of wages. They have to work during illness or in an advanced stage of pregnancy. Their ignorance, lack of skills and assertive natures make them subservient both at the working place and in family life. Despite working outside their homes, they continue to be of secondary importance in the family affairs. Disintegrated and scattered they have bonded their lives only to taste disrespect, slavery and early death.

MAHARASTRA, SCHEME

100. VAKIL (Dina). Maharashtra government starts new scheme to help women earn. Femina. 16, 7; 1975 March 28; 29

Registered women's organisations in the state can now approach the recently established Mahila Arthik Vikas Mahamandal for financial, technical and marketing assistance. The corporation which has a share capital of Rs. one crore, is headed by a young woman from the Indian administrative service, who is both enterprising and accessible.

PARTTIME in relation to HOUSEHOLD

101. DESAI (Armaity S). Women and parttime employment. Soc Welf. 10, 7; 1963 Oct; 40-1, 4

It is imperative that the serious thought should be given to parttime employment for women who have dual responsibility of household chores, upbringing of children and full employment outside home. The author stresses the fact that it will help working mothers to fulfil both obligations and at the same time to play a productive role in society.

PAY SCALES, DISCRIMINATION

102. JOSEPH (Mallika). Are Indian women discriminated against? Femina. 16, 7; 1975 March 28; 31

If the law says we are equal, what have we to complain about? The discrimination against women is never blatant. The low social status of women is closely linked with low economic status. If women don't have financial independence, or at least support, there is little to prevent men from continuing to dominate them. It is the outcome of the economic policies followed by our government. In industries, mills etc. they have got less amount paid in comparison of male fellows for the same work. Even the government pays women less. In Maharashtra, inspite of agitations and protests, women relief worker were paid almost a rupee less than men per day. The discrimination does not stop with illiterate or semilliterate women. Nationalised banks offer leave fare concessions and medical benefits to male employees as well as their families but when it comes to female employees, the benefits extend only to them. Women must know their own minds, know the benefits of not being shackled, of being aware. It is only if they organise themselves into militant, vocal groups, unafraid of social ridicule, that they can hope to reach the same range as men.

103. SENGUPTA (Padmini). Women as cheap labour. Hin Tim. 52, 5; 1975 Jan 5; 6

Equal pay for equal work is an industrial right which has been accepted in India. But it lay safely in cold storage. Women workers - load carriers, sweepers, agricultural and other lower income labours, various labour and ILO have helped raise of the working and living standards of women. The International Code does not distinguish between men and women. India ratified all these conventions and was one of the first to concede the right of equal wages for equal work

for men and women. After all these laws and recommendations, the discriminations between men and women continues. One of the reasons for women being paid less is that their vocational training in many cases inferior to that of men. Women are given cheaper wages being untrained. Women should be vocationally trained to a far greater extent than they are at present, so that equality can be assured for them.

104. WOMEN: EQUAL pay. Link. 18, 8; 1975 Oct 5; 34-5

Equal pay for equal work done by men and women has come 17 years after India ratified the ILO character on wage parity. Yet it has not come a day too soon, for discrimination in pay has been the general practice mostly in the unorganised sector. A number of historical reasons, and the fact that women tended to accept this differential pay structure without protest encouraged the continuance of this iniquitous system which has in its turn contributed to the general categorisation of women as second class citizens. There is still a long way to go before disparities in wage scale are reduced. Where wage disparities already exist, women will be entitled only to the highest rates applicable. Secondly it is difficult to split up the similar, non-similar sectors, for it is rare to find men and women working together especially in plantations and agriculture field. The only way to equalise wages in this regard is to upgrade the jobs themselves. The rate of education among women is low. This factor also hampers them when it comes to promotions. While women have to go in for professional training in a big way to better their lot, the government has taken the first of a series of steps that, if properly implemented, can change the face of employment and pay scales in India for women.

and HOUSEHOLD

105. WOMEN AT work. Link. 17, 27; 1975 Feb 16; 15-6

Women suffer from inequality of both work opportunities and work benefits. The industrial and technological advance, the growth of capitalism, generates fresh unemployment, but women have been its special victims. The decimation and disappearance of the many rural and semi urban household industries - hand weaving, oil pressing, leather processing and others have restricted or removed so many traditional sources of extra agricultural employment for women. The continuing technological improvements and modernization have also particularly victimized women of the urban working class. The inequality is more irrational in the matter of work benefits. In agriculture where nearly 80% of the working

women are still employed, the situation remains scandalous with disparities being actually sanctioned by the various minimum wages laws. In all states the maximum and minimum wages for works of same category diverge widely for men and women. In the general run of cases, a middle class working woman gets the worst of both of worlds. Economic compulsions may have removed the bars to her participation in social production but without loosening her bonds of household drudgery.

PLANS

106. MANKEKAR (Kamla). Employment opportunities for women: Going, going, g---. Femina. 28, 16; 1975 March 28; 23, 35

A study of working women in India leads to three broad conclusions: women constitute only about 13 percent of the workers in the country: their proportion to the total working population is declining and women are in the lowest paid jobs in practically every sector of economic activity. A developing nation like India will not improve unless women participate in developmental efforts. There were proposals to improve job opportunities for women and to set up more vocational institutions for them 10 years ago. In Fourth Fifth Year Plan, there was a proposal to set up an institute for higher training for women. However, most of the schemes remain on paper only. The reason given for non-implementation was lack of funds.

RESERVATION

107. BUTALIA (Subhadra). Is job reservation the answer? Eve's Wkly 33, 55; 1980 Jan 19; 10-11

As far as rhetoric is concerned Indian women are in very happy position. But the current trend of shrinking employment for women is disturbing and makes a force of our constitutional guarantees. The National Federation of Indian women raised the demand for reservation of jobs for women in December 1978 and subsequently in February 1979. Their slogan of "reserve 25 percent jobs for women" was later taken up by their branches in Lucknow, Bangalore and various other places.

role in SOCIAL CHANGE

108. IYER (K V). Increasing role of women in economic and social development. Soc Welf. 14, 7; 1967 Oct; 4-7

Free India today offers vast and generous opportunities to

women. They are given opportunities to develop according to their individual ability and genius. Women have a great role to play in a country which is passing through a period of silent socio-economic revolution.

SELF

109. COSTA-PINTO (Selena). Cultivation of self-reliance.. Eve's Wkly. 34, 17; 1980 April 26; 11, 3

Describes income-generating programme for women, especially those at subsistence level, seeking primarily to provide additional income which naturally encourage growth of self-reliance and leadership. Experience shows that such qualities need to be consciously developed.

ENTREPRENEURS, BUSINESS

110. SAXENA (Alka). Women entrepreneurs: Shadow or substance? Wom Era. 6, 144 (Part 2nd) 1979 Nov; 102, 5, 7

Inspite of tough competition from their male counterparts, women entrepreneurs with the help of understanding husbands and other family members, are steadily making a headway in the business world.

in relation to LIBERATION

111. SIMHAN (T E R). Women's lib, Gandhian style. Ill Wkly. 101, 43; 1980 Dec 7; 27

The Gandhian principles of truth and non-violent self, help among the most depressed work force of self employed women. The self employed women's association's accomplishments 'are suggestive of possibilities, given leadership, among the millions of self-employed women in Asia's burgeoning cities'.

in relation to SOCIAL CHANGE

112. RAJULADEVI (A K). Women entrepreneurs. Yojana. 22, 13; 1978 July 16; 19-22

Women constitute 48.2% of the total population in India, according to 1971 census, but the percentage of women in the total labour force is only 17.35%. Agriculture labour and cultivation are the main areas of economic activity for women. The primary sector (farming, livestock, forestry,

fishery, plantations etc.) provides work for about 83% of women and 51% of them work as agricultural labours, 6% are engaged in the organised sector of the economy and rest in unorganised non-agriculture sectors. These fields are specially suited to their temperaments and tastes. The objectives of organising separate self-employment programme for women entrepreneurs belonging to 18-30 age groups, possessing minimum matric level qualifications by the STSI are: to make them aware of various opportunities for self employment; to motivate them to take up self employment to impart needed skills/training. Unless and until women are able to participate fully in the economic and social development of the country, its problem of unemployment, and poverty can never be solved.

FAMILY HEAD

113. COWHIND (J D). Characteristics of family headed by women, March 1968. Wel Rev. 8, 1; 1970 Jan-Feb; 16-20

Describes some of the social and demographic characteristics of families headed by women such as residence, age and race, marital status, education and family income. Data drawn are mainly from reports based on March 1968 current population survey. It also gives the account of education, marital status and the position of the head women in the family.

FRIENDSHIP

114. GOPINATH (Usha). Every woman needs a close friend. Soc Welf. 19, 6; 1972 Sep; 32-3

Describes the importance of close friend and points out the need of a best friend in life of women. Every woman needs a close friend with whom she can discuss all the secrets, joys and sorrows of her life without inhibition. The 'best of friend' can be the mother, sister, cousin or just a new acquaintance. The best friend is not only necessary for unmarried girls but also there is a great need of her for married woman, with whom she can discuss all problems, viewpoint, like and dislike.

PLATONIC with MEN

115. JAFA (Jyoti). Just friends. Eve's Wkly. 34, 45; 1980 Nov 8; 17, 9

A friendship between a man and woman need not be an affair,

but society is rarely prepared to grant the benefit of doubt especially to the woman concerned and particularly if they are married. The sexual pre-occupations of a hitherto largely segregated society sees naughtiness in any affectionate relationship between men and women.

GANDHI

116. DASTUR (A J). Gandhiji and the status of Indian women. Ind J Soc Wor. 30, 3; 1969 Oct; 217-20

Gandhiji had immense faith on the capability of women as a genuine partner in a Man's life and a co-worker in his activities. He was a crusader against the legal disabilities, traditional drags and customary shackles which placed women in a less advantageous position compared to men. The author describes the events during Gandhiji's lifetime when he supported the equal share of responsibility to be borne by women in political and social movements.

GUJARAT

117. ANKLESARIA (Shahnaz). Women in Gujarat; Behind the facade. Eve's Wkly. 25, 9; 1981 Feb-March 28-6; 13, 5

We often think of rural Gujarat as the land of prosperity, of happy Garba dance and folk songs, but there is a darker side to the picture. A large number of dowry deaths and one of the highest rates of female suicides.

HARYANA

118. CHADHA (S S). Women in employment in Haryana. Soc Welf. 27, 11; 1981 Feb; 65-6

In Haryana women have been considered a pivot around whom not only their family and society but whole economic structure of the state revolves. Their silent and dedicated role in agriculture has been directing the destiny of the state. With their advancement in the field of education, science and technology, they are moving fast to assume a dynamic role in changing context of time and locale.

HINDU, HISTORY, ANCIENT, MANU

119. DHARMALINGAM (A M). Manu and women. Caravan. 1970 Feb 11; 86-9

In bygone ages, this ancient law giver's sway over the minds of Hindus was complete. But that can not save his view on women today against a thorough scrutiny in the light of eternal human values.

HISTORY

120. DHANDA (Roy). Women through the ages. Wom Era. 6, 143 (Part 1st) 1979 Nov; 78-85

There was a time when women all over the world were considered an inferior and weaker sex, a play thing catering to the passions of man, and a machine for producing his children. She was classed as man's property in the same manner as sheep, goats and herds of cattle. Even now, in many parts of the world she continues to be regarded in the same light. Conditioned by centuries of anti-feminist propaganda, man is apt to forget that this civilization of ours owes a great debt to women.

