CHAPTER - I

INTRODUCTION
The term rural development is a sub sector of the broader term "development". However it is defined that development is a universally cherished goal of individual families, communities and nations all over the world. Development is natural in the sense that all forms of life on planet earth have an inherent urge to survive and develop. Given these two attributes i.e. its universal supremacy as a goal and its natural occurrence, development deserves a scientific study and analysis. The meaning of rural development is likely to vary across societies, culture and ecologies. In the context of developed countries the focus of rural development is on preservation of ecological integrity, efficient and appropriate land use, healthy living conditions, aesthetically pleasing environment; effective social, economic and governmental institutions, improved human welfare in terms of an economic and social level of existence. Physical structure and landscape of pleasing design, comprehensiveness that is an entire range of physical, biological and human factors in rural region. But in the
context of third world countries, a more comprehensive concept of rural development has been suggested by World Bank (1975) defining rural development as a strategy designed to improve the economic and social life of people in rural settlement and in particular it focus on the rural poor, comprising the small farmers, tenants and the landless.

The rural development is over all development of rural areas with a view to improve the quality of life of rural people. In this sense, it is a comprehensive and multi dimensional concept and encompasses the development of agricultural and allied activities, village and cottage industries and crafts, socio-economic infrastructural, community services and facilities and above all the human resources in rural areas.

Rural development is a strategy to enable a specific group of people, poor rural women and men, to gain for themselves and their children more of what they want and need. It involves helping the poorest among those who seek a livelihood in the rural areas to demand and control more of the benefits of rural development. The group includes small scale farmers, tenants and the landless. Thus the term rural development may be used to imply any one of the above mentioned connotations. To avoid ineffective floundering among the myriad definitions, it is defined that rural development as a process leading to sustainable improvement in the quality of life of rural people, especially the poor.

In addition to economic growth, this process typically involves charges in popular attitudes, and in many cases even in customs and beliefs. The process of rural development must represent the entire gamut of change by which a social system
moves away from a state of life perceived as "unsatisfactory" towards a materially and spiritually better condition of life.

The process of rural development may be compared with a train in which each coach pushes the one ahead of it, and is in turn pushed by the one behind, but it tabs a powerful engine to make the whole train move. The secret of success in rural development lies in identifying, and if needed developing a suitable engine to attach to the train. There are no universally valid guidelines to identify appropriate engines of rural development, if at all they exist. It is a choice that is influenced by time, space and culture. The geographic location, cultural and historical stage of development of a society there are at best three basic elements which are considered to constitute the true meaning of rural development. They are as following (Todaro 1977: 16-18).

(i) **Basic Necessities of Life**

People have certain basic needs with out which it would be impossible (or very difficult) for them to survive. The basic necessities include food, cloth, shelter, basic literacy, primary health care and security of life and property. When any one or all of them are absent or in critically short supply and condition of absolute under development exists.

(ii) **Self-Respect**

Every person and every nation seeks some sort of self-respect, dignity, or honour. Absence or denial of self-respect, indicates lack of development.

(iii) **Freedom**

In this context, freedom refers to political or ideological freedom, economic freedom and freedom from social servitude. As long as a society is bound by the servitude of man to nature,
ignorance, other men, institutions, and dogmatic beliefs, it cannot
claim to have achieved the goal of "development". Servitude in any
form reflects a state of under development.

In the Indian context rural development may be defined as
maximizing production in agriculture and allied activities in the
rural areas including development of rural industries with
emphasis on village and cottage industries generating maximum
possible employment opportunities in rural areas especially for the
weaker section of the community so as to enable them to improve
their standard of living, and providing certain basic amenities like
drinking water, electricity, especially for productive purpose, like
roads connecting village to market centres, and facilities for health
and education.

Thus, the most important factor in rural development is the
human resources. Therefore, the potential of human resources
which is in abundance in developing countries must be utilized to
the maximum for the rural development. The full benefit of
development can only be realized with people's participation and
the role of the women cannot be isolated from the total frame work
of development as they constitute half of this human resources.
But the programmes of rural development have so far negligible
provisions for the integration of rural women into development,
women programmes have formed only a very small segment of
rural development, efforts in India and their concentration has
been to improve the status of women as home maker, to promote
women's participation in the development of women and children
and to improve maternal and child care services in the rural areas.
World economic profile of women shows that women represent 50
per cent of the population, make-up 30 per cent of the official
labour force, perform 60 per cent of all working hours, receive 10
per cent of world income, and own even than 1 per cent of the world's property. In India, a review of the economic roles played by women reveals clearly distinct trends. In traditional village community the women played a different and accepted role in the process of earning a livelihood by participating in both production and marketing of agricultural and handicrafts products, agricultural is still a family endeavour, but the pattern of women's participation vary according to regional and cultural norms.

In tribal societies of Arunachal, Tripura, Mizoram, Assam, Meghalaya and Manipal, where "Jhumoning" a form of shifting cultivation is generally practiced women workers play an important role in agricultural.

They claim the "Jhum" land, sow seeds and harvest the crops. Throughout the Himalayan region, the major role in agricultural production is played by women with traced. Cultivation men's activities increased as they usually undertake ploughing, but women engage in all other agricultural activities. In most some part of the country, the jobs traditionally done by women are generally transplanting, sowing, weeding, harvesting, winnowing and threshing. Development is both a cause and a consequence of change. There is a two-way relationship both of them i.e. development influences and is influenced by a change. The change implies a physical, technological, economic, social, cultural, attitudinal, or political change. In the context of rural development, a "change" may be considered to be an instrument which can be sued to promote rural development.

In India, the introduction of technologies changes in the mid-sixtees led to the so called Green Revolution in agriculture. Similarly, technology innovations, such as the Anand-pattern dairy
cooperation introduced in India on a large scale in the early seventies under the operation flood programme, contributed significance to the modernization and development of the dairy industry of the country.

Over the last 60 years since independence, India has achieved impressive progress in the fields of science and technology, and it is now self sufficient in food grains and milk production. In another side, India has not yet been able to fully develop and harness its human and natural resources for the benefit of its people, and it has yet to solve its pernicious problems of literacy, poverty unemployment and natural calamities.

India's economy is predominantly rural in character. This is evident from the fact, in 1991, nearly 74 per cent of its population lived in 5,80,000 villages, and about two thirds of its work force was engaged in agriculture and allied activities in rural areas. Agriculture and allied activities contributed about 29 per cent of India's Gross Domestic Product (GDP) at factor cost at the current prices in 1994-95.

**SIZE AND STRUCTURE OF THE RURAL ECONOMY**

In India economy can be thought of as comprising two main sectors, namely, the rural sector and non-rural sector. The rural sector is in turn, composed of two main sub-sectors, i.e. the agricultural sub-sector and non-agricultural sub-sector. The agricultural sub-sector comprises agriculture and allied economic activities such as crop husbandry, animal husbandry and dairying, fisheries, poultry and forestry.

The non-agricultural sub-sector consists of economic activities relating to industry, business and services.
Industry here refers to cottage and village industry, khadi, handloom, handicrafts etc. Business refers to micro-enterprises trading of general goals, small shops petty traders etc., whereas services refer to transport, communications, banking, input supply marketing of form and non-farm produce etc. The main stakeholders of the rural sector include farmers, agricultural and non-agricultural labourers, artisans, traders, money lenders and those engaged in providing such services as transport, communications, processing, banking, education and extension. The size of rural sector could be assessed in terms of the rural population of livestock, the extent of land forest and other natural resources, production in-puts ward and out-put produced.

According to the 2001 population censes, India's rural population was 74.3 per cent of the country's total population. Of the total population of the country, 31.71 persons were cultivators and 26.69 persons agricultural labourers. India is endowed with livestock resources of high genetic diversity, and ranks first in the world in terms of population, cattle and buffaloes. According to the 2004 livestock census, the country had 16.3 per cent cattle, 566 per cent buffaloes, 5.5 per cent sheep and 16.8 per cent goats.

THE ROLE OF THE NON-AGRICULTURAL SUB-SECTOR

In most developing countries (including India) the rural labour force has been growing rapidly, but employment opportunities dwindling. As the land available for expansion of agriculture becomes increasingly scarce, opportunities non-farm employment must expand, if deeping rural poverty is to be avoided. Given the expected growth and composition of large scale urban industries, they are unlikely to be able to absorbs the rising tide of workers migrating from the countryside to the cities. Looking toward the twenty-first century, it must slow down the process of
the urban speed, with its high social and environmental costs, such as congestion, pollution and skyrocketing load costs. Expansion of the rural non-agricultural sector, with its emphasis on urban intensive and small scale enterprises, widens income opportunities for the poor, including small farmers, the landless and women, enabling them to even out extreme fluctuations in their incomes. The relative importance of the rural non-agricultural sub sector and the composition of the various economic activities included in the sector differ widely from region to region in India.

Broadly defined this sub sector includes economic activities outside agriculture, carried out in villages and varying in size from household to small factories. Some examples of these activities are cottage, tiny village and small scale manufacturing and processing industries, trade, transportation, construction and services over time, whereas small scale, non-household on part-time family labour are relatively less efficient than small scale full-time specialized rural industries, as the cost of labour rises, enterprises with no scope for division of labour continue to lose their cost advantage. The rural towns that serve as trading and distribution centres for both urban and agricultural goods subsequently attract manufacturing activities.

In India cottage and village industries have been an important occupation of the landless and other people in villages for ages. As a matter of fact, agriculture and rural industries are complementary to each other. The Khadi and Village Industries Commission (KVIC) has identified 95 village industries for government support. These industries are divided into the following seven categories.

1. Mineral based industry
2. Forest based industries
3. Agro based industries
4. Polymer and chemical based industries
5. Engineering and non-conventional energy based industries
6. Textile industry other than Khadi
7. Service industry.

The main objectives of rural development in all societies irrespective of their economic, political and socio-cultural systems are: (a) to increase the availability and improve the distribution of life-sustaining goods, such as food, clothes, shelter, health and security; (b) to raise per capita purchasing power and improve its distribution by providing better education, productive and remunerative jobs and cultural amenities; (c) to expand the range of economic and social choices to individuals by facing them from suited and dependence. Therefore, a measure of rural development should provide, at the minimum, an indication of per capital availability of life-sustaining goods or per capita income in rural areas, as well as some idea of the distribution of income, assets and other means of socio-economic welfare. There is at present no single indicator of rural development which adequately captures its multi faceted nature. A variety of indicators have been used by economists to reflect the multiplicity of goals which characterize rural development. For the sake of orderly presentation into two classes, namely measures of the level of rural development and measures of distribution of income a critique of some of these indicators is presented in the following section. India is the recent past has witnessed an upgrade in research on various aspects of women's existence, with the early focus on the social facts of their status giving away of analysis of women's location within the sphere of economic production, a shift that was prompted by the alarming decline in female participation. Women's role in social
production has been the subject matter of intensive research in the recent period.

The period 1975-1985 has witnessed an upsurge in research on various aspects of women's being through the initial focus of research was primarily on the social aspects of women's status. The alarming decline in the women's participation highlighted in the report of the committee on the status of women (1974) shifted the focus of attention to women's role in economic production. In developing country like India, the profile of rural working women in discouraging one. Owing to gross discrimination both in employment and wages, lack of awareness of their rights, lack of dignified work, lack of adequate training, hail from depressed communities, landless and living below poverty line depending on wage, employment in agriculture which is seasonal and intermittent in character and hardly permit them to have hand to mouth existence. The economic role played by women cannot be isolated from the frame work of development. The constitute almost half of the population in our country and the contribution of this population in the socio-economic development, particularly in the rural areas has been vital. Around 77 per cent of the total female population of the country lives in rural areas. Most of the women in rural areas are engaged for the major part of the day in household work and many of them make time to take part in various economic activities of the family. In rural areas, women perform a major part of agricultural operations like breathing colds of earth, into clay menuring, weeding, transplanting, harvesting, threshing and winnowing. Women do most of the work of tending the dairy animals and marketing of this products. In various states of the country, paddy forming operations such as transplantation and weeding which are women's intensive operations and are better performed by them.
Similarly, there are some other fields where women have a monopoly of work given by nature. For instance, tea and rubber plantations, picking of tea leaves, coir and roles beedi leaves in beedi industries, basket weaving etc. are such fields where women workers dominate men. Further there are some trade and business activities where women are engaged. Fishing, trade collection and selling of gross cow dung cake, firewood, sealing of dairy products, ghee milk etc are some examples of their involvement. As such women are performing economic activities besides doing unpaid household duties. According to 120 estimation, women perform one-third of the world’s counted labour. Thus it is a fact that their contribution to the economic growth of the society is quite substantial. But in the rural areas the activities performed by women are generally either undervalued or not at all taken into account. A number of reasons substantiated by case studies of various third world countries indicate how the contribution made by women for economic development has been undervalued from time immemorial. The ideological assumption about women’s position in the family, that women as home makers must be dependent on their husbands wages, is used to define women’s social position even in cases where women who do not have husbands are the sole earness. Even in cases where many of these workers are family bread earness, they are regarded as inactive labour or “secondary workers” or “dependents” simply because they are regarded as home makers. The objective of economic equality between sexes has not yet been realized in Indian Implementation of the Equal Remuneration Act is more often is its breach than in observance. Areas where women’s employments are low need to be identified and institutional support has to be given to them in observance in all respects. It is not appreciated that the contribution of rural women in far from being supplementary,
optional or dispensable women as cultivators and agricultural labourers are discriminated in wage payment throughout the country. In some areas, the female wage rates are lower than the prescribed minimum wages. In cultivation, except ploughing, leveling and irrigating fields, all other operations are either equally shared with man or even performed only by women. Being India as basically an agrarian economy and its economic development depends upon the productivity of agricultural outputs, labour being the important input. This pathetic situation called for immediate corrective measures, so the potential of the female work force should be properly tapped and utilized for rural uplift. Unless improved the effective implementation of the Minimum Wages Act in respect of women agricultural labourers, adult education, diversification of engagement of female work force, development of dignified work areas and adequate training are some of the measures, the dreams for women development as well as agricultural growth hardly remain a reality. Apart from the social handicaps, the economic problems like low earnings, low employment opportunities resulted in low efficiency and low productivity in agriculture. Rapid population growth and slow growth of non-agricultural sectors, agriculture sector is over burdened with agriculture labour population without land base. To ameliorate the conditions of the vulnerable sections, several developmental programmes have been implemented to relieve them from the clutches of poverty and indebtedness. Inspite of 44 years of planned economic development, it is still believed that their conditions have not yet improved. Hence the study is proposed to be conducted to have a comprehensive enquiry into the economic conditions of woman agriculture labourers. This micro level study of Chittoor district will be highly useful to understand the economic conditions of the major sections in depth.
Status of Rural Women

It is well-known fact that in India the population is found mainly in rural areas and engaged a primary economic activity. Even after a decade of economic reforms three fifth of India’s total workers are employed in agriculture (The Economic Times, July 2002) most female workers are involved in agriculture. In all developing countries, generally unpaid domestic and farm activities of women make significant and vital contribution to the poor rural agrarian economy. It is observed that poorer the family is grater would have to be hours of work performed by women and the greater also becomes their contribution to the family. This is particularly true for poor and agricultural labour families (Sharma, 2001).

Agricultural operations are found to be largely dominated by women in almost all states of India. Most of women work force engaged in agriculture are agricultural labourers rather than cultivators. In India nearly 35 per cent of the poor are below the poverty line of which nearly 35 per cent of the poor are below the poverty line of which nearly 70 per cent are women, and the poor in the areas in 1993-94 constitute 37.27 per cent of the rural popular (Agarwal, 2006) and rural agrarian women constitute nearly more than three fourths of rural poor.

The status of rural women in agriculture is also largely conditioned by their access to improved seeds, new varieties of crops their knowledge about improved cropping systems improved technologies. But the poverty of rural women and non-market oriented nature of their productive activities put heavy constraints in these respects. Rural women are mainly concentrated in unorganized agricultural sector. Their family responsibilities and obligations, the attitudes and reactions of their family members
towards them and the prevalent socio-cultural atmosphere, negatively affect the organized effort of women, workers and hence they face wage discrimination. Some others argue that wage differentials are largely dependent on the power of bargaining exercised by family members which is largely conditioned by land and other productive aspects (Agarwal, 2000).

Women are essentially home makers, so let us start with the domestic field. Nature has allotted the job of child bearing to women and since time immemorial, in every society women performed the role of home makers and men of breadwinners. In ancient times both role were equally important and division of labour was not rigid as men displaced women in modern industry since they were unskilled, so the women got marginalized, gradually more and more last employment and were confined to home. Feminists say this rigid sex based division of labour is the most obvious form of expressing women's inequality. The domestic work is not given due recognition in a capitalist society since it does not bring in money. Hence women's role and status is looked down upon.

Women have always made a great contributions to the economy both by production of goods and of services. In olden days when the family was the unit of production women's contribution was recognized but ever since the family has become a consumption unit the contribution of women has been overloaded and under estimated. Women working outside homes are also not numerated properly in the census data. Secondly women are paid less than men for doing the same work inspite of the “Equal Remuneration Act”. Many feminist writers argue that the modern development paradigm is anti-women. It has marginalized women in industry and men have taken up all the lucrative jobs.
Feminism was the driving force behind women's studies aim to understand women, their conditions, and their problems and find solution to them. Women's studies try to bring to light the role and contribution of women in fields like politics, economy, agriculture and industry besides their role in the household. Since one of the main reasons for the imperial position of women is that their roles and contributions to society are not given due recognition, while their role of home maker is taken for granted and not even considered it as work. Hence women's study highlight women's contribution both at home and outside, so that women are given importance, status is directly connected with the role played by a person. If the role is recognized as important the status will improve automatically. Women have fluctuating position in society since ancient times due to the existing conditions and exigencies. While in the medieval period women in most societies accepted the restrictions placed on them without protest, after renaissance, with a radical change in values and thinking, women started protesting against subordination and demanding equality.

After independence there was a period of compliance when the elite women felt equality had been achieved. In real conditions were unsatisfactory and women at grassroots level were facing exploitation and discrimination and were starting the fight it in an organized way. Women's studies were encouraged and centers for women's studies were opened at many universities. Women are making progress in various fields and some gains are noticeable but much remains yet to be done to achieve gender equality and gender justice for all women. On the positive side, women are getting empowered both through education and political participation at the grass root level, while on the negative side violence against women is on the increase, whether in the form of bride burning or female feticide. Women are neglected lot in every
aspect of life be it health, nutrition, education employment or political and administration. What socio-cultural factors are responsible for this state of affairs and how can they be rectified? These are the important questions before the feminists and they are trying to figure them out through women's studies. Women need to get equal opportunities to achieve equality.

**Women and Development**

The concepts of social progress and development took shape in the Age of Enlightenment in 18th Century Europe. For the first time it was thought that men can manipulate his future and bring about social changes with his efforts. This was a sharp break with the social thought that had prevailed throughout the middle ages i.e. change takes place not because of deliberate effort on the part of man but as a consequence of a cosmic design over which man has no control. The new theory of progress saw changes as desirable and encouraged man to use his faculties to make life better and not remain fatalistic. This theory was centered on the sacredness of two categories, modern scientific knowledge and economic development. Some where along the way, the unbridled pursuit of progress, guided by science and development, began to destroy life without any assessment of how fast and how much of the diversity of life on this planet is disappearing. A new awareness is growing that is questioning the sanctity of science and development and revealing that there are not universal categories of progress but the special projects of modern western patriarchy. Development is a multi-faceted concept which has been variously defined as a planned change in a desirable direction, or an all round improvement in the lives of people. Earlier economic growth was considered the main objective of development but recently the emphasis has shifted from non-economic objectives, like providing basic needs and new opportunities to millions. While Indian
planning has been successful to some extent specially in areas such as public health, science and technology, industrial growth and agricultural production, there is much to be alone yet. Secondly there was an alarming degradation and depletion of natural resources, due to their indiscriminate and unrestrained use in the name of development. All this lead our planners to realize that economic growth alone cannot solve all human programmes and destruction of nature for short term economic benefits in dangerous to very existence of mankind. Thus, the concepts of sustainable development and development without destruction were coined and social development took precedence over economic development, social development is a macro-strategy of planned intervention to improve the capacity of existing social system to cope with the demands of change and growth. The human factor is most obvious and crucial in social planning and development.

Women and development Immanuel gives a detailed account of the progress made (or not made) by women in various fields in the contact of developmental efforts made world over. Since its concepts United Nations has been making efforts for economic and social liberation of women. In 1972 the United Nations Commission on the status of women observed that in all its efforts to promote the advancement of women, it had uncounted a serious of obstacles in the deep-rooted attitudes of man and women which tended perpetuate the statuesque. These attitudes were due to cultural patterns. Which to a great extent determined thoughts and feelings about woman and man. In 1974 the CSWI report also commentional on wide diversities in gender roles and the dulzious contribution of "development" to women's welfare in India. The United Nations sought information on the progress made in the member countries through a questionnaire. 129 countries
responded and United Nations specialists analysed the responses. It was noted that progress was most substantial in the field of legal equality. Most governments have granted equal status, loyally. 72 nations have ratified Convention on Elimination of all forms of Discrimination Against Women (CEDAW). Many governments pointed out that attitudes and traditions regarding women have not significantly changed and have not kept pace legislative provisions hence, equality in family and household responsibilities have not been achieved. Regarding development has agents and beneficiaries have been recognized and women have been included in national planning. However it was observed that "development" has not always benefited women, instead it could lead to further marginalization of women. Regarding peace, it was noted that it does not just mean absence of war but also absence of conditions that produce violence and destruction of the family at various levels. Peace could refer to a state where resources are equitably allocated resulting in social justice. With regard to the sub themes, the progress made in unemployment was both in 1975 and 1985 women comprised 35 per cent of the world's labour force, occupies positions at the bottom of job hierarchies and earned less than men. In the field of education substantial improvement was noticed in the enrollment of girls and in the opportunities for their education. Regarding health, standards have risen for women during the decade in terms of life expectancy, average life expectancy for women in developing countries is 57 while in developed countries it is 73. It was found that women are the sole supporters in one fourth to one third families in the world.

Sixty per cent of the world's illiterates are women. It was found that the obstacles to women's developments at the international level are threats to global peace and securities, the exalation of the arms race foreign aggression and domination,
exploitation and economic relations among nations. At the national level, the main obstacle was the attitude which perceives women as inferior to man. The subordinate position accorded to women is the main cause of under valuation of their contribution to society and this leads to their invisibility even women accept themselves to be subordinate and passive.

Vandana Shiva has to be commented on the progress made during the United Nations decade for women. She writes that the United Nations decade was based on the assumption that the improvement of women's economic position would automatically flow from an expansion and diffusing of the development process. A collective document by women activists, organizers and researchers, stated at the end of the United Nations Decade for women. The almost uniform conclusion of the Decade's research is that with a few exceptions, women's relative access to economic resources income and employment has worsened and their relative and even absolute health, nutrition and educational status has declined.

Women and Development in India

Soon after independence there was a sense of achievement and complacency among the political elite. It was presumed that the masses, including women, must be quite content due to granting of equal rights and other legislative measures. The Five Year Plans were also accepted to bring about balanced development and provide social justice to all. The women were facing many problems and the condition of women was worsening. The CSWI, report (1974) shocked everyone. It pointed out that the dynamics of social change and development had effected the majority of women adversely and had created new imbalances and disparities. The Government framed a National Plan of Action for Women based
on the recommendations of United Nation’s World Plan of Action. A women’s welfare and development bureau was established in the Ministry of Social Welfare.

Education is very important in increasing awareness and widening mental horizon. These optimum conditions are not available in our society. Rajiv Gandhi had rightly noted that inspite of the place of honour given to women in our society, they are discriminated against at every stage.

The Sixth Five Year Plan is considered a milestone in planning for women’s development because it engineered the shift in regarding women as mere beneficiaries of welfare programmes to active partners in development. In the Sixth Five Year Plan, a chapter on women and development was included at the instigation of women’s organization. From 1980 onwards different scientific organizations started encouraging women’s access to science and technology. In 1985 Government of India set up a department in the Ministry of HRD for the development of women and children to co-ordinate and review the efforts of Government and non-government organization working for women’s welfare and development. A major achievement of women’s movement was that earlier women were seen as appropriate targets of welfare policies but in the 1980s the government saw them as active agents participating in guiding their own development. This shift recognition was noted by the Government of India in its report to United Nation in 1985. Today the State talks of women’s empowerment. This is a positive step.

In the country paper India, for the Beijing conference some important policy initiatives were mentioned of which some have been already implemented. On the recommendations of Sarama
The Government set up a Rashtriya Mahila Kosh in 1993. Another long standing demand of women's organizations was met with the National Commission for women were established in 1992. Yet another important policy initiative has been the formulation of the National Plan of Action for SAARC Decade of the Girl Child (1990-2000). The 73rd and 74th Constitutional Amendment Act of 1993 have reserved 33 per cent seats for women in local bodies in urban and rural areas. This is a landmark ever in women’s empowerment and gives political power to about one million women at gross root level. Various programmes for women’s education, employment awareness generation including legal awareness are a foot, with the purpose of empowering women. The eighth Five Year Plan adopted the strategy of employment and income generation for main streaming women into national development. Important schemes introduced in Development of Women and Children in Rural Areas (DWACRA) and Mahila Samriddhi Yojana (MSY).

The declining sex ratio, the declining work participation rate of women, neglect of female child, female feticide and infanticide, women's limited access to education and health facilities are all causes for concern and show that inspite of all development schemes, women in India still remain underdeveloped, socio-cultural factors are responsible for unequal treatment of women.

Secondly, there are some inherent anti-women elements in the modern development. Parading which is being followed, like restriction on women's use of natural resources and no recognition of women's position. Although urban middle class women are joining new professionals, the number of woman in decision making bodies is still very small. However women's representation
in Lok Sabha has not increased beyond 7.9 per cent. On the other hand sadly violence and crime against women are on the rise.

**World Conference on Woman**

The first world conference on women was held in Mexico City in 1975. The conference accepted Convention for Elimination of All forms of Discrimination Against Women (CEDAW). The conference resulted in formulation of World Plan of Action for the implementation of objectives of International women's year. The UK General Assembly adopted CEDAW, and stated discrimination against women, denying or limiting, as it does, their equality or rights with man, is fundamentally unjust and constitutes an offence against human dignity.

The second conference on woman was held in Copenhagen in 1980. It's aim was to assess the progress made since 1975 and to outline actions to be taken during the second half of the women's decade. The three sub themes education, employment and health were added to the theme, UN Decade of Women Equality, development and peace, at their world conference. Delegates from 145 nations participated and the document adopted was, programme of Action which emphasized the importance of equality of rights, responsibilities and opportunities. It too emphasized that women's development should be essential component of total development of a society.

The third World conference on women was held in Nairobi in 1985. It's aim was to review and appraise the achievements of the UN Decade for women. The forward looking strategies for the advancement of women to the year 2000 were adopted by the conference. The report on appraisal showed that UN Decade had
played a major role as a catalyst in implementing legal reforms and achieving equality in day to day life.

The fourth world conference on women was held in Beijing in 1995. The theme of the conference was action for equality development and peace. Global facts collected by the UN committee for this conference revealed that violence against women is a truly burning universal issue women hence limited job opportunities, usually at the bottom of job hierarchies and are paid less than men sadly, more than 10 million women are engaged in prostitution in the world today of which at least two million children above women and girls do not have equal access to education and training the world over. The most singular achievement of this conference was accepted by the world community that discrimination begins at birth. For the first time there was a global official recognition of the rights of the girl child. The UN has also started two international organizations to assists in women's development. There is International Institute for Training and Research for the Advancement of Women's (INSTRAW) and Asia Women's Research and Action Net Work (AWRANW).

**Women's Empowerment**

Empowerment of women is one of the latest concepts that has developed in connection with improving the status of women. It is thought that political empowerment or economic empowerment will improve conditions of women and they will be closer to getting gender justice and equality. What is empowerment? It is not a commodity that can be handed over to women. Power is an analytical category which denotes strength or control. It is something that has to be developed from within. One cannot empower women if they are unwilling or if they are not equipped for it. Empowerment comers to women when they strive
hard for it. In the words of Roseanne Barr, "The thing women have yet to learn is no body gives you power, you just take it". Indian women seem to know this, since we have many instance of truly empowered women not only in the present but also in the past, and most of them are little educated, simple housewives. They did not know the meaning of the empowerment, but they faced the challenges in front of them successfully. If Indian women have the strength then why was the need for empowerment measures felt now? There are many reasons for this the foremost being the abundant evidence of gender discrimination at all levels and demands of women's organizations to rectify it. As mentioned earlier, ever since the CSWI report, towards equality was published in 1975, efforts have been intensified to improve the condition of women in India. The government has taken various initiatives, many of feminist activists, like the setting up of National Commission for women in 1992 and the Rashtriya Mahila Kosh in 1993 and so on. An important measure for political empowerment of women was the reservation of 33 per cent seats for women in elections for urban and rural local bodies, through the 73rd Constitutional Amendment Act in 1994.

Economic independence of women was launched. Rural development projects like NREP and RLEGP did not deliver the expected results and did not benefit the poorest of the poor as much as they should have. The DWCRA programme, meant specially for rural women did benefit them for a decade, but once UNICEF phased out its involvement, government funding became erratic. The Mahila Samruddhi Yojana, meant to make rural woman self sufficient, is at core or welfare oriented intervention and at best can results in one dimensional empowerment, which is not enough to really empower a woman. Money is not the main problem in the context of women's empowerment but apathy, fear,
ignorance and vulnerability as women within patriarchal pattern of social behaviour are the main problems. Awareness generation and psychological motivation are important means by which women can overcome their fears and inhibitions and forward empowering themselves. Unless women take initiative and have a strong will to achieve and succeed, no outside agency strategy employed by the NGO, Action for Welfare and Awakening in Rural Environment (AWARE) working in 6000 villages spread over seven states in India.

As mentioned earlier, Indian women have the potential and inner strength to build their own duties but many are not aware of it. They alone are not to be blamed for this but our patriarchal social order which prevents women from thinking or working independently is more to be blamed. The devaluation of women has in fact increased in modern times because traditionally women have been looked upon as both shakti and prakriti in the Hindu philosophy. Susan Wadlay described this in the following way: The concept of the female in Hinduism present an important duality on the one hand a woman is fertile, benevolent the bestowed on the other she is aggressive malevolent the destroyer. According to Hindu cosmology, if a female controls her own sexuality, she is changeable she represents both death and fertility. She is both malevolent and benevolent. If however she loses control of her sexuality (power/nature) transferring it to a man she is portrayed as consistently benevolent. Understanding the dual character of the Hindu women essential nature provides a backdrop for understanding the rules and role models for women in Hindu society. Hindu female emerges out definitely in literature and folklore, and is seen most clearly in the roles of wife (good, benevolent, dutiful, controlled and mother fertile, but dangerous uncontrolled.
Philosophy in our mythology in our history and in our contemporary society. The list of powerful mythological Indian women is long, which includes famous norms like Sita, Savithri, Chandbibi, Jijiya Bai, Lakshmm Bai, Indira Gandhi and a horde of unknown strong women from the Indian masses. Half of the female population of India is illiterate, the female literacy rate for 2000 census being 54.16. Concerted efforts are required to achieve total literacy. Even so, it will be a long term goal.

Many NGO working for women's causes have been able to make a positive difference in many aspects of the lives of women. Self Employed Women's Association (SEWA) is a very good example of the success of organized efforts. This organization has empowered illiterate, poor women working in the unorganized sector, today they are able to challenge people in power and successfully obtain their due rights or share. Bumiller, who studied the progress of SEWA, says it was SEWA that proved to be what potential there was among the women of India. Similarly AWARE, mentioned earlier, has been able to empower illiterate, scheduled caste rural women, to the extent that to day they have become self confident and self reliant and are able to argue with officials at district level to get their demands met. The power of numbers is an important means of empowering women. United efforts bear fruit, whether the right is against liquor, dowry or sexual harassment.

Since 1994, 33 per cent seats have been reserved for women in the elections to urban and rural local bodies and village panchayats. As a result of this, about one million women at grass root level have received political power. At first, it was noticed that those women who were elected were not able to act on their own were mere puppets in the hands of their man. Secondly male members of Panchayats did not accept these women as equals,
leave alone work under them if they happened to be the sarpanch. But slowly have learnt to assert themselves, use their power for the good of the community and show achievements remarkably.

**Five Year Plans**


Five Year Plans have helped in the process of development of women. The question of the development of women was given importance in the Five Year Plans by our first Prime Minister Jawaharlal Nehru. The First Five Year Plan in 1953 with Durgabai Deshmukh as its Chairman, number of Mahila Mandals were drawn from village level to name the various welfare programmes with the government assistance.

The Second Five Year Plan brought maternity benefit equal pay for women and also provided crèches as supportive services for working women with their young children.

The Third Five Year Plan pinpointed women education. Fourth Five Year Plan put special emphasis on family planning immunization and supplementary feeding. The Sixth Five Year Plan (1980-85) is considered a milestone in planning of women's development because this brought shift from regarding women as more beneficiaries of welfare programmes to recognizing them as partners in development. The Seventh Five Year Plan (1985-90) the participatory approach demanded integration of women in nation building as equal partners. It was attempted to implement to twin concerns of equality and empowerment. The plan emphasized the
need for encouraging non-governmental or grass roots organization to ensure participation of women in the development process.

Eighth Five Year Plan pinpointed women's empowerment and subsequent developments (1992-97) which covers the era of economic liberalization and market-friendly economy has enabled women to function to a certain extent as equal partners and participants in the development process of the nation.

The Ninth Five Year Plan (1997-2002) peretionalised the concern of equity and empowerment (1997-2002). An approach paper has been developed by the Planning Commission and accepted by the National Development Council. At the first time every department and State Government is asked to earmark funds for "women's improvement".

The Tenth Five Year Plan changing social attitudes and community practices by active participation and involvement of both men and women.

THEORETICAL FRAMEWORK

A theoretical framework is essential for any sociological study as it forms the basis for the classification and interpretation of empirical facts without a frame of reference it would not be possible to study the functioning of a society or group to observe, record and integrate its reactions to environmental, demographic, cultural and sociological forces. The literature on rural development has been extensively surveyed in recent years. The purpose of this chapter is not to review the literature, but to provide a general theoretical background on the determinants of agriculture and its implications for rural development. In this context, a number of issues are raised and these need an empirical verification. In a predominantly agrarian country total population
live in villages, and when more than 80 per cent of the rural population depended on agriculture and allied activities for their livelihood, rural development is a sine qua non of national development and agricultural development a pre-requisite for rural development. Therefore in such a country, agricultural development should form the foundation for national development.

By agricultural development it is meant process which enhances the capacities of farm people to produce more goods and services and thereby to increase their standard of living and general well-being. This process may take either or both of two forms it may be an increase in agricultural production, or it may be the production of a given output at a lower cost. To understand and appreciate the role of agriculture in national development, it would be helpful by delineating the scope of agriculture at the outset. Traditionally the word agriculture had been associated with the occupation of basic food production, known as farming. It means the manipulation of biological growth on farms, to produce products useful to man. Agriculture and farming were synonymous before farmers began selling their products and purchasing form inputs in commercial markets. Modern agriculture also includes the farm supply industries like seeds, fertilizers pesticides, machinery cattle and poultry feed etc as well as product processing and distributing industries which convert raw goods and other raw materials into what the form consumers want and none the processed products to them. Modern agriculture is the largest industry in the country.

In this section, it is attempted to develop conceptual framework to show how agricultural development can contribute to the process of overall national development. To do this, first brief a review of the major schools of thought on the subject may be taller
up to synthesis into a conceptual model. The role of agriculture in economic development has been recognized and discussed since the time of the physiocrats. According to the physiocrats it was only the agricultural sector which produced an economic surplus our costs of production and therefore it played the most strategic role in economic development.

The agricultural sector formed the core element of Adam Smith's basic growth model. He thought that the production of an agricultural surplus to support non-farm production was very essential for economic development.

W. Arthur Lewis (1959) presents two sectors: a capitalist sector and a subsistence sector- model and investigates the expansion of the capitalistic or industrial sector as it is nourished by supplies of cheap labour from the subsistence or agricultural sector. The Lewis model does not present a satisfactory analysis of the agricultural sector in the sense that it fails to consider the possibility of a change of productivity in agriculture.

Willard Wschrane (1969) and of Renis and Fei conclude that the creation of investment capital needed to employ the surplus workers released from agriculture is the critical missing element in these models. He suggests that the resources to finance the expensive process of agricultural modernization can be obtained in any one or in a combination of these basic ways (1) by squeezing more agricultural surplus. (2) by slowing down the rate of investment in the non farm sector and in basic infrastructure, and (3) by obtaining foreign loans and grants of these three sources foreign loans and grants are the asserts the most advantageous least expensive.
Gustav Ranis and John C.H. Fei (1975) construct a theory of economic growth by first analyzing the role of the "neglected" agricultural sector in a static sense and then generalizing the state analysis by introducing the possibility of an increase in agricultural productivity.

Cochrane's (1969) model is a good exposition of the process of agricultural development and of the possibilities and limitations of agricultural development as a catalyst for overall national development. Cochrane's model any two more elements may be mentioned these are: (1) population control measures, and (2) international economic and political environment. No strategy of agricultural and national development would ever succeed in the absence of appropriate population control measures and a congenial international economic and political environment whereas developing countries can always do something to control its exploding population, the creation of a suitable environment is the responsibility of the world community and its organizations.

John Mellor Thwrins (1976) the shortage of food and agricultural raw materials, the expansion of irrigation facilities and cropped area, agricultural growth as a means to industrialization, special programmes for areas lagging behind in growth, integrated programmes for deprived and depressed social sectors, each of these has provided impetus at one time or another, for rethinking about rural development.

As is well known given the goal of growth with justice the model of growth chosen to spend up the realization of this goal was as not clear. India opted for technologically induced and sustained economic growth and hoped for modernization, meaning the transformation of the social order from tradition to modernity. The
strategy chosen was centralized planning which emphasized increase in national income at a reasonable high rate of growth. This was, in turn, to lead to a perceptive increase in per capita income even after allowing for the growth in population. It was assumed that raising national and per capita incomes would progressively increase employment opportunities and raise the levels of living and then by benefits of economic growth would percolate to the unemployed and poorer classes so as to improve their conditions progressively as the per capital income went up.

Tarlok Singh (1975) there is no place to enter into a lengthy discussion either about these distortions or about the peace of agriculture in planning. What ever it may be, it must be noted that the fact that until quite recently agricultural growth even when agricultural growth is considered important in its own right. The basic problem of agriculture as a whole could be finally resolved and still being approached only at the fringes and quite inadequately.

Standley Kochanek (1975) Theory has tended to encourage the rural lobby to influence decision making in respect of the place of rural development in economic planning. These members of parliament have come to the act as a commodity lobby to reinforce the substantial voice already enjoyed by the Chief Ministers of the state spoken person of agrarian interests.

Rudolfo Stavenhagen (1977) Theory discusses planning in agriculture is limited only to the creation of infrastructure provision of inputs price incentives and other form of support for the adoption and spread of new technologies, the central assumption behind plan allocation for agriculture is that the farmer, if given the right incentives, facilities and resources would
with his own self interest manage his farm efficiently and increase productivity. Given this central assumption, three other factors have been added to increase employment opportunities and attention in the rural areas. First a great attention has been paid to create, strengthen and expand small and cottage industries in the rural areas. Secondly a particular attention has been paid to areas either with growth potentials or afflicted with particular problems. Special programmes have been devised to help farmers in such areas Intensive agricultural District Programme (IADP), Intensive Agriculture Area (IAA) Drought Prone Area Programme (DPAP) etc are some of the examples and lastly, there are programmes for weaker sections of society such as the swell and marginal farmers the landless labourers etc.

Marcus Franda (1979) says the realization of the importance of rural development has been slow. Two factors have helped in this realization, first as Marcus Frenda suggests, the composition of the Indian parliament has changed over the years in favour of rural socio-economic interest 'as he points out'. The production of agriculturists in parliament has raised from 14.7 per cent in 1951 to 33.8 per cent in 1971 and to over 40 per cent during the 1977 elections.

PURPOSE OF THE RESEARCH WORK

India is an agricultural country. Progress and health of the country mainly depends on the agricultural production where the rural women play a pivotal role. There is an urge for better social and economic conditions, on the other, the government is making enhancement for payment of reasonable women wages to them.

The present study: A sociological study of women in rural development and also to study how far the demands of the women
are fulfilled and how far the enactments are implemented, so far no one has organized this kind of study among the women participation in agriculture in this area.

**OBJECTIVES OF THE PRESENT STUDY**

The major objectives of the present study are as follows:

(i) to study the role of women in rural development;
(ii) to examine the social conditions of rural women;
(iii) to examine the economic conditions of rural women; and
(iv) to study the women welfare programmes for their development in rural areas.

**HYPOTHESES**

The following hypotheses have been drafted for this work:

(i) Participation of women workers in agriculture activities is one of the main sources of development.
(ii) Socio-economic conditions of women working in agriculture are not satisfactory.
(iii) Low wage payments and wage discrimination is observed for the women working in agriculture, and also more women force is working in agriculture.
(iv) Women welfare programmes ment for the women development are partially implemented in the study area.

**METHODOLOGY**

The present study is based on both primary and secondary data collected through different sources. The principal sources of secondary data are: publications of Government of India and various reports published by Andhra Pradesh District Statistical Reports and District Gazetteers. Besides these periodicals and
various published and unpublished research works by individual researchers as well made use of for this work. However, the study is mainly based on primary data collected through a well prepared interview schedule by a survey of selected respondents from the selected mandal and villages in the district.

**Sample Size**

The data for the present study has been collected from a sample of 360 respondents selected from the Vadamalpet mandal of Chittoor district as shown in Table 1.1

<table>
<thead>
<tr>
<th>DISTRIBUTION OF VILLAGES AND SAMPLE SIZE COLLECTED FROM VADAMALPET MANDAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of the selected Mandal</td>
</tr>
<tr>
<td>Vadamalpet</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

All the respondents are women and agricultural labour selected by using multistage and simple random sample technique. The age of the respondents ranges from 22 to 60 years.

**Interview Schedule**

An interview schedule was prepared to collect the information from the respondents. The schedule was prepared in English and they were asked and interviewed in the local language, Telugu. The interview schedule which was tentatively prepared was used for pilot study to finalize the schedule. Each question was analysed, the ambiguous questions were deleted and the questions which could elicit the relevant information without any ambiguity were retained, other necessary modifications were made
based on the experience of the pilot study. The final form of the scheduled consists of 78 questions. It was later cyclostyled and administered personally by the researcher in a face to face, relationship with respondent contains questions were asked and noted on the other side of the schedule. In addition to schedule, quite a lot of information was obtained through observation and informal group discussion with the villages such as the wage payments, living conditions, economic participation, outlook and behavioural pattern, employment opportunities their participation in village development etc.

RAPPORT ESTABLISHMENT

The researcher has an intimate relationship with the women in rural development as the researcher herself having rural background. As an outcome of this intimacy with them, the respondents in turn responded to the researcher with affection and provided full cooperation and gave the information without any hesitation and delay. They also co-operated the researcher well in furnishing the information required.

LIMITATIONS

This is a micro level study confined to the mandal and as such conclusions drawn are specific to the area concerned. The primary data obtained from women are as approximation of actual facts since the women in study have not maintained any official record for any purpose.

Covering all the female participants in agriculture in the selected villages is an unwieldy task and hence the present research is restricted to study the case of only a limited number of women working in agriculture. Since the research is based on the field survey data, made in some specific areas, overall
generalizations and conclusions drawn from it may not be applicable to other mandals of the district concerned due to varied social, economic, institutional and cultural factors. Inspite of these limitations the study throws much light on certain broad features of women working in agriculture in Vadamalpet mandal of Chittoor District which may not be replicated elsewhere.

ABOUT THE STUDY AREA

This chapter in brief analyses the general features of the study area, the Vadamalpet mandal is located in Chittoor district. Chittoor district is one of the most backward districts in Andhra Pradesh. No doubt, this is a micro level study made at a mandal level taking various constraints into consideration. However, in this context it can be said that the other areas of the same type may have the similar characteristic features of the problem. Even though the general conclusions of this study may not be strictly applicable to the macro level study, still some of the findings may certainly reflect the economic system as a whole.

Chittoor district is a part of Rayalaseema and lies in the extreme South of the state approximately between 12°-37” and 14°-8” of North latitude and 78°-33” and 79°-55” East longitudes. It is bounded on the north by Anantapur and Cuddapah districts, on the east by Nellore and Chennai and Anna district of Tamil Nadu, on the South by North Arcot Ambedkar and Dharmapuri district of Tamilnadu and the west by Kolar district of Karnataka state.

The district occupies an area of 15,152.0 sq.kms with density of population of 247 per sq.km. The total population of the district according to 1991 census is 32,61,118 of which 26,14,186 is in rural and 6,55,000 is in urban areas. The percentage of rural
population in the district is 82.00 per cent while that of urban population is 20.00 per cent. The schedule caste population in the district forms 18.00 per cent of the total population while scheduled tribe accounts for 3, 4, 5 per cent. Of the 264 towns in the state thirteen are located in this district.

Historical Background

Chittoor district forms part of the country originally known as Dravide. For long time it was under the rule of Pallavas, Cholas and Vijayanagar Kings. The political history of Chittoor district remained uneventful till the beginning of the national struggle for independence, when this district along with the rest of the nation plunged into the freedom movement. This district has contributed some of the notable personalities to the political history of the country.

Panakam Anantha Charyulu, Panuganti Ramayananam, popularly known as the Rajah of Panagal, Bollini Munaswamy Naidu and Kattamanchi Ramalinga Reddy are some of the important personalities of the past generation. Among the important personalities of the present generation, mention may be made of Dr. S. Radhakrishnan, P. Thimma Reddy, Ananthysayanam Ayyangar and R.B. Rama Krishna Raju. Quite a few renowned personalities like Dr. Annie Besant, Dr. James cousins and C.S. Trilokakar were closely associated with the time-honoured Theosophical Institutions at Madanapalle in the district. The world renowned philosophers Jiddu Krishnamurthy was the brain behind the famous Rishivalley School in the district as well.

Population

According to 1981 census the total population in the district was 27.37 lakhs consisting of males accounting for 50.87 per cent
and females 49.13 per cent. The percentage of literates of total population was 31.85 per cent according to 1981 census. Scheduled castes and scheduled tribes accounted for 17.46 per cent and 2.89 per cent of the total population respectively. The density of the population per sq.km was 181. The population in Chittoor district according to 1991 census is 32.16 lakhs of which males constituted 50.85 per cent and females constituted 49.15 per cent in urban areas the density of population in the district is estimated at 215 sq.km. The percentage of literates to total population in 29.75 per cent.

The population in Chittoor district according to 2001 census is 37,45,875 persons of which males constituted 18,89,690 and females constituted 1,85,61,85. The density of population in the district is estimated at 247 sq.km. The percentage of literates to 66.77 per sq.km with males where in 77.62 per cent and females literacy 55.78 per cent.

Table 1.2

THE WORKING STATUS OF THE POPULATION IN THE
DISTRICT ACCORDING TO 2001 CENSUS

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Working Status</th>
<th>Males</th>
<th>Females</th>
<th>% to total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Main workers</td>
<td>89.58</td>
<td>73.19</td>
<td>83.44</td>
</tr>
<tr>
<td>2.</td>
<td>Marginal workers</td>
<td>1.42</td>
<td>26.81</td>
<td>16.56</td>
</tr>
<tr>
<td>3.</td>
<td>Other workers</td>
<td>38.00</td>
<td>16.63</td>
<td>30.00</td>
</tr>
</tbody>
</table>

Source: Census of India 2001, A.P. Profile of the Chittoor District

Table 1.2 shows that the main workers constitute 83.44 percentage of the total population in the district, while marginal workers constitute 16.56 per cent other workers 30.00 per cent of the total population. The total further reveals that 89.58 per cent...
male population and 73.19 per cent of female population constitute main workers.

**Occupational Distribution**

Agriculture continues to be the main occupation in the district providing employment to the majority of the working population. The work force structure in Chittoor district is shown in Table 1.3.

**Table 1.3**

**OCCUPATIONAL DISTRIBUTION OF POPULATION IN CHITTOOR DISTRICT 2001**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Category of workers</th>
<th>Males</th>
<th>Females</th>
<th>% to total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Work participation rate</td>
<td>58.03</td>
<td>35.57</td>
<td>46.80</td>
</tr>
<tr>
<td>2.</td>
<td>Main workers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a)</td>
<td>Cultivators</td>
<td>89.38</td>
<td>73.19</td>
<td>83.99</td>
</tr>
<tr>
<td>(b)</td>
<td>Agricultural Labourers</td>
<td>30.30</td>
<td>29.89</td>
<td>30.14</td>
</tr>
<tr>
<td>(c)</td>
<td>Household industry workers</td>
<td>28.31</td>
<td>48.61</td>
<td>35.91</td>
</tr>
<tr>
<td>(c)</td>
<td></td>
<td>3.39</td>
<td>4.87</td>
<td>3.94</td>
</tr>
<tr>
<td>3.</td>
<td>Marginal workers</td>
<td>58.03</td>
<td>37.37</td>
<td>16.56</td>
</tr>
<tr>
<td>4.</td>
<td>Other workers</td>
<td>38.00</td>
<td>16.63</td>
<td>30.00</td>
</tr>
</tbody>
</table>

Source: Census of India 2001, A.P. Profile of the Chittoor District

It is observed that from the table 1.3 that the main workers constitute 83.44 per cent while marginal workers 16.56 per cent to the total population in the district.

Among the main workers 73.19 per cent, females are cultivators 30.14 per cent are agricultural labourers and 4.12 per cent are working in household industries. Other workers account for 30.0 per cent of the main workers, cultivators and agricultural labourers.
Climate and Rainfall

The district receives rainfall both from the south-west and north-east monsoon. The average annual rainfall of the district received by the south-west monsoon is 438.00 mms and north east monsoons is 398.00 mms. The rainfall received during the winter and summer period is negligible. The average annual rainfall in the district is 943.0 mms.

Table 1.4
THE DISTRICT AVERAGE RAINFALL
FROM 2000-01 TO 2006-07

<table>
<thead>
<tr>
<th>Year</th>
<th>South-west monsoon</th>
<th>North-east monsoon</th>
<th>Winter period</th>
<th>Hot whether period</th>
<th>Grant total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000-01</td>
<td>447.2</td>
<td>228.1</td>
<td>5.4</td>
<td>124.6</td>
<td>865.4</td>
</tr>
<tr>
<td>2001-02</td>
<td>400.2</td>
<td>484.6</td>
<td>16.5</td>
<td>63.6</td>
<td>965.0</td>
</tr>
<tr>
<td>2002-03</td>
<td>301.1</td>
<td>274.6</td>
<td>0.0</td>
<td>63.4</td>
<td>620.1</td>
</tr>
<tr>
<td>2003-04</td>
<td>540.1</td>
<td>190.6</td>
<td>5.5</td>
<td>235.3</td>
<td>971.5</td>
</tr>
<tr>
<td>2004-05</td>
<td>379.2</td>
<td>183.5</td>
<td>11.6</td>
<td>131.5</td>
<td>706.50</td>
</tr>
<tr>
<td>2005-06</td>
<td>450.3</td>
<td>753.2</td>
<td>0.2</td>
<td>115.6</td>
<td>1319.3</td>
</tr>
<tr>
<td>2006-07</td>
<td>341.5</td>
<td>281.4</td>
<td>2.8</td>
<td>92.3</td>
<td>718.0</td>
</tr>
</tbody>
</table>

Source: Census Hand Book, Chittoor district, 2006-07.

The data in the table 1.4 shows that there are wide variations in the average rainfall from the normal rainfall. But it is important to note that the incidence duration and distribution of the rainfall is very often erratic, uneven and scanty resulting in frequent recurrence of drought and crop failure. In the district only 33.45 per cent of net area sown is irrigated. Tanks and wells constitute the major sources of irrigation. Most of the tanks in the district have become highly independable are unable to supply water even for a single crop in a year. Most of the tanks in the district are encroached and their storage capacity has declined. Thus, the districts agricultural economy significantly depends on the quantum and distribution of rainfall.
Rivers

The rivers flowing in the district are non-perennial in nature and for major part of the year they remain dry. The important rivers in the district are Ponnai which is a tributary of river Palar and Swarnamukhi which rises in the Eastern Ghats and finally enters Nellore district. Other noteworthy rivers of the district are the Kusesthal, the Beema, the Bahuda, the Pincha, the Kalyani, the Ariniyar and the Pedderu which flow in different mandals of the district. Besides the above rivers, there are a number of small hilly steams flowing in the district.

Flora

The climate, topography and soil have played remarkable role imposing the flora of the district. The district has hills and plateau and elevation ranges upto 1,318 meters. The floristic compositions in the forest vary from dry mixed deciduous to thorny shrub with occasional patches of dry, ever green growth. The forests of this region can be broadly classified into the following three principal types:

1. Tropical dry evergreen forests
2. Dry topical South Indian dry mixed deciduous forests.
3. Southern catch thorn forest groups

Fauna

In the forest of this district at present wild animals like tiger and panther (Panther Pardus) are present in small numbers. Sloth bear (Melursus-ursinus) is found still in good number in a class-I reserve of the district, wild dog (euonalpinus), wild pig (suseristaus) porcupine (Hysti Indea), Hyena (Hyena satgriata) etc. are the other carnivores present in the district. The commonly found perbivore present in the district are sambar (Rusa Unicolor) black buk (Antalopa Cervicopse), chital (Axis) wild sheep (civil cyclocer) mouse
deer (Mermina Indica), hare (Lapium findus), rabbit etc. A number of species among birds exist in this district. Among the birds, large grey babbler (Tuidaides malcolmi) the large grey shriller (Lanicus excubites) the king partridge, green pigeons, pigeons, peacock etc. are found in this district.

**Forestry**

The total forest area in the Chittoor district is about 30 per cent comprising of 4,514.02 sq.km. The forests of Bhakrapet and Tirupati range mainly confined to the imposing Seshachalam hills and believed to be the part of ancient Dhondekarenya as expounded in the famous epic Ramayana.

Among the forest products, red sandal is a rich and valuable forest product and its revenue per hectare is Rs.1696, the revenue of the forest division-wise for 2001-02 to 2006-07 is shown in Table 1.5.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Timber</td>
<td>12.64</td>
<td>478</td>
<td>9.56</td>
<td>37.84</td>
<td>3.25</td>
<td>1.34</td>
</tr>
<tr>
<td>Firewood</td>
<td>0.43</td>
<td>35.65</td>
<td>1.50</td>
<td>8.03</td>
<td>1.55</td>
<td>33.02</td>
</tr>
<tr>
<td>Bamboo</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Beedileaves</td>
<td>20.01</td>
<td>1083.5</td>
<td>67.08</td>
<td>271.09</td>
<td>5.92</td>
<td>1080.1</td>
</tr>
</tbody>
</table>

Source: District Forest Officer (East/West/SE) Chittoor.

**Minerals and Mining**

The mineral importance of the district is very little. Steatite is the only mineral available in earth while Puttur and Gangadhara Nellore blocks of the district, which is being exported to other states mainly to Tamilnadu for utilizing in fertilizers as a fill. The
occurrences of gold, iron and red moulding sand are also noticed in certain parts of the district.

**Agriculture**

The major food crops grown in the district are paddy, jowar, bajra and ragi. Under commercial crops groundnut takes the first place followed by sugarcane. Mango is one of the important orchard crop in the district covering an area of 21,634,95 lakhs.

**Irrigation**

There are 8 medium irrigation projects in the district. They are Swarnakuhi ayacut, Araniyar, Mallimadugu, Kalengi, Bahuda, Siuddelagandi project, Krishnapuram reservoir and Pedderu project. The total registered ayacut under the eight projects are 15310 hectares.

**Dairy Development**

Since the beginning, the district is considered as a surplus district so far as milk production in concerned. Between the years 1940-45 co-operative milk supply units were established at Chittoor/Sri Kalahasti, Kalikiri/Puttur. The area of participation of milk producers began with a dairy at Chittoor under intensive milk supply scheme in 1969, in order to eliminate the middlemen. Dairy farming became permanent rural income generation activity with the thrust DAAP/IRDP programmes in the district from 1975-76 onwards.

**Industry**

A number of large and medium scale industries were only 14 as on 31-3-1981, with a capital investment of Rs.3,000 lakhs providing employment to 5,110 persons. Forty large and medium scale industries have been established from 1981 to 1991, with a capital investment of Rs.16,3000 lakhs providing employment to
11,414 persons from 1981 to March 1991, 3,905 small scale industries and tiny units were established with a total capital investment of Rs.5,885 lakhs providing employment to 52,300 persons. The important lines of activity are manufacture of granite polish, road metal, extraction of essential oils were shoe uppers, hatcheries, PVC pipes, hardware, GI buckets, pure boiled rice units were coated safety matches, poultry feed, mixing plants and finished leather products etc.

There are 10 industrial Estates and two industrial development areas in Chittoor district under A.P. Industrial Infrastructure Corporation (APIIC) and one electric Industrial estate at Karakambadi, under P Electric Development Corporation.

PLACES OF TOURIST INTEREST

Arogyavaram (Madanapalle)

This is not the tourist place, but semi-urban of Madanapalle town where the famous T.B. Sanitarium is located, run by Christian Missionaries. The Salubrious climate is very congenial for effective treatment of TB and other thoracic ailments and attracts a number of patients from all parts of India.

Horseely Hills (Madanapalle)

These hills situated at a distance of 20 kms, from Madanapalle, Anantapur road, serve as a summer resort for A.P. These hills are one of the highest peaks with a height of 4,327 feet above the sea level. The climate on the hills even during mid summer is cool because of the rich flora and fauna of the reserve forest of all amtha hills. There are well furnished rest houses run by the State Development of Information and Public Relations. The hills therefore attract a number of tourists every year.
**Chandragiri**

Chandragiri, the head-quarters of the mandal of the same name are at a distance of 11 km from Tirupati. It has a railway station on the Katpadi-Renigunta line. The river Swarnamukhi flows to the south of the village. The fort and the mahals (Palaces) at the place is the heritage attraction of tourists. The Raja Mahal is believed to have been built by Immedi Narasimha Yadavaraya Kings. The fort stands on a huge granite rock which is about 185 metres high. The southern side of the hill is enclosed by strong walls, now in ruins, surrounded by a ditch, once fed by a natural spring, but now remain almost dry through out year. The remains at lower fort contain the two mahals, the lower portion of which is built in stone and the upper area in brick. The Raja Mahal is majestic in its appearance.

Archaeological remains consisting of desolate temples and finally carved mantapans are found in the countryside. The Chandragiri mandal is now maintained by the Archaeological Department.

**Renigunta Town (Renigunta MPP)**

Renigunta is situated at a distance of about 11 kms from Tirupati city and is an important and busy railway junction on the Bombay-Raichur-Chennai line. From this junction lines branch off to important junctions such as Gudur and Pakala which in turn lead on to important cities like Chennai and Bangalore in the south. The place contains a fairly big railway workshop and a railway training institute.

**Pakala (Pakala MPP)**

Pakala is a railway junction on Renigunta-Katpadi line and is a well known centre for trade in jaggery and mangoes. The most
important Hindu festival is celebrated here in honour of Muruga (Subramanyaswamy), more than 10,000 devotees attend the festival.

**Sri Kalahasti Town (Sri Kalahasthi MPP)**

The people are very famous for the temple of Lord Siva, Sri Kalahasteeswara and is known as “Dakshinakasi”. The Siva temple here is one of the most ancient and sacred in south India. The presiding Goddess is Gnana Prasunambika, the power of divine knowledge. The place is only 35 kms away further Tirupati and its proximity attracts all most all the pilgrims who visit Tirupati through out the year. At the top of the two hills over looking the town, there are two temples dedicated to Goddess Durga and Lord Subramanya. Most of the people celebrate the Rahu, Kethu Puja and Naga Puja. