

**Mahatma Gandhi Arts, Science and Late N. P. Commerce College
Armori, Dist. Gadchiroli (M.S.)**

Department of Sociology and History

Study Report on

***“Social and Historical Studies of Women status in
Palasgaon Village”***

(2020-21)

submitted by **B. A. II** students

Under the supervision of **Dr. Gajendra Kadhao**

Introduction:

Indian society is mainly divided into two parts, an urban society and a rural society. Artificiality is seen in urban society while natural life is seen in rural society. In the past, joint family system existed in Indian society. But today in the rural society, the joint family system has disintegrated and been replaced by a separate family. A variety of changes are taking place in rural society today. The same transformation has been studied through the present research.

Woman and man are two human beings created by nature. It is a sign of nature that both of them should live with each other, both of them should complement each other and the flow of social consciousness should be maintained. But nature has given an important responsibility to woman, which is the responsibility of motherhood. And the responsibility of fatherhood is given to men by nature. Therefore, just as a woman is physically and mentally involved in the birth of her offspring for a long time, men are not. Even if a man is responsible for the birth of a child, he can be relieved of the responsibility of his father, but a woman cannot be relieved of the responsibility of her mother.

In every human society, women and mothers have been sung since ancient times. Even in Indian society, the verse 'Janani Janmabhumi Shch Swargadapi Gariyasi' appears in the verses of Gaurav Valmiki Ramayana. This verse means that Janani and Janmabhumi are superior to the heavens, just as her greatness is sung with the words 'Matrudev Bhav'. The position of motherhood due to which a woman is glorified in the society is the reason why women are



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bound by many chains in the society. Being confined in a society has created many problems in a woman's life.

Woman is first a man and then she is a woman, but society does not think that woman is first man. In every society, a man is called a man and a woman is called a woman. In India, women are hailed as the deity of men, power, deity of knowledge, but this is just a social phenomenon because in this culture, women are considered as deities and on the other hand, they are given a secondary and inferior position as compared to men. This paradox is reflected in Indian culture this is an example of how many women like Sita and Savitri are considered as role models in Indian culture. The status of women in Indian culture is very low.

Dr. Leela Patil has portrayed the role of Indian women in Indian society as a woman is only a commodity from the point of view of the husband, kumkum on the forehead is the wife's fortune and chool and child is the mantra of life. In Indian culture, women have to face masculine egoism, patriarchal tendencies, husband's dictatorship or domination of the wife as she has no one but her husband.

Even in the 19th century, society's attitude towards Indian women has not changed. Today, women are being educated on par with men, so they are making progress in many fields like science, technology, law, politics, medicine, bureaucracy. Although women are advancing in various fields, they do not seem to have a place of honor and respect in the society, especially in the family. Today, injustice, oppression, rape, and molestation are rampant. Today, women are not safe even in the family.

History of Gadchiroli District

On August 26, 1982, Chandrapur district was divided and a new district, Gadchiroli, emerged. In Gadchiroli district, there are ancient forts at Tipagad and Vairagad, the capital of Puramshah king. There is a Hemadpanthi Markandeshwar Devasthan on the north bank of the Wainganga river at Markanda in Chamorshi taluka. The district is known as Gadchiroli due to its dense forests and abundant forts and hills. This is a tribal district and various tribal tribes live in this district. These tribes mainly include Gond, Kolam, Madiya, Pardhan etc. They use Gondi and Madiya dialects to exchange messages. Besides, Marathi, Hindi, Telugu, Bengali, Chhattisgarh etc. are spoken in Gadchiroli district.

Geographical Location:

The district extends between 18o41 'North to 20o50' North latitude and 79o46 'to 80o55' East longitude. The total area of the district is 14412 sq. The district covers 4.69% of the state of Maharashtra.



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The main occupation of the district is agriculture and 82 per cent of the people are engaged in agriculture and are idle during the rest of the season. Although a large number of raw materials for industries are available in the district, there are no industries that process them. There are iron ore mines and no iron ore factories have been set up. Irrigation projects like Tultuli have been stalled due to the Forest Act, despite spending crores of rupees on the same forest that the tribal people cultivated and conserved. The same forests that were cultivated by the tribals are now creating obstacles in the way of their development.

