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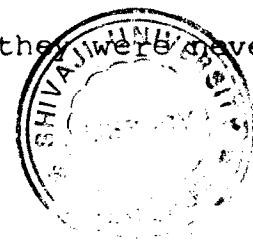
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C H A P T E R - II

SECTION - I

THE GROWTH OF WOMEN'S ORGANISATIONS IN INDIA

To consider the development of women's organisations in India over the last century, some historical background of the organisations would be helpful. There now exist several studies of the women's movement in India, notably Maclay, Everett and various articles by Frobes. According to these scholars in past Indian history has not taken any account of women. Much of the history of women's organisations in India is of selective nature because women were rarely included in most of the official records and records that are available pertain primarily to organisations which were led by upperclass women and which were allied with the congress party such as the Women's Indian Association WIA and the All India women's conference AIWC. For such elite organisations their exist detailed and available records. For the more politically radical and mass based Organisations there are few records; either they were never



kept or destroyed. Thus the information on Communist Organisations is relatively sparse. The same is true of rural movements like Tebhaga and Telegan in which women have been active.

The total period of development may be conveniently divided into three phases; nineteenth century, when a number of male reformers raised the issue of social evils which affected women; the early twentieth century, when women themselves began to form organisations; and the post independence period.

THE NINETEENTH CENTURY - MALE REFORMERS

Much of the debate on the 'Woman Question' in the nineteenth century arose by reformist movements as the Brahma Samaj; Prarthana Samaj; and Arya Samaj; each of which had women's wings; working for widow-remarriage, the raising of age of marriage for women, and the abolition of child marriage. Many of men who supported the suppression of these social evils were themselves Western Educated Hindus. They felt either threatened or shamed by the activities of christian

missionaries, who were actively engaged in social service, spreading convent education to large number of Hindus especially of low caste. While admiring much of the technological progress of the west, many of these reformers were becoming conscious of the stirring of an Indian nationalism and found the Indian National congress in 1885. It's first resolution was on female education; on the need of women teachers, for training school for teachers, adult classes for married women training in needlework, cooking, domestic economy and child care. However, it was decided that congress should not concern itself with social reform matters; Indeed congress often showed reluctance to support reformist moves what characterises the nineteenth century period is that there were very few women organising for women; men organised on their behalf. All the major reforms of this period from the Abolition of Sati in 1829, the widow Remarriage enabling Act of 1856, the Marriage Act of 1872, to the Age of consent Act 1890 were primarily due to the efforts of men, mostly those involved in the reformist movement. The few women who became active towards the latter part of the nineteenth century were themselves mostly from

reformist families and were encouraged by their fathers or husbands.

An examination of the history of women's education would seem to support women. By the turn of the century almost all opinions - reformers revivalists, even the orthodox were in favour of women's education. But the object was rather enable them to become better wives and mothers and not to enable them to become independent earners.

The ideal of womanhood might be construed as an attempt to maintain the status quo; but the domestic roles which women were being taught through the new educational system were roles required by a modernising family in changing circumstances, particularly in urban areas, women had to take over a wider range of domestic jobs as men spent more time away from home government or other jobs. This education did not turn the women away from their traditional familial roles, but improved their efficiency as wives and mothers; and strengthened the hold of traditional values. It is thus the concerns of the male reformers were focused on the problems or social evils which affected their own womenfolk and hampered the process of modernization.



THE EARLY TWENTIETH CENTURY : WOMEN BEGIN TO ORGANISE

The period between the turn of the century and the coming of independence in 1947 is characterized as far as Indian women's movement is concerned by the founding of numerous women's organisations and their activities in the fields of the franchise and struggle for the growth of women's education as well as the involvement of many women in the nationalist movement.

Education for women continued to grow slowly. But it continued to be stressed that education for women should fit them to be better wives and mothers. The Indian Ladies Magazine for instance founded in 1901 by Kamala, wife of a christian social reformer, often took up the theme of women and education.

Women were gradually drawn into political life, especially during the swadeshi Movement. In Madras a group of women formed the women's swadeshi League. It's primary aim was to encourage hand spinning and weaving. Later the members became trained volunteers in the demonstrations which

were a part of the nationalist struggle, they acted as stewards on demonstrations and helped those who were injured in lathi charges. The members of the league were also active in picketting foreign cloth shops. Women pickets were frequently arrested and this only helped their cause further.

In Madras : foreign women active in the theosophical society, notably Annie Basant, Margaret Cousins were responsible for founding the women's Indian Association in 1917. The following year the Montague - Chelmsford commission was sent by the British Government to suggest changes in the franchise in India; and Margaret Cousins organised a deputation of women to give evidence to the commission. Initially the idea had been to make demands regarding improvement in women's education and then demanded that women be reorganised as 'people' and thus included in the right to vote. The deputation was led by Sarojini Naidu; a Telugu lady who wrote poetry in English.

