CHAPTER 1

INTRODUCTION

Women have been contributing to the economic life of the society from the very beginning of human life and civilization. India has been no exception to it. In the pre-historic era or what can also be called the stage of primitive communism, women were leading partners in economic activities. After the growth of class society, i.e. in slave, feudal and capitalist system, the economic role of women changed, resulting in the domestic enslavement of the women (F. Engles, 1948).

In India during the Vedic period that is 1500 B.C. to 500 B.C., there emerged a social division of labour or what is called the varna division (Romila Thapar, 1966). The first two varnas were prohibited from doing any productive activity worth the name, whether males or females. The social division of labour, which developed into a complex caste system in India is called the 'Asiatic Mode of Production' by Karl Marx (1887). Before 300 B.C. the varnas (castes) were originally determined by the vocation of the individual, and citizens could change their varnas to suit the vocation each choose to adopt. Now they came to be decided by birth. The varna in which one was born wore its label and had no choice of an independent vocation; caste was now a closed shell.
This rigid social division such as castes, also saw the marked curtailment for women. Like low caste people (both men and women) the women in general that includes women of high castes also, were considered like low castes. They were considered on a lower social level, and denied several rights. Women could not recite scriptures, for they were kept beyond the bounds of education, and knowledge of Sanskrit. They could not go through upanayana, being considered equal to low castes. The obvious purpose of excluding women from this intiation was clerly to debar them from acquiring knowledge, to bread them as servile nonentities. As the extension of what was called religion began to cover social usages, the freedom enjoyed by women in ancient period began to contract. Many perverse customs were thus introduced into society. They got religious sanction for degrading women's status, reducing them to being unwanted progeny and finally having to mount the funeral pyre of the husband. Marriage was to be their only vocation, with no existence outside of it. The irony of this is seen in current life where even when the woman is economically independent, she continues to feel subordinate to the man, still leaves decision to him, seeks permission before taking any initiative or decision. The legal rights women now enjoy have not affected the old psychosis. The old mental habit and social attitudes persist, whatever the facade. Women were considered evil.
be performed to ensure the safe arrival of the child in masculine form and to prevent the birth of a girl, child marriage became a religious obligation, child widows became inevitable and their fate miserable. Custom of Sati is sought to be elevated to a religious rite (Kamladevi Chattopadhyay, 1983-17, 18, 19, 20).

In this rigid, traditional and caste ridden society, the conditions of low castes, men and women, was of a very mean status. The persons belonging to very low castes were considered untouchables but the conditions of women, within the low caste, vis-a-vis man was not inferior. It was only the high caste women that they were put to low status and their condition far deteriorated compared to the ancient period or even early vedic period. M.N. Srinivas (1976-20) has rightly stated that, "Among the 'low' castes, widows are permitted to remarry and a wife is able to divorce husband under certain circumstances. But among the higher caste, a girl was trained to be a wife and daughter-in-law."

In rural India, it was only at the lowest level of caste hierarchy that men and women worked for wages. The caste-status varies inversely with participation in manual labour. At the highest level of the caste hierarchy, both men and women do not engage even in physical labour, and there is no question of working for wages; while at the lowest level both of them work for wages (M.N. Srinivas, 1976).
Joyce Libra, Joy Pantson, Jana Evrett, (1984-28) also asserted that, "The most restrictive traditions applied to high caste Hindu women. Women from the lower castes and classes played more essential economic roles than their higher caste sisters. In consequence they enjoyed more independence."

The women of lower and middle castes in the caste hierarchy contributed to the economic activities outside the four walls of home. Since the production was at a small scale and mainly a family affair, they contributed to family income. They did help in agriculture operations and activities and in small and household industries. Here also the role of women had been that of helping hand to the males and main economic activities which needed more of the muscular power were done by the males. Men were considered the main bread winners in a caste ridden and traditional society of India, social taboos did not permit higher caste women to participate towards economic activities outside home. The women were to stay in 'Purdah', confined to the four walls of the home.

