

In this present chapter an attempt will be made to present the profile of the deserted women in Kolhapur City; in terms of age composition, longivity of married life, caste composition, education, occupation, Income, structure of family etc.

# TABLE 1

#### BACKGROUND OF RESPONDENTS

Background	No.of Respondents
Rural	11
Urban	39
Total	50

Out of the fifty deserted women, eleven were found to be born and brought up innural areas of Kolhapur district, while the remaining thirty-nine were found to be born and brought up in the city of Kolhapur itself.

That is four out of every five deserted women have had urban background to their credit.

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Age groups	No.of Respondents
1. Upto 30 years	34
2. 30.1 to 45 years	15
3. 45.1 and above	1
Total	50

AGE COMPOSITION

Out of the fifty respondents selected for the study 68 per cent were found to be below the age-group of 30 years, while the remaining 30 per cent were found to be in between the age-group of 30.1 and 45 years with the exceptions of only 2 per cent above 45 years.

In short, two out of every three respondents were found to belong to the younger age-group.

#### TABLE 3

# CASTE COMPOSITION

	Caste groups	No. of Respondents
1.	Advanced caste-group	5
2.	Inter-mediate caste-group	29
3.	Backward caste-group	8
4.	Scheduled caste-group	8
	Total	50

As the major objective of the present study was to find out the problem of deserted non-muslim women in Kolhapur city, I did not select deserted muslim women for the simple reason that desertion is very common amongst the muslims.

Thus in the fifty deserted women five were found to belong to advanced caste-group which consisted of Brahmins, Jains and Lingayats. There were twentynine deserted women belonging to inter-mediate caste-group consisting of Marathas, whereas eight each were found to belong to Backward and Scheduled caste-group.

In short, majority of the deserted women were found to belong to the inter-mediate caste-group.

#### TABLE 4

#### STRUCTURE OF FAMILY

Structure	No.of respondents
Joint family	6
Nuclear family	44
Total	50

The structure of the family has been examined in terms of Joint family and Nuclear family. Out of the fifty deserted women only six were found to belong to the joint family, while remaining fortyfour women were found to belong to the nuclear family. In short, majority of the deserted women were found to belong to the muclear family. The possibility of a muclear family made women less tolerant of joint family discipline.

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#### EDUCATIONAL BACKGROUND

No.of respondents
20
26
4
50

As far as an educational level of the respondents was concerned, it was found that twenty (40%) deserted women were totally uneducated, twentysix (52%) deserted women had taken their education upto 10th Standard, while the remaining four (20%) had obtained graduation.

The level of education of the respondents played an important role in determining their attitude. But I found that, the majority of the respondents had not received higher education, but in their caste communities they were considered 'educated'. The parents of the respondents approved of education of girls as long as they followed the traditional pattern of life and did not imitate modern ways. They were required to help in the name and learn how to cook and sew. Education was considered an added embellishment to improve marriage prospects. Female education was given an impetus because boys wanted educated wives. Education was not taken seriously by them.

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Occupation		No.of respondents	
1.	Unemployment	23	
2.	Self-employment	14	
3•	Employment	13	
	Total	50	

#### OCCUPATIONAL BACKGROUND

It was found that the problems of fifty deserted women were also related with their occupations. Occupation in the sense whether the deserted women were employed or not. And if they were employed what kind of work did they do.

It was found that twentythree respondents (46%) were totally unemployed, fourteen (28%) were self-employed, that means they were maid-servants and remaining thirteen (26%) were employed. Most of them were working in the co-operative sector.

An unemployed deserted women were dependent on their parents. They were not tring for jobs, because their parents did not allow them to take up jobs. The women who were selfemployed were doing work as maid-servants. The jobs they held were low status jobs, because they did not have adequate qualifications.

# TABLE 7

# Income-group No.of respondents 1. Upto Rs.500 2 2. Rs.500.1 to Rs.2000 13 3. Rs.2000.1 to Rs.5000 17 4. Rs.5000.1 and above 18 Total 50

In this present study, it was found that the economic condition of the deserted women was more delicate. Of the fifty deserted women two (4%) had no strong economic support. Their annual income was very low, only Rs.five hundred per annum. Their parents did not give them any kind of help. The thirteen (26%) deserted women had only Rs.2000/- annual income. It is also not enough. The annual income of seventeen (34%) deserted women was upto Rs.5,000/-. And eighteen (36%) deserted women had annual income of Rs.5,000 and above.