The WIA grew rapidly. It was supposed to be an all India association. But its impact was largely confined to Madras Presidency. Even so by 1922 it had 43 branches with

2300 members and after five years it had increased to 80 branches and 4000 members. The Association was supposed to be nonpolitical but it rapidly became caught-up in the growing nationalist movement. Annie Basant was imprisoned by the British for her nationalist activism; whereupon WIA members petitioned for her release. When she was freed she was elected the president of the Indian national congress; who was a first woman to hold such office. Apart from acting as a political pressure group the WIA also wanted other social reforms. The members were active in the movement to close brothels and open rescue homes.

Although as the 1920, progressed more women were entitled to vote, very few women were chosen as candidates and those who were selected were all congress stalwarts, not veterans of the women's associations. Women who tried to stand for other parties or as independents usually found themselves defeated. In 1927 when the WIA compiled a list of women in public life; most held office by virtue of nomination not election and were members of associations.

Most members of the women's organisations strongly opposed the British proposal to extend the franchise to women on the basis of wifehood. As Dr. Muthulaxmi puts it "We do not think woman's rights as a citizen should depend upon her marriage. We women wish to be citizen in our own right independent of any male relations". For the next several years the WIA members petitioned to have all the provinces grant the franchise to women on the same terms as men and this was finally achieved in 1929 when Bihar the last province to do so.

In the meantime Margaret Cousins founded AIWC the All India Women's Conference in 1926, in order to press for improved educational facilities for women. For some time WIA and AIWC co-existed independently but in 1935 WIA became the Madras constituent branch of the AIWC.

The AIWC was soon widely recognised as the most important women's organisation in India. By 1930s 137 branches of AIWC started functioning. The area of activity had also broadened from education to social service, personal law, suffrage, employment and health.

In the same year as the founding of the AIWC, Sarojini Naidu, a WIA leader became president of congress which further strengthened the links between the nationalists and women's movements.

The women's organisations accomodated many of the unchanged rules governing relations between men and women; for example they never challenged purdah, instead seeking to ameliorate it by organising separate compartments for women in trains and trams. In return for women's support congress rewarded some women with important tasks, for examples, Dr. MuthuLaxmi was selected in 1928 to go to the first Round Table Conference in London.

The year 1930 saw the start of the non-co-operative Movement headed by Gandhiji and many activists on the march including sarojini Naidu were arrested.

GANDHIJI AND WOMEN

Gandhiji had great faith in Indian women. 'For the courage of self Sacrifice woman is superior to man' he said. The Indian women has fully justified this. Her spontaneous

response to his call to join the freedom movement in 1930 makes a glorious page in the history of this country. The entry of women in politics in such large numbers was a surprise. Most women who participated in nationalist movement were primarily involved in Gandhiji's Satyagrahas and constructive programmes. A few of them became members of secret and terrorist societies. The most comprehensive record on radical activity of women is available in Bengal in relation to the Quit India Movement of 1942. This provided women with an opportunity to prove on a national level their ability to engage in violent, secret and underground activity.

The next day of the passing of the Quit India resolution at the Bombay session of the congress, all women leaders, like Kasturba Gandhi, Sarojini Naidu and Susheela Nayyar were arrested. However a group of women like Aruna Asaf Ali, Usha Mehta and Sucheta Krupalani went into hiding. Under the leadership of Aruna Asaf Ali the women's movement became violent. The rebel women led by Usha Mehta took initiative to set up a new radio station. The ideological position taken by a section of political activists within the congress

party and the formation of a group within it called the congress Socialist party CSP may be said to have laid the foundation for a radical women's movement in some part of the country.

In regions like Travankore, Telengana, and Bengal technological change in agriculture had taken place and this led to massive development of agricultural labourers. Both through mechanisation and deliberate transplantation of industrial units by capitalists the same situation prevailed in the traditional industries of Travankore. This was the setting against which agricultural and industrial workers got organised during this period and that gave a fillip to the women's movement also.

TYPES OF MOVEMENTS

Women's movement can be typified into

- a) Equality movement
- b) Liberation movement.

The equality movement may not challenge the existing economic, political or family structure directly. Their limited aim is to attain an equal place for women by abolishing

feudal patriarchy. The include suffering movements and the main form of early Western movements and struggle against evil customs as dowry and child marriage in India.

The origin of equality movement in India can be traced back to 19th century. Under the auspices of Brahmo Samaj, the Ladies Association was founded in Calcutta in 1886 by Swarn Kumari Devi with the object of friendly relations and spirit of service among the Indian women. It also provided for training of poor girls to become teachers. Another Sharada Sadan meant to provide education and employment for women was founded by Pandita Ramabai in Poona in 1892. It also started social service activities such as relief work for orphans, destitutes and victims of famine. Shri Mahipatram Rupram Anathashram a Similar Organisation was founded in Ahmedabad in 1892. Besides helping poor women and widows it also aimed at giving shelter to the illegitimate children and unmarried mothers. Seva Sadan an Organisation with the objective of imparting education and training to women was formed by Ramabai Ranade in Poona in 1909.

Mahila Samities organised by Saroj Nalini in many districts of Bengal also had similar objectives.

