CHAPTER 2

REVIEW OF RELATED LITERATURE
REVIEW OF RELATED LITERATURE

PART - I
As defined in the report of the National Committee on the Status of Women in India (1974), Status refers to a position in a social system or subsystem which is distinguishable from and at the same time related to other positions through its designated rights and obligations. The knowledge about the status of any section of the society may be obtained through its 'roles' patterns and their importance as well as the consequently achieved privilege and symbols of specific respect.

One way to judge the state of a nation is to study the status of its women. In reality the status of women represents the standard of culture of any age. The social status of the women of a country symbolizes the social spirit of the age. However, to draw a conclusion about the position of women is a difficult and complicated problem. It is, therefore, necessary to trace this position in the historical perspective. In the course of Indian history from prehistoric to modern times, there were distinct stages of the rise and fall in the status and role of women.

The recorded evidence found in the same period and in the same province have expressed opposite views about the worth, nature and importance of women. According to one school, a woman is the best
gift of God to man. She brings prosperity when she is properly treated and respected and is called Lakshmi, the Goddess of wealth and prosperity. The second school of thought holds the view that the best way to reach God is to avoid women. Sarge Agastya says, "Women combine the fickleness of the lightning, the sharpness of a weapon and the swiftness of the eagle." Altekar says that to ascertain the position of women in Hindu society, one should study the position of women in Hindu society under different circumstances, like normal (in peace time) and abnormal (in war time). During wars, the attitude of the society towards women was very unsympathetic, particularly if the women had the misfortune of falling into the hands of the enemies. They found it impossible to get re-admitted into their family and society. A study of ancient literature reveals that even during peace time the position of women was not very satisfactory. The status of women was considered to be equal to that of the Sudras and killing of women was also not considered as a disgraceful act.

1.1 HISTORICAL BACKGROUND OF WOMEN IN INDIA

For the purpose of depicting a brief history of the changing position and role of women in India five broad categories are considered. These are -

a) 2500 B.C. to 1500 B.C. Vedic period
b) 1500 B.C. to 500 B.C. Post Vedic period
c) 500 B.C. to 500 A.D. Smrite period/Pre-Islamic Period
d) 500 A.D. to 1800 A.D. Islamic period

e) 1800 A.D. to 1947 A.D. British Period/Unrestrain period


The term 'role' is defined as a prescription for inter-personal behaviour which is associated with particular socially recognized categories of persons such categories are referred to as position.\(^\text{19}\)

**The Vedic Period**

The Vedic period can be called the Golden Age regarding the status of Indian women, because in this period they enjoyed high status. From the study of Vedic literature, it is revealed as Kapadia has written that although due to the practice of patriarchal family system, the birth of a son was given more importance but still, daughters were given all the facilities equal to sons. There was no discrimination between the son and daughter regarding education.\(^\text{16}\)

The marriages of girls used to take place at the age of understanding i.e. between 14 to 17 years and that too with their consent. Pre-puberty marriages were unknown as there were Swayamvara marriages where women were given the chance of selecting their partners. There were also many instances of love marriages.\(^\text{18}\)
Ordinarily, a daughter did not have any right to hold, acquire or dispose of property. This means that she did not enjoy any legal status in the Rigvedic times. But the unmarried daughter who stayed on in her father’s house got a share of his property. She could not claim a share in her brother’s property as it is clearly laid down in the Rigvedic that, “A son born of the body does not transfer wealth to sister. Married daughters could inherit their father’s property only in absence of brothers.”

The Vedic period was male dominated and patriarchal but on the other hand women was honoured and her social status was not only of a having wife but also of a loving mother.

Post-Vedic Period (The Age of Later Samhitas, Brahmanas and Upanashads)

During this period there were perceptible changes in the women's status due to various reasons, among which the most important was denial of education. Girls were not allowed for higher education as a result, there appeared a tendency to curtail the religious rights and privileges of women in general.

The daughters could only succeed that property if she were a widow or in default of the son, grandson, great grandson. But in normal circumstances, she could get one-fourth share of the property.
There were gradual changes in the position of women in this period. Women were not allowed to participate in the performances of sacrificial ceremonies. The position of widows became more pitiable. The two great epics—The Ramayana and the Mahabharata, present a galaxy of great women of Bhantadesa—Sita, Kausalya, Drupadi, Kunti are some of the noblest figures who are perfect embodiments of Indian womanhood. The custom of Sati came into existence, widow's remarriage was prohibited.21

Smriti Period/Pre-Islamic Period

Altekar says that the period between 500 A.D. to 1800 A.D. was one of progressive deterioration in the position of woman. The only good thing that developed during this period was the recognition of certain proprietary rights for women.18

As far as the status of women is concerned, during this period it kept on decreasing. In marriage the customs of daughter's donation (Kanya-daan) to the bridegroom selected by her father came into practice. Age of marriage was fixed before puberty. In the Manu code wife's faithfulness to her husband was greatly emphasized. The custom of 'Purdah' came into practice during this period.16

Islamic Period

In the Muslim period the position of women further deteriorated. Women faced number of hardships and cruelty due to evil practices like child
marriage, purdah system, sati, widowhood, prostitution and devadasi system. Education of girls was almost finished and age of girl’s marriage lowered down to four years. Sati system was on its peak.20

From time to time, protestant movements like Buddhism, Jainism, Vaishnavism and Sikhism made sincere efforts to improve status of women. They too regarded women as mothers and wives but necessarily inferior to men. Buddhism considered male monks as superior to nuns. Bhakti movement played an important role in raising the status of women by allowing them to seek spiritual solace independently. Ideals of humanity and equality encouraged the women to adopt the ‘Bhakti Mang’ for achieving the God, the ultimate object of life. Consequently many women saints also became famous as religious leaders out of whom Meera Bai, Janana Bai and Mukta Bai are specifically mentionable.16

In the history of India, the 18th century was a period of all-round decline. It was the darkish period so far as women were concerned. Political decay following the disruption of the Mughal Empire and disorder due to the advent of various European powers, combined with fossilized customs, tradition, superstition and irrational bigotry, received the mention. They did not enjoy a separate world of their own. They were totally and forcefully subjected to male superiority physically and intellectually.22
British Period (Christian period)

In the latter half of the 18th century, when the British came to India, women's status had dropped to the lowest level. It was the worst period in the history of the country because of child marriages and sati system, etc. A. L. De'Souza says, "Women were denied equal rights in marital, family, social, educational, economic and political fields. They were assigned a subordinate status. The marriage deals, powers and authority exercised by the joint family and caste system, combined with illiteracy, age, old traditions, seclusion within the four walls of the house made it difficult for them to seek fuller personality development. They had scant personal identity and few rights."

According to Dube, "This deterioration in the status of women brought about a number of consequences. To quote his own words, with these changes in the status of women it was inevitable that their character and personalities should also be affected. The uneducated were considered on a level with Shudras, married before their characters were fully developed, transferred from the long and sympathetic atmosphere of the parent's house to the house of the parents in law. They were more like puppets which move when someone else pulls the strings than individual human beings with minds of their own."
The reasons that were responsible for the deterioration of the status of women in India were (1) Patriarchal joint family system, (2) Polygamy and the Sati system (3) Enforcement widowhood, Denial of the right to divorce and right to remarry after widowhood (4) Child marriage and the Purdah system.

The British rule, tried to check all these evil practices and unified the country as a whole and were liberal in their thinking. Every possible attempt was made towards women's emancipation. The revolutionary changes bought about by the British during its rule in India deserve mention. The first was the abolition of sati by law on humanitarian grounds. It was on 4th December 1829, when the British passed the famous resolution by which sati was made a crime of culpable homicide punishable with fine, imprisonment or both. Raja Ram Mohan Roy represented the opinion of the enlightened India and he pleaded for the confirmation of the Act and adduced arguments to show that sati practice had no religious sanction.

