A historical literature review of women in India reveals that there were distinct stages of rise and fall in her status. The role, status and position of women has not been static through ages women in the Vedic times enjoyed a very high status. She had as much rights to enjoy life as man had women was man's friend, his co-worker and never his inferior. She had enjoyed the property rights and had access to property of her father and husband. Women in the field of intellect was man's equal. She used to discuss political and social problems freely with men. She composed and chanted vedic hymns at the holy sacrifices. In matters of selecting her partner in marriage, women had equal rights. Women had considerable freedom and were co-partners with men in all walks of life and sharing its ups and downs.

After the Vedic period, the position of women deteriorated considerably. The Hindu law giver Manu had made women entirely dependent on men and subjected her to the authority of a Father, husband and son in different periods of her life as daughter, wife and mother. His dictum was that "For women, there can be no freedom at any stage in her life". This position of women continued throughout the Hindu period and
was reinforced by Muslim masters, whose customs and tradition were noted for the complete subordination of women by and which considered women as inferior to men. They had to lead a cloistered life. They moved within the narrow sphere of the kitchen, cooking, child-bearing and rearing and catering to the relatives-in-law and husband, comprised their work, life and activities. They had practically no idea of the busy world outside except what they learned from their men folk.

Exploitation as a form of oppression of women is not a new phenomenon. It has its origin, as Engels pointed out, with the origin of family, private property and sexual division of labour (Engels, Frederich). Man desired to have permanent possession of woman as his personal property regardless of her choice or refusal. Thus "woman was the first human being that tasted bondage woman was a slave before the slave existed (Bebel August).

Exploitation against woman is based upon the notion of her sex-inferiority which is a convenient innovation of patriarchal society. Its genesis, as supported by the biological and anthropological theories, is to be traced back to the primitive days when women, during pregnancy and first few months after child birth, had to depend on men for bare subsistence.
Patriarchal society clearly exploited this temporary weakness of woman and linked the social system with the belief that woman by nature was dependent and therefore, subordinate to man. Henceforth woman was perceived as a commodity which man might use in any way he liked. Such treatment was backed up by religion which was characteristically male-dominated. Christianity preaches that as was created from the rib of man, she shall have to remain subordinate to man always. St. Paul wrote, "Just as Christ is the Lord of Every man, so also man is the lord of every woman." The Quran dictates, "Men are degreed about them (women)", and "Men are incharge of women, because Allah hath made the one of them to excel the others." In Rig-Veda only woman risks like Apala, Bech. Ghosa, Biswara, Lopamudra, etc, were taken to be equal to man. But in the later Vedic period, women were considered as a gateway of hell, as a curse. (Taittirya Brahmana) Manusamhita gave a mandate that a woman was needed only to give birth to sons and maintain the lineage. (Bhattacharya Sukumari, 1989).

The Indian woman was treated as an appendage of man with a distinct and meekly accepted conception of her family duties and obligations. She had not even the haziest awareness of her rights in the early years of British Rule in India.
The decline in the Indian women's status was reflected in the custom relating to marriage, religion and property, widow-hood, dowry, role in the family, basic attitudes with respect to social image of women etc. Even though this position continued in the beginning of British period, the spread of English education which was characteristic of British Rule and the inter-mixture of Western and Eastern culture enabled women to realize their subordinate position and persuaded them to regain legitimate status. The various Hindu revivalist organisation such as the Arya Samaj and the Brahmo Samaj gave a great impetus to awakening of women hood. Educated women came forward demanding equal rights with men. (Devi V Lalitha, 1982).

From the early 19th century onwards when a national consciousness began to develop among the Western educated Indian elite upto the final development of independence, the women's question was most closely connected with the political freedom struggle and the active participation of women in this struggle had made important contribution in its success.