Research Methodology:

The present research project is related to the women of Palasgaon village in Armori taluka of Gadchiroli district. For this research project, 20 samples from Gadchiroli district were selected in the study and their systematic interviews were conducted through the interview schedule and systematic study was done on the subject.

Research Objectives:

1. Examining the status of men and women of different periods on the basis of gender.
2. To study gender inequality.
3. To study the social transformation of women.
4. To know about the oppression of women.

Hypothesis:

1. Social factors are more responsible for a woman's weakness than natural causes.
2. In modern times, women have been educated and started earning money, but the oppression of women has not diminished.
3. There is a huge gender inequality in the society.

Sample selection:

In order to complete the present research project, 20 women from Palasgaon village in Armori taluka of Gadchiroli district have been selected on purpose.

Social and historical studies of women:

The present research project is related to the women of Palasgaon village in Armori taluka of Gadchiroli district. For this research project, 20 women from Palasgaon village in Gadchiroli district have been selected as sample in the study. The following table shows that the information was collected by interviewing them through their actual interview schedule.



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Table showing social and historical information

Question no. to	women's response	response		Total
		Yes	No	
1.	Marital status	15 (75.00%)	5 (25.00%)	20 (100%)
2.	Education	14 (70.00%)	6 (30.00%)	20 (100%)
3.	Women as a member of the family Are women's opinions asked in the family decision making process?	11 (55.00%)	9 (45.00%)	20 (100%)
4.	Are you allowed to attend religious or cultural events in the community?	17 (85.00%)	3 (15.00%)	20 (100%)
5.	Is the choice of girls asked in your family when getting married?	14 (70.00%)	6 (30.00%)	20 (100%)
6.	Do unmarried or widowed women have a place in the family?	9 (45.00)	11 (55.00%)	20 (100%)
7	Your opinion on interracial and interfaith marriage	8 (40.00%)	12 (60.00)	20 (100%)
8	Opinions about the boy being the beacon of the tribe and the girl being the foreign treasure	17 (85.00%)	3 (15.00%)	20 (100%)
9	Opinion that girls should be educated just like boys	18 (90.00)	2 (10.00%)	20 (100%)
10	Would you send your daughter to study and work in a big city?	8 (40.00)	12 (60.00%)	20 (100%)
11	What do you think about love marriage?	5 (25.00%)	15 (75.00%)	20 (100%)



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Conclusion:


1. 75% of the women selected in the field of study are married and 25% of them are unmarried. Of these, 70 per cent women are educated and 30 per cent women are uneducated.
2. Women as a member of the family seem to be asked for their opinion in the family decision making process.
3. Women seem to be allowed to attend religious, cultural events in the community.
4. Girls' preferences appear to be being questioned when marrying into a family.
5. Unmarried or widowed women do not seem to have a place in the family.
6. Sixty per cent of women in the study area disagree on inter-caste and inter-religious marriages.
7. Even today women seem to agree that a son is a beacon of the family and a daughter is a foreign treasure.
8. Women seem to agree that girls should be educated just like boys.
9. Women do not agree to send a girl to study and work in a big city.

Suggestion:

1. We should try to inculcate the seeds of gender equality in the society.
2. The son is the beacon of the family and the daughter is the foreign wealth, salvation is obtained by giving fire to the child after death, the mentality of the society to drink water from the hand of the dying child should be changed.
3. Boy and girl should not be discriminated against while raising a girl.
4. Every society should take a stand that I will not oppress women and will not allow anyone else to do the same.
5. Campaigns like 'Balika Bachao Abhiyan', 'Lake Ladki Abhiyan' should be implemented and the society should actively participate in it and the family in which the girl was born should be welcomed in the society.
6. The feeling of male dominance is so different in the minds of women that she has accepted the status that women themselves are secondary to men. If she wants to make a decision, she has to ask men. Only when women change their mindset will injustice and oppression be reduced.