As integrated approach to women and child welfare came with the formation of two organisations in the early 20th century. Chiman Bai Maternity and child welfare league setup in Baroda in 1914 and Bhagini Samaj started at Poona in 1916. The activities of these organisations were centred on three fronts; health, education, employment.

The seeds of a women's Liberation movements in India were sown during the early 1910. Until the formation of the AWC, this stream was confined only to a radical groups functioning. Many secret and terrorist societies had come into existence during the anti-partition agitation in Bengal. The varied activities of these extremists are described as Kalpana Dutt, Kalyani Bhattacharjee, Latika Ghose and Kamala Das Gupta. Members of these groups were recruited from sports clubs and gymnasium associated with Calcutta University. The propaganda used by terrorists was with religious symbols as Kali and Shakti in order to attract ordinary women to these groups.

In the late 1930 there was a growing mass movement for the release of political prisoners, detained in Andamans. A large number of girl students participated in this movement in which the All India Student Federation played a crucial role with the active interest of communist activist the first girls students committee was formed in Bengal.

Women played an important role in the peasant worker upsurge of 1940s and 1950s. These include the anti-imperialist and anti fascist struggles in Bengal, the anti feudal Tebhaga movement, the Telengana struggle, the Punnapra-Vayalar struggle against the Tranuankore princely order, the Worli adivasi revolt and the campaign on Hindu Code Bill. Communist women activists participated in the varied struggles of workers such as the textile mills of coimbatore, the jute Mill in Bengal and in the South Indian Railways in the late 1940s. A broad based women's organisation called Atmaraksha Samiti was formed in Bengal during the period of Japanese attacks. This campaigned on issues such as food scarcity protection from Japanese bombings and the defense of the country. This was later transformed into a mass organisation of women

representing peasantry, the working class and the middle class.

RECENT CURRENTS IN WOMEN'S MOVEMENT

There are two divergent views regarding the current position and relevance of women's movement and organisations in India. In the post-independence period there has been meagre political writing relating to women. The powerful women's movement of the pre-independence period based on social and political work among women has lost its vigour. Many of the rights mentioned in the constitution and other enactments remain unimplemented due to the weakness of the movement. The social role of a radical women's movement is not only to gain the rights but to strengthen a movement which can even challenge the legitimacy of a constitution which only makes scratches on the women's question.

Intensive, localised mass organising of agricultural labourers and poor peasants have most consistently brought women's issues forward. Another significant factor contributing to the success of the movement has been the participation of women in the work-force CPI(M)'s 'Benami Struggle' in West Bengal

was an area of low work participation by women and did not focus on issues of agricultural labourers. The Maharashtra Famine agitation focused on wages and work which are issues at concern for poor peasants, women were very much involved in this struggle and the result was dramatic. Tanjavar District of Tamilnadu also shows an instance of a militant trade union movement among agricultural workers.

As the communist women came to the forefront in early 1940s, they often faced political attacks from the AIWC members and the congress Mahila Sangh. During the post-independence period the reactionary organisations thought of making up the severe shock they got during the course of the radical upsurge of the 1940s by approaching women in new guise. i.e. through economic programmes. Thus there has been a spurt in the number of apolitical organisations offering purely economic or enonomic welfare oriented schemes for women. The communist parties and their women's organisations could influence the functioning of these organisations to a limited extent in some parts of the country. In the new circumstances

they were forced to gain for their rank and file the maximum possible benefits through the official programmes of the apolitical organisations.

Since independence, the strategies of capitalist exploitation have changed considerably. In the industrial sector the form of exploitation was relatively direct. Various strategies of informalisation were developed. The later development of using women's organisations as an instrument of informalisation of production gave an added dimension to this strategy. The radical women's organisations seem to have failed to identify these strategies adequately and to act accordingly. This apparent loss of focus in the activities of the radical movements has greatly contributed to the ruling class strategy of raising the illusion of the people through official economic programmes and consequent depoliticisation.

The history of the growth of women's organisations in India constitute the history of women's movement. It began with reformist movements of the nineteenth century; which were all led by men. During the pre-independence

period of the twentieth century, when women's organisations existed, they had to compromise on many issues because of their relationship with the nationalist movement which again was largely led by males. Women were unwilling to alienate male support by appearing too radical.

Through out the period it is important to view the organisations historically because they were the products of a specific constellation of factors at a particular time. As society was changing, new roles for women were needed. Most members of the women's organisations genuinely believed that with independence and the passing of legal reforms for which they had campaigned they had gone a long way on the road towards emancipation. But by not challenging patriarchy in the form religious norms and values, or their assignment to reproductive roles, women never really examined the reasons for their own oppression. The women's organisations have virtually ceased to act as campaigning pressure groups. They have turned their attention to social welfare, a field which is an extension of women's domestic roles. Fortunately there were personalities in freedom movement which inspired

indian women and offered them stimulation and suggestion towards participation in the fields dominated by male. However in a span of next five decades the female participation not only increased but-female of the stature of Indira Gandhi were able to pose before the world the hidden strength of Indian women. This created a wave of aspiration among Indian women towards exploration of opportunity for posts and positions in Government as well in other areas of Indian life.