121. SENGUPTA (A K). Indian woman: Her position and problems in modern times. J Fam Welf. 10, 4; 1964 June; 54-9

This article is a brief survey of status of women since vedic period to modern times. It tries to discuss some of the socio-economic problems such as traditional arranged marriages, joint family system, condition of working mothers works etc. faced by the modern educated Indian women.

ANCIENT

122. MUKHERJEE (P). Some notes on the society of the woman question in ancient India. Man Ind. 44, 3; 1964 July-Sep; 264-74

It is a study of the position of women in society. Shakuntala Rao Shastri and J.B.Chaudhari have written the books using the materials from the vedic literature covering the early phase of Indian history and have discussed the position of Indian women in ancient India. The notes give the view that the position of women deteriorated successively in the different periods of history. It also gives the reasons for this deterioration of women's position.

EPIC

123. DHARMA (P C). Status of women during the epic period. J. Ind His. 27, 1; 1949 April; 69-90

The transition from the vedic to epic period is characterised by a restricted freedom for women. The author describes the educational, social and economic position of women in the Hindu epics. She gives the example of important characters and various socio-economic practices in the epics to justify her thesis regarding the degeneration of the status of women from all aspects and shows that womanhood had been sacrificed at the altar of social convenience and puritanism.

124. DHARMA (P C). Women during Ramayana period. J Ind His. 17, 1; 1938 April; 1-28

Description of the status, rights and privileges of women during the period of Ramayana. With the help of this epic, interesting bits of information about the habits, customs, education, accomplishments, toilette, status and rights of woman during the Ramayana period are described.

VEDIC

125. DHARMA (P C). Status of women in the vedic age. J Ind His. 26, 3; 1948 Dec; 249-68

Women enjoyed considerable liberty during the vedic age and her dignity and rights were socially recognised. Girls, like boys, were given education and they were given training in fine arts like music, dancing etc. During the vedic age widow remarriage was allowed and the privileges enjoyed by women were more than that they are today.

126. VOHRA (RN). Women in vedic India. Soc Welf. 19, 7; 1972 Oct; 24, 31

Women in vedic India enjoyed a high status. There was no child marriage, and it was usual for girls to be fully adult before marriage. There was more perfect equality between husband and wife. Women had every right to inherit the property. There was no 'Purdha System' and a girl got many opportunities for mixing with strangers and conversing with them. Dowry system was also prevalent and a good dowry enhanced the prospects of a girl. On marriage a woman occupied an honourable position and in the household, she was treated as a guardian of all the inmates of the household. The widow was permitted to re-marry and it received the avowed

sanction of the society. Sayana and Macdonell believe that the widow was married to the younger brother of the deceased. So it is proved that in Rig Veda, women enjoyed great position, freedom and equal status with men.

HOUSEHOLD, GADGETS

127. TOP PRIORITY gadget. Link. 14, 14; 1971 Nov 19; 40

Middle class families have come to accept certain gadgets as 'essential' for a home. Of these the largest, which gets top priority in a list which includes sewing machine, electric iron, pressure cooker and so on, is the refrigerator. A refrigerator is of immense help for a woman who possesses one she may finish her cooking chores in the morning and store it without fear of it spoiling no matter how hot the weather outside. This gives her time to relax when the children and the husband return from school and office. One cannot overrate the importance of this 'Cold Cupboard' which keeps milk food and everything likely to spoil in good condition and spares one of daily jaunts to the market which might be pleasurable at times, but is certainly not enjoyable when it becomes a routine compulsion.

JAIN

128. JAIN (J D). Status of Jain women. Soc Welf. 15, 5; 1968 Aug; 14-5

The impact of education, Western culture and the break-up of the joint family have tended to loosen the strangle hold that outmoded social mores had over the freedom of Jain women.

HISTORY

129. SASTRI (C S). Women in ancient Jain culture. Soc Welf. 8, 8; 1961 Nov; 20, 3

Author gives a brief narration of the equal status of women and men according to the Jain culture. There was no pardah system and women had equal rights as regards religious rites were concerned and were entitled to attain 'Mukti' or the greatest spiritual attainment. He also gives the detailed rules of conduct which regulated the lines of Jain nuns.

LAWS

130. RAJAMONY (Leela). Social legislations pertaining to women in India. Ker Soc. 3; 1975; 22-8

Describes the social legislation affecting women in India. Even though we have made substantial strides in bettering the lot of women. We can not say that the Indian women have obtained their legitimate rights and status in society. They still have many handicaps. Liberalisation of divorce proceedings, the problem of illegitimate children, enforcement of women's welfare legislations like dowry prohibition act etc. need further attention and implementation.

LIBERATION

131. AGRAWAL (R C). Women's lib in India. Soc Welf. 20, 10; 1974 Jan; 11-2, 28

If a woman is treated as a second class citizen in her family and in economic life, she cannot be a full citizen in the political sphere. In order to avoid any discrimination on grounds of sex, various legislative measures have been enacted to place modern Indian women on the same level as men. These have done away with inequalities, discrimination and exploration of women. Indian woman has established equality with man in all walks of life and will never return to her former status of a painted doll, a child-bearing machine or a mere hanger on.

132. AMIN (Usha). Acceptance of equality. Seminar. 52; 1963 Dec; 32-4

Discuss the concept of equality of men and women. Points out the definite biological and emotional difference between man and woman. Analysis the concept of equality in capacity and necessity of equal rights for a woman to choose her method of expression, assertion and salvation without fear of social coercion or sanctions.

133. BISWAS (Renuka). Silent sex: When will it learn to raise hell? Femina. 18, 7; 1977 April 8; 17

Indian women have seldom expressed an opinion against the dowry system, family planning, poverty or national production. They have largely been quiet. How long can they concentrate their entire energy on cooking, childcare and fashion alone? Although they have been victims of circumstances. Is n't it time for educated women to come forward and lead the movement for social changes?

134. CHETTUR (Usha). Woman invades man's world. Yojana. 11, 1; 1967 Jan 26; 32-6

Many widows have opened the world of Indian women. Professions hitherto known as men's only have now become women's too. In husband-wife relation equality has taken firm roots. For the first time a dialogue has opened between men and women in this ancient society.

135. DEVAKI (M A). Social image. Seminar. 52; 1963 Dec; 20-3

She criticises the concept of building up the image of an ideal woman which is very prevalent in the Indian society and specially among the middle class. She points out the problems of the one sided, devoted, self sacrificing image which cripples the growth of women as individuals.

136. FEMINIST MYTH of women's lib. Link. 22, 52; 1980 Aug 3; 25

There is definitely an over-emphasis at the wrong place. There is tendency to mistake women's emancipation for permissiveness. The entire concept of women's lib, therefore, gets defeated. Even a selection of the press renders help and supports such 'feminism'. Every opportunity is used to print a nude or half-nude photo of a woman which further denigrates women's status. This is a deliberate attempt to siderack the main issue. The main aim should be upliftment of the women's status in socio-economic field.

137. GHADIALLY (Rehana). Games women are made to play. Eve's Wkly. 34, 15; 1980 April 12; 14-5

Traits used to describe 'mentally healthy' are the same as those commonly attributed to men in society. Since an entirely different set of traits are attributed to women, feminine traits must be less healthy by adult standards. Sex-role stereotyping can have disastrous effects on the psychological well-being of women.

138. GHADIALLY (Rehana). Wanted: Self-confidence. Eve's Wkly. 33, 35; 1979 Sep 1; 10-1

In a majority of situations, men and boys display greater confidence in meeting the challenge of any task than women and girls. Yet it has been found that in actual performance, men do not do any better than women. Why then do women lack the confidence to face tasks which is the final analysis they do just as well as men?

139. GOPAL (Revathy). Liberation: But within limits? Femina. 22, 9; 1981 May 8; 15, 9

After the smoke from all the braburning has dissipated, it is obvious that emanicipation has its own limitations and interpretations. Examines the 'liberated' Indian woman's feeling towards her own dependence.

140. KRISHNARAJ (Maithreyi). Burden of femininity. Eve's Wkly. 34, 36; 1980 Sep 16; 14-5, 33

Though the ages, many women have sought to tread the unbeaten path. Freedom to decide their own destinies has always been denied to women. But non-conformist is not merely a matter of dress or 'mod' behaviour. Even today the more significant non-conformists are fighting a lone battle in their homes.

141. MEHTA (Nandini). Women's liberation movement: Chapati-maker to chapati-phenkar. Ill Wkly. 92, 43; 1971 Oct 24; 8-13

'We women are not chapatimaking machines'. This slogan on the walls of Delhi's Indraprastha College for women was a protest against the hostel rules. Rules the girls felt denied them the freedom to participate in life outside the college gates. The slogan was taken up as a refrain by college girls all over the city and it aroused fear among men. Was this the rumble of coming storm - the storm of women's liberation movement? Women's liberation movement presents the only serious effort to set the balance right. It remains to see if they will band together to demand their rights and recognition of their true destiny.

142. MODY (Susan). Rural women, urban women: World apart, but a common cause to fight for. Femina. 17, 17; 1976 Aug 13-26; 25, 7

The conditions of rural women points to their deteriorating condition and increasing helplessness in the face of economic and social constraints. If the educated urbanite is to comprehend the problems facing women, she must fully understand the existing trends in rural India. And then, perhaps, she could relate to the factors causing unhappiness to her counterpart in the countryside, the problems of her own subjugation in the city.

143. RAHEJA (Shashi). Women's lib: Just a facade. Soc Welf. 26, 12; 1980 March; 1-2

Perhaps the worst enemy of woman is woman herself. She herself perpetuates many of the traditional evils she has

been heir to. For centuries, Indian women have been slaves to man's authority and desires. The image of women today, outwardly at least, is quite different from the traditional one. The woman today enters the citadels of learning which once were the man's monopoly. The changing image of the Indian woman raises a few pertinent questions. Have women broken the shackles of age old customs and traditions which serve to relegate women to the background? Do they really want to be liberated from the values and attitudes which have played an important role in making them occupy a status inferior to that of a man.

144. SAROJINI (S). Housewives enrich your life. Eve's Wkly. 25, 14; 1981 April 4; 29

Not all women can step out of the home to take up jobs. But, no woman can afford to vegetate. She is some-one special in her own right and she owes it to herself to develop, enjoy and be independent in thought, action and finance.

CONFERENCE

145. BAIKRISHNAN (Lalita). All India women's conference meets in Amritsar. Soc Welf. 28, 1-2; 1981 April-May; 44-5

The All India Women's Conference was started in 1926 by a staunch believer in women's right, Margaret Cousins. As an institution to promote women's literacy. Its activities include constant battle for the political, economic and social rights of women. Outstanding woman with dynamic leadership and far-sightedness like Sarojini Naidu, Lakshmi Menon etc. have been members. A seminar held in Amritsar had the theme 'Women of Eighties - the Development Imperatives'. The seminar indicated that the Six Five Year Plan would provide more avenues for employment to women and would seek to safeguard women's rights as far as possible. Problems of women in organised and unorganised sectors and the difficulties faced by them in the agricultural sector were discussed threadbare and useful recommendations emerged out of the deliberations.