With reference to this analysis it was found that the majority of the deserted women were living the life in a very misrable condition.

## INCOME-GROUPS

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Marital status		No. of respondents	
1.	Legally deserted	7	
2.	Separated	43	
	Total	50	

#### MARRITAL STATUS

The table indicates that of the fifty deserted women, only seven women were found to be legally deserted, while the remaining fortythree were found to be separated without legal protection.

It was found that the deserted women did not dare to go to the court of law to take action against their husbands. Some of the deserted women challenged their husbands saying that "give me any proof about by bad character and then I will give you divorce", as their husbands demanded divorce from them.

Longevity No.		No.of respondents
1.	Upto 5 years	30
2.	5.1 to 15 years	17
3.	15.1 years and abor	ve 3
	Total	50

# TABLE 9

## LONGEVITY OF MARRIED LIFE

As far as the longevity of the married life of deserted women was concerned, it was found that thirty deserted women were living with their husbands only for five years, seventeen deserted women were living with their husbands for fifteen years and only three deserted women were found to be living with their husbands for more than fifteen years.

The present analysis shows that the majority of the deserted women were not living with their husbands for more than five years.

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#### TORTURE FROM IN-LAWS

Torture	no.of respondents
1. Yes	21
2. No	29
Total	50

In the course of the interview, it came to light that there were twentyone deserted women who suffered at the hands of their in-laws, while twentynine deserted women were not so troubled by their in-laws.

The experience of the twentyone deserted women was that their in-laws commented frequently on their dress and, hair style, the style of their talking etc. The mothers-in-law always ill-treated them. They said that the food was not cooked

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properly by the daughters-in-law. This was the experience of some respondents.

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DOWRY

Dowry		No.of respondent	
1.	Yes	34	
2.	No	16	
10000000000000000000000000000000000000	Total	50	

The table indicated that most of the deserted women had been given along with dowry, while only sixteen deserted women had been given without dowry. It was also found that the deserted women who had not been given along with dowry in their case dowry had not been a crucial consideration in their marriage. On the other hand it was found that in thirtyfour cases dowry in cash had not been given to in-laws. The result was the desertion in case of the majority of the respondents.

#### TABLE 12

# CO-LIVING

Co-living	No.of	respondents
1. Stayed with	me	24
2. Posted away		26
Total	<u></u>	50

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In most of the cases it was found that the deserted women were not living with their husbands. Their husbands were posted away from their places. And occassionally visited them, while the remaining twentyfour deserted women were living with their husbands.

In short, the majority of deserted women were not living with their husbands for quite a long time.

#### TABLE 13

#### HUSBANDS' VICES DRINKING

Drinking		No.of respondents
1.	Yes	40
2.	No	10
	Total	50

The above table indicated that the majority of the deserted women's husbands were drinking liquor. Out of the fifty respondents forty were suffering from their drunkard husbands. And only ten husbands of deserted wives were not taking liquor at all.

In short, drinking habit was found to be very common among the husbands of deserted women.

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Womanising		No.of respondents
1.	Yes	32
2.	No	18
	Total	50

HUSBANDS' VICES: WOMANISING

It was found that of the fifty deserted women thirtytwo were mentally tortured by their husbands, due to their bad habits like womanising. While eighteen husbands of deserted wives were found to be engaged in the habit of womanising.

In short, we can say that most of the husbands of deserted wives were seasoned womanizers.

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BEATING BY THE HUSBAND

Beating		No.of Respondents
1.	Yes	28
2.	No	22
*****	Total	50

The experience of twentyeight deserted women showed that their husbands beat them regularly. They have had so many bad-habits. After drinking liquor they used to beat their wives and some times their mothers and sisters asked them to beat their wives.

It was found that twentytwo deserted women's husband were not beating their wives at all.