Due to establishment of an independent women's University (ex-Bombay state) opportunities for urban women expanded and women began to work in industries, Insurance companies, Banking and in private employment especially in education and health. However it was not sufficient for social change in the attitudes of male who form the crux of patriarchal society. During Indira Gandhi's leadership (1965-1984) at national and party level there were several measures introduced for total wellbeing of women in India.

During tenure of late Rajive Gandhi, due to Panjab problem, Kashmir problem and other national issues the pending problems of demands of women in India were virtually

sidelined. The integrity, solidarity, law and order in Indian Society was shattered which has resulted in creating thousands of broken houses, killing of innocent male, female and children. From social work point of view very less attention has been given towards the root causes of displacement resulting disorganisation in family life.

In view of this present situation the passing of independent National Commission for women in 1992 for the cause of women's upliftment was a significant step in the on march of social development. The president of National Commission for women Smt. Jayanti Pstnaik talking in a interview taken by Ranjan Kolte says that ? "भारतीय महिलांच्या स्थितीचे निरीक्षण करून त्यावर अभ्यासपूर्ण संशोधन करून सरकारला मार्गदर्शनपर शिफारशी करणे, सरकारने स्त्री हक्काच्या, स्त्री संरक्षणाच्या व स्त्री-कल्याणाच्या केलेल्या कायद्याच्या योग्य अंमलबजावणीस भाग पाडून महिलांना न्याय मिळवून देणे, कायद्याचे संशोधन करून कालानुसृत्यात बदल सुचवणे, घटनेनुसार महिलांना मिळणा-या हक्कांची जपणूक करणे, त्यास बाधक घटकांचा शोध घेऊन ते संपविण्यास सरकारला शिफारस करणे ही राष्ट्रीय महिला आयोगाची व्यापक उद्दिष्टे आहेत. "

१ [लोकसत्ता] रविवार १४ फेब्रुवारी, १९९३

BRIEF REVIEW OF WOMEN'S ORGANISATIONS IN MAHARASHTRA

The credit of women's welfare in mainly goes to number of progressive male reformers and exceptionally few female namely Savitribai Phule, Pandita Ramabai and Ramabai Ranade. The women who had opportunity to get education started writing and talking on topics of Social evils as dowry, late marriage, freedom of selecting partner, intercaste marriage etc. These women took meetings for discussing women's problems.

Pandita Ramabai established an institution in Bombay namely Sharada Sadan in 1889 to educate widows. This might be first lady in India to start such institution. In the year 1898 Pandita Ramabai established another institution in Kadgaon namely Muktisadan for the education and rehabilitation of destitute women. She struggled against the evil practices like child marriage, removing hairs of widows. (केशवपन)

Smt. Yashodabai Joshi established in 1892 Vanita Samaj at Amaravati in Vidarbha with the aim of women literacy, Family Education and awareness in female. This was the first

institution in Vidarbha.

The veteran social reformer Maharshi Dhondo Keshav Karve himself married with a widow in 14 June 1896. He established Anath Balikashramachi Mandali अनाथ बालिकाश्रमाची मंडळी in Poona and devoted his life to widow education. His wife Baya, Sitabai Annigeri and Parvatibai Athavale sacrificed everything for the welfare of this Ashram.

Smt. Ramabai Ranade with the help of Gopalrao Deodhar established a famous institution Sevasadan for women in 1909. To train women volunteers for social service was the main objective. Many branches of this were established in Solapur, Satara, Pune, Bombay, Nagpur, Khedshivapur in Maharashtra and Gwalior and Madras outside Maharashtra.

Manutai Bapat and her friends established an institution namely Ladies Home Class to help Women especially widows and destitutes to become good citizens. On this same line sumatibai shaha established Jain Shrivika Vidyapeeth in Solapur.

In Ahmadnagar Janakibai Apte started Hind Sevika Sangh for emancipation of backward class women. This institution devoted for spreading literacy among Harijan, Weaving Class

and Muslim women.

In Nagpur Kamalabai Hospet established Matru seva Sangh for women. Kamalabai Hospet, Venutai Nene, Savitribai Mantage were widow nurses who established a Maternity Home which later on transformed into Matru Seva Sangh.

Involvement of women volunteers in political Organisation was a striking factor. The branches of Rashtra seva Dal were established in all over the Maharashtra by the efforts taken by Anutai Limaye and Indutai Kelkar. Some of these women volunteers started Samajvadi Mahila Aaghadi to create Social and political awareness in women.

Rashtra Sevika Samiti started functioning to impart notional education to women, in many regions of Maharashtra. In Pune and Nagpur they were more powerful.

Since 1930 women started their involvement in Workers Unions under the Communist party of India Usha Dange, Meenaxi Sane, Shanta Bhalerao, Godavari Gokhale were the leaders.

After 1940 Frema Kantak, Parvati thakar etc. women took lead in establishing the Congress Women Organisation.

After independence in 1950 Congress Womens Front was established.

Samajwadi Mahila Sabha was established with the following objectives.