146. CHHABRA (Rami). Women's status: Need for wider debate. Ind Exp. 48, 26; 1979 Nov 30; 6

Reaching practically only to Mother Teresa's intervention at the ESCAP regional preparatory conference for the world conference on women. The conference which reviewed the condition of Asian women and the action that must be taken

within the next five years did not get the serious attention it deserved. This neglect reflects continuing lack of understanding and low priority accorded the whole question of women's rights. The conference clarified the concept of the equality as 'Equality should not mean mere legal equality or similarity to men or elimination of discrimination, but must include effective equality of rights, responsibilities and opportunities for participating in development by women not only as beneficiaries but as active agents'. There are some recommendations, which have introduced a number of suggestions to promote awareness, enact, repeal or review laws to ensure complete equality when if the exercise remains on paper for the time being. It was felt that the double load borne by poor women because of domestic and undomestic work both carried out in the most appalling conditions and with minimum nutrition. Emphasis and investment in family planning programmes, water and sanitation scheme, special nutrition programmes and development of explicit mechanism for implementating action programmes which have woman as active participants in decision-making emerged as important strategies in this area.

HISTORY

147. SWAMINATHAM (Saraswati). Bondage of many kinds. Eve's Wkly. 34, 36; 1980 Sep 6; 44-5

Several women of courage, who dared to defy conventions have been written about in the myths and legends of our country, women like Shakuntala and Kunti, Ambalika and Meera, who knocked the establishment. These were remarkable people who could serve as an inspiration to today's enslaved women.

TAMIL NADU

148. GOPAL-RATNAM (Daisy Leela). Forerunners of women's movement. Soc Welf. 20, 11; 1974 Feb; 33-5

Tamil Nadu is fortunate to have had the foresight and love of a host of dedicated women who laboured hard for the progress of women. They have inspired generations of young women to follow in their footsteps.

PHYSICAL HEALTH

149. JOGESH KAUR. Are women really weaker than men? Femina. 4, 17; 1976 June 4-17; 15

Though women are less well fitted to do physical work

requiring strong muscles, they usually live longer, age more slowly and are less vulnerable to heart attacks and ulcers than men. Biological differences apart, personality traits are probably more a result of social conditioning than inherent capacities.

role in SOCIAL CHANGE

150. PATANJALI (V). Women's role in social change. Soc Welf. 26, 1; 1969 April; 14, 30

The role of women in the present day world where material values were expanding and where there was a conflict in human values and women could be best guardians of human values. Equal rights for women must consequently lead to equal duties and responsibilities, women and men each other in the service of the society.

151. PAUL (Radha). Women's leadership in welfare work. Soc Welf. 27, 3; 1980 June; 4-7, 29

At the grassroot level leadership by women is still far from satisfactory, the main inhibiting factors are: women are not sufficiently educated and are subjected to the restrictions of culture. Even in urban areas the leadership is monopolised by those with higher economic and social status. The rural women have yet to come to the fore in a big way.

152. REDDY (Sudha). Housewife's contribution to the development of a nation. Soc Welf. 15, 4; 1968 July; 4-6

A woman is a social worker in her own right. Many of her crusades have been - against war, nuclear destruction, food shortage, high prices, poor civic amenities and now against the Tower of Babel. The role of women in the field of social and political action is now increasing in many societies where women had been relegated to a subservient position in the past. To fulfil this role women must involve themselves more fully as volunteers in both social action and community service. Would it not be right to say that, nature has given the housewife so much power as a social worker that the law has, very wisely, though slowly granted them all. Man knows that he has a will but woman has her way.

RURAL

153. RURAL WOMEN ask for a fair deal: Recommendations of the seminar at Bangalore. Soc Welf. 22, 3; 1975 June; 28

The women from rural India should speak and make demands on what should be their status and how best their problems can be talked, does not wholly support the view, that where women are illetrate, they are also ignorant of their rights. Nearly 500 women, who assembled at the regional seminar at Bangalore sometime back crystallised their thinking in the form of recommendations.

MAHARASTRA

154. DAVE (Chandra). Women of Maharastra. Canvan. 1981 March 11; 39-41

It is difficult to write about any woman and especially about Maharastrian women. Be it business, politics or education, the marathi women have proved themselves to be more active than women of other states and have had many firsts to their credit.

MARRIAGE, HINDU, HISTORY

155. RUNGACHARY (Santha). Marriage. Seminar. 52; 1963 Dec; 24-7

Analyses the custom of marriage in Hindu society from the early vedic period to present day. She discusses the vedic ideals of marriage, the gradual deterioration of the system as a whole and reforms and legislations for change brought about in the modern period.

SOCIAL CUSTOM, DOWRY

156. DOWRY'S DIRTY deals. Ind Exp Sun Mag. 40, 39; 1979 July 29; 2

Despite the revolts against the insidious system of dowry nearly of 8 of every 10 Indian men still demand a price for marrying a woman. The sad part is, their demand is met. An American, Tyler Marshall sizes up the dowry syndrome and meets some of its strongest opponents.

157. FIGHT AGAINST dowry. Mag Pat. 1981 Feb 8; 3

Female activist in India have decided to form a common front against the ancient practice of requiring a dowry before a woman can marry. Although it is illegal, the dowry is a peculiar phenomenon that defies the known law of supply and demand. In Delhi alone, there are more than 200 dowry deaths every year. The figure does not include a number of unreported cases. The women's organisation are demanding more stringent preventive measures in the existing law against dowry, which is too loose and diffused at present to have any impact. High on the list of demands is change in the attitude of the police. The setting of organisation against dowry and related crime is only one mile stone in a long and different march - for dowry is one of the major symptoms of deep rooted and complex social malaise. But the fact that it has been able to move the inert government machinery and elicit promises of action can be taken as a sign of hope for suffering women in India.

158. KESWANI (Jaishree). Anti-dowry demonstrations are they justified? Wom Era. 7, 170; 1980 Dec; 10-1

Many orthodox customs such as the tradition of giving gifts to bride by the parents, has over years become essential. So much so, the affluent now take pride in giving a large dowry in cash or kind. Many among the poverty-ridden strata of the society get into debt to give the demanded dowry - taking even a whole lifetime, to repay the debt. An evil off-shoot of the custom has been 'bride burning'. Almost everyday, the newspapers carry items about young brides committing suicide or being burnt to death by greedy in-laws. The reason assigned is torture or harassment of the bride, by husband or in-laws, for more dowry. Many women's organisations are promising help to such harassed women. The first thing these organisations do to organise a demonstration outside a police station or in front of the house of in-laws. The argument given in support of these demonstrations is that they make the society aware of the evil custom and stir its conscience. The goal commendable, but the means adopted do not seem to bring the desired results.

159. SHARMA (Kavita A). Dowry: The women killer. Wom Era. 7, 148 (Part 2nd) 1980 Jan; 14-6

The custom of dowry might have had a certain significance earlier, but in present times leads only to an unequal relationship in marriage and victimisation of the unfortunate bride by greedy in-laws.

in relation to EMPLOYMENT, LABOUR, KERALA

160. DOWRY AND its impact on women in low grade occupations.
Ker Soc. 3; 1975; 85-9

The problem of dowry at present defies legislation and the vigilance of the law enforcers. A cursory glance through matrimonial advertisements in the news papers will show us the various ways in which people offer or demand monetary considerations for marriage alliances. The rich pay out of their abundance but the poor have to collect it the hard way by saving on food, vacation, recreation and by working overtime. The women of Kerala have many outstanding achievements to their credit. This will be the greatest of them all, if they succeed in wiping out dowry from our society.

LAW

161. CHOUDHURY (Neerja). Fighting the unbreakable foe. Eve's Wkly. 34, 51; 1980 Dec 20; 10-1

The 1975 recommendations of the committee on the status of women in India suggested making offences under the Dowry Prohibition Act cognisable. But as Lotika Sarkar, member of the CSWT, herself concedes, the situation has altered appreciably since then. Further and deeper thinking on the subject is called for. Though harassment of a girl for inadequate dowry was common in the past, gruesome killings were not frequent as is happening today. Still in the news and still neglected, dowry deaths continue to take place aided by ineffective legislation and official apathy. The author points out the loopholes in the dowry law, suggests amendments that a bill in parliament could include, and focuses on the hitherto futile attempts of one woman to get justice.

MARRIED, BATTERED

162. KALYANPUR (Shymala). Battered woman. Wom Era. 7, 147 (Part 1st) 1980 Jan; 130-32

Despite of much talk of sexual equality, thousands of women are ill-treated by their husbands and harassment still form a common feature of Indian marriage.

163. LANGHAM (Greg). Wife battering. Wom Era. 8, 172; 1981 Jan; 8-10

The common form of battering a woman abusing, slapping, suffocating, hitting in the stomach, on the back or in the loins, kicking, beating with a strick, threatening with a knife or any other weapon and raping. Battered women do not walk out on their husbands because they are emotionally and financially dependent on them. Woman, as homemakers and childbearers, are considered part of a nuclear family headed by a man who is the sole economic provider. Therefore, in agrarian rural communities, man being the main bread winner, the service of his wife in the field go uncounted. Women's contribution have been valued for national income accounting. If a woman is tortured, the society blames her for the treatment meted out to her. When a battered woman goes to her parents to seek solace and help, she is forced to return with caution not to 'provoke' him. In India, there is no place for such victims. Police, social services and the law keep the bettered woman and her children in a prison of physical and mental torture. When a woman decides that she can not bear the violence any more and goes to the 'refuge', she finds a number of women who have been through similar experience. This assures her that she is not as inadequate, she has come to believe herself to be. Moreover, she would realize that she can do something about her life and in the process help over women too.

DIVORCE, LAW

164. NISCHOL (Kamlesh). Is divorce the answer? Eve's Wkly. 33, 46; 1979 Nov 17; 53, 5

Whether the legally available escape hatch of divorce is the right solution to marital discard is a debatable issue. But the reality today is that there has been a 400 percent increase in family break-ups in urban areas. There is thus a need to recognize that a new pattern of family life headed by women is seeping into our social fabric.

MOTHERHOOD

165. SABHARWAL (Manjeet). Motherhood. Seminar. 52; 1963 Dec; 28-34

Author is critical about the marriage system in Indian society which imposes a self negating role on women. She

analysis the concept of motherhood in the traditional life of thought which according to her is not full utalization of the capabilities of a woman. Motherhood can not be whole time profession in her view.

role in CHILD, DEVELOPMENT

166. AGRAWAL (Daya). Women can train the minds of children. Soc Welf. 22, 4; 1975 July; 11-2

Women can play an important role in the prevention of crimes. Many persons have histories of failure in their families, school, jobs, marriage and even in illegal activities. Women as mothers play an important part by giving useful training to children who have tender minds. At the second stage as teachers these women can train the minds of children who are quite innocent. If proper training in the initial stages is given the children will not resort to crimes and violent ways. Third stages comes when the women police cadre is formed to deal with the delinquents by understanding their background, psychology and family history and then the women can well act as magistrates awarding punishment suitable to juvenile delinquents. The boy convicts may be kept in the supervision of voluntary women probation officers.

167. SITHOLEY (B S). Woman's role in shaping children. Wom Era. 6, 138 (Part 2nd) 1979 Aug; 93-7

The fact that the child instinctively turns to her mother for the satisfaction of all her needs makes a woman's role in the development of the child all the more important. Mother has to look after every physical and mental need of the child from its babyhood to adolescence. The influence of the mother is greater and more vital by reason of its larger emotional content than that of the father. Woman determines the character of the future generation. The mother has to play a large part in shaping the child. From her experience a mother can judge what is beneficial and what is not. There are certain factors which mother should bear in mind. To see it that the child does not develop fears, to make children do things for themselves, to help themselves and generally turn to be successful, self-respecting and useful citizens. Child should be made to realise step by step that he has to help himself, child should be allowed to get accustomed to things he can not provide for himself when he reaches manhood and has to earn for himself. Besides these factors, mother can play a vital part in child training.