In the first half of the 20th century, the two world wars, particularly the second world war brought about various socio-economic changes and women were thus able to seek employment. In order to earn better salaries, they needed better jobs. 20th century is of great significance in the history of the progress of women in India. (Maria Mies, 1979)
The constitution of free India stressed equality of sex. According to the Fundamental Rights of Indian Constitution, the State shall not deny any person equality before the law or the equal protection of the laws within the territory of India. As given in Article-16, "there shall be equality of opportunity for all citizens in matter relating to employment or appointment of any office under the State" and "no citizen on grounds of religion, race, caste, sex, descent or place of birth be ineligible for or discriminated against in respect of employment in any office under the State."

These provisions legally guarantee the educational, political and social equality of women with men. Desai has noted that one of the major consequences of varied process of change operating in Free India has been the emergence of women from seclusion and tradition bound ethos of their homes and their entry into varied gainful occupations and professions which had been legally the preserves of men. Women have begun to realize that the mission of their lives do not end merely with becoming good wives and wise mothers, and they have other important objectives in life as well. (Das Man Singh, 1978)

Historically women in India suffered through millennia due to traditional social arrangement. After Independence the Constitution recognized sex-equality principle implicity in the preamble and explicity in Article 14 to 16 of the Fundamental Rights Chapter and Articles 39 of
Directives. It was, therefore, expected that the accumulated backlog would be able to move on an unequal pace with their male counterparts. The collaborated efforts of men and women would quicken India's development. But there are gaps between constitutional promises and social actualities. Feudal and Semi-Feudal Forces are still powerful and they are compounded with bourgeois hegemony. So sex discrimination looms large even today and the worst targets are the women of rural and unorganized sectors.

Traditionally or by convention, women particularly in manual occupations, get lower wages than men. Generally women's earnings are 30 to 50 percent lower than those of men. (Lester R.A., 1961) The All India data for 1959-61 shows that in construction industry women are getting, on an average, 27.5 percent lower wage than men. This differentials will increase if earning, instead of wages, are taken into consideration.

Various explanations have been offered for such differentials. Women are considered inferior to men in physical strength and "less resourceful in dealing with unexpected situations." This may be viewed from the demand aspect. For example, in manual occupation, women are less demanded and also considered less desirable than men, secondly, it is believed that women, unlike men, generally take upon employment as a temporary measure. Thirdly, it is also maintained that women are not the
principal earners of a family, they generally supplement the family income because they are normally not expected to support their husbands or children with their income. Hence runs the argument, lower wages are generally acceptable to them. (Wootton, B., 1954)

According to Prof. Pigau the idea that unlike men women are only required to maintain themselves out of earnings is 'superficial'. In his opinion the differential is due to the difference in the productive efficiency. (A.C. Pigau, 1962).

The Labour Appelate Tribunal in the (Collieries Appeals, 1957) did not agree with the suggestion made by the All India Industrial Tribunal (Colliery Disputes) that women should get 75 percent of the male wage on the ground of lesser consumption units that they (the women) are required to support. The Appelate Tribunal found that women worked as strenously as men and that in many cases they had equally large families to support. (Fonseca, A.J.).

According to Gold Thorpe (1975) "exploitation may be said to occur when the circumstances are such that bargains are not freely made and economic exchanges take place which make one party better off at the expense of the other."

Kalid Nadvi, 1985 opines that those who work more than what is socially necessary to satisfy subsistence needs are considered exploited.
The domestic women workers can be cited as one of the most appropriate examples of the views of Goldthorpe and Nadvi. The Report of the Committee on the status of women in India (1975) has observed that the women in domestic services are victims of three-fold discrimination. They are not only subjected to institutional racism, but are also subordinated at home. Sexual exploitation of the domestic workers is not uncommon especially in big industrial centres. (Social Action, 1991)