Reference:

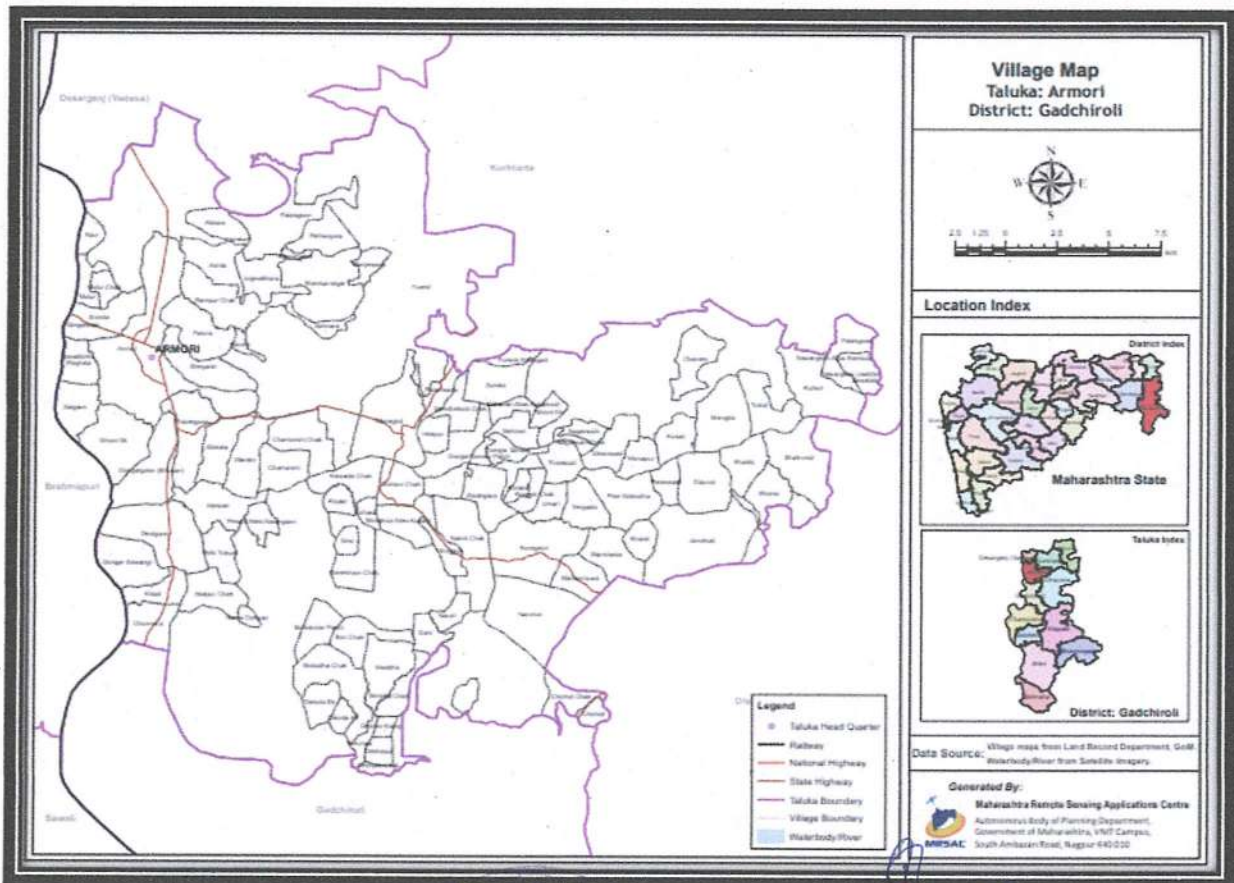
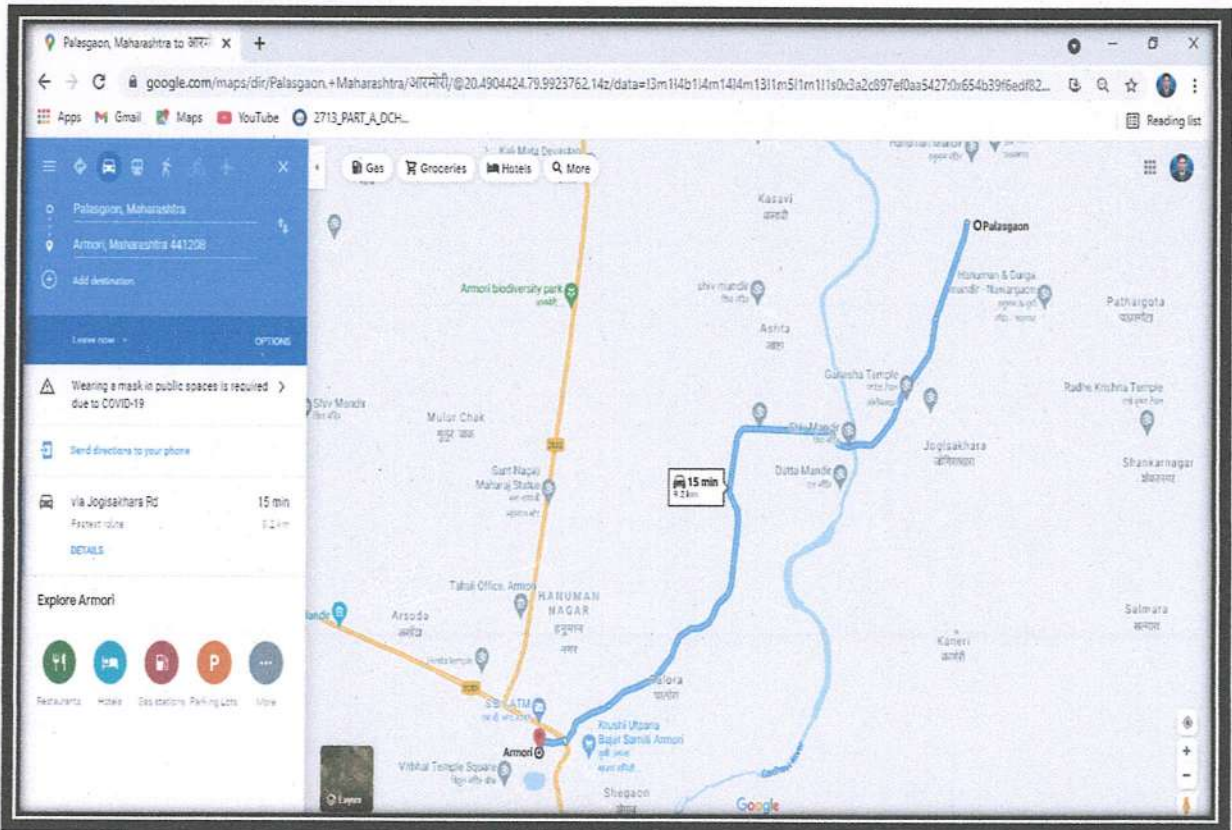
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Dr. G.M. Kadheev