STERILITY

168. PARANJPE (Shaila). Where does blind faith lead us? Femina. 18, 7; 1977 April 8; 33, 5

In this report the author describes that a quack plays on the gullibility of women who are desperate to have a child. By going to this doctor and following her 'miracle treatment' several women have nearly had a nervous breakdown. But why do women risk their lives at the hand of such people? This is because Indian society still looks down on a barren woman.

MUSLIM

169. NIKHAT FATIMA. How happy are the married women. Soc Welf. 26, 7; 1979 Oct; 9-10, 32

A study of 300 muslim women which included 250 educated (not less than High School) of which 50 belonged to very low income Rs. group (less than Rs.400/- per month), 150 women from income level of over Rs.1,000/- per month, was undertaken to determine relation between marriage and marital happiness. Among other things, the study reveals that successful marriage demands constant adjustment and mutual interaction.

MEDIA

170. ANKLESARIA (Shahnaz). Media: Using it for own ends. Eve's Wkly. 35, 1; 1981 Jan 3; 31, 7

Women complain that women's issues are not properly treated in the press and not given enough exposure. This is true, but women activists are also not making enough use of the available media to voice their opinions and influence attitudes. The whole cause of women will suffer the same fate unless women leaders in public and political life make conscious efforts to put aside their differences and mold public opinion together.

171. CHHABRA (Rami). Women and the media. Ind Exp. 48, 99; 1980 Feb 23; 7

A consistent picture emerges from the media's portrayal of women. At the very best that portrayal can be described as narrow. At worst it is unrealistic, demeaning and demaging. No real differences have been noted between the mass medias in this respect. In term of functional

roles, although advertising has generally been found most reactionary women's portrayal in news and entertainment has been little better; even educational media have been found wanting, certain cultural differences have been noted and media portrayals have been found to be most positive in those countries with a firm commitment to the social and economic integration of women with few exceptions, however, research has shown that media present women as a subordinate sex.

172. MASANI (Mehra). Women do not make the news. Femina. 19, 8; 1978 May 8; 35

Media reflect the society setting in which they function. Our society is dominated by the middle class and its values and attitudes. Women are neglected by the media which reflect the prevailing male dominated, middle class culture. We are all familiar with the stereotype of the Indian woman in that cultural pattern. She must be meek, obedient, patient and long suffering. The scanty news of women's affairs is in the opinion of the media and their clientele, because women do not make news unless they are active in politics, the higher ranks of bureaucracy or in the glamorous world of films, romance, beauty competitions and the like. Women themselves are partly responsible for it because they are not conscious of their legal emancipation. If they want better coverage in the media they have to do something worthwhile. They have to agitate for new legislation, for the implementation of existing laws, they have to participate actively in the institutions of law and justice and in economic life. Above all, they have to change in social attitudes and behaviour.

ADVERTISING

173. SENGUPTA (Nivedita). Woman in advertising: Bodies for sale. You Tim. 9, 21; 1981 Feb 15-28; 13-5

Indian woman is losing her femininity. The role of woman is as exposed cleavages, unclad legs, dressed-up doll. Our advertisements portray woman as a meek, fanciful creature without a will who play second fiddle to her male counterpart and whose only function is to adorn a male-dominated world.

BROADCASTING

174. MALIK (Amita). Living in a quaint world of chocolate, cake and pickles. Femina. 19, 8; 1978 May 8; 33

Describes women have faced much better in A.I.R. and Doordarshan than they have in the chauvinistic world of newspaper journalism. Women's programme of the giggly, 'no bahen, yes bahen' variety and the mindless trivia which occupy the women's pages in most publications, only reinforce the apathy and low ratings women receive in the media.

175. SAHGAL (Nayantara). Where do women figure in the Verghese committee report. Femina. 19, 8; 1978 May 8; 41.

It records one of the suggested objectives of the proposed autonomous National Broadcast Trust to stimulate and inform the national consciousness in regard to the status and problems of women.

FILM

176. MOHANDEEP. Women on the screen and film industry. Wom Era. 7; 163; 1980 Sep; 36-9

The status of women in film industry is very low. The reasons are not far to seek. The money strings are in the hand of men. Most of women enter the film industry with the intention of making name and money. In place of showing the women as they are in today's society, the film people still show the same 'sati savitris' as the ideal women and the modern women are portrayed as the vamps. In the field of music Lata Mageshkar alone has virtually ruled. It is for the women in the film industry to decide whether they want to remain as doormates or be persons with individuality. It is for them to decide whether they want diamonds, kitty parties, card games and a luxurious life or individuality, freedom and self-respect.

177. VASUDEV (Aruna). Wife, mother, vamp. Femina. 19, 8; 1978 May 8; 39, 41

The male dominated Indian cinema has, more often than not, portrayed women in stereotyped, secondary roles assigned to them on the illusory premise of their inferiority. The framers of Indian constitution attempted to level the balance by raising the status of women to equality under the law. The stereotyped images of women projected by the

cinema reduce them to unidimensional caricatures. That, perhaps, is the major shortcoming of the Indian cinema on the whole and it becomes impossible to isolate the image of the women from a total view of life presented by this cinema. Again the male predominance in both writing, producing and directing, means less or no consideration for the woman's role.

SOUTH

178. VENKATESH (Joyoti). Queen bees of the south. Eve's Wkly. 25, 30; 1981 Aug 1; 23, 5

The ladies of Tamil, Telugu, Malayalam and Kannada films are making an all-out bid for plum roles and glittering stardom at home and 'abroad' in Bombay.

WRITERS

179. NARWAKAR (Sanjit). Writing for films. Eve's Wkly. 33, 52; 1979 Dec 29; 33, 5

In the commercial film circuit, women are encouraged in only two fields: acting and singing. A few women are now entering direction and other technical aspects of cinema. There is a genuine need for good women writers to help usher in a new era of films that deals with flesh and blood Indian women, and not some fancy, non-existent Sati Savitri.

JOURNALISTS

180. KALHAN (Promilla). Women reporters in the capital. Femina. 19, 13; 1978 July 23; 29, 33

There was a time when women journalists were considered only good enough for feminine angle stories. Today they have gate-crashed into reporting and are gaining the respect of their male colleagues. The author meets some of these newspaper hounds to find out how they are making out professionally.

MUSLIM

181. BESCHI (G J). Islam and women. Caravan. 1975 April 1; 27-30

For centuries, men have been dominating women in Islam.

They refuse to recognise the rights of women and misinterpret the 'Quran' for their selfish interests. Now, the responsibility lies on the Indian Muslim to break this tradition.

182. ROY (Shibani). Status of muslim women. Hin Tim. 52, 19; 1975 Jan 19; 6

Muslim women are subjected to some restrictions in various spheres of life. They cannot visit, though their religion allow them to visit a mosque for a certain number of prayers. In practice none of them never visit a mosque during their life time. They lives in 'Janankhana' and strict to speak. They wear the 'Burka' but nowadays the custom of Pardah has undergone many changes the result of educated women. Girls education was not allowed and they cannot choose life partner. Women had this type of education. Usually this training at home. The 'mehar' the security money to which a woman is entitled if she is divorced. Since independence an increase in literacy, woman has led to economic independence. Women reach a point where they have to choose between personal liberty and security and protection of the home.

POLITICS

183. LAL (Lakshmi). Emergence of woman power. Femina. 19, 11; 1978 June 23; 53

The Azamgarh bye-election has proved that the female vote is not to be under-rated as has always been done till now. The author examines the issue and concludes that women are quietly but firmly asserting themselves politically.

184. NAIR (Ravindra). Sixteenth conference of chairmen state social welfare advisory boards. Soc Welf. 27, 7; 1980 Oct; 3-8

It is an irony that more women are engaged in agriculture, animal husbandry, dairy and household routine, child bearing and child rearing but very few women have a role in the decision making processes in the country.

185. SHARMA (Kalpna). Image of the women politician. Eve's Wkly. 33, 51; 1979 Dec 22; 19

A country like India provides an open field for the special branch of political gimmickry that only women politicians can employ. In India we have no better exponent of this than Mrs. Indira Gandhi - she has over the years honed this to a

fine art. Now she knows when she should wear long sleeved blouses, when khadi, and when silk, when she should coiffeur her hair and when let it be, and when to wear a mala around her neck. In Gujarat she will drape her sari as Gujaratis do, in Punjab she will wear salwar-kurta while speaking to crowds she will wear plain khadi sarees, while speaking to industrialist she will wear kanjivaram silk. When she goes abroad or meets foreign heads of state she will make sure she is really well turned out.

186. VASUDEV (Uma). Eclipse of woman-power. Femina. 18, 21; 1977 Oct 21; 9, 11, 3, 5

In the last few years, a whole era of women heads of state has ground to an abrupt halt. Did it add any new dimensions to the hurly-burly of political life? The first of a two-part feature, analysis the rise to power of a few of these modern Durgas and draws some telling inferences.

HISTORY

187. SINHA (Kamala). Role of Indian women in politics and trade. Janata. 29, 43; 1974 Dec 8; 11-2

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 state legislative bodies. Gives a general picture of the participation of women in trade and industrial fields.

LEGISLATURES

188. CHHABRA (Rami). Bypassing women for political office: An unhealthy trend continues. Femina. 18, 13; 1977 July 4; 33, 5

Describes the polls this month have struck another blow at women. Of more than 2,000 legislative assembly seats which were contested, the two major parties allocated less than three percent to women. This inspite of the fact that nearly half of the electors were women. As the ruling party at the centre and now the trend setter for political norms and values, the Janta party's attitude to women is of the greatest importance. However, women themselves must deserve before they desire and develop a commitment to the community at large. It contains the past record (data) legislative assembly and Lok Sabha.

189. RAI (Usha). Our women MPs have not made their mark.
Famina. 16, 2; 1975 Jan 17; 20-21

There are only 40 women out of 762 legislators. Most of the women members are educated dignified and sincere about their job. They do their homework and come well-prepared to speak on their choosen subject. Sumitra Kulkarni, Margaret Alva. Parvati Krishnan (who lashed out at the government during the railway strike) and Raza Deshpande have all shone in Parliament. But others like Mainooma Sultan is said to have made only one unimportant speech during her 10 years on the job. Why is it that in spite of being erudite, dignified and sincere in their work, the performance of many of our women legislators leaves room for improvement?

VOTING

190. CHHABRA (Rami). Post-election analysis: Looking back, looking ahead. Femina. 18, 7; 1977 April 8; 25-6

Approximately 48 percent of the Indian population comprises women. In the sixth Lok Sabha elections, the highest turnout of women voters are recorded. Did they tilt the balance? If so, why? It presents a balance sheet of the gains and losses of women during the Indira Gandhi years and charts out a course of action for the future.

BRITISH PERIOD

191. GUPTA (Ved Prakash). Franchise in India. Qua J Loc Sel Gov Ins 35, 2; 1964 Oct-Dec; 167-89

This is fourth article serialised in the journal on the topic. This article exclusively deals with the female suffrage in British India. It discusses the number of women voters in British India and the various enactments made to remove sex discrimination franchise.