The British regime further advanced in the field of education and occupation. They passed the Widow Remarriage Act 1856, Civil Marriage Restraint Act 1929 and Indian Government Act 1935 etc. Thus the effort was made to raise the status of women through social legislations. As a result of it the women got emancipated from the pain of economic, social, familial and political disabilities.
The familial, social and legal position of Hindu women was greatly improved during British period as compared to Muslim period. During India’s struggle for independence thousands of women took part under the leadership of Mahatma Gandhi like Sarojini Naidu, Vijayalaxmi Pandit and Kasturba Gandhi were the unique women personalities.21

**Contemporary Modern Period**

Due to the principles of democracy based on liberty, a women’s role began to change towards greater emancipation from man’s domination.20

The Constitution of the Indian Republic has incorporated in its objectives the Principle of Equality and has ushered the Indian women-folk into a new era. It has also proclaimed the equality of men and women in all domains of life. In Article 15 of the Constitution it is mentioned that, ‘The state shall not discriminate against any citizen only on the ground of religion, caste, sex, place of birth or any of them’. An Article 16 expressly provides, ‘There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state’. Under Article 325 and 326 women are not only given voting rights but also the right to stand for elections. Article 39 provides, ‘Equal pay for equal work irrespective of sex.’ The modern Indian legislations have established the position of the woman by offering the same rights, opportunities, and openings which men have.20
The different plans, programmes and policies have laid emphasis on women empowerment by raising the economic participation of women to match with that of men. The committees of the status of women were appointed as early as 1976 and a national commission for women was appointed. The Directive Principle of State Policy also states that the state shall direct this policy towards ensuring equal pay for equal work for both men and women. To safeguard women rights and prevent their exploitation the government has enacted number of women specific and women related acts such as Child Marriage Restraint Act of 1951, the Special Marriage Act of 1954 (Amended 1984), the Hindu Succession Act of 1856, the Superstition of Immoral Traffic in Women and Girls Act, 1956 (later amended in 1976 and 1986), the Dowry Prohibition Act of 1961, the Maternity Benefit act of 1966 (amended 1976), Medical Termination of Pregnancy Act of 1971, the Equal Remuneration Act of 1976 (Amended 1984), the Indian Evidence Act 1983, Family Court Act 1984, Indecent Representation of Women against Prohibition act 1987, Indian Marriage Act 1995 (Amended 1996), the New Bill 2001 for Protecting Women Against Violence etc. In the 6th Five Year Plan emphasis was laid on raising the employment status of women. The 7th Plan emphasized the need for Human Resource Development in Women. The 8th Plan aimed at enabling women to function as equal partners and implement social legislation for women effectively. The
9th Plan identified improvement of woman as an objective.25

Apart from these there are a number of UN Milestones in the advancement of Women. These are –

1945 The Preamble to the United Nation Chapter reaffirms “faith in fundamental human rights .... in the equal rights of men and women”. During the first General Assembly held in San Francisco female delegates demanded special attention for women’s issues. This Economic and Social Council (ECOSOC) established a Sub – Commission of the Commission on Human Rights on the States of Women.

1946 The United Nation Sub Commission on the Status of Women becomes a full Commission. Its mandate is to promote women’s political, economic and social rights.

1948 The Universal Declaration of Human Rights opposes discrimination against women in Article 2: “Everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind such as race, colour, sex....”

1949 The Convention for the Suppression of the Traffic in Persons and of the Exploitation of the
Prostitution of Others is adopted by the General Assembly.

1951 The International Labour Organisation (ILO) adopts the Convention Concerning Equal Remuneration for Men and Women Workers for Work of Equal Value.

1952 The International Convention on the Political Rights of Women is the first global endorsement of equal political rights under the law, including the right to vote.

1954 The United Nation General Assembly recognizes that women are, "subject to ancient laws, customs and practices!" inconsistent with the Universal declaration on Human Rights and calls on governments to abolish them.

1955 The International Labour Organisation (ILO) issues a Convention on Maternity Protection.

1957 The Convention on the Nationality of Married Women is adopted, granting women the right to retain or change their nationalities regardless of their husband's actions.

1960 The ILO Convention concerning Discrimination in Respect to Employment and Occupation is adopted. UNESCO adopts the Convention against Discrimination in Education.
1962 The Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages is adopted to ensure by national legislation, equal rights for both spouses.

1963 The United Nation General Assembly recognizes the dimensions of violations of Women's rights and calls for a Declaration on the Elimination of All Forms of Discrimination against Women (CEDAW).

1966 The United Nation Commission on the status of Women submits the first draft of the anti-discrimination Declaration. The General assembly adopts the International Covenant on Civil and Political Rights (and the protocol on the Abolition of Capital Punishment), as well as the Covenant on Economic, social and Cultural Rights which calls for increased participation of women in public life, equal pay for equal work and the right to promotion.

1967 The General Assembly adopts the Declaration on the "Elimination of all forms of Discrimination against Women" to ensure the universal recognition in-law and in fact of the principle of equality of men and women.

1968 The Economic and Social Council of the United Nation initiates a reporting system on
implementation of the provisions for the Declaration by Governments.

1970 The General Assembly adopts its first resolution urging equal employment opportunities for women in the United Nation Secretariat.

1975 International Women's Year is celebrated throughout the world with events at the local, regional and international levels. Activities promote recognition of women's contribution to society and equal rights. The first World Conference on Women was held in Mexico City. The final Plan of Action calls for the preparation and adaptation of an international convention against all forms of sex discrimination and recommends procedures for its implementation. The General Assembly proclaims the first Decade for Women: Equality, Development and Peace. The UN Decade for Women (1975-1985) officially paves the way for a wide range of actions to improve women's status.

1976 The United Nation Voluntary Fund for Women is established to make financial resources available to further development projects aimed at women in developing countries. The UN International Research and Training Institute for the Advancement of Women (INSTRAW) is established by the General Assembly with a
mandate to support the fuller participation of women in the economic, social and political spheres.

1979 The General Assembly adopts the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) which defines discrimination against women as any distinction made on the bases of sex which impairs women's equal enjoyment of fundamental rights.

1980 The Second World Conference on Women was held in Copenhagen to review progress made in the first half of the Decade on Women. It adopts a Programme of Action.

1981 CEDAW enters into force with the required ratification by 20 countries.

1985 The Third World Conference on Women was held in Nairobi at the end of the United Nations Decade for women. The Nairobi Forward-Looking Strategies called for increased participation of women as equal partners with men in all political, social and economic fields, including their full access to education and training. The United Nations Voluntary Fund for the United Nations Decade for Women becomes a permanent and autonomous organisation in
association with United Nations Development Programme (UNDP) and is renamed the United Nations Development Fund for Women (UNIFEM). It funds innovative development activities to benefit women especially in rural areas of developing countries.

1986 First World Survey on the Role of Women in Development is published by the United Nations.

1988 The Branch for the Advancement of Women is raised to the status of Division, becoming the Central United Nations unit on Women’s issues.

1990 The Commission on the Status of Women reviews implementations of the Nairobi Forward-Looking Strategies and recommends convening the Forth World Conference on Women.

1990-1995 The system wide Medium-term Plan for women and Development adopted by the economic and social council in 1998 begins. It identifies ways for promoting the advancement of women both within the United Nations system and through the work of the various agencies and offices of the United Nations system.
1991 The World's Women: Trends and Statistics is published, a compilation of data on the situation of Women through the world.

1993 The Declaration on the Elimination of Violence against Women is adopted by the General Assembly. It defines, "Violence against women" as any act of gender-based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

1994 The Commission on Human Rights decides to appoint a special Rapporteur on violence against women. The Special Rapporteur will seek and receive information on violence against women, its causes and consequences from Governments, treaty bodies, specialized agencies, non-government organizations and other bodies and recommend measures to eliminate violence against women.

1995 The Fourth World Conference on Women held in Beijing, reviewed and debated 12 critical areas of concern and adopted a Platform for Action. The UN celebrates its Fiftieth Anniversary with events throughout the year to highlight its achievements, including its contribution to the global Women's movement.
A Second System-Wide Medium-Term Plan for Women and Development was in the pipeline. The plan laid ways of strengthening the work of the United Nation for women’s equality, including its own hiring practices, policies and programmes.

1.2 MAJOR THEORETICAL APPROACHES

In contemporary feminist literature, the word ‘women’ has been replaced with the term ‘gender’ as a new category of analysis to assert that much of sexual differentiation which is a social and political construct related to, but not determined by biological sex difference. It (gender) "is seen as a process by which individuals who are born into biological categories of male or female becomes the social categories of men and women through the acquisition of locally defined attributes of masculinity and femininity."

Gender studies and feminist theory have become significant cognitive enterprises in the last few decades. It is appropriate to make conceptual distinction between femaleness, femininity and feminism. The femaleness is the physical and biological distinction between man and women. Such a differentiation is chromosomically shaped and is part of commonality of all living species. Femininity is the social, cultural and psychological transformation of gender as distinctive category bearing social meanings. Such a construction is made possible
through institutionalized internalization of values, standardization of norms, structures of patriarchy, styles of life, formation of customs like dowry, widowhood, prostitution, unwed mothers, duality of moral standards, emphasis on virginity, fidelity, religious rituals, notions of purity, pollution and attitudes of preferences and prejudices for and against one gender over another. Feminism is an ideological position which aims at structural and cultural transformation for equality of opportunity for woman and elimination of all social forces which leads to discrimination, oppression and exploitation of women invisible or visible, open or hidden, overt or covert processes and patterns.

THEORETICAL AND METHODOLOGICAL ISSUES

Feminism, as an ideology has several theoretical positions. As an ideology, the focus of feminism is on empowerment of women, their emancipation, creation of equality, elimination of oppression and discrimination. There are various ways to categorize feminist theories. The basis for each categorization is different. From one perspective the categorization is as under:

- Oppositional Epistemic Orientation
- Activist Orientation
- Reflexive Orientation
- Cognitivistic Interpretive
Oppositional Epistemic Orientation

Feminist theory is a self-conscious reaction to overwhelming masculinity of privileged and historically dominant knowledge. The academics and cognitive constructions are located in man's world of experience, as he has experienced reality and as his definition of problematic meanings of the words are derived from the structure of language. Every word gets its meaning in articulation with language which thus structures our ideologies. Understanding of women at certain level of depth necessitates use of biographical and case study method. Representation of women in oral and living traditions, pictures, paintings, media, design of kitchen, their dresses, can be analyzed through context analysis, ideal-typical construction and comparative methods.