During British period a number of economic and social changes took place in India. "The establishment and consolidation of British rule brought in greater opportunities of mobility to the people, and while initially the higher castes benefited from them far more than the others, at a later stage the dominant peasant castes,
minority groups and other succeeded in obtaining access to political power and education, and entered the professions and the bureaucracy. S.N. Srinivas (1976-14).

Though there was mobility of people during British Period, Indians had to pay a very high price for it. R.P. Dutt (1949) stated that East India Company blocked the emergence of an Indian bourgeoisie in the eighteenth and early nineteenth century, by plundering Indian monopolistic merchant capital. The East India Company was not a trading company in the strict sense, it acted more like a new feudal lord, exploiting the peasants and the Indian merchants alike. By 1813, the supremacy of East India Company in India had been undermined by the British manufacturing bourgeoisie. With this change, India was forcibly transformed into an agricultural colony of British manufacturing capitalism. Millions of Indian artisans were ruined due to competition from the machine-made wares imported from abroad.

The imports of machine-made wares and goods especially the cotton textiles continued unabated throughout the nineteenth century. The British Rulers introduced a number of such conservative features that the weak Indian industrial bourgeoisie could not grow and the natural course of development was thwarted. The ruination of Indian traditional production was not accompanied by a simultaneous growth of higher forms of industry. In reality, this
ruination of Indian industries made the British industrial revolution a success. For the promotion of British industrial interest, in the first half of the nineteenth century, Britishers introduced modern capitalist enterprises in India, mainly mining and plantation. After the mid-nineteenth century, new and 'modern' enterprises such as, the jute and cotton textile industries, were introduced. In the jute industry, British capital dominated while in cotton textile it was Indian capital which performed the major role (Manjit Singh, 1990-35,36).

Other scholars have also stated that in the pre-British era India was the largest producer of cotton goods in the world. The plunder of Indian people and anti-India policies of British East India Company, made India, by 1836, the biggest importer of machine-made cotton goods. From 1818 to 1836 the imports of cotton yarn from Britain increased more than five thousand times (Karl Marx, 1853). India was the exporter of cotton goods, lead and metal to the whole world. By the middle of nineteenth century, British rule made her such an importer country, where great part of British consumer products were exported. Indian markets were over-flowing with British manufactured goods especially the cotton textiles and this destroyed the artisans in villages and cities. Since no alternative job to the uprooted artisans was available the burden of labour (both men and women) increased on agriculture (A.I. Medovoy, 1965).
Though modern factories were established during the British period after 1860's, yet these factories were modern from the point of view of capital only. The workers (both males and females) employed in them were not given any modern facility. They were treated as lesser human beings (Manjit Singh, 1990-36). But spread of modern education, social reforms movement and passing of certain legislations like banning of custom of Sati, child marriage and giving equal status to women in society and participation of women in political struggles created some changes in social outlook about women, including about those belonging to the higher castes. Urban educated women, a majority of whom hail from the higher castes, were found employed as clerks, typists, receptionists, school teachers, nurses, doctors, social workers and academics (M.N. Srinivas, 1976). All these aspects created sea change in the attitude of the people, towards women working outside their homes, even if they belong to high castes.