#### TABLE 15

-	Custody	No.of Respondents
1.	In my husband's custody	3
2.	In my custody	23
-	Total	26 / 50

#### CHILDREN'S CUSTODY

The custody of the children was a very important factor. It was found that in the present study there were no children to as many as twentyfour respondents.

The children were in the custody of the majority of the deserted women. Of the fifty deserted women, twentythree respondents have the childrens in their own custody and it was found that only in three cases the children were in the custody of their husbands.

In case of the women who were separated it was amply clear from their responses that it was not due to any external causes such as fear, publicity or shame but entirely because it was in their best interests not to divorce for that would prevent the husband from remarrying and there would be no children of another marriage to jeopardise their own children's inheritance and therefore, their future.

#### TABLE 16

#### THE SEPARATION

Causes of separation	No. of respondents
1. With mutual understanding	1
2. According to your own will	1 10
3. Due to husband's will	39
Total	50

With the help of the present table, I want to explain that only in the one case the husband and wife was separated with mutual understanding. In ten cases the deserted women themselves left their husbands. And majority of the respondents were forced to resort to separation due to their husband's will. The number of this kind of deserted women was thirtynine.

#### TABLE 17

#### RESPONDENTS' REMARRIAGE

Re	spondents	No.of Respondents
1.	Yes	4
2.	No	46
	Total	50

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Of the fifty deserted women fourtysix deserted women did not wish to remarry, while only four deserted women wished to remarry.

It was found that the reasons for not remarrying were as follows :

Ninteen respondents have had no faith in remarriage and they also admitted that marriage takes place only once in life.

Eleven respondents told that they had children, so nobody was ready to remarry them.

In case of one respondent she can not get a good proposal for remarriage.

Three deserted women had strongly felt that one day their husbands would came to take them back.

#### TABLE 18

# SATISFACTION IN THE LIFE

Responses	No.of respondents
1. Satisfactory	20
2. So-so	16
3. Non-satisfactory	14
Total	50

As far as the life of deserted women is concerned after separation, it was found that twenty deserted women were fully satisfied with the kind of life that they were leading. Sixteen womens were not so happy with their life and forteen deserted women were not satisfied at all with the kind of life that they were leading.

It was found that after separation the majority of the respondents found it difficult to establish a satisfactory social life. They were for the most part confined to their homes meeting only their near relatives. This was mainly because they themselves were embarrassed to go out as there was in the beginning a considerable loss of self-esteem on the part of the women.

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	Responses	No.of	Respondents
1.	With the parental	farily	40
2.	With my friend		1
3.	With relatives		3
4.	Independently		6
	Total		50

RESIDENCE A	FTER S.	EPARATION	

Where to live after desertion? This is a very difficult question for the deserted women. In this present study it was found that of the fifty deserted women forty were living with their parents after the break of their marriage. One respondent stayed with her friend. Three respondents stayed with their relatives and the remaining six women lived independently. In short, the majority of the deserted women were living with their parents due to fear of criticism from others. Their parents did not refuse them.

Respondent Dowry	Unedu- cated	Upto 10th	Upto graduation	Total
Yes	11	19	3	33
No	9	7	1	17
Total	20	26	4	50

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DOWRY BY EDUCATION

The above mentioned table on dowry by education indicates
that there is no relationship between dowry and education in
general but in addition to this it was found that out of twenty
uneducated girls eleven (53%) out of twenty six medium level
educated women, ninteen (77%) and out of four higher educated
women (75%) four have been given away with dowry in marriage by
their parents.

It was found that educated brides' parents had to pay the dowry, no such conclusion can be drawn in case of uneducated brides. Out of total fifty respondents 33 (66%) brides' parents had to pay dowry. Dowry is common for both (educated and uneducated).

# TABLE 21

Respondents Dowry	Advanced caste group	Inter- mediate caste group	Backward Caste group	Schedule Caste group	Total
Yes	4	23	5	2	34
No	1	6	3	6	16
Total	5	29	8	8	50

# DOWRY BY CASTE-GROUPS

The table on dowry by caste indicates that out of five advanced caste-group respondent four (80%); out of twenty nine Intermediate caste-group respondents twenty three (71%) and out of eight 0.B.C. respondents five (63%) and out of eight S.C. respondents two (26%) have been given away in marriage.