Activist Orientation

The activist orientation in feminist theory is a response to political aims and objectives of feminist struggle which is part of action programme and activities. There are women eco-feminists who work for poor, illiterate, tribal and rural women. There are NGO's and other women organisations who focus on generality of feminist issues.

Reflexive Orientation

The reflexive orientation revolts against all those institutions, ideas, ideologies and idioms which suppresses, suffocate, subordinate and make women suffer.
Cognitivistic Interpretive

The cognitivistic interpretive feminist theory provides a framework based on gender (female) as a theoretical scheme for the analysis of society in its generality as well as its components. It takes into account feminist perspective for the analysis of power, inequality, family, religion and existential basis of knowledge.¹¹

IDEOLOGICAL DIMENSIONS

There are different dimensions of woman’s oppression and her emancipation identified by women activists and scholars, which are, in fact, conflicting ideological streams found in feminist literature. The major ideological positions are liberal, radical, socialist and Marxist feminism.²⁹

Liberal feminism

The main argument of liberal feminism is women are rational individuals who deserve equal freedom and equal rights like men. Mary Wollstonecraft in her book, “A Vindication of the Rights of Women” argues that women are first of all human beings and not mere sexual beings.³⁰ Another liberal feminist, J. S. Mill maintain that women is discriminated against as she is not given opportunity to pursue her individual interests because of formal (legal) and informal (social) barriers whereas man is relatively free to choose and act. Both Wollstonecraft and Mill dismiss intellectual and moral differences between man and woman and demand equality of opportunity for her.
Their main emphasis is on civil rights and right to education and employment.\textsuperscript{29}

Liberal feminism wants absence of discrimination in law against women and also the use of law to make any kind of discrimination against women. Liberal feminist perspective has been criticized particularly by radical feminists.\textsuperscript{29}

**Radical Feminism**

Radical feminism does not believe that lack of political and civil rights (like liberals) or presence of class society (like Marxists) is the cause of women's oppression. Its focus is on sexism and patriarchy which is the base of all oppression of women in the society.\textsuperscript{31}

Origin of the women's oppression is seen in the weakness caused by child bearing which made women dependent on men for physical survival.\textsuperscript{29}

**Socialist Feminism**

According to the socialist feminists the subordination and powerlessness of women in society are implanted in four basic structures. Production, reproduction, sexuality and socialization of children. A group of socialist feminists further propose that oppression of woman is due to unpaid domestic work in which they are engaged.\textsuperscript{29}
Marxist Feminism

Marxist feminism has derived its ideology from Marxist analysis of class. The concepts of private property, surplus value, production, wage labour etc. have been used as tools to understand woman's oppression. According to Marxist feminists, economic independence and ownership of means of production by women would bring them at par with men.29

The common thing among all the trends of feminism is their recognition that there is social and economic oppression of women and that this state of affairs is unjustified and must be changed.

APPROACHES TO EMPOWERMENT

In developing countries, particularly over the past two decades, numerous policies, programmes and projects designed to encourage women's participation in developmental activities have been implemented. Moser (1989) identifies five broad ideological approaches under the fabric of Women in Development (WID) each with its own implications for development policy and practice. The term women in development are used to describe a variety of planning approaches, which are based on different analysis of women situations in development practice. There are five factors on approaches in WID. They are - The welfare approach, the equity approach, the anti-poverty approach, the efficiency approach and the empowerment approach.32
The Welfare Approach

The Welfare Approach is oldest and dates back to 1950’s. It is used on assumptions that women are passive recipients of development, motherhood is the most important role for women in societing and child bearing is the most effective role for women in all aspects of economic development. Thus welfare approach sees women as family centered and their roles therein. The underlying rationale behind the approach is to protect and support women’s home making and reproductive roles by provisions of support services of health, nutrition, childcare, etc.33

The Equity Approach

The Equity Approach dates from the mid 1970’s and was introduced in the United Nation Decade for Women. The purpose of this approach was to gain equality for women in all spheres of life. This approach recognizes that women are active participants in the development process. It acknowledges that women need to be brought into the development process through access to employment and the market.32

The Anti-Poverty Approach

This approach aimed at increasing productivity of women and stressed that the inequalities between men and women were linked to poverty and not simply the subordination of one sex by a more powerful other. This approach aims to increase the employment
and income generating options through better access to productive resources.\textsuperscript{32}

**The Efficiency Approach**

In the Efficiency Approach, the emphasis has shifted from women towards development on the assumption that increased participation of women is automatically linked with increased equity. Efficiency approach relies heavily on the elasticity of women's labour in both the reproductive and community managing roles and only meets practical gender needs at the cost of longer working hours and increased unpaid work.\textsuperscript{32} It thus meets the practical gender needs while recognizing her triple roles—productive, production and community management.\textsuperscript{33}

**The Empowerment Approach**

The origin of this approach lies in the grassroots organizational experience and feminist writings of women from the developing world. It describes empowerment as increasing the capacity of women to develop their self-reliance in order to identify problems, development and change. While recognizing the fact that women's subordination lies in the family, it emphasizes the fact that women experience oppression differently according to their race, class, colonial history and current position in international economic order. The word 'empowerment' has become popular in development and social change and refers to the form of processes which leads to participation.\textsuperscript{32}
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REVIEW OF
RELATED
LITERATURE
PART – II
Women empowerment is an essential component for the overall development of a country. With the result, women's issues have attracted the attention of social scientists researches, planners and the policy makers all over the globe. Women's studies has developed as an important area of social research today. This field of research intends to look into the life situations of women, their problems and their roles and statuses in the present societies. Since the International Year of Women in 1975, the women studies area has grown enormously. There are number of studies on women empowerment that have been done at national and international levels which adequately favour the statement of empowering women. The literature in this area is too voluminous and it was difficult to review it completely hence, I have attempted, here to review some major studies on women.

Desai (1957) study finds that educated women consider self respect and development of personality as necessary goals of life. His study reveals that women achieve personal status, independent recognition, self confidence and changed outlook with employment.\textsuperscript{34}

Hate's (1969) study, "Changing Status of Women
in Post Independence India" analyses the different factors that are responsible for the changes in the position of women. Hate shows that women working in higher position are found in larger number in socialist countries than in democratic nations like India, the U.K. and Japan. This study concludes that women enjoy equality in only theory. In practice, they face many discrimination and their dual roles are hardly recognized to their advantage.35

Mehta (1970) in her study "The Western Educated Hindu Women" examines the impact of western education and alien influences on Indian society. This study shows that because of the emergence of new values there is awareness among Indian women that the past must be harmonized with the present.36

A study "Women and Employment" by Ranade and Ramachandran (1970) concludes that majority of respondents of their study preferred full time jobs in relation to part time jobs because of inadequate pay. Moreover, they also wanted to continue working. The study also finds that employed women suffer role strains, sentiments, pressure and work tension when they have to leave their learning children with others.37

The study conducted by Srivastava (1972) on "Employment of Educated Married Women: Its Causes and Consequences with reference to Chandigarh"
examines the changing attitudes of educated married women. This study finds that working women develop a sense of guilt. This is mainly due to realization of the fact that proper and all round development of children need constant attention and physical presence of mothers. This study provides evidences to prove that working women have relatively more liberal and permissive attitude towards their children than non working mothers.38

Sakhare (1975) tried to study the influence of women's education on opinion and behaviour regarding their families. Results revealed majority of women with higher educational status hold marriage as a matter of obligation but refer to marriage age of girls only in between +12 to +25 both in opinion and behaviour.39

Kala Rani (1976) study “Role Conflict in Working Women” shows that majority of respondents succeeded in maintaining an adequate balance between two roles to their satisfaction. This study states that inability to reconcile the two roles, ill health and inflexible attitude of family members, unfriendly behaviour of colleagues and lack of support from their husbands are the main causes of role conflict among working women. This study concludes that working women can successfully perform their dual roles if they get strong emotional support and help in the household tasks from their husbands and other family members.13
A study, "Indian Women Today", by Khanna and Verghese (1978) examines various aspects of the lives of educated working and non working women. This study points out that employment outside the home represents a major role innovation for married women. This study indicates some change in the traditional norms that govern the man-woman division of role responsibilities that resulted in the emergence of the egalitarian authority pattern. This study further finds that education and economic independence are the two important factors that help women to enjoy their rights. This study also reveals that women from lower strata take up employment purely for economic reasons. Women from upper strata, whereas, accept jobs for economic and for socio psychological reasons also.\textsuperscript{40}

Halehan and Gilbert (1979) carried out a study on inter role conflict experienced by career and non -career oriented working women. The purpose of the study was to find out the correlates of role conflict and contribute stress among working women with children. Data were collected through role conflict questionnaires from married and working women. The results found that variations in spouse support, work commitment and the nature of job situations contributed to the extent to which married working women with children experience role conflict. The job group reported much less satisfaction from their work roles from their family roles.\textsuperscript{41}
Dhillion (1981) conducted a study of Role Conflict among working women. The objectives of the study were to find out the nature and extent of Role Conflict faced by working women and to delineate the socio-economic factors affecting the Role Conflict. The study revealed the problem of Role Conflict in working women and identified the factor which helped or hindered the performance of home role and job role. A number of problems faced by working women were also observed which indirectly affected the performance of dual role.42