After independence, the growth of the economy was envisaged through centralised planning. The blueprint for growth was projected in the constitution of India adopted in 1950, Five-Year Plans and Industrial Policy Resolution of 1956. Five-Year Plans and Industrial Policy Resolution emphasised the rapid growth of heavy industries and simultaneous promotion of small industry so that along with balanced economic growth, social justice could also be
achieved (Manjit Singh, 1990-41). Constitution of India, provided that there will be no discrimination on the basis of sex. Women are considered weaker sex and legislations were passed to protect their rights. Hindu code bill, minimum marriage age, Anti Dowry Act, equal pay for equal work etc. have given equal rights to women in all fields of life. Establishment of Labour Commission, National Commission on women etc., have further enhanced woman's status in the society. A number of women's organisations came into existence at both the national and local level. Women's organisations have fought around issues like atrocities against women in the form of alcoholism, wife beating, dowry harassment and murder, violence in the family, problems of working women, traffic of women, oppression and exploitation and minority women, communalism, problem of maid servants, system of temple prostitution and witch hunting, deforestations, torture and harassment of women undertrials and prisoners, personal laws, health issue of women, socio-economic and cultural oppression of women tribals and problems of women in slums. In South India women organisations have taken up the issues of working women also. In West Bengal they have taken up the problems of world peace, state repression and other democratic rights issues (Neera Desai, Vibhuti Patel, 1985-66).

The Five-Year Plans, besides putting forward the strategy of India's balanced economic development at a
sustained rate of growth, gave special emphasis to the problems of women vis-a-vis economic development. Besides provisions in various welfare schemes for women in the sixth plan a chapter on 'Women and Development' was inserted. In the eight plan a statement is put. It is a recognition of the dignity of women's work and a proper understanding of its dimensions and contribution in the Indian context (Padmini Swaminathan, 1991).

The thrust areas identified by the Draft Approach of Eighth Plan (1990-95), include the following.

1. The basic approach would be to empower women by raising their status and bringing them into the mainstream of national development not as a mere beneficiaries but as contributors and partakers alongwith men.

2. Existing lacunae in the conceptual frame and database will be corrected and applied research encouraged for this purpose.

3. Determined steps will be initiated for identification of women workers and their registration, thereby adding to their visibility and acknowledging their contribution.

4. Constraints and hurdles will be removed in order to expand their access to and control over resources, through legal and administrative action.

5. The criteria and processes for determination of wages and social security will be reviewed and rationalized
to provide recognition and equitable return for women's work of all kinds.

6. Women who have been victims of the destruction of their fragile survival systems will be encouraged to get organised so as to play a leadership role in ecological regeneration.

7. Women will be encouraged to mobilize themselves to join cooperatives, trade unions, associations and other democratic organisations with a view to realizing their full potential for development.

The Five-Year Plans have taken the welfare of the women on the priority basis along with the establishment of large scale industries spread over many regions in the country. Establishment of large-scale industry again threw open to the women and only to the women industrial workers at that, the avenue of social production and her liberation from the private unpaid service of her family (F. Engles-1948). Aparna Viswanathan (1992-935) stated that "Popular mythology tells us that during the age of industrialisation, women at long last gained liberation from the confines of the home, entered the organised labour force in large numbers and began to enjoy the economic benefits of modernisation and development."

With the development of large numbers of modern urban centres throughout the country, rapid growth of the transport and telecommunication system, spread of higher professionals and technological education, Indian women of
rich and upper middle classes, especially in urban centres and who happen to come mainly from higher castes, have benefited the most and they have entered various fields and profession which were earlier confined to the domain of men.

In spite of all these drastic changes and benefits accruing to the high stratum of society in case of women also, and apart from the invisibility that the national data sources confer on women and various legislations passed in India, the fact is that an overwhelming proportion of women workers, slightly above 90 percent, are engaged in the unorganised informal sector as self-employed or casual workers of this 79.4 percent are engaged in agricultural activities. Thus emphasising also the poor occupational diversification which characterize women's employment (Shram Shakti, 1988-26).

During these 43 years of Planned development, most of the traditional industries have been transformed into modern capitalist enterprises, using new techniques of production and a number of new manufacturing and service industries have been established. With this transformation of the economy and society, women workers have also been affected by the process of modernization. But "on the whole, there is no reason to say that there is any qualitative change in women's position because of the development process Women's relative position is better and improving only in occupations where they were already a significant number of them in the workforce. There is no indication of even an across the
board improvement of sudden opening of new avenues for them. The earlier trend of women moving out of an industry when the later becomes more capital intensive apparently still prevails." (Shramshakti, 1988-46,47).