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Palasgaon Village Map:



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'Social and Historical Studies of Women in Palasgaon Village'

Interview schedule

1. Name of the respondent
2. Marital status
 1. Yes 2. No.
3. Education
 1. Yes 2. No.
4. Are women as members of the family asked for their opinion in the family decision making process?
 1. Yes 2. No.
5. Are you allowed to attend religious or cultural events in the community?
 1. Yes 2. No.
6. Is the choice of girls asked in your family when getting married?
 1. Yes 2. No.
7. Do unmarried or widowed women have a place in the family?
 1. Yes 2. No.
8. How do you feel about interracial and interfaith marriage?
 1. Yes 2. No.
9. Do you agree that a boy is a beacon of the family and a girl is a foreign treasure?
 1. Yes 2. No.
10. Do you think girls should be educated just like boys?
 1. Yes 2. No.
11. Would you send your daughter to study and work in a big city?
 1. Yes 2. No.
12. What is your opinion about love marriage?
 1. Yes 2. No.



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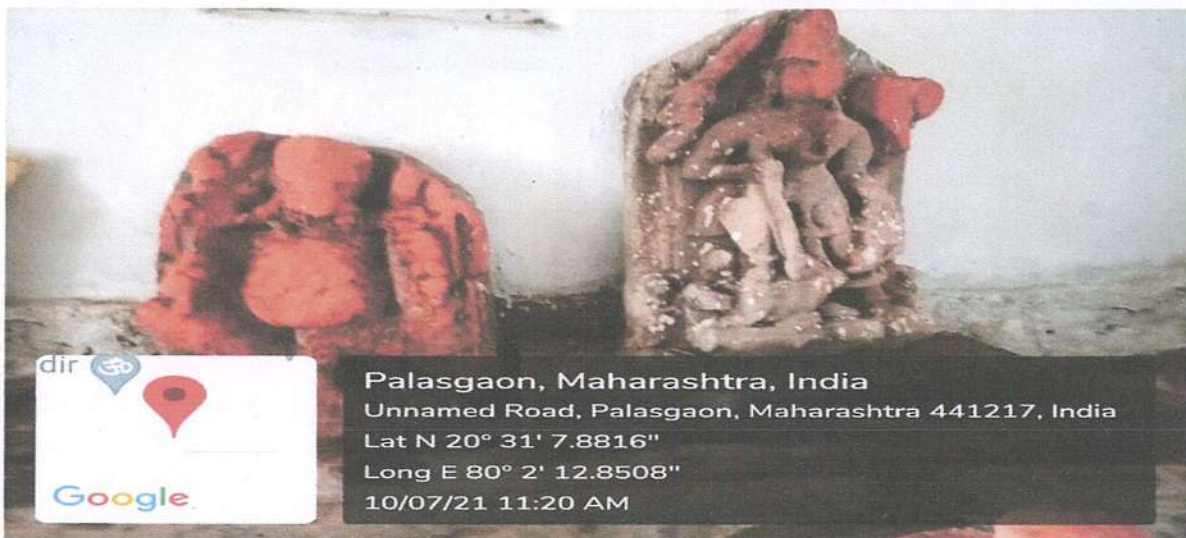
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 Accuracy: 5.9 m
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 Note: palasgaon sarvey