This shows that dowry is more prominent in advanced and Intermediate caste-groups and less so in Scheduled Caste-group. It is concluded that higher the caste more the prominence to dowry.

TABLE 22

Respondents	Upto 500	500.1 to 2000	2000.1 to 5000	5000.1 to and above	Total
Yes	-	7	14	13	34
No	2	5	4	5	16
Total	2	12	18	18	50

DOWRY BY INCOME-GROUPS

Here an attempt has been made to explore the relationship between dowry and income-groups. The table on dowry by income-groups shows that, there is a tendency among the higher income-groups to give dowry in the marriage of their daughters. On the other hand among the lower income-groups this tendency is conspicuously absent. That is, in short, we can say that higher the income-groups higher the tendency to give dowry.

#### TABLE 23

Respondents	······································	Age-grou	Age-groups		
(Separation)	Upto 30	30.1 to 45	45.1 and above		
Legally deserted	5	2	-	7	
Separated	<b>29</b> 、	13	1	43	
Total	34	15	1	50	

AGE GROUPS AND SEPARATION

An attempt has been made to find out the bearing of age on the separation or desertion. In the table on age and separation/desertion, it is observed that thirtyfour out of fifty respondents that is almost 70% of respondents were found to be either legally deserted or separated before they reached the age of thirty years.

This table clearly indicates the fact that women are deserted in the early years of their marriage. May be because the parents of these unhappy women do not enquire into the habits, education, occupation, income etc.of their prospective sons-in-law.

These unhappy women are deserted/separated for no fault of their own. They are turned out of their husbands houses before they are fully aware of what is happening to them in their life.

#### TABLE 24

Respondents	Caste-groups					
(Occupation)	Advanced	Inter- mediate	Backward	Scheduled		
Unemployment	1	17	2	4	24	
Self-employment	1	6	4	3	14	
Employment	3	7	1	1	12	
Total	5	30	7	8	50	

#### CASTE GROUPS AND OCCUPATION

In the table on caste-groups and occupation an attempt has been made to find out the relationship between caste-groups and occupation. It is clearly observed in this table that there is a tendency among the backward caste- group and scheduled caste-group separated/deserted women to seek self-employment, on the other hand there is a tendency amongst the Inter-mediate caste-group women that is Maratha women to largely depend upon their parents for their survival. They do not try to seek selfemployment nor do they try to stand on their own legs or in certain cases their parents do not allow their deserted/ separated daughters to seek self-employment for the fear of lowering down of their family prestige.

#### TABLE 25

Respondents	apondents Caste-groups				
remarriage	Advanced	Inter- mediate	Backward	Scheduled	
Yes	1	2	1	-	4
No	4	27	7	8	46
Total	5	29	8	8	50

#### IDEAS ABOUT REMARRIAGE AND CASTE-GROUPS

In the table on the ideas about remarriage and castegroups, it is clearly seen that there is a tendency amongst almost 90% of the respondents irrespective of their castegroups not to remarry after their separation/desertion. However, there are differential reasons for this uniform response. The higher caste and middle caste deserted/separated women, i.e., Lingayat, Jain and Maratha deserted women are not in favour of remarriage, for their caste status does not allow them to do so. However, there was one exception from the Brahmin castegroup and two from the Maratha caste-groups and one from O.B.C. caste-group who indicated their preference for remarriage provided there is a suitable proposal. On the other hand among the other backward caste-groups and scheduled caste-groups, even though their caste-groups allow them to remarry, they do not want to remarry for fear of the same kind of treatment which was meted out to them by their first husbands.