Since the beginning of the 1970's, there have been some indications that, in the otherwise dismal prospects of employment for women in India, there may be a slight but significant improvement in the case of the manufacturing sector. From the low level it had reached in 1968, women's employment in the factory sector as a whole increased fairly rapid over the period till 1980, in spite of occasional reversals. According to the 1981 census the total industrial employment accounted for not more than 9 percent of the female workforce (Nirmala Banerjee, 1991). But as per the Census Abstract 1991, the total percentage of female main workers employed in secondary sector including (home-based industry, industry, mining, construction workers) is 8.3 percent of the total main female workers.

Nirmala Banerjee (1991) has explained the changes upto 1981 as a significant trend because it does make some definite changes from the earlier pattern and it is a reversal of the long standing trend of steady decline in the number of women workers in India's secondary sector that has been going on since 1911. This trend had been brought about by the large-scale destruction of traditional industrial occupations of women which could be offset only
marginally by the expansion of women's employment in modern industries. Originally, women's industrial occupations consisted mainly of work in traditional crafts. Most of these crafts had been all but wiped out. But lately, there have been signs that some of these crafts, like the silk spinning and reeling industry or sections of the food processing industry, are being revived anew. Also, though large-scale industries like textiles or coal mining continue to cut down women's employment, as they have done for the past twenty-five years, some newer industries, for example, pharmaceuticals and electrical and electronic goods, have come to employ women in significant numbers. What is more, some of these new industries are growing relatively fast. These two developments, i.e., the revival of some of the traditional crafts of woman as well as the growth of their employment in fast-growing new industries, taken together, may have tilted the balance a little in direction favourable to woman.

Though the changes in the employment figures in industrial women workers is quite significant, but it is no less significant to note that earlier, women were not coming out to work in a number of fields of economic activities. Very few women could be seen associated with industries, medicines, psychiatric etc. But now-a-days, it is well recognised fact that women are working and participating in
a number of economic activities outside the home. There has been a development of a new consciousness on the part of women, a new feeling by many women that woman's place is in the world, not in the home alone. Even the women of those families who were confined to four walls of the house, behind Purdah, came out to participate in economic activities. These are rapid and fast changes in attitudes, values, feeling etc., of the society and hence about women also. In brief it can be said that the whole life style, covering all aspects of women's way of life and man's attitude towards them has gone a big change.

Neera Desai (1957) rightly stated that the real advance which has been made during this period is actually in the revolution that has been brought about in the outlook with regard to the competition of the status of women and her role in society. Now woman is no longer looked upon as a child-bearing machine and harlot in the home. She has new status and a new social stature.

Though the large number of women workers have entered several modern industries and various legislations have been passed for creating equality and avoid discrimination on the basis of sex, yet the women workers are being discriminated. The attitude towards women is that they can not contribute efficiently as their male counterparts. They have been given those jobs that tend towards high turnover rates and consequently low wages, low skills and low benefits. G.B. Mamoria (1975) also stated that
women in Indian industries are assigned those occupations which does not call for any particular skill or those for which they should have special aptitudes. By long usage those occupations come to be regarded as 'woman's job' and man often thought it 'infra dig' to work on these jobs.

This is happening because the idea prevalent in the societies is that the responsibility of bringing up the family is that of the man and not of woman. Even if the women are to work outside the home they are considered as secondary wage earner or rather supplementing the income of the male members of the family. As such the jobs they usually get do not involve decision-making or policy setting. The socio-psychological constraints of considering the male as a 'main bread winner' and the women, the 'weaker sex' are also detrimental in job facilities to women.

According to Diana and Sheila (1976), it is assumed that men are bread winners and women work for pin money, the overall differential position of men and women has too often been merely alluded to and than ignored.