By exploitation we mean that the Act of successfully applying industry (employees) to any object, the Act is using for selfish purposes. A woman is not only exploited where she works but rather she is exploited at each and every step by every one. Inequality and exploitation are rooted in our interaction systems. Despite claims of building a nation on the idioms of democracy, socialism and secularism, social differentiation has increased. And with the increase in social differentiation there has been an increase in exploitation. Expolitation is in-built in any scheme of social stratification, besides differentiation of age-sets, sex, class and kin, inequality is also based on the distributive system of power. Obviously power differentiation results in the exploitation of subordinate groups. Exploitation does not take place in vaccum. It has its roots in the social structure. Its forms vary with the variations in social structure. The
exploitation which is found in foreign countries differs largely from the exploitation which takes place in our Indian Society. (M.L. Chaubisa, 1988)

Both in domestic and professional domains, men do not respect women. In conversation at home, for instance, the husband often interrupts, over rules, or silences the wife. His opinion is automatically considered more valuable and authoritative than hers. This is especially so when the wife is not economically independent. At work men do not take their women colleagues as seriously as they do the men. Whether it is a question of delegating responsibilities or claiming credit, women are treated differently, certainly not as equals. Even in buses, trains, or on the street the average men looks upon the average women merely as meat. By keeping women at a distance, by refusing to see them as human beings men continue to dominate, even oppress them. (Makarand Paranjape, 1993) Even before birth the female fetus becomes an unwanted thing, thanks to the new technology through which the sex of the fetus can be discovered. Thus the advancement in technology seems to be against the very survival of the female sex. These female children who escape feticide or infeticide become victims of a discriminated socialization process. Thus the female children are exploited systematically from their childhood and that too in their very home itself. From an early age female upbringing both physical and intellectual, is characterised by the
contradiction between women's feminine role and male superiority. Such a situation is even more blatant in countries of the third world, where women are often deprived of the right to school education and are never taught any skill of work. (Mitra Majumdar, Social Action, 1991)

Gandhi wanted Free India to guarantee more rights for women in the Constitution and it has, in fact, made certain specific provisions for the welfare of women. Later, the central as well as the State governments have passed several laws to protect women and to promote their welfare. Even then, social evils like child marriage, dowry etc have not come to an end in India. (Sebasti L. Raj S.J., 1991).

Interestingly, women themselves accept their inferior status as their fate. They are socialised into accepting self-effacement as essential to women. Studies on deprived women regarding their status, health and ability to generate income have revealed that the self-perception of rural women is negative. Male superiority is thus maintained by women themselves. Consequently, in a family the mother takes greater care of a son as compared to the female child, because sons are seen as potential bread winners.

Exploitation takes place everywhere even at work place, that is where a man stops being a father, husband and son are becomes a lawyer or an executive, where a woman likewise, sheds her other roles to take her
place in the hierarchy, shoulder to shoulder with her male colleagues. Exploitation can be of many types. The ideal situation would be if men and women really worked as equals and only interacted as intellectuals. What one woman terms harassment may be just titillation for another administration expressed by a man can be constructed as harassment by a woman. Sometimes the same woman may view the same overture as flattering at one time and insulting at another. And sexual harassment is not necessarily a man feeling up a woman, it could be something more nebulous, a feeling of pressure of exposing a woman, say to locker-room conversations and then looking at her as if she is in some way less capable because she cannot handle "Sexual harassment". It does not confine itself to behaviour which would be considered offensive by a particular woman, but includes any kind of discrimination against the sex as a whole says, Indrani Sen associates Vice-President and media services director Hindustan Thompson Associates Ltd. "There is a general tendency to undermine the competence of women," says Subhadra Roy Choudhary. Sec., in-charge of the Legal Cell, women's co-ordination Council. Discrimination combines with harassment to rob women of their professional dues. Sexual harassment is not just a man making an unwelcome pass or commenting on a women's appearance. It extends to an abuse of power in which a worker who depends for her livelihood, and
professional survival on the goodwill of a superior is made to feel vulnerable. Sharmita Mitra decided to resign rather than accede when she found her boss taking a rather more than professional interest in her, "My boss was more interested in overtime, than in regular office hours," she says similarly a research scholar in a government body was forced into having an illicit relationship with her research guide who made her pregnant and when exposed by the girl, he denied her allegations and set anti-social elements on her. Though the girl's parents have stood by her, she feels victimised because even at her new job, her reputation makes her out to be an easy prey for men, while her women colleagues shun her. (Femina, 1992)