Jan Curie (1982) studied the influence of sex factor in occupational aspirations of Western Australian male and female high school students. The finding showed that most of the male and female students clustered into occupation that were traditionally seen as sex stereotyped but, there was significant overlap in the occupation chosen by males and females. The three occupations chosen most often by females were teaching, nursing, and therapy and those by males were teaching, accounting and engineering. Occupational features which females selected involved the characteristics of helping others and working with people, while males more often selected features which would provide high income, prestige and freedom from close supervision.43

Frommer (1986) carried out a study on Australian government employees to work out systolic blood pressure (SBP) in relation to occupation and
perceived work stress. Data were collected through a questionnaire. The study revealed that there was an association between systolic blood pressure and occupation. It was also found that age, occupation and level of perceived stress arising from financial problems were significantly related with systolic blood pressure.44

Mckenery et.al. (1987) surveyed 150 rural employed mothers to determine family and job predictor of satisfaction with the dual work role. Data were collected in respect of expectation of working, education, support for working from significant others, job satisfaction, reasons for working, autonomy and sex role modernity. The findings of the study suggested that saliency of job satisfaction variables in determining role satisfaction among this group as opposed to hypothesized group. The results were discussed in relation to the importance of employment outside the home to life satisfaction, particularly for mothers of older children. It was also found that a women experienced problems in dual role since household responsibilities and child care had greatly diminished during that time.45

A study conducted by Devi (1987) "Women, Education, Employment, Family and Living" points out that, education and employment have changed the lives of women, their attitudes and thinking. Consequently they have become modern. Their husbands, however, have remained traditional. Hence
the interpersonal relations between couples in dual career families have remained unchanged to the extent of being almost the same.46

Satnum Kaur (1987) in a study attempted to examine the impact of outside work on Indian women. The data used in this study was collected from 105 women in rural areas of Haryana State. The focus of the study was role conflict. The study measured such variables as effects of age, health, job motivation, husband's personality, age of youngest child, and family income. The study confirmed that there was considerable and widespread role conflict in the lives of these rural womenfolk. Women with advanced years with ill health underwent greater role conflict in comparison to younger women of good health. Role conflict was also a function of spousal personality. If the husband was cooperative and appreciated the complex and conflicting occupations of rural housewives, there was a considerable reduction in the experience of the role conflict. Another important factor was family income. Higher family income did lessen the role tension of rural women, although higher income was not a necessary safeguard against role conflict. The study confirmed that the majority of the rural women were deeply motivated for non domestic job although opportunities available were very few. The study concluded that most of the respondents could function with out any experience of great difficulty, although role conflict was positively prevalent in their day to day lives.47
A comparative study by Pushpa Sinha (1988) in Patna of working women i.e. teacher of schools and colleges and non working women i.e., house wives of school and college teachers with reference to their role conflict arising out of the occupancy of single or double roles. The sample consisted of 280 mothers out of which 140 served as the control group i.e. the non working group. The tool used was a questionnaire. The main findings of the study revealed that working housewives experience greater role conflict than non working housewives. The comparison was conducted on a four sub scales of Role Conflict Inventory (RCI). Proper family care, grievances of family members, intra individual conflict and attitude towards job was also studied. The results indicated significant difference between the non working and the working wives on all four measures.

The working women had more conflict in family due to their inadequate care of the children, husband and other family members. Being teachers, they had to look after family as well as the teaching works. Non working wives were in a better position to manage themselves as they had only family roles which were more or less homogenous and to some extent complementary to each other. The working housewives were also unable to meet the demands of their pupils, principal, office staff etc. Thus, result predicted that working women due to their job obligation failed to extend proper care and attention to husband, children
A second significant difference between these two groups was found in relation to the grievances of the family members. The grievances as perceived by the working group from their children, husband and other family members arose out of inadequate care to them as compared to non working group. The non working wives who spend their day in household management left less room for grievances against them. But those who were working housewives could not prepare lunch in time or wait for their husbands at lunch or receive their children when they returned home. Also they felt exhausted after returning from work.

Thirdly working and non working groups again significantly differed from each other in the context of intra individual conflict. The result indicated that the working wives had more intra individual conflict than non working wives. The working wives, who were more educated and rational experience more conflict when they felt that their husband, children and family member's deemphasize the importance of their jobs and seek traditional services from them.

Fourth significant difference between the two groups was with respect to attitude towards job. The result revealed that husband of working wives had reported more negative and unfavourable attitude towards their wives employment.48
Rama (1989) in his study “Women, Work and Marriage in Urban India” examines the role and significance of work and marriages in the lives of urban women. This study reveals that a majority of respondents have given economic need as the reason for their employment. However, other factors like career ambition, self-actualization, utilization of education etc. also motivate women to take up jobs. This study indicates a change in the attitude of men in relation to their wives participation in the labour market and the decision making process at home. This study however, reveals no change in the sharing of household work by husbands. The important conclusion of this study is as long as the religious values and training, a discriminatory economic system and a biased legal system will nourish and sustain patriarchy remain unchanged, the gender-based stratification and male superiority will continue.

A study by Khanhere (1989), “Differential Socialization of Boys and Girls: A Study of Lower Socio-Economic Households among Gujarathi Caste/Communities in Ahmedabad”, finds that teenage boys and girls were socialized differently for different ends. Girls were restricted to home and household activities. Marriage was made an ultimate goal in their lives and they were trained basically, for life in the in-laws house. On the contrary, boys were compelled to study failing which they were encouraged to take up jobs or to assist parents in the family economic activity, if any.
Hamilton (1990) conducted research to identify combinations of variables that most affect well being among employed women. Data were collected from a national sample of married employed women representing dual employed families. A hypothesized model of stress, and coping process examined the influence of situational demands on mediators well being. Job and family strain as well as coping strategies and coping resources were proposed to mediate between situational demands. Results of the study suggested that both role strain and coping resources mediated the stressor effects of situational demands on well being. 

Sidramashettar's (1991) research paper, "Employment of Wife and Domestic Power Structure", reveals that economic status of the wife as a wage earner and contributor to the family budget enables her to have a say in the decision making process of the family. She argues that if power is the ability to carry out one's will in the face of opposition and then employment of women has definitely reinforced that ability.

In the study "Working Women in Kashmir" Dabla (1991) probes into the impact of gainful employment on the attitude and lives of educated women. This study finds a significant change that has occurred in the attitudes of working women in Kashmir towards life. It shows that working women of
Kashmir have increasingly adopted new kinds of activities, hobbies and means of entertainment. This study also observes that employment provides women at least some degree of economic independence.

Mathur (1992) in her study “Women, Family and Work” examines the motivational factors for women’s employment and the problems of role conflict. The ways in which employed women can strike a balance between their dual roles were also looked into. This study finds that supplementing family income is the most important motive for women to work; other important reasons for women employment in order of preference are social affiliation; enhancing esteem; having security and achieving self fulfillment. Findings also reported that the decision making power of a woman is a function of women’s ability to balance between their dual roles. Hence, their success depends on how better they please their husbands and other family members with dual roles. This study further reveals that working women face problems more or less due to their roles depending on the extent to which they participate in these roles.

A study by Dr. B.R. Mishra (1992) on “Changing Frontiers of Values: of a study of Educated Schedule Caste Girls. The study was covered on 104 SC girls who were studying in Postgraduate colleges. A questionnaire was used and three values viz marriage, family and culture were used to evaluate the changing frontiers of educated SC girls. Study depicted that
majority of girls had an urge for inter-caste marriage but it was not in much practice due to lack of favourable social environment and also due to prevailing deep-rooted traditions and taboos of endogamous marriage patterns. Girls preferred those life partners who had adjusting temperament and would prefer to live a life of their choice with full liberty and freedom. Majority of educated schedule caste girls preferred small families and family planning programmes. The standard of living and dress pattern were also under changing form. Superstitious tendencies, old taboos, magical acts and mythological belief were all going away from the SC girls community. Exchange of cultural ideas, behaviour and cultural integration were visible in the sample. Folk arts, deep-rooted traditional values, old concept of prestige, honour and esteem and the identity of elders in family were present in the sample.