Since the women are considered inferior to males and there are sociological and psychological factors responsible for such thinking, they are given secondary rate jobs. They are engaged in such jobs/occupations where they could not play important and leading role in the development process of the economy. The employers knowingly assign such jobs to men workers which reflect the primacy of their role in
national development. The under-representation of women underlines the powerlessness and hence the limited role which they play in shaping public policies, especially those which effect the participation of women in the labor force. (Isa Boud, 1991)

Diana and Sheila (1976) also pointed out that the discrimination, even now is so apparent that women are generally located within segments where employment is insecure, wages are low, promotion opportunity few and collective organisation weak. Rather their access to more valued labour markets it is restricted by the strategy of groups already controlling those markets, by women's limited qualifications, training, experience and the over burdened but sole domestic responsibilities. The variant of segmented labour market theory most widely used to explain woman's position in the labour market is dual labour market theory.

On the other hand, a few social scientists explain it as dual market model where two separate market situations are analysed. The one is the primary labour market in which jobs are secure, relatively well rewarded, tied to promotional or career ladders and in which labour is highly organised and solidaristic. The second labour market is that where jobs are insecure, poorly paid, hardly any opportunity of promotion and union activities are either missing or very weak. Women workers are characteristically recruited into
the secondary labour market, especially on their re-entry into the labour market following the period of concentration upon child rearing (Roderick Martin and Judith Wallace, 1984, page 2).

Ramanama and Bambawale (1987) have stated three inter-related forces that condition and structure the position of women in the labour market—

1) The supply factors that influence whether women are available for wage labour outside the household.
(2) The specific structure of the economy which conditions the demand for workers in the labour market.
(3) The implicit and explicit policies regarding the inclusion/exclusion of women in the labour market as reflected in hiring practices, segregation of jobs by sex, earnings/wages structure etc."

This phenomenon of discrimination with women workers is universal. Marie Claire Seguret (1983) has very clearly emphasised this apparent bias that the women workers are concentrated in a small number of sectors and occupations in which they generally hold relatively unskilled posts. They are frequently subject to time pressures, repetitive work and work involving perception and mental concentration which are known to be more tiring for the nervous system than heavy labour which is done by men.

Remuneration is an area in which the difference between the position of men and women is particularly marked. Women are generally more numerous in the 'low-paid'
category. Furthermore, whether one takes the average or the median, women's earnings are lower than men's in almost all countries and in most sectors and occupations.

It is noted and considering the main cause of wage differences that women workers are unevenly distributed in the various sectors and occupational categories and levels. However, it has been observed that mixed jobs are relatively better paid than the ones solely performed by women, whereas those exclusively performed by men occupy a relative position that is even higher in the remuneration scale.

Discrimination with the women workers has also been described in the studies (Ramanama and Bambawale (1987); Isa Baud (1992); Aparna Viswanathan (1992); Roderick Martin and Judith Wallace (1984); Diana and Sheila (1976); Marie Claire Seguret (1983)) when there is automation and mechanisation of the industries. In such a situation, women workers are first to lose their jobs. Though the size of female labour force has grown, its composition has also changed but the main aspect of all this is that despite of some changes and improvements women are still concentrated as before in a very narrow range of occupations compared to men.

According to Germaine Torcelle (1985), the discrimination with women start at the technical school that train students have not provided adequate facilities for admitting girls. No efforts have been made to solve problems such as the lack of separate treated as though they were
There are no two opinions that most or almost all the women workers are assigned subordinate jobs where they are to work under the supervision and authority of man. The idea prevalent behind this assignment of the job is that since because of social and cultural constraints they are accustomed from the very childhood to accepting the authority of men in the family, they accept the authority of their supervisor more completely than men do and the discipline imposed on groups of women is frequently stricter than that for mixed or entirely male groups (Marie-Claire Seguret 1983).

There are many social and cultural short-circuit in the women work which block her path to growth, self-esteem and self fulfilment. But for whatever reasons if the capacity of the women is underutilized, from society's point of view it is certain, that their productive possibilities are being wasted.