There is considerable talent or overt hostility between the genders and a high degree of violence is shown by men towards women, particularly in the form of sexual assault and domestic violence. It is not true that all men discriminate against women, nor is it true that the main discrimination applies to the sexual area. It seems that the need to discriminate hinges upon one's self-esteem and feeling of one's own power. A strong and self-confident person would have little need for putting others down and enhancing his own value by under-mining the value of other people. People who suffer with inferiority complexes and are aware of their own inadequacies tend to act in such manner, self aggrandizement
and self praise are easily accomplished at the expense of other people. (Denmark, 1974).

There is no social sanction against men's harassment of women, especially the younger one's, in the streets and in public transport. Women are continually confronted with degrading advertisements and pornography which publically present them as sex objects, often inviting violence. Many men find any protest about women's feeling on sexual harassment and pornography a matter for ridicule, and they refuse to accept that it happens or that women's feelings about it have any significance. (Rogees, Barbara, 1980)

In 1975, the UN's officials international women's year, a small group of women at the United Nations in New York drew up a questionnaire on attitudes and preceptions about discrimination which was distributed to a random sample of employees, both men and women. The response of the personnel division was immediately returned, questionnaires were seized as they reached the internal main system and an immediate which hunt was started through the plain clothes security guards to identify the members of the group which threats of dismissal and other forms of disciplinary action. Particular anxiety was expressed by senior officials about the questions dealing with sexual harassment of female employees by men, both officials and delegates to the United Nations were anxious as
some of the returned questionnaires had named some of the most notorious offenders. In the FAO, where the first survey was carried out, replies from over 800 women indicated that 56 percent of them felt they were treated as inferiors some three fifths supported that they were required to provide additional services for their male superiors which were outside their official job-description. Over 50 percent considered that they suffered discrimination in terms of promotion, that they had to work harder than men and that they had lower titles and grades than men doing the same work.

A subsequent and more comprehensive survey of the U.N., in New York produced about 900 replies (about 25 percent). Fifty seven percent of the women who responded considered that their career prospects had been influenced by their gender, as opposed to only 28 percent of the men of the female professionals. 86 percent felt handicapped by being women. Areas of discrimination included recruitment, promotion, work assignments overseas travel, the imposition of additional work outside the job description of sexual harassment. (Barbara Rogees, 1980)

Women can toil hard in farms, fields, factories and offices and can prove herself in no way inferior to her male colleagues. From riding a bicycle to flying an aeroplane, she can do anything under the sun, but still she shall be all woman. The socio-economic evolution with its birth of
modern ideas and liberation and emancipation movements, made women complete with men in almost every field-political, educational, scientific, technological, industrial and legal co-education system in school and colleges has also been responsible for this competitive attitude among girls. In this, Western influence has played its own role. But still the fact is that females have very little safety in our male dominated society. She is looked up as a sex symbol. Indecent posters display women advertising beauty products, bras, panties etc. The more she tries to be independent the more is she abused and exploited. No matter how strong she may think of herself, even if she were a top executive. She is incapable of self-defence where sexual exploitation is concerned. (Bhargava, Usha, 1991)

There is general consensus that women are subjected to labour market discrimination and are segregated to low paid and low status occupations. To an unbiased observer the root cause of crude sex differentiation in rural or unorganized areas lies in abysmal poverty which flows from profound illiteracy, blind superstitions and prejudices, the characteristics of traditional society. But it is interesting to note that illiteracy, prejudices, traditional value pattern and indifference to modernity in their turn are women's exploitation 1991 which was declared as International Girl Child Year has gone. But how far has mankind advanced in eradicating such an evil in the practical world?
Table 4.1