A study by Anupama Singh (1992) on "Changing Indian Women: A study of Urban Bihar. The study sought to examine women's views on some major social issues like caste system, inter-caste and inter-religious marriage, dowry, divorce, equal status of husband and wife, observance of religious rituals, awareness of media, adoption of fashion etc. The study was conducted on 200 respondents through purposive sampling using interview schedule. Results deputed that majority of women felt that women were not treated equally with men in real life and were
against caste system and dowry system. Though there was positive relationship between education and age of women and views on dowry system. Majority of women did not consider divorce as harmful, less educated women favoured mate selection by parents whereas more educated women favoured inter religious marriage. Women of all educational levels, age groups were performing religious practices sometimes but were not much orthodox or superstitious. Radio-listening, watching movies and viewing television was popular among them. Thus results revealed that women having higher education and of younger age were more likely to change than their less educated or older counterpart. Thus education and age of women are important variables which affect women's attitude on change.56

Dr. Pramod et.al (1992) studied “Occupational Mobility in Indian Women. The study examined the shifts in employment structure of women and their impact on the social status in India. The study was based mainly on the secondary data taken from 1971 and 1981 censuses and other official publications. Study revealed that the participation rate of women was quite low, although in the last decade it had registered a definite improvement both in rural and urban areas. Thus women have not been brought into the main stream of the life and development process in the country. Secondly an overwhelming majority of female workers was engaged in the primary sector. They were illiterate, unorganised and their wages
continued to be low. Thirdly, there was a definite although slow shift in the employment pattern from the primary to secondary and tertiary sectors. Number and proportion of women workers in professional, technical and administrative jobs is increasing. This reflects the improvement on their educational levels on the one hand and the changing social values on the other.57

Srivastava (1992) in her study on “Political Orientation of Rural House Wives” studied randomly 300 illiterate housewives of Uttar Pradesh. The study was based on primary data which was collected using interview schedule containing only eight questions on different political aspects say constitutional right, political intention, caste, politics etc. Data was analysed on marital status, family age, educational standard, age and caste status. Results indicated that rural housewives and their political attitude and behaviour was too backward in politics. Most of the women even did not know what their political rights and authorities were. They had infant socio-political creativity in themselves which needed to be evolved, emerged and encouraged. Rural women favoured feminism which is the root cause of their political unawareness. The study suggested establishing national, state wise and local women organizations meant for their social and political consciousness, promotion and upliftment.58

Swarajyalakshmi (1992) in her study “Women at
Work" finds that most of the working women have experienced substantial difficulty in managing their dual roles. This study observes that the status of the wife in the family has improved because of employment. However, her husband is still not prepared to relinquish his patriarchal privileges. He wants to control the income of his wife and expects her to give more importance to domestic roles than the job role. This study further, states that a large number of women are not allowed to spend their incomes independently. Whenever the wife tries to exercise a right over her earning she faces clashes. This study revealed that unemployed women are jealous of the independent personality, economic independence, freedom and high standard of living of employed women. These non working women are not allowed to secure jobs generally by their husbands or others.59

A study by Swarna Latha (1993) in her study "Women's Education and Occupational Aspiration" of the final year female undergraduate students of Sri Venkateswara University, in relation to their socio economic status and their attitude towards equality of women. The method used was descriptive survey and the sample consisted of 819 women students studying in the mixed and single sex colleges of the Sri Venkateswara University of Andhra Pradesh State. The main finding of the study were—A large majority (94.71%) of the women students aspired to go for high academic courses i.e. M.A., M.Sc. which were suitable
for salaried employment. This finding reflected the lack of awareness among the women students about the demands of employment market. Simply acquiring degrees in higher education which do not lead to profitable and satisfactory employment caused frustration to the individuals. The occupational aspirations of a vast majority of the respondents (79.37%) were low. Sixty percent of them aspired for either teaching or clerical occupations. These finding showed that the women students were not aware of the demands of the employment market. The possible reasons for their low occupational aspiration could be underestimation of their potentials, fear of success, home career conflict and a perceived split in the role demands of wife/mother and working women. About ninety percent of the women students had a positive attitude towards equality of women. Education which enables one to think critically and objectively seemed to have helped the women students to develop a positive attitude towards the equal status and also equal participation of women in social and economic activities.

Jena's (1993) study “Working Women and Modernization” notes that a majority of women participate in family decision-making and they prefer nuclear families. As this study shows a majority of respondents disapproved love marriages, dowry and divorce. This study finds seeking employment and economic independence as important reasons for higher education. A majority of respondents preferred
graduation as the desirable level of education for women. Regarding the reasons for taking up employment, this study finds economic reasons as significant. This study also points out that a majority of employed respondents enjoyed equal status in real life situations.61

In a study entitled "Women Physicians", Abidi (1993) analyses the role of women physicians and the role conflict faced by them. This study reveals that respondents who were engaged in menial jobs at home have experienced role conflict, but those who were not engaged in such jobs have not faced role conflict and they were happy. This study concludes that role conflict normally arises due to the contradictory expectations of dual roles. Hence, they can be resolved through conformity, compromise and coping mechanism. The study also indicates and positive change in the attitude of husbands regarding the sharing of household work in dual earner families.62

Jaiswal's (1993) study "Professional Status of Women: A comparative study of women and men in Science and Technology" finds that the participation of women in highly prestigious occupations is greatly encircled by their economic background. This study reveals that the status of the spouses of respondents in terms of education occupation and earnings is better than that of their own. As this study points out women still appear to be influenced by their family and kinship ties in job selections and matters of
promotion as well. It further finds that job satisfaction and the level of career commitment are higher among men than among women. The study also finds that men have started taking joint decisions with their wives on general issues. However, in important matters like professional career, family budget, accountability for the expenses incurred, etc., men still have an exclusive say.63

A study “Women in Civil Services” by Swarnalatha (1993) observes that a majority of respondents accepted marriage as essential. This study finds that mother’s employment affects the upbringing of the children negatively. The respondents generally felt that the upbringing of children is affected and the children of women IAS officers are neglected to the greatest.64

Ranjan (1993) in her study “Women and Modern Occupation in India” states that qualification of the working women respondents is slightly better than their husbands. This study finds that in adequate number (40.96%) of cases both the couple control the family budget and in 35.54 percent of cases the wife alone manages it. One of the important conclusions of this study is that education and employment considerably affected the socio-cultural attitudes of women.65

Sudha in her study (1994) entitled “Employment and Unemployment among Educated Married Women”
finds that educated married women take up jobs for a combination of socio-economic and psychological reasons today. However, economic reasons are found more significant. Regarding the consequences of women's employment, this study shows that gainful employment results in perception of better standard of living, sense of economic independence and enhancement of prestige in family and society. This study finds the sense of economic independent for women is only rational rather than real and self-determined. This study further indicates some change in the attitude of husbands regarding the sharing of household work. In relation to the unemployment of educated married women, this study reveals that disapproval of husband or other family members is the single most significant reason for which a majority of women did not take up jobs.

Rani (1996) in her study, "Women Entrepreneurs in Vishakapatnam", made an attempt to study the various aspect of women entrepreneurship such as the socio-economic background and motivational factors of women entrepreneur, their major strengths, weaknesses, opportunities and achievements and the work home role conflict they experience. The profile, performance and problems of the women enterprises were also analyzed. The study on women entrepreneurs in Visakhapatnam revealed that there had been a spirit in women entrepreneurs after 1986. Different women had different attitudes towards entrepreneurship. The growth, profitability and
survival of the enterprises depended on her attitude or views towards entrepreneurship. Some highly educated women considered business as a challenge, and were "Ambitious", "Career Oriented" and "Innovative". They considered entrepreneurship as their first priority and hence were prepared to take risks and were also rational in their choice of line, location, size and investment. Some not very highly educated were conventional and considered entrepreneurship as an avenue for additional family income but despite their need for money their first priority was home. Their choice of the line, location size and investment of the enterprise was limited by factors like convenience, skills and economic statues of family rather than the entrepreneur or the environment. Some women either highly educated and wealthy or not, considered entrepreneurship as a hobby and a ventilator for their psychological independence, rather than financial needs and hence their first priority was home. Their choice of the line, size location and investment of the enterprise was dependent on the choice, skill and economic status of the entrepreneur.  

Seeththalakshmi and Shanthi (1998) in their research paper, "Economic empowerment through self employment" surveyed ten groups consisting of 55 members in North Madras. These groups had taken loan from working women forum. Most of the members in this group belonged to the age 25 to 45. Majority of them lived in nuclear families. There were no
unmarried girls in the group except for two widows. Literacy level was low and few has studied upto standard VIII. The results predicted that women were no longer submissive and reverent before their husband's. Women had discovered and adopted new attitudes, skills and ways of relating to others. The fact that women work and have their own income had given women independence and provided them with a refuge from problems. By managing an enterprise, these down trodden women had obtained the necessary skills to produce a product, manage funds, organize the operation of the enterprise and made decisions. Self employment had thus improved their position in the home and in the community. Moreover, at times of personal calamity the entire group would come to the rescue of the affected women. Thus if a women was beaten by her husband, the group assumed her defense by confronting the aggressor as a group and obliging him to apologies. Since the husband was convinced that the wife is economically self dependent, he did not harass the wife.68

K.D. Joseph in (1998) in his paper, “Economic Empowerment of Women: A Case Study of NGO Preshitha Service Society, Pollachi” of Coimbator district revealed that proper and appropriate intervention strategies proved to be a big source of help to women. Not only women were made economically independent but they were made to change their self perception.69
Vasudeva et al. (1998) compares the levels of marital adjustment of professional and nonprofessional working and nonworking women. A sample of 190 married working women (90 professional, 100 nonprofessional) and another sample of 198 married non working women (age 28-30 years) belonging to middle and upper income groups and holding an undergraduate or higher degree were administered the Marital Adjustment Scale. ANOVA and orthogonal comparisons revealed that working women were significantly higher on marital adjustment than nonworking women. However, there was no significant difference between professional and nonprofessional working women on marital adjustment.