- i) To impart National, Social, Political duties and citizenship education.
- ii) To start study and reading clubs.
- iii) To give newspaper and magazine service.
- iv) Education of different languages, Arts and Craft, Child care, credit co-operatives, play centres, family planning and organise women through these activities.

Jansangh Mahila Aaghaadi was established with the objective of creating social and political awareness in women.

Communist Party of India - Women Front was established to organise women workers to struggle for the rights.

Hyderabad Mukti Sangram - In 1938 large number of women in Marathwada assisted male freedom fighters indirectly by supplying food, giving shelter, communicating messages etc.

Marathawada was supposed to be a backward region regarding women education. However the women did a significant contribution in this struggle. Gomantak Mukti Sangram and Samyukta Maharashtra Andolan and Border dispute were two other movements where women entered more in number.

Apart from these महागाई प्रतिकार संयुक्त महिला समितीची चळवळ was the Inflation Resistance agitation in 1972 was remembered for long time.

The women in Maharashtra are seen more alert compared to other states about their rights. They resisted their exploitation by using the democratic weapons like Dharane, Gherao, Morcha, Satyaghriha etc. The women organised in this way kept the Government alert about the rights of women.

DEVELOPMENT OF WOMEN'S ORGANISATIONS

IN SOLAPUR CITY

Solapur is a city and headquarter of the district bearing the same name. This city is situated at in between $17^{\circ}47'$ North latitude and $75^{\circ}56'$ East longitude. Solapur came into eminence sometimes during midieval period or prior to that. However the antiquity of Solapur is yet to be established

No definite information about Solapur district and also about the city is available for the early or pre-historic period. However the earliest trace of Solapur would seem to be about the end of the fourteenth century and the history of Solapur City could be traced in the history of the regions in it's vicinity. The editor of Solapur district Gazettier James Campbel observes that it was developed from sixteen different villages. Solapur was ruled by rulers as chalukyas, Kalcurys of Kalyani, Yadavas of Deogiri, Adilshahi of Vijapur, and Nijamshahi of Ahmadnagar at different periods associated with development of the city.

The real urban development of Solapur with industrial activity began to develop when the East India company and later on the British Government took the administration of the region after an abolition of Maratha rule at Poona in 1818.

Solapur is the meeting place of Maharashtra, Karnataka and Telangana and from very old times the trade routes passed accross the Solapur district. Lingayats came from Karnatak and had a genius for trade. The Marwadies were already there

during the Maratha rule and then came the Jains from Idar state to Phaltan and from Phaltan to Solapur. Padmasalies, a class of skilled weavers came from Telangana.

The begining of 19th century was a period when religion largely influenced the attitude and regulated the daily life of people. Three religious centres, Pandharpur Solapur and Tuljapur have profoundly affected the masses. Lingayats are the followers of Basaveshwar of Kalyani who lived in the 12th Century. At Solapur there is temple in honour of Siddheshwar, a 12th century devotee of Shiv and it has become the sacred centre at Lingayat faith and Hindus too. There is an annual piligrimage known as Gadda on Makar S nkrant day (14th January)

Solapur is a great and convenient trade centre for the neighbouring Hyderabad and the Karnatak areas and it has become an industrial centre too.

EDUCATION : In the field of education Solapur has made allround progress. In 1855 Solapur District had 10 Marathi and only 1 English teaching schools with a total of 804 students. In 1863 there was only one school for girls in Barsi. For

women's education three Schools are well known in Solapur City.

The Saraswati Mandir was established in 1895 and has been working in Maharshi Karve's tradition. The Sevasadan branch was established in 1923 and a well organised 'Jain Shravika Sansthanagar' (Ashram) school was started with the devotion, dedication and leadership of Padmashri Sumatibai Shah.

LITERACY : The state of literacy prevailing in the district is an indicator of the spread of education. Percentage of literacy in the district for total, males and females since 1901 is given below.

(Figures in lakhs)

<u>Year</u>	<u>Total</u>	<u>Males</u>	<u>Females</u>
1901	4.62	8.81	0.37
1911	4.72	8.78	0.51
1921	5.30	9.37	0.98
1931	7.11	12.49	1.35
1941	15.04	23.28	6.27
1951	14.74	23.31	5.69
1961	25.15	36.89	12.60
1971	33.90	46.40	20.49

The literacy percentage has increased more than five times in sixty years. However substantial improvement has taken place only since 1931. Particularly female literacy showed considerable rise from 1.35 percent in 1931 to 6.27 percent in 1941. There was a fall in the literacy rate in 1951. The introduction of the scheme of compulsory education in 1947 might have helped to raise the level of literacy in the decade. 1951-61. The highest literacy rates were concentrated in a small area round about Solapur town.

The primary and secondary education in the district is under the dual control of the Education Department of the Zilla Parishad at the district level and the Education Department of the Government of the state level.

Publicity : The Directorate of Publicity has a publicity officer for the district with head-quarter at Solapur. He gives wide publicity to the developmental activities and schemes undertaken by the State Government in the district. The media of documentary films, newspapers, booklets, periodicals and other visual aids are used for the purpose of educating the people.