Martha Darling (1975) stated that, even as women have entered the labour market, their family responsibilities have continued. It has, consequently, proved very difficult for them to assume full and equal roles in the work world as long as home roles have remained so unequal. It is not surprising, therefore, that women's growing presence outside the home raises some very basic questions about the structure of society - about the organisation of work and about roles in the family. The
desires of women for more equal opportunities for participation in all areas of human activity and expression for social change. The societal adjustment required will affect a whole range of social activities, organisation and planning.

Ramanama and Bambawale (1987) have pointed out that work in the lives of the majority of women in the third world including India is not a matter of equity or self actualisation. The changing economic roles and responsibilities of women, particularly among the poor, make working a matter of economic survival. Working women often came from extremely poor households, and include single women with children, women married to men in the lowest income brackets, and order, divorcee and widowed who are dependent upon their own resources.

'Equal pay for equal work' has been recomended by the ILO convention as also by industrial courts, labour tribunals, minimum wage committee fair wage committe and in India by the Supreme Court. But in practice this principle has not been fully implemented, especially, in occupations which involve strenuous muscular work, women workers, if employed, are paid less than the men workers. Lack of organisation among women employers less mobility lower subsistence and weak constitutions are other reasons which bring them low wages as compared to their male counterparts (Mamoria (1975)).
In their study of the law and women's work the ILO has described some of the special problems arising out of women's employment. The social position of women is very different from that of the other workers. By custom and tradition she is responsible for the management of home, in addition to her occupational task, there are a multitude of domestic tasks which are assumed; house-keeping, the care of children, and the repair of clothing etc. A first consequence of this is that the working women would ruin the health if certain measures of social protection were not taken; in the second place her attention is to some extent distracted from the collective interests of the workers, and in particular, she shrinks from the extra effort involved in taking active part in the trade union movement. In addition the fact of the women's time being divided between her occupational work: and her numerous domestic tasks. Often makes her economic activity unsuitable and reduces her occupational value and her ability to defend her interests as a worker.

Unionization has had a very positive effect on women's wages and under seniority rules, on their job security. As more and more women joined the long term labour force, seniority rules increasingly operates in their favour. It has given dignity to them and to their work. Organised labour considers its mission is to achieve not only social and economic justice for workers, but also
dignity. Dignity at the work place has been something denied to women (Corne (1977)).

According to Borcelle (1985), inspite of changes that has taken place in attitude towards women and progress achieved by them in various fields of economic activities, constraints of cultural, traditional, religious and social nature still encourage or even oblige women to stay at home and avoid mixing with men who are not members of the family.

Kumud Pore (1983) in her ICSSR, research study states that, very few garment making units had a trade union. Their management prevented a union either from forming or from becoming effective in TU. Large electronic units had effective unions in which 80 percent of their women workers were members. There were no union in any kind of small units. But membership does not necessarily mean active participation in union activity. The women workers recognised the fact that they had benefited from their union membership in terms of wage increase, job security, better working conditions etc. But there is a feeling that women's problems were not often taken up by the unions and women's problems have to be taken up to interest women in trade union activity. Women workers had feelings of solidarity and comraderie due to their participation in similar economic activity, with the workers. Unless there is an improvement in their participation in union activity would remain weak and suprius.
Marie and Claire (1983) are also of the opinion that, collective bargaining is a fundamental tool for improving working conditions of wage earners. However, for it to provide effective assistance to women workers, women have to join trade union and trade union executive must be aware of the problem and countered by women workers and determine to fight for solution.

Despite definite progress, their working conditions are still unsatisfactory in some respect: this is partly because of the job they perform and partly because of their sex. The improvement of their working conditions stems to a large extent from general measures aimed at all workers and relating, in particular, to the organisation and nature of work and the arrangement of working time.