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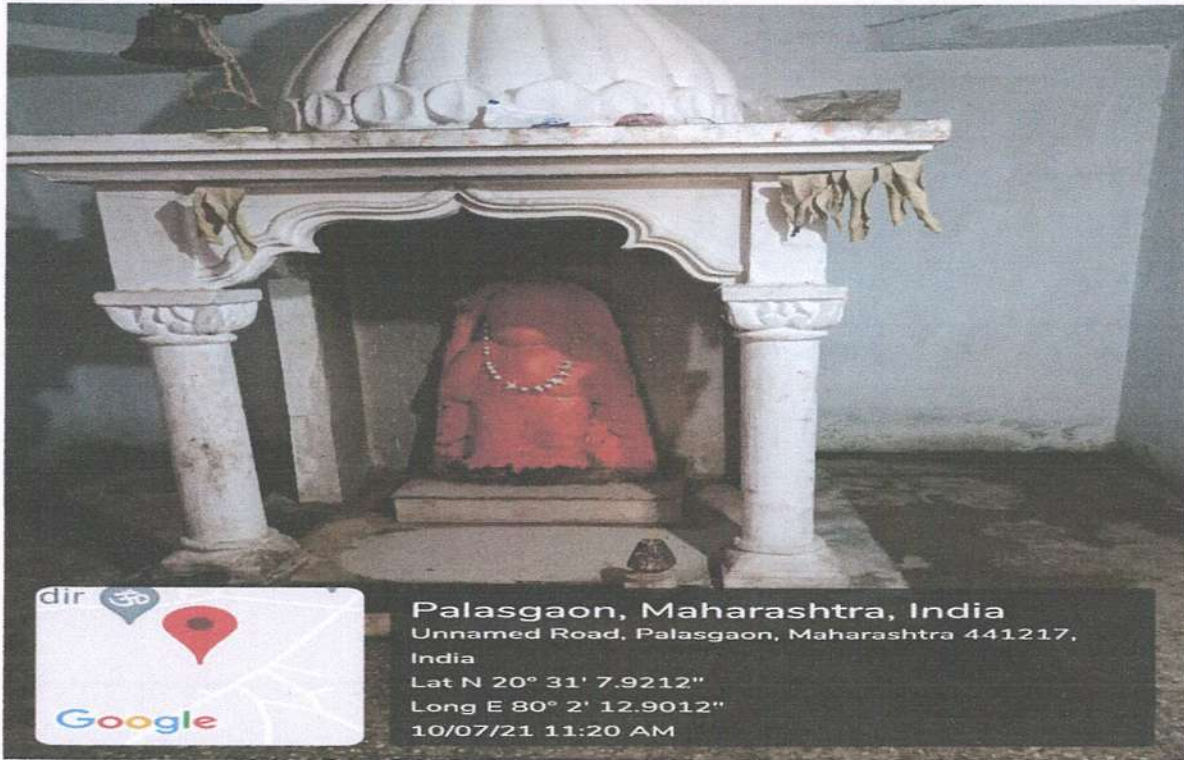
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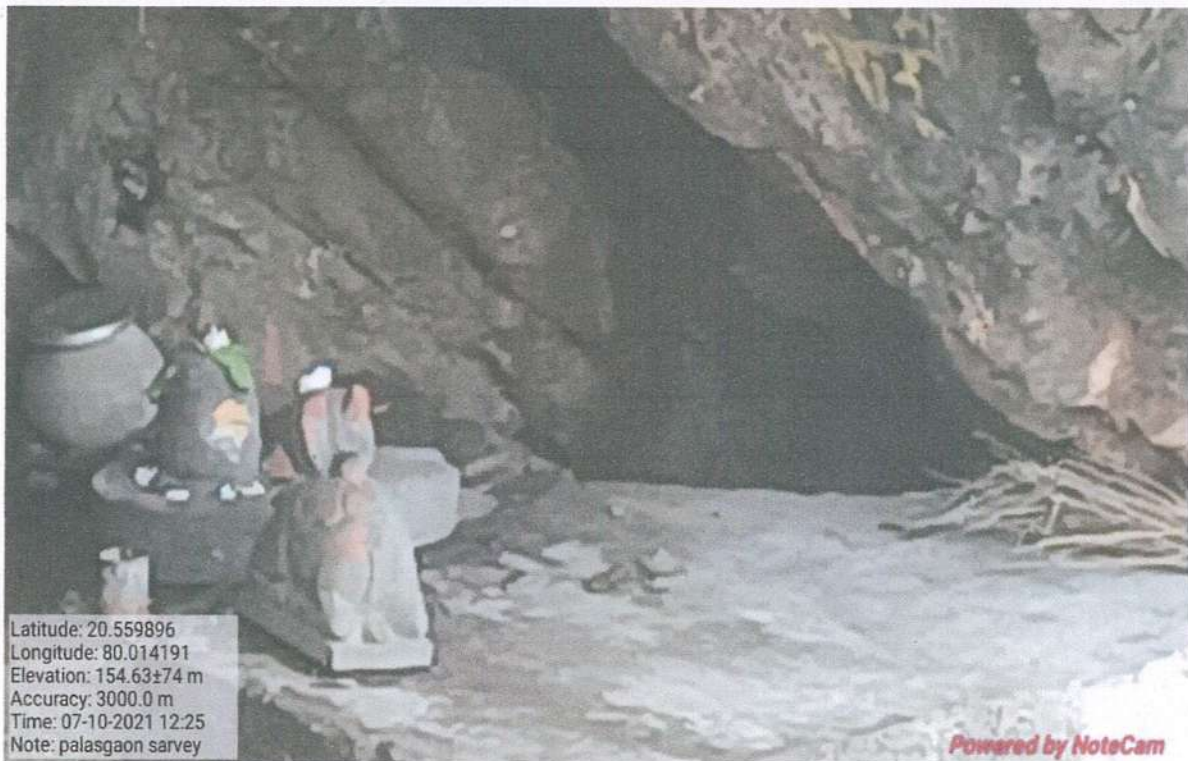


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Palasgaon, Maharashtra, India
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India
Lat N 20° 31' 7.9212"
Long E 80° 2' 12.9012"
10/07/21 11:20 AM



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Longitude: 80.014191
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Accuracy: 3000.0 m
Time: 07-10-2021 12:25
Note: palasgaon sarvey

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नवराष्ट्र

सामाजिक, ऐतिहासिक माहितीचे संकलन

महात्मा गांधी महाविद्यालयाचा उपक्रम



आरमोरी (वा.) स्थानिक महात्मा गांधी महाविद्यालयातील समाजशास्त्र, इतिहास विभागाद्वारे प्राचार्य डॉ. लालसिंग खालसा यांच्या मार्गदर्शनाखाली लोकांचे जैवविविधता नोंदवही अंतर्गत समाजशास्त्र आणि इतिहास विभागातील पीबीआर विद्यार्थी गटाच्या वतीने तालुक्यातील दत्तक ग्राम पळसगाव येथे सामाजिक आणि ऐतिहासिक सर्वेक्षण करण्यात आले.