Municipal Corporation : The municipality was established at Solapur on August 1, 1852 and was upgraded into Municipal Corporation on May 1, 1964.

Women's Organisations : There were very few women's organisations functioning in the form of Mahila Mandals or Clubs, one of the earliest being Solapur Mahila Mandal. The nature of activities was limited to performances of religious days as Makar Sankranti, Kojagiri etc. The objective was to assemble together of women for a change or to have Bhajans and Kirtans. With this interest women from upper social class families could come out of the four walls of house and had exchange of thoughts, experiences etc. The organisations were not registered, might be because the office was in Pune. Further these types of organisations started increasing in different parts of the city. Generally the members were from upper and upper middle class and educated families. Sometimes the English games like playing cards, Table-Tennis and Badminton were played.

At present we find a spurt in the number of women's organisations. Due to spread of women education, women of all classes and economic condition started organising and

conducting cultural activities. They conducted tailoring classes with the financial assistance of social welfare department of State Government or Zilla Parishad or Central social Welfare Board. All these organisations do not have their own buildings. They are seen carrying on the activities in rented or some member's house.

There are more than 100 organisations including both registered and unregistered. Some organisations have been every successful like 'Mahila Prabodhini' conducting number of activities like Mahila Bank, Consumer Society, Housing Society, Printing Press and are planning to establish the paper mill in near future. The founder and president of the organisation is a ex. M.L.A. This reflects that some political influence is essential to make progress and expansion of activities.

The mention is must of few significant women's Organisations conducting educational and cultural activities.

- 1) Saraswati Mandir
- 2) Sevasadan
- 3) Shravikashram
- 4) Sonamata Vidyalaya
- 5) Mahila Pragati Samuh Kentra

With the increasing population of the city the number of organisations is found limited. The Population and literates by residence and sex of the Solapur City during 1991 is given below.

<u>YEAR 1991</u>						Fig.in lakhs
<u>Residence</u>			<u>Literates</u>			
<u>Persons</u>	<u>Males</u>	<u>Females</u>	<u>Persons</u>	<u>Males</u>	<u>Females</u>	
620499	318885	301614	362290	219855	142435	

The literacy rate of female has increased from 20.4 a in 1971 to about 40% in 1991. It shows that the women are becoming more and more aware about education. Certainly the women's organisations have contributed in development.

RESEARCH METHODOLOGY

The present chapter deals with the research methods that have been followed in this chapter.

RESEARCH PLAN

- i) selection of the topic
- ii) Aims and objectives of the study
- iii) The hypotheses of the study
- iv) Method of sampling
- v) Research tools
- vi) Pilot study and pre-testing
- vii) Coverage and limitations
- viii) Field work
- ix) Analysis and Interpretation
- x) Organisation of Dissertation
- xi) Bibliography

SELECTION OF TOPIC

During British rule the social and cultural status of women was very low and miserable. Due to double standard, traditional patriarchal family system, male domination women suffered a lot. But after introduction of formal education few Indian Social reformists thought over the social injustice caused to women. The consciousness about women's emancipation was felt first by male members. Mahatma Phule started the women's education and made women think of their welfare. After independence women were given equal rights with men in constitution. Now women started organising for fighting against many social problems harmful to women. Previously men like Dhendo Keshav Karve started Hingne stree Shikshan Sanstha for educating women, rehabilitaing widows by educating them. This made women ^didentifying their needs ^{and} problems. They were inspired to form the women's organisations where women felt free to exchange the views, to express their real problems and think over to deal with them. Instead of relying totally on men they started their own functioning with the assistance of men.

Today we find many women's organisations functioning in urban areas. They are found performing many cultural, social, educational activities for women welfare.

To our surprise in spite of these efforts by women's organisations the status of women in general is not so satisfactory. This thought was very much disturbing. To understand factual reasons for this the explorative study is needed.

With this view the thought of undertaking the study on the topic women's organisation would be essential. So the same topic was selected for M.Phil. research work. The topic reads 'A' study of women's ^{welfare} organisations in Solapur city. This study aimed to trace the functioning of organisations working especially for women in the area of Solapur City.

AIMS AND OBJECTIVES

The aim of present study is "To study the Scope of activities and programmes of women's organisations".

OBJECTIVES

- 1) To study the structure, policy and problems of women's organisations in Solapur City.
- 2) To know the programmes and activities and social services of women's organisations.
- 3) To understand the personnel practices in women's organisations.
- 4) To examine the methods used for social work practices in changing social conditions.
- 5) To explore the social development taken place due to the services of women's organisations.
- 6) To highlight the contributions of women's organisations.
- 7) To trace out the need of women's organisations for the promotion of professional social work.

HYPOTHESES

- 1) Women's organisations in Solapur city function efficiently to cater the cultural needs of women.
- 2) Women's organisations are mainly formed for training of women.
- 3) Women's organisations have inadequate space, building and financial resources.
- 4) Women's organisations are unaware about the importance of appointment of trained social worker.
- 5) After independence number of women's organisations is increased.