Shakuntala C. et al (1999) in their study on “Married Working Women and their attitude towards Work” in 1999 took a sample of 100 couples which comprised of different occupational groups such as teachers, doctors and office workers. The sample place was Dharwad district in Karnataka. Both husband and wife were employed in white Collar jobs. The information was collected from both the husband and wife with a view to avoid wife only syndrome and to have a clear picture about the attitudes of such matrimonial unions towards their work. The main objective of the study was to know the attitudes of working women and men towards their work outside home and to see how far demands of work are accommodated within the prevailing domestic set up.
Couples were interviewed separately at their residence and sometimes at their offices. It was found that a majority of working women 58 percent took up jobs mainly for economic reasons such as supplementing family income, helping to raise the standard of living etc. In fact 78 percent were employed when they got married and helped them to contribute their share towards their dowry and being employed was also one of the main reasons to get a suitable husband. Nearly 70 percent husbands did not mind their wives being employed for economic reasons. Regarding how husbands looked at wives work outside home, men 81 percent primarily looked at work as a career, women (74 percent) looked at it as just a job primarily a means of financial obligation. When the respondents were asked as to how they would react in case conflict between demands of work and of family arose, it was found that men, as careerist, were prepared to sacrifice the interests of their family to those of their careers. But women by and large, kept the interest of family and the responsibility of the children above those of their jobs. Nearly 74 percent of them said that they would rather forego promotion, perks and perquisites in their office jobs than sacrifice the interest of their family and children.71

A study by Premula Raman (1999) on “Early Marriage and Reproductive Health Status of Women” revealed that 73.48 percent of our respondents were married when they were 12 to 15 years of age, 65.11 percent of all respondents had delivered all their
children at home indicating low health status of women in our country. Knowledge of family planning and practice of contraception was low, 55.8 percent of the subject had accepted family planning. The overall results revealed that the reproductive health of the respondents was extremely low. This situation was mainly due to non-awareness of birth control measures at the time of marriage as well as lack of power to determine their family size. Women did not have much of an opportunity or the necessary knowledge to take care of their bodies.\textsuperscript{72}

In study by Gowda and Dhadave (1999) "Modernization of Attitudes among Women Leaders of Panchayati Raj Institutions" it was revealed that women leaders of the Panchayati Raj institutions were responsive to the changes taking place in the socio economic and political spheres. This is an indication that rural women are capable of progressive thinking and that they have the potential for effective participation in nation building. If given the right opportunity and exposure, they can assume leadership and discharge their duties more effectively. It may, therefore be concluded that reservation of seats for women in local self government is indeed a very meaningful and motivating step.\textsuperscript{73}

Andrade et.al in (1999) estimates the well-being of working couples, particularly that of husbands. It is commonly believed that well-being may be compromised due to role strain experienced by urban
working women who are expected to perform traditional domestic chores. However, the fact that husbands of working women may also experience pressures and hence experience lower well-being is hardly researched in developing countries. The Subjective Well-Being Inventory was administered to a random sample of 46 “one-working” (only husband employed-and 51 “both-working” (both spouses' employed) urban, middle class couples. Several aspects of subjective well-being were assessed, including affect expectation-achievement congruence, family group and social support, confidence in coping and perceived poor health. Results indicated that in one-working as well as both-working families, wives (age 32-55 years) experienced less well-being than did their husbands (age 42-68 years). Working wives expressed more confidence in coping than non working wives. Husbands in both-working families had better social support but less social contact, less mental mastery, and poorer perceived health than husbands in one-working families. Few or none of the socio-demographic variables were associated with well-being. Results suggested that wives employment may benefit women but may lead to stress in their husbands. 

Waters et.al (1999) critically analyzed suicide as self-directed violence against Indian women. Though official statistics report a higher suicide rate for men than for women in India, yet women's suicide is at the centre of widely publicized social and policy debates.
Case studies, newspaper reports, and statistical accounts were scrutinized to identify household deaths and suicides among women. Since the dominant context of women's suicide was the marital family, self-destructive behaviour was compared to dowry death, as one form of violence against women perpetrated by others within the marital family. Based on ethnographic research in Maharashtra, the author argued those women's household deaths is viewed as part of a broad incitement to suicide in which violence is internalized and directed against the self.  

Sandhu, Ravi (1999) examines the personality differences between the daughters of working and nonworking mothers. The sample consisted of 50 girls (age 12-14 years) with an equal number of girls of working and nonworking mothers. For personality assessment, 14 Personality Factor Children Personality Questionnaires (Kapoor & Rao, 1972) was used. Results indicate that daughters of nonworking mothers were outgoing happy go lucky, and conscientious compared to those of working mothers. Daughters of working mothers were tender minded and tense in comparison to those of nonworking mothers. There were no significant differences between the two groups on nine personality factors.  

Mallick, Pamaja (1999) examines the relationship between personality and occupational adjustment in a sample of 100 unmarried and 150 married working women (age 25-45 years). Bell's Adjustment Inventory
(1958), an adapted version (Deb & Nath, 1988) of Cattell's 16 Personality Factor Questionnaire (Form A), and an information schedule were administered to assess occupational adjustment, personality, and background variables respectively. It was found that placid and confident married women were better adjusted in work situation, and emotionally mature unmarried working women had satisfactory occupational adjustment. Comparisons between married and unmarried working women were made in terms of significant personality dimensions and occupational adjustment scores.

Daga et.al in (1999) compares the Quality of Life (QOL) of working women pursuing different occupations. A sample of 200 working women (age 25-45 years), 50 each from four occupational groups: clerks, doctors, nurses, and teachers, was administered the Women's Quality of Life Scale (Daga & Husain, 1997). Significant differences were noted between the mean QOL scores of clerks and doctors, doctors and nurses, and teachers and nurses. Results were analyzed according to the eight factors of QOL. On the whole, nurses obtained the highest scores on quality of life in comparison to the other three professional groups.

Chakrabarti, Nirmal Kanti (1999) identifies and explains various categories of domestic violence in India and legal control of such violence. A review of domestic violence reported in the press, police
reports, and published judgments of the courts indicate an increasing trend. In most cases of domestic violence, the victims are women. In India, many cases of domestic violence are unreported mainly because of the traditional value system and lack of confidence in the criminal justice system. In order to curb domestic violence in India, the control or punishment approach should be combined with the compassionate approach.

Dhawan et.al (1999) assesses the pattern of domestic violence and family conflict in India. The sample comprised 240 Hindu pregnant women, of which 121 were from urban and 119 were from rural areas. A structured interview consisting of open ended questions on demographics, beliefs about family life, and family conflict/abuse was used. It was observed that the conflict/abuse patterns were both verbal and physical and they ranged from mild to severe forms. Coercion, threat, and practice of violence within the family governed the experiential base of women's lives. The higher the level of education, the lower the reported level of family conflict. More family conflict/violence was reported by urban than rural women. Women who had been pregnant more often, and/or were socialized to accept socioeconomic and psychological dependency described their situation of violence as more aggravated. Attempts to bring about legislative reforms, cultural sensitization, law enforcement, and improvement in medical care systems were suggested as remedial measures to
Dubey et.al. (1999) examines the perceived quality of life of working and nonworking women. The sample consisted of 50 women (age 30-60 years) with an equal number of housewives and women in the teaching profession. On the basis of the ICMR Psychosocial Stress Questionnaire (Srivastava), Ss were categorized into 4 groups—high stress working women (HSWW), high stress nonworking women (HSNWW), low stress working women (LSWW), and low stress nonworking women (LSNWW). The Quality of Life Questionnaire (Evas & Cope, 1989) was administered to the Ss. Results revealed that higher psychosocial stress was significantly associated with poorer perception of quality of life in both working and nonworking women. The HSWW group had experienced significantly greater number of negative life events, higher psychosocial stress, and poor perceived quality of life. The LSNWW group reported better perceived quality of life.

Akhani et.al (1999) compares the academic achievement, study habits and feelings of loneliness among 100 children of employed and unemployed mothers. Half the sample comprised children (age 14-16 years, 25 boys, 25 girls) of employed mothers and the other half (25 boys, 25 girls) of unemployed mothers. Subjects were administered the Tests of Loneliness (Singhal & Khubalkar), and the Study Habit Inventory (Mukhopadhayaya & Sansonwal).
Academic achievement was assessed in terms of percentage obtained in the last qualifying examination. Children of employed mothers experienced more loneliness. As far as nine areas of study habits were concerned, mother's employment affected only the area of comprehension but not the other areas. Academic achievement of children was not affected by mother's employment.

Gulati, Jatinder K. (1999) compares the father-child interaction in working and nonworking mother's families. A sample of 50 employed and 50 non-employed urban middle class mothers with at least one child in the age group of 3-6 years, was administered a questionnaire which was developed by the author to assess father-child interaction both quantitatively and qualitatively. Results revealed that father in dual career families spent more time with their children than in single careers families. The former group spent time with their children by taking them out for excursions, playing with them, providing stimulating activities. Encouraging verbalization, enforcing attention towards the environment and showing affection toward their children.