Provisions of leaves for working women

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Categories</th>
<th>No. of reporting households</th>
<th>Leaves (1)</th>
<th>As % of (1) (2)</th>
<th>Maternity Leave (3)</th>
<th>As % of (3) (4)</th>
<th>Casual Leaves (5)</th>
<th>As % of (5) (6)</th>
<th>As % of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agricultural Labour</td>
<td>150</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>37.5</td>
</tr>
<tr>
<td>2</td>
<td>Construction workers</td>
<td>50</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12.5</td>
</tr>
<tr>
<td>3</td>
<td>Maid-Servants</td>
<td>22</td>
<td>22</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5.5</td>
</tr>
<tr>
<td>4</td>
<td>Street vendors</td>
<td>50</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12.5</td>
</tr>
<tr>
<td>5</td>
<td>Brick-kiln workers</td>
<td>50</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12.5</td>
</tr>
<tr>
<td>6</td>
<td>Dairy workers</td>
<td>50</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12.5</td>
</tr>
<tr>
<td>7</td>
<td>No response</td>
<td>28</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>7.0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>400</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 4.1 shows that there is no leave facility in agriculture labour, construction workers, street vendors, brick kiln workers, dairy workers. But maid servants responded that there is no leave facility but they can take leaves sometimes with pay.
Table 4.2 shows that among agricultural labourers no facility is provided.

In construction workers 60 percent women workers do not have any facility, 24 percent women get the facility of Shelter and 16 percent women have the facility of electricity at their work place.

In maid servants 72 percent women donot have any facility, 8 percent women have toilet facility, 16 percent women have shelter facility and only 4 percent women have medical aid facility.

In street vendors 84 percent women do not have any facility, 12 percent women have shelter facility and 4 percent women have medial aid facility.
In brick kiln workers 24 percent women do not have any facility, 76 percent women have shelter facility (Kachha).

In dairy workers 100 percent of women do not have any type of facility.

**Table 4.3**

**Wage Rates of working women**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Categories</th>
<th>No. of Reporting House Holds</th>
<th>Equal (1)</th>
<th>As % of (1) (2)</th>
<th>Less (3)</th>
<th>As % of (3) (4)</th>
<th>More (5)</th>
<th>As % Of (5) (6)</th>
<th>Payment in kind (7)</th>
<th>As % of (7) (8)</th>
<th>As % of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agricultural Labour</td>
<td>150</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>150</td>
<td>100.0</td>
<td>37.5</td>
</tr>
<tr>
<td>2</td>
<td>Construction workers</td>
<td>50</td>
<td>6</td>
<td>12.0</td>
<td>44</td>
<td>88.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12.5</td>
</tr>
<tr>
<td>3</td>
<td>Maid-Servants</td>
<td>16</td>
<td>3</td>
<td>18.75</td>
<td>12</td>
<td>75.0</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>5.25</td>
<td>4.0</td>
</tr>
<tr>
<td>4</td>
<td>Street vendors</td>
<td>22</td>
<td>2</td>
<td>9.09</td>
<td>20</td>
<td>90.91</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5.5</td>
</tr>
<tr>
<td>5</td>
<td>Brick kiln workers</td>
<td>50</td>
<td>12</td>
<td>24.0</td>
<td>38</td>
<td>76.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12.5</td>
</tr>
<tr>
<td>6</td>
<td>Dairy workers</td>
<td>50</td>
<td>26</td>
<td>52.0</td>
<td>22</td>
<td>44.0</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>4.0</td>
<td>12.5</td>
</tr>
<tr>
<td>7</td>
<td>No Response</td>
<td>62</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>15.5</td>
<td>15.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>400</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4.3 shows that 100 percent women workers in agriculture get their payment in kind.

In construction workers 100 percent women get their payment in cash but in this 12.0 percent women get equal wages as men and 88.0 percent women get less wages than males.
In maid servants 18.75 percent women get equal wages as men, 75.0 percent women get less wages than males. In this 6.25 percent women responded that they get payment in kind.

In street vendors 9.09 percent women get equal wages as males, 90.91 percent women get less wages than males.