NAGPUR in relation to SOCIAL CHANGE

192. KINI (N G S). Modernisation in India: Women voting behaviour as index. Pol Sci Rev. 8, 1; 1969 Jan-March; 12-22

The study of voting behaviour of women in Nagpur is specially linked to social change and modernisation. This paper

strives mainly: (i) to highlight the theoretical importance of voting behaviour of women, (ii) to consider the relative importance of the facts thus discovered in modernisation, and (iii) to suggest as far as possible strategies for accelerating the pace of modernisation in India.

role of VOLUNTARY

193. WOMEN AND adult franchise. Ker Soc. 3; 1975; 47-54

In India before partition, certain categories of women, like those who owned land or paid taxes were granted the vote in certain provinces in 1919. A limited number received the right to vote in national elections in 1935: universal suffrage for women and men was introduced in India by the constitution in 1950. The most common minimum age for voting throughout the world, is 21 years. According to studies it was found that compared to men voters, the percentage increases in the number of women voters in nearly double. The political awareness of the women can be improved only by raising the standard of education of women. Voluntary agencies like Mahila Samaj, Y.W.C.A. etc. could undertake this through seminars, lectures, discussions with the aim of giving people knowledge regarding political conditions in general and subjects like democracy, autocracy etc. Mass media like newspaper, radio etc. can play a great part in making them aware of existing political conditions.

role in FREEDOM STRUGGLE

194. AMBUJAMMAL (S). Women's role in freedom struggle. Soc Welf. 20, 11; 1974 Feb; 37, 93

Women played a vital role in the struggle of freedom. A host of women jumped into the fray at the call of Gandhiji and courted imprisonment. They were the women from leading families and their example inspired thousands of women. It also consists the name of prominent women, who participated in freedom struggle.

195. ROLES OF women. Wom Era. 7, 147; 1980 Jan; 15; Ed.

The role played by women in India's fight for independence had not been highlighted enough to do justice to the female freedom fighters. No doubt in a male-dominated society, most of the leaders happen to be men. But this does not mean that women were passive witnesses to the

struggle. Dr. Aloo J Daster said young revolutionaries were inspired by their mothers who blamed the 'angrez' for their and their country's poverty. The contribution of young women revolutionaries can not be undervalued. She said that women should be given chance to set right the administrative and economic matters. There is a mistaken notion among politicians irrespective of their party affiliation that women should be in charge of education and health because they (men) consider these as subjects of low priority. Miss Dastur said education and health were vital matters and women could deal with other departments with equal efficiency.

PROPERTY, RIGHTS, LAW

196. BIDDAPA (Preeth I). Do you have a right to property?
Eve's Wkly. 33, 34; 1979 Aug 25; 11-2

Property in our country is still very much in the hands of men. Custom and tradition tend to dictate the handing down of property, and sons are by and large the benefactors. This is sometimes because women are not aware of their rights under the existing laws of the country. Of course, some of the laws are illogical and unfair, but knowledge must come before agitation for reform.

197. WOMEN'S RIGHT to property should be absolute: Andhra seminar report. Soc Welf. 22, 3; 1975 June; cover 2

The need for basic changes in our society and a revolution in the thinking of men, for ensuring the status of women was emphasised at a seminar on the 'status of women - legally and socially'. In their opinion, Act of 1973 which affects the fundamental property right of women not only affects the present, but hits at their future independent right of acquiring any landed property. It has also asked for amendments in the existing laws of inheritance and of marriage and divorce. In the laws of inheritance particularly, they have stressed that the condition attached to the transfer of property to a women, in lieu of maintenance should be declared illegal and the right to the property should be absolute. The seminar also made recommendations for reservation of seats for women at the centre, in the state legislations.

HARYANA

198. BUTALIA (Urvashi). Haryana's women: Problems with property. Ind Exp Sun Mag. 41, 7; 1979 Dec 16; 2

In September this year, the Haryana Legislative Assembly unanimously passed a bill which encroaches unforgivably upon a woman's rights to property as guaranteed by the constitution. More so, it denies her sense of economic security.

199. WOMEN'S RIGHTS. Ind Exp. 47, 288; 1979 Oct 5; 6

Twelve national organisation of women have got together seek a better deal for their sex. Indian women are fully justified in feeling exercised over the treatment they continue to receive from society in general and the government in particular. They continue to suffer from many sided neglect, discrimination and exploitation. Whether it is question of education or equal wages for equal work, or security employment or service conditions. Women are sympathically denied their due. The latest case in point is the brazenly preserve Haryana bill which seeks to disqualify married women from inheriting parental property. Women's organisation hopes that the election is an opportunity to support candidates and parties which will strive to improve their lot. The women may well succeed in eliciting promises to that effect. But there never was a dearth of promises. A real test would be the number of women that the parties will put up in the coming elections.

HINDU

200. AGRAWAL (R C). Proprietary rights of women. Soc Welf. 20, 4; 1973 July; 15, 31

The property rights of women in Vedic Age were limited, when women were better educated and enjoyed greater freedom, they came to be recognised by the society. The status of women during the medieval period was the lowest. Inferior intellectual sex instincts were attributed as inherent traits of their character. Woman's Property Act of 1874, passed by Britisher, Hindus Woman's Right to Property Act, passed 1937. The general position and status of women have been changing from age to age, Hindu Succession Act, 1956 has become a landmark in placing women at par with men in property as it now regulates succession and inheritance among the Hindus.

The Islamic law has made provision for a definite share for the women in the father's or husband's property. After 25 years of independence, equal right to property for women is a fundamental democratic right which must be granted to her. The women principle is reasserting itself on a higher and more humane plane. Votaries of man principle have to adjust if they want to keep pace with the modern world.

201. BAGGA (Ved). Maintenance and share in matrimonial property. Femina. 17, 12; 1976 June 4; 27, 43

Under personal laws, endeavours have been made to afford security to a woman at all stages of her life. However, in the light of changing condition, and in order to achieve parity of status and equality of the sexes, the author advocates that the rights to and obligations of maintenance should be based on economic independence rather than on sex.

202. MANOHAR (Sujata). Can laws alter our morals? Femina. 4, 17; 1976 June 4-17; 21

Law and morals have been closely connected at all times all over the world. Laws that seek to change harmful social customs are rarely successful in overcoming social resistance unless they are accompanied by social reform. Because the Hindu law reforms of the 50s granting divorce and property rights to Hindu women had the backing of social reformers, they have been more successful than the child marriage and dowry prohibition acts. Describes the challenge of making one code of law applicable and acceptable to all groups.

RAPE, LAW

203. WHERE DOES rape bill take us? Mainstream. 19, 18; 1981 Jan 3; 11-4

Highlights the recent violence against women in India and emphasis the need for a change in the Rape Bill as demanded by women's organisation all over the country.

role of ARMY, ASSAM

204. BARUA (Maitreyee). Rape of innocents. Femina. 21, 9; 1980 June 8; 29

On a mistery, January morning the army let loose a region of terror in the north kamrup villages of Assam. Young,

pregnant women were raped mercilessly. The helpless victims recount their traumatic experiences.

RELIGION and VALUES

205. FERNANDEZ (Marilyn). Changing religious values of women. Ker Soc. 3; 1975; 29-38

We have found two opposing trends - mothers tend to be more conservative, orthodox, traditional and cling to the age - old religions customs and tradition. On the other hand, the daughters - the younger generation reveal a tendency to detach themselves from the institutionalised religion with its rigid customs and traditions and elaborate rites and rituals. We find a big shift in women's outlook from one bound by tradition and custom, to one open and resilient to new ideas and ideologies and this is essential to progress especially in the modern times.

role in NATION, DEFENCE

206. DASGUPTA (Krishna). How women of Calcutta work for defence. Yojana. 7, 4; 1963 March 3; 78

The author describes how during the chinese aggression, the women of Calcutta through different organisation helped the country by doing their bit to strengthen the country. Another encouraging feature of Calcutta women's defence efforts is the diversity of groups taking part in it. The artists and writers, poets and intellectuals also joined the struggle against the invaders.

role in SOCIAL CHANGE

207. BAGCHI (Susan). Can women end corruption? Femina. 14, 16; 1973 Aug 3; 27, 9

The author says blackmarketing, hoarding and bribery are the symptoms of a corrupt society and suggests that mature women with a social conscience can mould their family's outlook to begin a resistance movement that will help to minimise, if not wipe out, corruption in India.

208. KRIPALANI (Sucheta). Women and national development. Krukshetra. 13, 2; 1964 Nov 14; 5-6

The need for more participation of women in the different development programmes launched by the government and the voluntary organisations for the upliftment of the condition of women in India is stressed by author.

209. LUTHRA (P N). Women in the age of science and technology. Soc Welf. 22, 1; 1975 April; 4-5

Women are the pivots around whom the family, society, rather the whole humanity moves. Their role indirecting and sharpening the destiny of the nation is crucial. With the advancement in science and technology, the world has moved fast. Women have to assume a dynamic role in the changing context of time and locate.

210. MENON (Lakshmi N). Women and social change. Ker Soc. 3; 1975; 7-11

Social change is a slow and continuous process. The tendency to idealise the past and cling to custom is an inescapable feature of our social life. The contradiction express itself in the appeal for ethical values by corrupt politicians leaders addicted to violence preaching non-violence. We have the rare spectacle of matrimonial advertisements asking for arranged marriages of economically independent women; economically independent working women holding responsible positions submitting to the dictates of their husbands, the mother being worshipped and the wife ill-treated. These contradictions proves if anything that the Indian mind prefers continuity with stability to drastic change, however, good it might be, and women are yet to break away from the pull of tradition and charge social opinion.

211. MOOLGAOKAR (Leela). Women: The builders of new society. Soc Welf. 24, 12; 1978 March; 28, 36

The women play a vital role in foundation of the society. History proves the excellence role of women in every field as mother, sister or wife. But now in several parts of India, society looks upon women as an economic liability rather than as an economic and social asset, the treatment accorded to women is far from that in accordance with human rights and human dignity. The Central Social Welfare Board is playing a vital role in organising welfare activities for women in the rural areas through its programmes of

Mahila Mandals, Family & Child Welfare etc. For adult women, Board organized condensed courses and programmes for the socio-economic rehabilitation of needy women particularly from the rural areas.

212. **ROLE OF women in developing countries.** Soc Welf. 14, 7; 1967 Oct; 2-3

In a developing country like ours, the role of women is vital one. Indian women have held responsible positions since independence and have no cause for despair.

213. **SIRCAR (C B). Women's participation in national development.** Soc Welf. 22, 5; 1975 Aug; 23

India had a long tradition of women's independence permitting them to freely work in the fields of social, economical, political and religious performance but prohibited later on by some evil customs such as sati pratha, pardha pratha, child marriage, enforced widowhood, dowry system etc. Indian constitution have attempted to restore the position and status of women in our society. But the present day women in India, particularly in the rural areas, tribal areas and in slum areas of the cities and towns suffer from illhealth, lack of opportunities of social, political and economic activities. The efforts of the individuals and voluntary organisations have to play an important role.

214. **SRINIVAS (M N). Women and social change in India-keynote address.** Ker Soc. 3; 1975; 12-21

There are inter-regional, inter-religious and intercaste differences as also rural-urban differences. There exists a male dominated society in most parts of India. Our's is an agricultural country and 70% of population living in villages. All members of family take part in farming and supporting activities. Division of labour along the lines of sex is universal in India but only a few occupations are regarded as exclusively male or female. For instance, ploughing is exclusively a male occupation while transplanting is in most parts of the country a female occupation. The subordination of women is an integral part of Sanskritization. It was enslavement ritualised. A happy future of our society is the absence of discrimination against women in the IAS and IFS, doctors, teachers, academicians, lawyers, business woman and politicians are a common phenomenon. Indian women have learnt that political power is the surest road to their emancipation, and what is unique is that men do not seem to

regard this as unnatural. As the old social reformers used to say, 'when you educate a man, you educate only one person while when you educate the woman, you educate an entire family, the next generation in fact'.