Chauhan in (1999) in her study on “Gender Dimension of Social Interactions among the Saharia Tribe of Madhya Pradesh” revealed that the status of women and men was not equal as was seen from their role in Panchayats and in the division of labour. The Saharia women were marginalized in their
occupational structure and were considered dependent on men. Land was not allotted in their names, no new technology or training was given to them and illiteracy among them remained extremely high. Inspite of these circumstances, Saharia women had taken the responsibility of providing for the family's basic requirements. Their struggle increased as men wasted their money on wine consumption. In such a situation they adjusted to the changing circumstances fast and accepted change as a way of life. This suggested that if right job opportunities, training and facilities were given to women, they could do much better.  

Vanaya in (1999) studied "Women in Urban Informal Sector" in Mysore. The universe of study was girls/women working in different commercial establishments. A sample of 50 sales women were drawn to elicit primary data relating to their socio economic background and their work life. These women worked in garment stores, drug stores, and in grocery stores. Data was collected with the help of interview schedule. Majority (36 percent) of sales women were in the age group of 16-20 years while 21-35 years and 26-30 years constituted 32 and 20 percent. The age composition of the sample showed that more women in the younger age group tend to work as sales person. This was mainly due to the preference of shopkeepers to have younger sales girls and secondly as they grow in age women tend to move out on account of such factors as marriage or better
job opportunities. Seventy four percent had passed higher secondary examination, 14 percent had entered college but were dropped out from the same. Four percent and six percent of the subjects had completed their primary and higher primary education. Only one had done a technical job. Thus majority of girls were not highly educated, were single and from urban background. It was only due to poor economic status that girls or women moved to informal sector and worked on low wages with meager facilities of leave and wages.

Parmar in (1999) in his study on “Problems of Women Workers in Agricultural Sector” aimed at analyzing the problems pertaining to employment and wages of women agricultural workers vis-à-vis men agricultural works. A questionnaire was used to collect the data and the sample was 240 households. The analysis revealed that men workers get more employment in all three seasons of farming. This implied that female labour is not utilized to its optimum level. The analysis with regard to wage rates of men and women workers shows that there exist sex wise wage differentials in agricultural sector. It was observed that women workers receive higher wage rates in agriculturally developed areas. Therefore, agricultural development is considered to be an appropriate policy measure for raising wage rates from women.

In a research paper by Tripathy (1999) “Women
and their Work Environment" made an attempt to examine the work environment of the women workers and their perception about their work conditions. A sample of 152 women workers were taken for analysis through random sampling. Interview, personal observation and survey method was used. The study aimed at extracting information from the respondents regarding their work participation, wages, working conditions, job satisfaction, a commitment, awareness of socio-economic exploitation on the part of women workers. Results revealed that 68 percent of the respondents were illiterate and earned a maximum of Rs.450/- per-month even after 7-8 years of service. Only 11 percent of the respondents who were literate received an amount of Rs.900/- per month. Thus women workers were mostly engaged in low paid jobs due to lack of education and technical knowledge. The temporary and casual nature of the jobs of majority (65 percent) of women workers did not bring them high salary, so the women workers were low paid. Also no benefits of casual, earned and maternity leaves was not provided. Their awareness of problems and prospects in their environment was directly proportional to their level of education and income. Regarding their job satisfaction and commitment it was observed that only 12 percent of the employees were satisfied with their job. The rest had the grudge of taking the job only due to economic necessity. However the disinterest was shown in pursuing the occupational career due to low wages, deplorable working condition and dual burden of home and
office. Despite their awareness, women workers were not conscious of their exploitation. General apathy of these workers was responsible for their passivity. Thus, better educational and employment opportunities are fundamental to any improvement in the socio-economic conditions or status of women.87

Aminabhav et.al (2000) examines the significant difference between working women and housewives in their marital adjustment. The sample included 50 working women and 50 housewives (age 23-55 years). The marital adjustment inventory developed by C.G. Deshpande (1988) was used to measure the marital adjustment of the two groups. The responses were scored and subjected to a “t” test. Results reveal that working women had significantly higher marital adjustment than housewives. It was also observed that working women from nuclear families had significantly higher marital adjustment than their counterparts.88

Anindita and Vijayalakshmi (2000) explores the effect of parental behaviour perception on social freedom of women. The sample consisted of 100 women, 50 from a metropolis and 50 from a small city, and an equal number of working and nonworking women. Subjects were administered the Women Social Freedom Scale (Bhushan, 1987) and the Parental Behaviour Perception Scale (Ojha). Women with positive parental behaviour perception scored significantly higher on social freedom than those with
negative parental behaviour perception. Women, both working and nonworking from the metropolis, obtained significantly higher scores on social freedom than their counterparts from a small city.\(^{89}\)

Devi, G. Nalini (2000) surveys the problems of married working women. Necessary information was collected from a sample of 50 married female teachers (age 25-55 years) of primary and secondary schools through the questionnaire-cum-interview method. It was noted that majority of women 66 percent had to spend 3-4 hours in performing household jobs before going to work and after returning from work. The chores performed at home included cooking, cleaning, and caring for the children. As high as 56 percent of the respondents expressed that they were forced to neglect either home or work. They were not able to do justice to both. Though 64 percent of the subjects reported that they were assisted by their husbands occasionally, 72 percent said they were physically and mentally tired because of their dual roles.\(^{90}\)

Kumar et.al (2000) explores differences among 105 working women and 75 housewives on life stress, anxiety, locus of control, Type A behaviour, and personal efficacy. The Life Changes Experience Survey (Dohrenwend et al., 1978), the State-Trait Anxiety Inventory (Spielberg, Sharma, and Singh, 1973), the Social Reaction Inventory (Rotter, 1966), and the Personal Efficacy Scale (Kumari and Singh, 1990) were administered. Numerous differences were found.
Kumari, Souda (2000) presents a discussion on the empowerment of women. Empowerment requires the family and the community to promote a healthy environment free from coercion, violence or abuse in which women are free to use community services on the basis of equality. Though efforts have been made on a global level for the empowerment of women since 1975, the international year for the woman, in India, female literacy rate was very low even in 1991. The parameters of empowerment include building up a positive self-image and self-confidence, developing the ability to think critically, developing group cohesion and fostering decision making, action ensuring equal participation in the process of social change, and providing economic independence. The author suggests several measures for the empowerment of women.

Subha et.al. (2000) in their paper emphasizes the need for women's education for their empowerment. It is realized that education is an effective means to achieve social and economic development. The modified National Policy of Education, 1922, has shifted its focus from equalization of educational opportunity to education for women's equality. It has been observed that the enrolment rates as well as dropout rates of girls were higher than those of boys. The priorities of the
government are related to the access of girls and women to education, removal of obstacles that prevent active participation of girls and women in education, and elimination of gender stereotyping in education. The parameters of empowerment of women and action plans to achieve these parameters are listed in the paper.

Aminabhav et.al (2000) examines the significant difference between working women and housewives in their marital adjustment. The sample included 50 working women and 50 housewives (age 23-55 years). The Marital Adjustment Inventory developed by C.G. Deshpande (1988) was used to measure the marital adjustment of the two groups. The responses were scored and subjected to a "t" test. Results reveal that working women had significantly higher marital adjustment than housewives. It was also observed that working women from nuclear families had significantly higher marital adjustment than their counterparts.

Rani et.al (2000) studies coping strategies used by female doctors and nurses working in emergency services according to age, profession, and type of work. Two groups of 62 doctors and 82 nurses residing in India were classified as those below or above 35 years of age, doctors or nurses, and those working in general areas such as surgery, gynecology, pediatrics, and anesthesiology, or neuroscience specialties of neurology, neurosurgery,
and psychiatry. The Coping Scale (AG. Billings & RII. Moss, 1984) was administered to all Ss. Results show significant differences in coping style according to age and type of profession. Problem focused coping increased with age for both doctors and nurses, with the neurological group using it more than the general group. Emotional regulation increased with age among nurses, while it decreased with age among doctors. There were no significant difference between age groups in adopting emotional discharge as a coping behaviour, but nurses used it more than doctors. There were no differences between doctors and nurses with respect to overall coping pattern.

A study by D.K. Sudha (2000) on "Gender Roles" intends to examine the impact of women's education and employment in relation to the changing traditional gender role expectations and the acceptance of small family norm and consequent change in their status. This study revealed that higher educations as well as strenuous jobs have a special impact on the fertility of the respondents. The study states the motivational factors for the education of women vary with the factors like economic background of the family, personal ambitions, peer group influence, pattern of socialization in the family and the educational status of the parents. With regard to the acceptance of the small family norm, the study states that an overwhelming majority (98.5 per cent) of the respondents without much variation in their education levels, job positions and economic
standards have accepted the small family norm as desirable. The small family norm is mainly welcomed as it helps in providing proper attention and better facilities for children. The present study thus finds that almost all respondents have shown concern for their personal status. The findings show that a large majority i.e. 82.25 percent of the respondents held education and employment as two most significant factors, which help women to achieve equal status both in family and society. The respondents felt that education and employment help women in improving their status by facilitating them to develop self-respect, self-confidence and self-reliance.