In brick kiln workers 24.0 percent women get equal wages and 76.0 percent women get less wages than males. In Dairy workers 52.0 percent women get equal wages, 44.0 percent women get less wages and 4.0 percent women get their payment in kind, and 15.5 percent respondents made no response for their wages.

Table 4.4

<table>
<thead>
<tr>
<th>Sr No</th>
<th>Categories</th>
<th>No of Reporting House</th>
<th>Satisfied</th>
<th>As % of (1)</th>
<th>As % of (3)</th>
<th>As % of (4)</th>
<th>As % of (5)</th>
<th>As % of (7)</th>
<th>As % of (9)</th>
<th>As % of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agricultural Labour</td>
<td>150</td>
<td>93</td>
<td>62.0</td>
<td></td>
<td></td>
<td></td>
<td>57</td>
<td>38.0</td>
<td>37.5</td>
</tr>
<tr>
<td>2</td>
<td>Construction workers</td>
<td>50</td>
<td>06</td>
<td>12.0</td>
<td>12</td>
<td>24.0</td>
<td>22</td>
<td>44.0</td>
<td>3</td>
<td>6.0</td>
</tr>
<tr>
<td>3</td>
<td>Maid-Servants</td>
<td>42</td>
<td>20</td>
<td>47.62</td>
<td>12</td>
<td>28.57</td>
<td>8</td>
<td>19.04</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Street vendors</td>
<td>50</td>
<td>17</td>
<td>34.0</td>
<td>3</td>
<td>6.0</td>
<td>6</td>
<td>12.0</td>
<td>1</td>
<td>2.0</td>
</tr>
<tr>
<td>5</td>
<td>Brick-kiln workers</td>
<td>50</td>
<td>20</td>
<td>40.0</td>
<td>8</td>
<td>16.0</td>
<td>8</td>
<td>16.0</td>
<td>2</td>
<td>4.0</td>
</tr>
<tr>
<td>6</td>
<td>Dairy workers</td>
<td>47</td>
<td>15</td>
<td>31.91</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<td>-</td>
</tr>
</tbody>
</table>

Table 4.4 shows that 62.0 percent agricultural labour were satisfied with their job but 38.0 percent agricultural labour were not satisfied
because of more working hours. In construction workers 12.0 percent
women were satisfied with their job and 88.0 percent women were not
satisfied. In this, 24.0 percent were not satisfied because the employer
take more time, 44.0 percent asked that they get less wages than males,
6.0 percent asked that the employer or the contractor torture them. 14.0
percent asked more working hours for their non-satisfaction. In maid-
servants 47.62 percent women were satisfied with their job, 52.38 percent
women were not satisfied with their job. In this 28.57 percent women
asked that the employer take more work, 19.04 percent women asked that
they get less wages, 4.77 percent women asked more working hours for
their non-satisfaction.

In street vendors 34.0 percent women were satisfied with their job
and rest 66.0 percent women were not satisfied with their job. In this 6.0
percent women asked that the employer take more work, 12.0 percent
women asked that they get less wages for their work, 2.0 percent asked
that the employer torture them, 46.0 percent women asked more working
hours for their non-satisfaction.

In brick-klin workers 40.0 percent women were satisfied with their job
rest 60.0 percent women were not satisfied. In this 16.0 percent women
asked that the employer/ contractor take more work, 16.0 percent asked
that they get less wages for their work, 4.0 percent women asked that the
employer/ contractor torture them, 24.0 percent women asked more working hours for their non-satisfaction. In Dairy workers 31.91 percent women were satisfied with their job, and 68.09 percent women were not satisfied because of more working hours. 2.75 percent women made no response for their satisfaction.

**Summing Up**

It was found that in the unorganized labour market the exploitation of women labourers is high. Most of the women in unorganized sector are not provided with casual leaves, maternity leaves, shelter facilities, creches facility, medical aid and toilet facilities. They work for 8 to 10 hours daily other than their household work. As compared to the wages of men, more than 70 percent women gets low wages.