विद्यार्थ्यांमध्ये संशोधनाची आणि सर्वेक्षणाची वृत्ती निर्माण व्हावी या हेतूने महाविद्यालयामध्ये सदर उपक्रम राबविण्यात आला. या अभ्यासांतर्गत समाजशास्त्र विभागाच्या वतीने पळसगाव ग्रामवासीयांची सामाजिक, आर्थिक स्थिती, सामाजिक परिवर्तनाची गती, लॉकडाऊनमुळे कुटुंबावर

आणि शिक्षणावर पडलेला प्रभाव, शिक्षणाबद्दल पालकांचे आणि विद्यार्थ्यांचे मत, अशा विविध माहितीचे संकलन केले. इतिहास विभागाच्या वतीने पळसगावातील ऐतिहासिक सांस्कृतिक वारसा, धार्मिक स्थळ, ऐतिहासिक प्रथा-परंपरा अशा विविध माहितीचे संकलन करण्यात आले. तसेच पळसगावातील पुरातन असलेले मंदिर, महादेवगड येथे प्रत्यक्ष भेट देऊन तेथील वृद्ध लोकांकडून मंदिराविषयी माहिती जाणून घेतली. सर्वेक्षणावेळी समाजशास्त्र विभाग प्रमुख प्रा. डॉ. गजेंद्र कडव, इतिहास विभागातून प्रा. गजानन बोरकर, पीबीआरचे विद्यार्थी सारंग नखाते, युगांतर भोयर, ज्ञानदेव मोहुल्ले, देवानंद भोयर, योगाजी कांबळे, योगेंद्र वैद्य, अविनाश मंडपे उपस्थित होते.

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सामाजिक आणि ऐतिहासिक माहितीचे संकलन

आरमोरी : स्थानिक महात्मा गांधी कला, विज्ञान व स्व. न.पं. वाणिज्य महाविद्यालयातील समाजशास्त्र आणि इतिहास विभागाद्वारे लोकांची जैवविविधता नोंदवही अंतर्गत समाजशास्त्र आणि इतिहास विभागातील पी.बी.आर. विद्यार्थी गटाच्या वतीने आरमोरी तालुक्यातील दत्तक ग्राम पळसगाव येथे सामाजिक आणि ऐतिहासिक सर्वेक्षण करण्यात आले. पळसगाववासीयांची सामाजिक, आर्थिक स्थिती, सामाजिक परिवर्तनाची गती, लॉकडाऊनमुळे कुटुंब आणि शिक्षणावर पडलेला प्रभाव, शिक्षणाबद्दल पालक आणि विद्यार्थ्यांचे मत अशा विविध माहितीचे संकलन केले तर इतिहास विभागाच्या वतीने पळसगाव येथे महादेवगड येथे प्रत्यक्ष भेट देऊन तेथील वृद्ध लोकांच्या मंदिराविषयी माहिती जाणून घेतली. याप्रसंगी प्रा. डॉ. गजेंद्र कडव, प्रा. गजानन बोरकर तसेच विद्यार्थी सारंग नखाते, युगांतर भोयर, ज्ञानदेव मोहूर्ले, देवानंद भोयर, योगाजी कांबळे, योगेंद्र वैद्य, अविनाश मंडपे उपस्थित होते.

 **लोकमत**
Feedback

Hello Gadchiroli
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



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8	GOTA PANKAJ ANANDAO	7498566859	<i>[Signature]</i>
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17	PENDAM ANKESH RUPANSHAH	7588313826	<i>[Signature]</i>
18	PRADHAN BHAGYASHRI MANIK	9130701129	<i>[Signature]</i>
19	RAMTEKE DHARMENDRA PRAKASH	7218110748	<i>[Signature]</i>
20	RAUT HARSHA CHANDU	9623385071	<i>[Signature]</i>
21	RAUT VARSHA RATIRAM	9145439767	<i>[Signature]</i>
22	SAHARE PRAVIN PRABHAKAR	9552711852	<i>[Signature]</i>
23	SHIMPI RAJAT SHANKAR	9420675419	<i>[Signature]</i>
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25	TEKAM KHEMLATA JITENDRA	7587761373	<i>[Signature]</i>
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