TABLE 26

Rural/Urban Dackground	Uneducated	Upto 10th	Upto graduation	Total
Rural	7	3	1	11
Urban	13	23	3	39
Total	20	26	4	50

RURAL.	URBAN	BACKGROUND	AND	EDUCATION

The above table on rural and urban background and education indicates that most of the urban based deserted/separated women take their education upto 10th standard. My endeavour was to divide the total mumber of fifty respondents, that were to be interviewed into two groups. One - the rural area and other the urban area. Out of the fifty respondents thirtynine respondents were from urban area and eleven respondents were from rural area. Out of the thirtynine urban based respondents thirteen were un-educated, twentythree had gone upto 10th standard and three had gone upto graduation. Though the majority of the respondents had received higher education, it was considered as an added prospect for marriage. Though the girls were given education they were asked to help in the home and learn to cook and sew. In rural area, out of eleven respondents seven were uneducated, three went upto 10th standard and only one upto graduation. In rural area education was not taken as seriously as that of urban area. The approach to education was still orthodox and traditional.

In short, we can say that most of deserted women based in Urban area take their education upto 10th standard. This is so because most of the parents from urban area do not allow their daughters to take higher education.

#### TABLE 27

Respondents	Caste-groups					
(Education)	Advanced	Inter- mediate	Backward	Scheduled		
Uneducated	1	11	5	3	20	
Upto 10th	1	18	2	5	26	
Upto graduati	ion 3	1		-	4	
Total	5	30	7	8	50	

#### CASTE-GROUPS AND EDUCATION

In the table on caste-groups and education an attempt has been made to find out the relationship between caste-groups and education. It was clearly observed in this table that out of fifty respondent taken from different caste-groups twenty were uneducated, twentysix took education upto 10th Standard and nine went upto graduation. Out of the twenty uneducated respondents one was from advanced caste-group, eleven were from intermediate caste-group. Five were C.B.C. and three were S.C., we find that eleven respondents from inter-mediate caste-group could not take education due to poverty. Out of twentysix respondents who went upto 10th standard one was from advanced caste-group, eighteen were from inter-mediate caste-group, two from O.B.C. and five were from S.C. Here again it clearly shown that intermediate caste-group which has better financial position allows their daughters to take education upto 10th standard. Out of the four respondents three of the advanced caste-group go upto graduation and only one from the intermediate caste-group upto graduation. None from both O.B.C. and S.C. go upto graduation.

We can conclude from the above interpretation that all socio-cultural groups (caste) can not give higher education to their daughters because of their financial position. But at the same time we can say that inter-mediate caste-group, if financially well-gives education to their daughters.

Respondents Education	Upto 500	500.1 to 2000	2000.1 to 5000	500 <b>0.1</b> & above	Total
Uneducated	2	6	6	6	20
Upto 10th Std.	-	6	10	10	2 <b>6</b>
Upto graduatio	n -	1	-	3	4
Total	2	13	16	19	50

# TABLE 28 INCOME AND EDUCATION

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An attempt has been made to find out the bearing of income on the education. In the table on income and education, it is clearly observed that twenty (40%) respondents were uneducated twentysix (52%) respondents went up to 10th Standard and four respondents i.e. 8% went upto graduation. Out of the 40% uneducated 10% were from the income-group upto Rs.500/-, 30% were from the Rs.500 to 2000/- group, 30% were from the income-group of Rs.2000 to Rs.5000/- and 30% again from the income-group Rs.5000 and above.

Out of the 52% who went upto 10th Standard, none from below Rs.500 group, 24% from the income group Rs.500 to 2000, 40% from Rs.2000 to Rs.5000 and 40% again from income group Rs.5000 and above, 8% who took education upto graduation there was nobody from income group of Rs.5000/-, 25% were from the Rs.500 to Rs.2000, none from the income- group of Rs.2000 to Rs.5000 and 75% from the income-group of Rs.5,000 and above.

We can come to the conclusion that if the financial position was sound, the parents gave higher education to their daughters.

#### TABLE 29

PLACE OF RESIDENCE AFTER DIVORCE/SEPARATION AND FINANCIAL POSITION.

Respondents	Residence						
Income 1	with the parents family 2	with friend 3	with relati- ves 4	Indepen- dently 5	with second husband 6	7	
Upto Rs.500	-	-	2	· •		2	
Rs.500.1 to 2000	11	1	1	-	-	13	

Table 29 (Contd..)