METHOD OF SAMPLING

The list of women's organisations generally named as mahila Mandals was made from the registers of assistant charity commissioner office Solapur. The number of welfare organisations working only for women were found 84 in number. The women's organisations were traced working since last decade of nineteenth century to last decade of twentieth century.

The first unit was selected randomly from the first ten units and then every fourth unit from the list of total organisations. This was known as systematic sampling method. This is also called as probability sample because the first unit was selected randomly.

Selection of beneficiaries - It was decided to study two beneficiaries per organisation. Selection of beneficiaries was made at random.

The researcher was supposed to take interviews of 42 beneficiaries because the organisations were 21 in number. But incidently one organisation 'Jungum Samaj Mahila Mandal' had not yet started functioning because the president of

the organisation was busy with the corporation election.
It was reported that she herself contested for a post of
corporator.

PILOT STUDY

Pilot study was undertaken before schedules were drafted. Researcher visited few organisations to observe the activities and programmes personally. She discussed with the office bearers about her study. This type of attempt being first in the city, some of them encouraged the researcher and agreed to extend co-operation. Then the researcher framed the interview schedules, one for the office bearers and another for the beneficiaries of the organisations.

PRE-TESTING

Pre-testing is a necessary measure for framing a perfect schedule. So the interview schedule was prepared and pre-tested to find out if any discrepancies had been left over. Some of the errors could be traced out only when schedule was put into operation. The pre-testing clearly brought to light some defects.

- 1) In the schedule framed earlier the sections 'Personnel Practices' and 'Social work methods' contained too many questions. Some of them were answered in 'don't know' or 'cannot say' form. So researcher dropped

such questions being beyond the capacity of respondents.

- 2) In the second schedule some questions were repeated in personal and family data. These were dropped.

In the light of these experiences the schedules were amended and the new schedule was prepared and put to test again. Only after it had been perfected the final schedule was put into operation.

RESEARCH TOOLS

1) Observation method was a primary research instrument of gathering data in a more natural way. As this is most important and extensively used method in social science research.

P.V. Young defines observation as

"Observation is deliberate study through an eye may be used as one of the methods for scrutinizing collective behaviour and complex of institutions".

The day-to-day functioning of the organisation and different activities and programmes were observed using participant and non-participant observation methods according to the convenience and willingness of the members of organisation.

2) INTERVIEW METHOD

This was an another tool of gathering data used in this study. This is a verbal method of securing data. So the respondents were encouraged to relate freely and frankly their concrete experiences. The respondents were allowed the freedom of talk on significant events and opinions. The

researcher used unstructured interview method which was flexible and helped spontaneous responses.

3) PREPARATION OF INTERVIEW SCHEDULE

To collect the data in a systematic way the preparation of interview schedule was an important step. Before preparation of a schedule the researcher had a thorough discussion with the seniors in the field and the research guide regarding the different constituents of the study.

The interview schedule was prepared consisting of questions relating to various titles of the topic under study. This was properly worded, arranged and condified to facilitate the processing of data.

The approval of the guide was taken and after pretesting the interview schedule was finalised.

The present study namely 'A study of women's welfare Organisations in Solapur City' comprised two different interview schedules.

- i) For office bearers and/or staff members.
- ii) For beneficiaries of the organisation.

The first interview schedule comprised

- I) Background of the organisation
- II) Policy and problems of the organisation
- III) Personnel practices
- IV) Social work methods
- V) Contributions
- VI) Problems and results
- VII) Need
- VIII) General
- IX) Observation of the researcher.

The second schedule consisted of

- I) Personal Data
- II) Family Data
- III) Need of the beneficiaries
- IV) Social services and benefits
- V) Opinion and suggestions
- VI) Observation of the researcher.

COVERAGE AND LIMITATIONS

The coverage for this study was corporation area of Solapur City. The sample covered the women's Organisations functioning since last decade of nineteenth century to the last decade of twentieth century.

LIMITATIONS

- 1) The study was restricted only to registered women's organisations. The reason being that the number of unregistered organisations was not known. It was hardly possible to locate and identify the organisations newly established. So researcher had to drop the organisations which were unregistered and select only registered ones.
- 2) As the researcher had decided to study only apolitical organisations, some active political women's organisations were neglected. For example 'Indira Congress Party Mahila Front'.

The main reason for this was that the study was strictly related with social welfare programmes and activities of women's organisations, researcher found it was ^{not} necessary to select political organisations.

3) The researcher could not give representation and include the women's organisations working for some specific communities because some of them were found not working only for women. These had only few activities occasionally for women. Some of these are as follows.

- a) Jamiyate Ahle Hadees
- b) Bharatiya Magasvarga sudhar'k Mahasangh.
- c) Bharat Vimukta Jati Mahila Mandal
- d) Priyadarshini Parityakta Mahila Ashram.
- e) Solapur Vadar Samaj Seva Mandal.

4) Some organisations had been found engaging only in religious activities like Bhajan, Kirtana. These were decluded

FIELD WORK

Field was an essential part of the present study.