Social scientists have been analysing the women industrial workers mainly discussing wage, family condition, marital status, caste, wage discrimination, education age groups etc.

Usha Talwar (1984) studied the social aspects of working women. The study relates to the socio-economic conditions of Jodhpur city. In her sample of study she has taken both industrial women worker and working women in general as working women and non-working women. Her study is a comparative analysis of working and non-working women. She has covered the various aspects as social characteristics, reason for the employment, division of
labour in the family, role of working women in decision making, effects on children, the pattern of marital status, working conditions, the pattern of community role, leisure time activities etc.

Isa Baud (1991) has analysed the impact of changing technology on women workers with reference to the textile industry in Coimbatore. He has covered employment, recruitment, workload and wages, social autonomy, marital status, family type, education, age, family income, savings household activities, number of children, years of work etc.

Vijay Rukmini Rao and Sabha Hussain (1991) have studied the women workers in garment industry of Delhi area only. This study is analysing the role of women in India's export earnings. This study confines to—
1) Employment and enhancement of women's status in the family and outside,
2) Differences between factory workers and home-based workers in terms of their work, wages, working conditions and their role within the family.
3) Impact of factory work and home-based work on women's consciousness, and economic, social and political developments.

Kumud Pore (1983) studied the socio-economic conditions of women workers in the garment and electronics industries in Thane and Pune (Maharashtra).

Nirmala Banerjee (1991) analysed the condition of women workers in export oriented industries of Prawn
industry of West Bengal's 24 Parganas, the garment industry of Calcutta's Metia Briz area, the silk yarn industry of West Bengal, the leather products industry of West Bengal, such industries are taken which produce ladies bags, evening bags, leather jackets and wallets and electric fan industry of West Bengal.

Reviewing the literature of socio-economic aspects of industrial women workers in India we have seen that most of the studies deal with either working condition or wage or industrial relations etc. but there is dearth of research in studying industrial women labor across different cultures and geographical areas considering different aspects of husbands and children, payment of wages, payment for overtime, accidents and treatments, etc. What is the role of all these aspects and other aspects relating to the employment conditions of women labour determining the condition of these workers in India? Also what are the differences and similarities in the conditions of industrial women workers in different areas?

The present study would try to emphasise the industrial women workers employed in various kinds of factories. This is a comparative study where three different areas have been focused- New Okhla industrial belt of the metropolitan national capital Delhi, periphery to metropolitan i.e. Faridabad and backward industrial area Rohtak.
**Methodology**

In the context of women workers in industries in India, this study is the comparative analysis of socio-economic conditions of industrial women workers of three different areas and whether there are any socio-economic differences (positive or negative) in different areas' industries' women labours? For this purpose, the broad aspects of the study are—

1. How the socio-economic aspects are related to the conditions of the Industrial Women Workers?
2. To examine the employment and working condition of these workers, and how different aspects of employer-employee relationship affected the women workers?
3. To what extent Industrial Women workers struggle for their rights, viz. for wages, job security, organisational, social and political awareness?

**Research Design.**

Keeping in view the fact that, there is dearth of data information on the subject of research work and field surveys and fact finding enquiries of different kinds are to be conducted, the descriptive type of research design have been employed; descriptive research design would help the description and analysis of the data to be collected through field surveys regarding the state of affairs it existed. The research work undertaken is such that the researchers have...
no control over the variables, the facts are to be collected and then analysed and explained. This will help us to explain socio-economic conditions, employer-employee relationship, employment conditions and other factors related with the condition of industrial women workers and the comparison of that in three different areas.

**Sampling.**

To study the socio-economic conditions of industrial women workers we have considered industrial women labour individual as the unit of study. For the present study random sampling was employed. The industrial units as well as the respondents for the primary data collection are selected by the method. The areas have been considered as,

(a) New Okhla Industrial Estate of Delhi, metropolitan city,
(b) Industrial area of Faridabad, adjoining to metropolitan city and
(c) A backward or non-industrial area of Rohtak, away from metropolitan city.