1	2	3	4	5	6	7
Rs.2000.1 to Rs.5000	15	-	-	2	-	17
Rs.5000.1 to	14		1	3	. –	18
Total	40	1	4	5		50

An attempt has been made to find out the relationship between the place of living and economic condition of either respondents or their parents. The above table clearly shows that out of the fifty respondents two were staying with some of the relatives and they were in the income-group of Rs.500. Thirteen were staying either with the parents or with the friends or relatives. And these thirteen respondents are from the incomegroup of Rs.500 to 2000/-, seventeen respondents were staying either with their parents or independently. They are from the income-group of Rs.2000 to 5000. Eighteen respondents were staying either with their parents or with the relatives or independently. They are from the income-group of Rs.5000 and above.

The above interpretation indicates that most of the deserted/ separated women have sound financial position and they prefer to stay with the parents or independently. Majority of the respondents felt a deep sense of obligation towards their parents. It was also found that the respondents living place of socio-economic status is decided by the financial position of the respondents or their parents. Where the financial position of the respondents was good. She preferred to stay independently.

#### TABLE 30

Respondents	Caste-group						
(Marital status)	Advanced	Inter- mediate	Backward	Scheduled			
Legally deserted	1	5	1	-	7		
Separated	4	24	7	8	43		
Total	5	29	8	8	50		

# CASTE-GROUP AND STATUS OF MARRIAGE

The above mentioned analysis of fifty respondents shows that caste plays a significant role in deciding the status of the respondents after marriage.

When fifty respondents were examined we came to the conclusion that seven respondents were legally separated out of which one was from the advanced caste-group, five were from the inter-mediate caste-groups and one was O.B.C. Remaining fortythree respondents were only separated. Out of which four were from intermediate caste-group, seven from O.B.C. group and eight were from S.C. group.

We can see from the above analysis that twentyfour respondents from the inter-mediate caste-group were only separated. The reasons are varried. One that the respondents were married at an early age when they lacked maturity, second the traditional orthodox outlook of the intermediate caste-group allowed them to have more than one wife, third and the most important is the dowry. The more wives you have the more dowry you get.

TABLE 31

Respondent (Marital status)	Upto 500	500 <b>.1</b> to 2000	2000.1 to 5000	5000.1 and above	Total
Legally deserted	-	-	3	4	7
Separated	2	13	14	14	43
Total	2	13	17	18	50

INCOME-GROUP AND STATUS AFTER MARRIAGE

The above analysis of fifty respondents shows a clear-cut relationship between the financial position of the respondents and status after marriage. Out of the fifty respondents seven (14%) were legally separated, out of which three (43%) came from the income-group of Rs.5000 and above. The remaining forty-three (86%) respondents were separated from the husbands out of which two (4%) came from the income-group of upto Rs.500/-, thirteen (27%) came from the income-group of Rs.500 to Rs.2000/-, fourteen (29%) came from the income-group of Rs.500 to Rs.2000 to 5000/and fourteen i.e. 29% came from the income group of Rs.5000 and above. We can conclude from this that the majority of the respondents who were separated, came from the income-group of sound financial position. The monetary soundness of the respondents gives them courage to be separated. Financial independence protects her like an umbrella.

#### TABLE 32

RURAL, URBAN BACKGROUND AND FAMILY STRUCTURE

Respondents Family	Rural	Urban	Total
Joint family	2	4	6
Nuclear family	9	35	44
Total	11	39	50

The Indian multi-caste secular society where the pattern of living is either muclear or joint, gives way to separation or desertion. When fifty such respondents were observed six came from muclear families. Out of the six from the joint family two came from the rural area and four from the urban area. Out of the fortyfour who came from muclear families nine were from rural area and thirty-five came from urban area.

One possibility is that the nuclear family made women less tolerant than that of joint family. Second possibility is compared to nuclear family in the joint family, the financial, physical and psychological tensions are shared by many people

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of the family. The third possibility is that the man in the muclear family has the economic freedom as well as less bindings and result is that the man does not afford to take the side of the woman. In a nuclear family the woman is in favour of equal rights. Being independent they behave in the manner they like and forget the social etiquettes. The women in the nuclear family are not prepared to tolerate the male dominance.