215. **ZAKIRHUSSAIN.** Role of women in national build-up. Soc Welf. 11, 12; 1965 March; 1-2

The home is the repository of culture. Here taste is acquired and refined, character formed and chastened, and those virtues inculcated and practised, which are the foundation of good life. The home is a sanctuary, where the human should first feel upon its face the soft breath of the divine, where it first bows in prayer and rises in strength.

COOPERATIVE, MOVEMENT

216. **MOHINDER KAUR.** Women and co-operative movement. Krukshetra. 12, 1; 1963 Oct 37-8

Discusses the role played by women in running co-operatives societies of different types. Gives the data on societies the organised and managed by efforts of women in various states. Also highlights the potentials of women in organising such bodies in the sphere of community development.

217. **SHARMA (M L).** Women and cooperation. Kurukshetra. 20, 13; 1972 April 1; 19

Women can play a vital role in the co-operative movement as they do in many others sectors. Since the sixties, women's co-operative societies are engaged in organising cottage and small scale industries, saving and thrift societies, consumers' stores and social and family welfare societies. These rose from 1,810 in 1960-61 to 3,617 in 1967-68. Their membership in 1967-68 was 1,58,943. The goods they produced were worth Rs.5.7 million. Better results can still be achieved if honest efforts are made. After all, co-operative movement in India cannot afford to leave out of its fold half of its population - the fair sex.

DAIRY DEVELOPMENT

218. **PURI (Shashi).** Role of farm women in animal husbandry programme. Kurukshetra. 22, 23; 1974 Sep 1; 9

The study indicates that women play a key role in performing various tasks related to cattle management, feeding, milking

and making and selling milk products. In area of decision-making also they make basic decisions with respect to the number of cattle to keep and selling milk and milk products. It is only with the respect to treating sick cattle and buying and selling of the same, where men come into picture. Under such a situation it is obvious that in planning cattle development programme, adequate emphasis should be given on the training and education of women who are performing most of task in this area.

REDCROSS

219. BILLIMORIA (N). Indian women and the redcross. Soc Welf. 4, 9; 1957 Oct; 4-7

Indian women under the banner of redcross have done pioneering work in many fields of social welfare. During the second world war women rendered great service to soldiers at home and abroad and to those wounded and sick in hospitals. Apart from redcross services, women had taken the work of child welfare. At the end it gives a statistical data on the women enrolling themselves in redcross training centres.

role of EDUCATION

220. ANEJA (Nirmala). Use of higher education by women. Soc Welf. 13, 6; 1966 Sep; 1-3 cover 3

The world of educated women is no longer limited to that of home makers alone. Their active participation in the social and economic development is helping in bringing about a change in the attitude of the society towards them as also in raising their status.

RURAL and ART

221. MARWAH (Mala). Women as practitioner of art. Link. 1975 Aug 1; 97-9

Representations of women in art are a common enough feature, and history presents varied evidence of this. In the time of old law givers, women were not encouraged to participate in anything outside the home. Publicity of any kind of or for women was despised. In contrast of this, the life of villages, present a different picture altogether. In the rural and tribal areas women participate actively in social

and domestic life as earning and contributing members. She took part in painting and decoration of home and domestic and ritual vessels.

and TAMASHA, MAHARASTRA

222. MANTRI (Ramesh). Tamasha girls of Maharashtra. Femina. 16, 2; 1975 Jan 17; 36-7, 9

Tamasha is a folk dance of Maharashtra, when featured in films Tamasha girls appear to be gay, vivacious, romantic and prosperous. Off celluloid, 'they are the most exploited women in the world'.

DELHI

223. MANN (R S). Status of women in a Delhi village. Soc Welf. 19, 2; 1972 May; 7-9 cover 3

The status of women in Delhi village is very low. No woman participant is ever allowed to attend the meeting where family heads are required. They are treated by their husband and laws like the slaves. Except for two months in summer the rest of the period in the year is one of hard toil and women have long spells of rest only when they visit their parental home.

HEALTH, DISEASE, CHILD BIRTH, COMPLICATIONS, DEATH

224. SARWAL (Amita). Seva fights child birth deaths. Eve's Wkly. 25, 17; 1981 April 25; 19

It is incredible that even today, women in rural India are dying due to complications in child birth. This is mainly due to poverty, ignorance and negligence. The self employed women's association, which decided to rectify the situation in its own way, has met with remarkable success.

MENTAL

225. BIDDAPA (Preeth I). Rural women: Hysteria caused by neglect. Eve's Wkly. 25, 11; 1981 March 14-20; 29

The cause of mental illness in rural women is due to neglectance, unsympathetic behaviour of their families. The

psychologist found that the background of mental diseases such as hysteria, epileptic fits, chronic schizophrenia etc. are the lack of expressing their feeling due to social as well as family pressure. For the treatment or cure of such illness it is necessary to provide them mental as well as hospital treatment.

RAJASTAN

226. **DHARMENDAR.** Problems facing the women of Rajasthan. Soc Welf. 22, 11; 1976 Feb; 29

The women of Rajasthan face the same problems that they have been facing for the past century at the end of International Women's Year. They are victims of child marriage, dowry, illiteracy. Rural women of Rajasthan who have lost their identity so completely. They spend their entire life serving first their parents then their in-laws. They are nothing more than a glorified maid-servant, humble and dependant, a machine with a marked life. These women will continue to struggle under the weight of backwardness if education is not taken to them. They need to be saved from their superstitious beliefs and made aware of their rights as human beings.

role in SOCIAL CHANGE

227. **CHOWDHRY (D Paul).** Women's role in rural development. Soc Welf. 22, 9; 1975 Dec; 16

Rural women have an important role in rural development. Rural women have been encouraged to organise themselves into Mahila Mandals. Their main function is to maintain intimate contacts with rural families with a view to changing attributes in regard to food habits, nutrition, care of children, education, particularly of the girls, population education, sanitation etc.

228. **MALIK (Baljit).** Women in a changing rural society. Soc Welf. 22, 8; 1975 Nov; 24-6

Women have to be involved in the process of modernisation. If this is not done, the chances of an allround development of rural India are rather bleak. As the country moves forward, and takes steps to organise its human and natural resources better, the nature of organisation and planning should not militate against women's place in society.

229. ROHATGI (Sushila). Role of women in rural development. Soc Welf. 27, 7; 1980 Oct; 3

World's bank has showed India as the best example of a country that adjusted in different periods by agriculture productivity, poverty, illitracy and lack of awareness in many directions along with population growth and traditional social conditions and rural set up isolated women and prevented them from socio-economic progress. Gandhiji's concept was uplifting of women for the socio-economic upliftment of society as a whole. The pious professions made and resolutions passed in 1975 (I.W.Y.) regarding the status of women but the position of rural women remains more or less unchanged. Rural India is still seeing for revolution to educate, assist and provide gainful employment for the socio-economic generation.

SPORTS

230. SPORTS: CAN women perform better than men? Wom Era. 7, 166; 1980 Oct; 19-20

Over the last few years, women's sports has rapidly risen to a phenomenal level, particularly in athletics and swimming. Women have faced serious handicaps when it comes to physical strength. The small amount of muscle are, however, compensated with a larger number of fat in the subcutaneous tissue, giving the woman swimmer a great degree of buoyancy than the man. The greatest misconception on which the slightly older sportswomen take shelter is that child bearing affects their health and with the result their training. Several researches have given results that child bearing does not hamper the cardiovascular system of the body if a proper diet is adhered to. It has also been observed that women athletes suffer less from the complication of pregnancy than nonathletes. Several women have won medals in the Olympics during the early pregnancy. Many sportswomen continue with their training immediately after child birth without any ill-effects on location. Having disproved the earlier misconceptions regarding their inability to compete with men on the sports ground, women are fast emerging as a forceful opponent of their male contemporaries.

BACKWARDNESS, CAUSES

231. SPORTS: AN urban preserve. Link. 17, 27; 1975 Feb 16; 19

The backwardness of Indian women in sports is really a

reflection of the general backwardness of Indian women because of the peculiar, narrow minded social set-up we Indians have. Girls can be induced or pursue sports only when they are in school or colleges. But only a minute fraction of Indian girls ever attend these institutions. The government authorities too pretend to encourage women's sport by invariably flishing out a couple of sportswomen every year, almost desperately and gild them with 'Shri's and Arjuna's'. But is that enough? Once has feeling that until and unless the Indian social order changes drastically, Indian sports women will wallow in its current lowly standards, without proper encouragement or opportunities. Till then for every woman sports enthusiast it will be a singularly individual battle.

TENNIS

232. MAHADEVAN (Lakshmi). Women's tennis in India. Ill Wkly. 97, 15; 1976 April 11; 39, 41

Women's tennis is not taken seriously in India. Even our best ambitious women players do not seriously consider tennis as a career. They have not taken to the game with the full-time dedication or involvement of Bille Jean King and Margaret Smith. No wonder our women rank so low in international tennis.

SUICIDE, GUJARAT

233. PATHAK (Ila). Driven to death. Eve's Wkly. 35, 6; 1981 Feb 7-13; 13

Young women in traditional families have little choice in their marriage, and if they enter a home where they face abuse, beating and worse, their thoughts turn to death as the only release from their unhappy lot. A survey conducted in Gujarat reveals that not only do suicide cases go unreported, but many reported as accidents, are actually cases of suicide or murder.

KARNATAKA

234. BIDDAPA (Preeth I). Suicide a day. Eve's Wkly. 35, 6; 1981 Feb 7-13; 16

Describes if statistics are to be believed, suicidal despredoes about in the garden city of Bangalore which has

the highest rate of suicide in the country. The suicidologists pointed out that most suicides are caused by a combination of factors. Family tensions, marital discord and financial crises are some of them.

TRIBAL

235. GARR (B M). Status of women in tribal communities in India. Ind J Soc Wor. 21, 2; 1960 Sep 2; 191-7

The author discusses the position of women in the various spheres of tribal life. The article analyses the status of women in various tribes of different parts of India in the domestic sphere, in economic activities, in social life. A comparison of patriarchal and matriarchal tribes from all these points of view also presented.

236. KATTAKAYAM (John). Status of women among the tribals. Ker Soc. 3; 1975; 40-46

Describes the status of women in tribal societies and finds that it is very difficult to generalise on the status of tribal women by basing the study on particular tribal groups. Situations will vary widely from group to group and place to place. But one thing is certain. Apart from a few social taboos, the tribal women enjoy equal status with their men in their social, economic, martial and family life. They toil together, live together and pass on their tradition to the next generation.

MEGHALAYA, KHASI

237. SAWAIN (S). Khasi women. Soc Welf. 5, 7; 1958 Oct; 20-2

The matrilineal social structure of the Khasi tribe provides almost an equal status to women with that of men. The property goes to the youngest daughter of the family but it is looked after by the maternal uncle and brothers. There is definite distinction between the responsibilities of men and women from birth. The marriage system, death ceremony under the tribal custom and the religious position of a woman are also described.

RAJASTHAN, THARU

238. MEHRA (Achal). Tharus of Rajsthan: Where women rule. Eve's Wkly. 33, 27; 1979 July 7; 41, 3

Matriarchal society have all but dissappeared from today's

world, but the Tharus of Rajasthan are proud upholders of an ancient tradition where women were the dominant sex. Women rule the roost among the Tharus and a family with too many sons is looked down upon.