Sharma et.al (2001) examines the impact of job stress on mental health. The sample comprised of 120 women in the age groups of 25-35 years and 50 years and above, experiencing low (nonworking), moderate (job requiring approximately 4 hrs per day), and high (job requiring 8 hrs or more per day) job stress. There were 40 Ss in each group. The General Health Questionnaire which measures psychological distress and a Mental Health Inventory were administered to all Ss individually. Age and job stress had no significant effect on scores of General Health Questionnaire and the Mental Health Inventory. The moderate job stress group were less prone to psychological depression, manifested least symptoms of neurotic disorders, and had better mental health as compared to the low or job stress group.
Iain, et.al (2001) determines the level of mental health in relation to dual role conflict among working women. The Mental Health Checklist (Kumar, 1991), the Marital Adjustment Questionnaire (Kumar & Rohtagi, 1985), and the Problem Checklist (Joshi, 1989) were administered to 120 working and 120 nonworking married women (age 25-45 years) with comparable educational status. It was observed that both the groups differed significantly on their mental health scores but were comparable on the other variables.97

Pamela et.al (2001) describes the forms of violence against women in India including dowry burning, and subjugation of widows to the ritual of Sati. It also discusses the role of patriarchy and the underlying belief system in patterns of violence against unmarried, married and widowed women in India. In Indian society, a woman is considered the possession of her father, her husband or her sons depending on her marital status. Once married, she leaves her parents family and joins husband's family bringing with her dowry that becomes the possession of her husband and in-laws. Girls are viewed as less desirable than boys and are at rise for violence from the time birth.98

Rastogi et.al (2001) investigates occupational stress and mental health of women working in teaching, nursing, and clerical professions. A sample of 450 married working women, 150 each from
nursing, teaching, and clerical professions was administered a personal data sheet, the Occupational Stress Index (Srivastava, 1983), and the Mental Health Inventory. There was higher occupational stress and poorer mental health among nurses compared to the other two professional groups. A significant negative relationship between occupational stress and mental health was observed among women employed in different professions.

Verma et al. (2001) examines the time spent by urban middle class women in household work with the accompanying subjective states. Mothers, fathers and Grade 8 students from 100 middle and upper middle class families constituted the sample. All the Ss carried beeper watches for 1 week. They responded to self-reports regarding their activities along with their subjective states at random times between 7.30 am to 9.30 pm when they received the signals. The findings revealed that women spent much more time in household labour than their husbands. They felt somewhat hurried doing their household work, but did not feel that they were controlled by others. Their emotional states suggest neither a high rate of distress nor a high feeling of self fulfillment during household work.

Bawa (2001) assesses the impact of family related variables like home environment, type of family, and size of family on the decision-making pattern of employed women. The sample consisted of
348 women, of these, 104 were lecturers, 52 bank officers, 63 doctors, 49 engineers, and 80 clerks. Subjects were administered the Home Environment Inventory (Bhatia & Chadha) and an 8 point scale to measure decision making patterns developed by the investigator. All categories of employed women coming from a good home environment had highly significantly different decision making patterns as compared to their counterparts from a poor home environment. Similarly, type and size of family had a significant impact on the decision-making pattern of all categories of employed women. 

Prasad (2001) examines the relationship between mother’s employment and violence towards children. The sample comprised 133 dual earner and 136 single earner couples matched on income and organizational category and with least 1 child in the age group of 3 - 18 years. The Conflict Tactics Scale the Dyadic Adjustment Scale, the Work Spillover Scale, and an interview schedule were administered to the subjects. Non-working mothers were more punitive towards their children than working mothers. An inverse relationship was noted between rate of abuse and income of the family which was clearly evident in the case of nonworking mothers. In the case of working couples, work stress and its spillover of family life were positively correlated with the frequency of resorting to violence against children.

Aujla and Harshipinder (2002) examines the
various mental stress management techniques adopted by working and nonworking women. A sample of 75 working and 75 nonworking women (age 18-60 years) responded to an interview schedule. Mental stress management techniques like recreation, talking, proper house management, and setting priorities were commonly used by both groups of women. Working women used techniques like postponing certain tasks due to shortage of time and changing the level of job performance more frequently, while nonworking women relied more on positive thinking.

A study by Neumeister, (2002) Ball State University on “Shaping an Identity: Factors Influencing the Achievement of Newly Married, Gifted Young Women”. The sample consisted of experiences of three gifted women who had recently graduated from college and were beginning to shape their professional identities. The primary source of data collection used was in-depth interview and qualitative case study approach. Major findings included that each of the participants attributed a significant part of her identity to her status as a high achiever. This identity was influenced primarily by three factors: foundational influences, personality characteristics, and marriage as a partnership. Specific attributes of their personalities provided the women with the tools necessary to transform their drive to achieve into actual accomplishments. Finally defining their marriages as partnerships allowed each of them to
view her identity in relation to another person and create a partnership that would empower both partners to achieve their goals. The finding indicated that gifted women who married young, yet remained dedicated to achieving their professional goals, considered their achievement orientation to be a central part of their self identities. The strength of this drive for achievement allowed the participants to remain focused on their paths towards professional development.

In a research paper by Kesavan and Yoganantham (2002) on "Problems of Rural Female Workers in Chatrapatti". Fifty women labourers were selected randomly and personal interviews were used. The objectives of the study were to study the socio economic background of women labourers, to classify nature of work and working conditions, to analyze problems encountered by women labourers with regard to wage and their work. The age group by the sample ranged from 18-64 years, most of the respondents (79 per cent) of the respondents were in the middle age group of 36-40 years and 88 percent were married. Majority 74 percent were illiterate. Regarding the possession of home, 78 percent of them were living in their own house, 88 percent of labourers hailed from nuclear families, 72 percent of them had agriculture as main occupation. Only 30 percent involved in non-farm works. Majority (82 percent) of the women were working 8 hours a day, 53 percent of them got their wages on daily basis while
other got their payment on weekly basis. Three fourth (74 percent) of the female workers reported the reasons for unemployment as lack of rains, poor employment charges and population growth. Majority (88%) were not aware about the minimum wage act.105

Mani and Elango (2002) in their research paper "Status of Working Women of Melakottai Village" in Tamil Nadu used purposive sampling with objective which prepared a socio economic profile of the rural working women, examined various aspects of women employment and analyzed their status at home. Among the respondents 70 percent were in age group of 15-25 years and rest in 25 years of age. All respondents were Hindus, 50 percent of the women were from backward communities, 30 percent belonged to Scheduled Caste and 20 percent were from most backward class. Forty five percent of them were unmarried and 40 percent married, 10 percent were widows and five percent were destitute. Fifty five percent of the workers family monthly income ranged from Rs.1001 to 2000 and 40 percent of the workers family income was less than Rs.1000. Five percent of the workers family income ranged between Rs.2000 and 3000. Data on monthly income of the working women showed that 60 percent of them earn less than Rs.300, 30 percent of them get an income of Rs.310 to 500 and ten percent earn an income in the range of Rs.500 to 700. Data regarding working hours of women workers in a day showed that 55 percent of respondents work more than eight hours a day and all
avail unpaid leaves. It was noted that 55 percent of respondents were affected by various health problems due to poor and unsafe working conditions. Those who work in coir and silk units were mostly affected by respiratory problems. As regards the status of working women at home, 55 percent of the sample women did all the cooking and washing work of the family, they did not receive any help from other family members. However 25 percent of them receive help from children as well as adults and the remaining 20 percent of them did not work in their houses. Nearly 50 percent of the sample women contributed 40 percent of family income.

A study by Krupalini and Bhat in (2003) studied 600 girl students of Karnataka Universities. The sample was selected on the basis of stratified random sampling method. Their work analyzed the process of internalization of important values of educated young women with regard to four major social institutions – family, marriage, education and employment. The study reveals that image of the women in the mind of the Indian man as well as in her own mind is generally of a low level. Though the study concludes that there is a slight and marginal improvement in the perception of women own status in the family. The study further demonstrated that irrespective of different factors such as rural and urban backgrounds, difference in educational levels or regions, the respondents collectively felt that they had much less freedom in comparison to other male
sibling in their families. In terms of perception, it was concluded that higher the level of education of young women, greater is the positive attitude towards the desirability for equality between the sexes in the family. The study also concluded that educated young women had expressed a definite positive attitude towards participation and decision making by women on important family matters. On the vital issue of attitude towards marriage, there was a rapid change in the cognitive and perceptive ideals of educated girls. The data proved that there is a wave of change in terms of freedom and equality for women in family life. The higher education has clearly influenced the ideological stand and the attitude of the young and educated women. The study revealed that highly educated girls aspire for getting into employment as well as getting married immediately after their education.

In nutshell, the phenomenon of women's inequality is universal, its magnitude and severity vary from country to country and within a country from community to community. In modern societies realization of the fact that women are discriminated against various opportunities has given rise to the ideology of empowerment of women. The survey of literature in the area presented till now provides us a picture about the historical background women in India, approaches to empowerment and review of studies pertaining to education, employment, status of women, problems faced by women, role conflict
among women etc.

The next chapter will discuss the design of the study with parameters like selection of the area, sampling technique used, structure of questionnaire data source, data collection and data analysis.