1) Visit to the office of charity Commissioner -

To know the various organisations registered with the office researcher visited the office personally. It required nearly 20 visits and more than 60 hours to go through registeres, find out the women's organisations from their objectives, recording the name, address, of the

selected organisations.

2) Discussion with concerned staff -

During the discussion held with concerned persons in the office the researcher came to know that the office bearers of the women's organisations registered the organisations and afterwards did not submit the audit and annual reports regularly. After three years the organisation which had not submitted the necessary records were marked as defunct.

3) The popular and active members in the field of women welfare were contacted and the real experiences of these people were noted. The problems faced, the solutions they found, the skills and methods they used to organise women etc. were discussed in detail.

4) The researcher visited few women's organisations to observe and know the structure, functioning, programmes and activities and beneficiaries benefitted in different ways.

5) The researcher made the home-visits to understand the family background of the beneficiaries of the women's

organisation. By establishing report she could make them free to discuss with the researcher.

6) The researcher personally visited each and every women's organisation she selected for the study and took the interview of office bearer.

7) The researcher collected the available printed information of the women's organisation.

8) The researcher made case studies of few organisations in detail which have contributed maximum for the welfare of women.

9) The researcher attended some activities of the women's organisations.

ANALYSIS AND INTERRETATION OF DATA

After the data was collected the researcher read it thoroughly. She organised the data in various groups. She prepared many tables-simple and complex. Now the task of analysis was just reduced to just getting the appropriate combination of data and reading them off against the instruction of verification of hypothesis. As the questions in the schedules were precoded the processing of data become easy.

Some tables were presented in the form of graphs.

After statistical analysis the data was interpreted. Important findings and consciusions were drawn and separately written in the chapter 'summary of findings and conclusions'.

The researcher presented the findings in the form of empirical g~~e~~nerlizations. Lastly the researcher was able to show the relation underlie the findings.

~~T~~esting the hypotheses

All the hypotheses were put to test and found true completely or partly.

SOME KEY CONCEPTS

WOMEN'S ORGANISATION -

The term organisation was used through out the study with an adjective or nomenclature substituted for institution, association, registered body where there was concern of women. Thus the usage of the term women's organisation may be felt monotonous.

ORGANISATION¹

'That process which diffenentiates one part from another in a functional sense and which at the same time creates an integrated complex of functional relationship with in the whole.

SOCIAL ORGANISATION¹

The organisation of a society into sub groups, including, the particular, those based on differences in age, sex, kinship, occupation, residence, property, privilege, authority and status.

SOCIAL CHANGE¹

'Variations or modifications in any aspect of social process, pattern or form.' A comprehensive term

1 Dictionary of sociology.

designating the result of every variety of social movement. Social change may be progressive or regressive, permanent or temporary, planned or unplanned, unidirectional, or multidirectional, beneficial or harmful etc.

SOCIAL DEVELOPMENT¹

Change or process involving social or non-social agencies or forces. The idea of development as a process of comprehensive and deliberate change is a culmination of the process which began with the dominant ideology of economic growth.

1 Encyclopaedia of social welfare.

TESTING THE HYPOTHESES

1) The first hypothesis was - "Women's organisations in Solapur city function efficiently to cater the needs of women," found proved. According to table No. 8.1 nearly 90% respondents have stated their opinion about functioning of the organisations by stating good, smooth and efficient functioning of organisations.

In second set of tables, table No. 4.1 shows that 95% beneficiary respondents have made progress by utilizing services of organisations.

67.5% respondents in table 3.1 have satisfied by the services of the organisations.

In table No. 4.2, 90% beneficiaries could solve their family problems with the services of women's organisations.

The table 5.3 revealed that 82.5% beneficiaries' quality of life has been improved.

It clearly states that women's organisations functioning ⁱⁿ Solapur city are functioning efficiently.

2) The second hypotheses was "women's organisations

are formed mainly for training of women".

When the activities of the organisations were observed it was revealed that each organisation was engaged in training the women in one or the other way. Training included education - formal and informal. Art and craft, family counselling, training in problem solving or self help process and cultural activities which train the women for relaxation and entertaining them. So this hypotheses is tested to be proved.

3) Many women's organisations have inadequate building, space and financial resources. This was the third hypotheses and was tested and found proved.

56.4% organisations have stated that they had problems of inadequate funds, salaries, government grants. About 20% organisations had the problem of building and space. Actually 100% organisations wanted to expand their activities and were in need of space and funds. This was revealed in observation and discussions. So this hypotheses stands proved.

4) Women's organisations are unaware of importance

of appointment of trained social worker.

In first set of tables, table No. 2.3 depicted that 90.4% organisations have not appointed any trained social worker.

The table No. 4.1 reflected that 71.4% organisations were unaware of social work methods and 76.1 % organisations respondents have stated that they were in need of training in social work.

So this hypothesis also stands proved.

5) After independence number of women's organisations is increased.

From table No. 1.1 from first set of tables it was reflected that 80.9 % organisations emerged after independence. So this hypothesis stands proved.