Brief description of the study areas is given below:

**New Okhla Industrial Estate**

The National Capital metropolitan city, Delhi has many industrial areas spread all over the city. Besides other large scale industries, there are four big cotton textile factories employing about 25 thousand workers. The well-known industrial areas are - New Okhla Industrial
Estate, Wazirpur Industrial Area, Narayana, Najafgarh Road, Karampura, Trinagar, Lawrance Road, Udyog Nagar, Kirti Nagar etc. Almost every village of Delhi has turned into industrial village, the famous among them are Samaypur Badli, Nangloi, Basai Darapura, Shakurpur etc.

New Okhla Industrial Estate is selected because it is the largest industrial belt of Delhi where various types of industrial units exist e.g. electronics, medicines, engineering goods, soap, electricals, soft drinks, garments, watches, printing press, ball pen, flour mills, hardware, plastic etc. Most of the industries are of medium scale and small scale. The total number of units is almost 5000 employing one lakh workers.

Since only one industrial belt is selected in Delhi, the largest number of workers are interviewed in New Okhla Industrial Area to get more representative results of the metropolitan city. The sample is chosen of 200 which is more than half of total population.

Faridabad

Faridabad is the largest industrial area of Haryana adjoining Delhi. Here various types of industrial units exist, viz., electronics, garments, printing press, medicines, engineering goods, electricals, hardware, tractors, motor cycles, Potteries, footwears etc.
As per the records of District Industries Centre, there are 180 large and medium scale industries employing 2.5 lakhs workers, the number of small scale industries is 12000 employing 2 lakh workers. For the purpose of study more than one third workers of the total population are choosen, it is 140 respondents, from 20 units to get the representative information.

Rohtak

Rohtak is an old city of Haryana. From the viewpoint of industrial growth, it is small area. In Rohtak, the industries are - milk plant, sugar mill, cattle feed plant, maida mill, auto parts, textile mill, soap, surgical cotton, battery plating, hardware, soft drinks, food processing, plastic etc.

As per the records of District Industries Centre there are 6 large and medium scale industries employing 3000 workers and 500 small scale industrial units employing 5000 workers.

42 workers are interviewed in only one industry. Because only in this unit there are female labours and their total number at the time of interview was 42 only.

Techniques for Data Collection

Data for this study were collected by the technique-interview schedule: interview schedule was used to collect data. The interview schedule had six parts. Part one was
structured, and it was mainly for collecting information regarding the caste, age, age at which they started working, educational standard, religion, marital status, nature of job, years of married life etc. Part two was also structured; it was mainly for collecting all the household informations. Part three was both structured and unstructured which related to the family informations such as household head, profession of head, savings, managing the family budget, hours of domestic work and leisure, mode of spending leisure, activities with the family as well as children, children's mode of study and education, efficiency in performing dual roles, ancestral occupations, reasons for work etc. Part four deals with the employment including, reason for factory work, difficulties in getting job, inspiration, mode of travel etc. Part five deals with mainly employer-employee relationship, role of TU etc., Part six, the final one deals with the awareness of workers.

The interview schedules are filled directly by asking the questions, the respondents are questioned at workplace. They were questioned by sitting separately so that truth may come out.

The main report of the study begins from the chapter II which relates to the socio-economic conditions of industrial women workers. It consists almost all the social and economic aspects of the respondents which include her family informations, income etc.
Chapter III deals with the relationship of respondents with her employee as well as their co-workers and different aspects of working conditions.

In Chapter IV, there is an examination of the respondents' awareness. Her participation in Trade Union, her role in social and political activities.

Chapter V, the last one, deals with the summary or conclusion of the research work. An attempt has been made to show a picture of the problems, women labourer in industries have to face in different industrial areas so that steps can be taken to improve their working conditions and economy can gain in productivity at its maximum.