RAPE

239. KUMAR (Radha) and SADAGOPAN (Shoba). Politics of rape. Eve's Wkly. 35, 1; 1981 Jan 3-9; 10-1

These Adivasi women have no sense of morality. They are molested, raped, beaten and discarded, used as a source of cheap labour and free sex. They live at the lowest physiological level like animals. They want food, they want money and they want the easiest way to get both. So they give themselves to any man.

role in SOCIAL CHANGE

240. SONALKAR (Wandana). Women can effect social change. Femina. 16, 2; 1975 Jan 17; 28

If Adivasi women can take active steps to banish alcoholism from their villages, urban women can take a leaf out of their book and put right the injustices in their communities. Organise, advises and act.

URBAN role in SOCIAL CHANGE

241. INDIAN URBAN women and the changing society. Soc Welf. 22, 2; 1975 May; 33-5

The urban women regret the fading of the old patterns and know that the new must come in, but find it slow in coming. In a report of a seminar on Indian urban women and the changing society, 40 women and 14 men representing different professions and of varied marital status speak on women's role in the changing society.

WELFARE

242. MPs' PLEA for more daycare centres and income generating projects for women. Soc Welf. 28, 1-2; 1981 April-May; 22-3

Women members of parliament held a meeting on 26 March, 1981. In this meeting the MPs' discussed the problem of different

states and the need of providing the basic facilities for daycare for women. The accommodation for working women in the villages, the need of providing family counselling to prevent broken homes and breakdown of marriage, the need for providing self-employment opportunities to the leprosy-affected. To promote wooden work and handicrafts of wood in laid with metal, cheap wood was available in the forests that could help the women artisans a great deal, the need for revising the financial assistance in view of the rise in the cost of living, and announced that a project report on the different features of socio-economic programme was under preparation. The parliament members wanted the Central Social Welfare Board to help the economic status of the rural women through the Mahila Arthik Mahamandal. There was a greater need for other agencies stepping in to help the needy women of Maharashtra provide the basic capital. They also discussed that there are ashrams in Maharashtra set up for rehabilitation of the children of leprosy patients.

WIDOWS

243. SINGH (Sarojini). Widowhood: And how to deal with it. Wom Era. 8, 193; 1981 Dec; 10-2

Widowhood is sad and testing time for a woman. It, no matter at what age, brings grief and adjusting to the challenge of life requires courage. In Hindu society, it has not only to grapple with the problems of life but also deal with social stigma and only persistent efforts can rekindle a spark of hope.

and CHILDLESS

244. PEREIRA (Olinda). Indian women voiceless and wordless. Soc Welf. 26, 12; 1980 March; 4-5

The childless widow from a tradition bound family is married to a well educated man at the age of 16. For 10 years she remains childless on account of her husband's impotency. But society blames the woman. The frustrated husband commits suicide, society again blames woman. She returns to her parents home. Here too she is not accepted. They think she has destroyed the reputation of the family. It is a life of toil and external struggle for mere existence, not merely for her own but of her entire family. Poverty affects the whole of her life and person and colours her attitudes. She is alone in the crowd of humanity. This is the grim profile of village woman in India.

HINDU, HISTORY, ANCIENT PERIOD

245. DATTA (N K). Widow in ancient India. Ind His Qua. 14, 14; 1938 Dec; 661-79

The study deals with the position of Hindu widows in ancient India. The widow was expected to accompany her husband on the pyre. If she did not perform the expected ritual she was forced into austere living. Widows were regarded inauspicious and their presence was unwanted at any auspicious ceremony.

SOCIAL CUSTOM, SATI

246. KAUL (Ikbal). Origin of sati. Ill Wkly. 102, 3; 1981 Jan 18-24; 26-9

Recently many incidents of sati and attempted sati have been reported in the press. Was sati granted a religious sanction in ancient India? The author traces the origin of this in human practice.

247. NARAYANA (Gita). Sati is not for worship. Ill Wkly. 102, 3; 1981 Jan 18-24; 31

The proposal to build a temple in honour of Rani Sati in New Delhi has evoked fiery reactions from many women's organisations. Even the Prime Minister has strongly denounced the revival of this medieval practice.

248. RAJBANS (Malavika). Sati: A burning issue. Femina. 22, 1; 1981 Jan 8; 23

The custom of sati originates in the belief that women are mere appendages of their husbands but years of social conditioning have also made women only too keen to give into social demands.

249. SATI: PUTTING the clockback. Link. 23, 18; 1980 Dec 14; 19

The condition of women in India is very bad. Here they are not only slaves to their husbands. They are sometimes also burned alive by their in-laws, that is when she fails to satisfy their greed for more dowry. Not satisfied with these abnoxious practices, they are now efforts to revive the medieval tradition of sati - an easy way to eliminate the unwanted women.

250. VAKIL (Girish M). Myth of voluntary sati. Eve's Wkly.
35, 6; 1981 Feb 7-13; 48-9

The author feels that women are obviously encouraged by others to take this decision to immolate themselves. The practice of sati grew 500 years ago under the belief that a wife should eternally with her husband and therefore follow him into the funeral pyre. There is nothing glorious or courageous in this gruesome act of torture in which the victims are unwilling participants.

* * * * *

P A R T - I V

INDEXES

AUTHOR INDEX

Name of author	Entry No.	Name of author	Entry No.
ADRANWALA (TK)	78	BISWAS (Renuka)	133
AGARWAL (Daya)	166	BUCH (MB)	32
AGARWAL (RC)	131,200	BUTALIA (Subhadra)	107
AHUJA (Ram)	25	BUTALIA (Urvashi)	198
AMBUJAMMAL (S)	194	CHADHA (SS)	118
AMIN (Usha)	132	CHAKRAVARTHY (Renu)	47
ANEETA	12	CHANDRA (RC)	96
ANEJA (Nirmala)	220	CHETTUR (Usha)	134
ANEJA (SP)	62	CHHABRA (Rami)	48,146,171,188,190
ANKLESARIA (Shehnaz)	11,117,170	CHOWDHRY (D Paul)	58,227
ASIF ALI (Aruna)	1	CHOWDHRY (Neerja)	161
BAGCHI (Susan)	207	COSTA-PINTO (Selena)	85,109
BAGGA (Ved)	201	COWHIND (JD)	113
BALA (MS)	98	DAS GUPTA (Krishna)	206
BALASUBRAMANIAM (Meera)	67	DASTUR (AJ)	116
BAIKRISHNAN (Lalita)	145	DATTA (NK)	245
BARUA (Maitreyee)	204	DAVE (Chandra)	154
BESCHI (GJ)	181	DAYAL (PD)	49
BHAI (Gladys)	18	DESAI (Armaity S)	101
BIDDAPA (Preeth T)	196,225,234	DESAI (Ila S)	77
BILLIMORIA (N)	219	DESHMUKH (Durgabai)	26

Name of author	Entry No.	Name of author	Entry No.
DESPANDE (Shashi) and ...	81	GOSHI (GV)	74
DEVAKI (MA)	135	GOSWAMI (US)	23
DHAR (Asha)	2	GOTHOSKAR (Sujata)	80
DHARMA (PC)	123,124,125	GULATI (Leela)	82
DHARMALINGAM (AM)	119	GUPTA (Ramakant)	3
DHARMENDER	226	GUPTA (Ved Prakash)	191
DHANDA (Roy)	120	HIRANANDANI (LH)	16
DUA (MR)	79	ISSAR (Promilla)	30
DUTTA (Brinda) and ...	81	IYER (KV)	108
EKAMBARAM (Kantha)	22	JAFa (Jyoti)	115
FERNANDEZ (Marilyn)	205	JAIN (JD)	128
FREY (Doris)	65	JEYA SINGH (Visuvathas)	93
GANDHI (Arun)	20	JOGESH KAUR	149
GARG (BM)	235	JOSEPH (Mallika)	102
GEORGE (M)	41	JOSEPH (Mariamma)	35
GHADIALLY (Rehana)	137,138	JOSEPH (VV)	27
GHOSH (SK)	61	KALHAN (Promilla)	81,180
GOMATHY (S)	33	KALYANPUR (Shymala)	162
GOPAL-RATNAM (Daisy Leela)	148	KARA (Maniben)	88
GOPAL (Revathy)	139	KATTAKAYAM (John)	236
GOPALAN (Sarala)	73,84	KAUL (Iqbal)	246
GOPINATH (Usha)	114	KESWANI (Jaishree)	158

Name of author	Entry No.	Name of author	Entry No.
KINI (NGS)	192	MAZUMDAR (Sudip)	34
KRIPLANI (Sucheta)	208	MEHRA (Achal)	238
KRISHNA (Nanditha)	38	MEHTA (Nandini)	141
KRISHNAMURTHI (S)	42	MENON (Lakshmi N)	210
KRISHNARAJ (Maithrey)	140	MENON (Rekha)	51
KUMARAPPA (JN)	50	MODY (Susan)	142
KWATRA (RD)	60	MOHANDEEP	176
LAL (Laxmi)	183	MOHINDER KAUR	216
LANGAHAM (Greg)	163	MOOLGAOKAR (Leela)	211
LUTHRA (PN)	209	MOORTHY (MV)	97
MAHADEVAN (Laxmi)	232	MUKHERJEE (P)	122
MAHAJAN (OP)	90	MURLIMANO HAR (K) and ...	99
MALIK (Amita)	174	NAIR (Hema)	70
MALIK (Baljit)	228	NAIR (Lalitha)	69
MALIK (Harji)	4	NAIR (Ravindra)	184
MANI (RS)	28	NARAYAN (Geeta)	247
MANKEKAR (Kamala)	106	NARULA (Uma)	66, 72
MANN (RS)	223	NARWEKAR (Sanjit)	179
MANOHAR (Sujata)	202	NATH (Kamala)	52
MANTRI (Ramesh)	222	NIKHAT (Fatima)	169
MARWAH (Mala)	221	NISCHOL (Kamlesh)	164
MASANI (Mehra)	5, 172	OZA (Ghanshyambhai)	95

Name of author	Entry No.	Name of author	Entry No.
PARANJPE (Shaila)	168	RAOTE (Komila)	8
PATANJALI (V)	150	REDDY (Sudha)	152
PATEL (Dilip) and ...	75	ROHATGI (Sushila)	229
PATHAK (Ila)	233	ROY (Shibani)	182
PAUL (Radha)	151	RUNGACHARY (Santha)	155
PEREIRA (Olinda)	244	SABHARWAL (Manjeet)	165
PRAKASH (Padma)	76	SADAGOPAN (Shobha) and ...	239
PRASAD (A)	44	SAHGAL (Nayantara)	175
PURI (Shashi)	218	SAPRU (YK) and ...	81
RADHA KUMAR and ...	239	SARKAR (G)	64
RAHEJA (Shashi)	143	SAROJINI (S)	144
RAI (Usha)	189	SARWAL (Amita)	224
RAJAMONY (Leela)	130	SASTRI (CS)	129
RAJBANS (Malavika)	248	SAWAIN (S)	237
RAJENDRAN (Girija) and ...	81	SAXENA (Alka)	110
RAJNEESH (Shree)	6	SENGUPTA (AK)	121
RAJULADEVI (AK)	112	SENGUPTA (Nivedita)	173
RAMCHANDRAM (Padma)	53	SENGUPTA (Padmini)	87, 89, 91, 92, 94, 103
RAMKUMAR (Vasantha)	39	SETH (Mridula)	45, 56
RAM PRAKASH	54	SHAH (Madhuri)	29
RANGACHARI (Santha)	7	SHANKAR (S)	59
RAO (Kamala Gopal)	19	SHARMA (Kalpna)	185
RAO (B Janardhan) and ...	99		

Name of author	Entry No.	Name of author	Entry No.
<hr/>			
SHARMA (Kavita A)	159	SRINIVAS (MN)	214
SHARMA (ML)	217	SRIVASTAVA (KN)	46
SHEKAR (Sanober)	17	SULTAN (Ayesha)	9
SHRIDHARAN (NV) and ...	75	SURI (Kamala)	24
SHOBHA (V) and ...	99	SWAMINATHAM (Saraswati)	147
SIMHAN (TER)	111	TRIPATHI (Kalawati)	31
SINGH (KP)	83	VAKIL (Dina)	86,100
SINGH (NK)	15	VAKIL (Girishm)	250
SINGH (Sarojini)	243	VASUDEV (Aruna)	177
SINHA (Kamala)	187	VASUDEV (Uma)	186
SIRKAR (CB)	213	VENKATESH (Jyoti)	178
SITARAM	40	VOHRA (RN)	126
SITHOLEY (BS)	167	ZAKIR HUSSAIN	215
SONALKAR (Wandana)	240		

TITLE INDEX

Title	Entry No.
Acceptance of equality	132
Access of girls to education	31
After graduation, What?	79
All India women's conference meets in Amritsar	145
Anti-dowry demonstrations are they justified	158
Are Indian women discriminated against	102
Are women really weaker than men	149
At the boss beck and call	80
Banking for women: Tapping the household sector	24
Battered woman	162
Bondage of many kinds	147
Burden of femininity	140
Bypassing women for political office: An unhealthy trend continues	188
Can laws alter our morals	202
Can women be successful executives	63
Can women end corruption	207
Carrier failure among women	66
Changing educational values among women	35
Changing religious values of women	205
Characteristics of family headed by women, March 1968	113
Coal industry: India's largest single employer of women	86
Crimes by women	14
Cultivation of self-reliance	109
Deal is still unfair	29
Deified but victimied	4
Double burden	68
Dowry and its impact on women in low grade occupations	160
Dowry's dirty deal	156

Title	Entry No.
Dowry: The women killer	159
Do you have a right to property	196
Driven to death	233
Eclipse of woman power	186
Economic development and female labour force participation: The case of Punjab	83
Educating women through economic activities	56
Education for rural women	45
Emergence of woman power	183
Education of women in Kerala	39
Employment of educated women	58
Employment opportunities for women: Going, going, g ...	106
Every woman needs a close friend	114
Female education in India	25
Female working force of rural Punjab 1961	96
Female work participation: A study of inter-state differences	82
Feminist myth of women's lib	136
Fight against dowry	157
Fighting the unbreakable foe	161
Focus on women's rights	60
Forerunners of women's movement	148
Franchise in India	191
Future belongs to women	6
Games women are made to play	137
Gandhiji and the status of Indian women	116
Haryana's women: Problems with property	198
Higher education and marriageability of women	37
Hostels for working women: Boon or curse	59
House wife's contribution to the development of a nation	152
Housewives enrich your life	144

Title	Entry No.
How happy are the married women	169
How women of Calcutta working for defence	206
Image of woman	3
Image of women politician	185
Impact of industrialisation on women	88
Increasing role of women in economic and social development	108
Indian urban women and the changing society	241
Indian woman; Her position and problems in modern times	121
Indian women and the international year	2
Indian women and the redcross	219
Indian women in changing society: Their career cultural and social pattern	72
Indian women; Second-class citizens	5
Indian women voiceless and wordless	244
Indian working woman; She stands alone	51
Is divorce the answer	164
Is job reservation the answer	107
Islam and women	181
Issues and problems in women's education	32
Is there no room at the top for woman scientists	74
Job frustration and women	65
Just friends	115
Khasi women	237
Lady workmen assert their rights	98
Liberation: But within limits	139
Literacy drive cardinal for women's reform in India	27
Literate, not educated	36
Living in a quaint world of chocolate, cakes and pickles	174
Maharashtra government starts new scheme to help women earn	100
Maintenance and share in matrimonial property	201

Title	Entry No.
Manu and women	119
Marriage	155
Marriage and the thinking women	70
Marth's home for destitute women	21
Media: Using it for own ends	170
Modernization in India: Women voting behaviour as index	192
Motherhood	165
MPs' plea for more day-care centres and income generating projects for women	242
Myth of voluntary sati	250
Occupational distribution of women in Kerala	84
Office etiquette for women	62
On being a doctor	77
Origin of sati	246
Our women MPs have not made their mark	189
Police women and their role	61
Politics of rape	239
Post-election analysis: Looking back, looking ahead	190
Problems and welfare of our women workers	97
Problems facing the women of Rajasthan	226
Progress in some fields: Stagnation in others	38
Progress of women education in Uttar Pradesh	40
Proprietary rights of women	200
Psychological problems of working women	67
Queen bees of the south	178
Rape of innocents	204
Re-defining women's work	57
Role of farm women in animal husbandary programme	218
Role of Indian women in politics and trade	187
Role of women in developing countries	212

Title	Entry No.
Role of women in national build-up	215
Role of women in rural development	229
Role of women power in industrial growth	49
Roles of women	195
Rural women ask for a fair deal: Recommendations of the seminar at Bangalore	153
Rural women: Hysteria caused by neglect	225
Rural women, urban women: World apart but a common cause to fight for	142
Sati: A burning issue	248
Sati is not for worship	247
Sati: Putting the clock back	249
Scheme to hold the price line	13
Self concept of women	55
Seminar on women and development	43
Services for destitute women	22
Seva fights child birth deaths	224
Sexism and science	76
Sexual harassment of working women	81
Shadow world of women alcoholics	11
Shardddhanand ashram completes 50 years of service	20
Should women be hanged in India	16
Silent sex: When will it learn to raise hell	133
Sixteenth conference of chairmen state social welfare advisory boards	184
Social image	135
Social justice for poor women	18
Social legislation pertaining to women in India	130
Society and career women	64
Some notes on the society of the woman question in ancient India	122

Title	Entry No.
Special problems of women in correctional institutions	17
Sports: An urban preserve	231
Sports: Can women perform better than men	230
Status of Jain women	128
Status of Muslim women	182
Status of women among the tribals	236
Status of women during the epic period	123
Status of women in a Delhi village	223
Status of women in India	9
Status of women in the vedic age	125
Status of women in tribal communities in India	235
Status of women relating to education	33
Suicide a day	234
Tamasha girls of Maharashtra	222
Tharus of Rajasthan: Where women rule	238
Top priority gadget	127
Towards self-reliance income generation for women	85
Trade in Indian women	12
Tradition and change: Women in modern India	7
Training exploited women for a new home	19
Unprogressive pattern of women's employment in India	54
Use of higher education by women	220
Victimized by the myth of male supremacy	53
Wanted: Self-confidence	138
Wedded wives of the gods	23
What's it like to be married to the modern woman	71
Where does blind faith lead us	168
Where does rape bill take us	203
Where do women figure in the Verghese Committee Report	175
Why girls education is neglected	26

Title	Entry No.
Why should I send my daughter to school	30
Widowhood: And how to deal with it	243
Widow in ancient India	245
Wife battering	163
Wife, mother, vamp	177
Woman in advertising: Bodies for sale	173
Woman invades man's world	134
Women and adult franchise	193
Women and community development	42
Women and cooperation	217
Women and co-operative movement	216
Women and labour laws	90
Women and national development	208
Women and part time employment	101
Women and social change	210
Women and social change in India-keynote address	214
Women and the media	171
Women as agro-scientists	75
Women as cheap labour	103
Women as practitioner of art	221
Women as wage earner	50
Women at work	105
Women can effect social change	240
Women can train the minds of children	166
Women construction workers of warrangal	99
Women dacoits: Guts and guns	15
Women do not make the news	172
Women during Ramayan period	124
Women: Equal pay	104
Women entrepreneurs	112

Title	Entry No.
Women entrepreneurs: Shadow or substance	110
Women hostelers' grouse	34
Women in a changing rural society	228
Women in ancient Jain cultural	129
Women in employment in Haryana	118
Women in Gujarat: Behind the facade	117
Women in jute industry	89
Women in mining industry	91
Women in municipalities and public works	92
Women in nursing profession	78
Women in plantation	94
Women in rural industries	95
Women in the age of science and technology	209
Women in the villages	44
Women in the working force in India	52
Women in unregulated and miscellaneous industries	87
Women in vedic India	126
Women in white collar professions	73
Women of Maharastra	154
Women of three generation: A continuity, not a clash	8
Women on the screen and film industry	176
Women reporters in the capital	180
Women's education in India	28
Women's education in rural communities	46
Women's employment: Will the newly appointed task force break new ground	48
Women's leadership in welfare work	151
Women's lib, Gandhian style	111
Women's lib in India	131

Title	Entry No.
Women's lib: Just a facade	143
Women's liberation movement: Chapati-maker to chapati-phenkar	141
Women's participation in national development	213
Women's rights	199
Women's right to property should be absolute	197
Women's role in a just world order	1
Women's role in freedom struggle	194
Women's role in rural development	227
Women's role in shaping children	167
Women's role in social change	150
Women's role in social education under the community projects	41
Women's status: Need for wider debate	146
Women's tennis in India	232
Women's two roles	69
Women's year	10
Women: The builders of new society	211
Women through the ages	120
Women workers in tea plantations	93
Working women	47
Writing for films	179

P A R T - V

LIST OF PERIODICALS

LIST OF PERIODICALS CONSULTED

Abbreviations Used

A - Annual	Q - Quarterly
D - Daily	W - Weekly
F - Fortnightly	Tri-a - Tri-annual
M - Monthly	

Title of the Periodicals	Place of publication	Frequency	Abbreviation
Capital	Calcutta	W	
Caravan	New Delhi	F	
Economic and Political Weekly	Bombay	W	Eco Pol Wkly
Education Quarterly	New Delhi	Q	Edu Qua
Eve's Weekly	Bombay	W	Eve's Wkly
Femina	Bombay	W	
Hindustan Times	New Delhi	D	Hin Tim
Illustrated Weekly	Bombay	W	Ill Wkly
Indian and Foreign Review	New Delhi	F	Ind For Rev
Indian Express	New Delhi	D	Ind Exp
Indian History Quarterly	Calcutta	Q	Ind His Qua
Indian Journal of Adult Education	New Delhi	M	Ind J Adu Edu
Indian Journal of Social Work	Bombay	Q	Ind J Soc Wor
Indian Worker	New Delhi	W	Ind Wor
Industrial Times	Bombay	F	Ind Tim
Janata	Bombay	W	

Title of the Periodicals	Place of publication	Frequency	Abbreviation
Journal of Family Welfare	Bombay	Q	J Fam Welf
Journal of Indian History	Trivandum	Tri-a	J Ind His
Kerala Sociologist	Trivandum	A	Ker Soc
Kurukshetra	New Delhi	M	
Link	New Delhi	W	
Mainstream	New Delhi	W	
Man in India	Ranchi	Q	Man Ind
Manpower Journal	New Delhi	Q	Man J
Political Science Review	Jaipur	Q	Pol Sci Rev
Quarterly Journal of Local Self Government Institute	Bombay	Q	Qua J Loc Sel Gov Ins
Seminar	New Delhi	M	
Siksha	Lucknow	Q	
Social Action	New Delhi	Q	Soc Act
Social Change	New Delhi	Q	Soc Cha
Social Welfare	New Delhi	M	Soc Welf
Woman's Era	New Delhi	F	Wom Era
Yojana	Delhi	F	
Youth Times	Bombay	F	You Tim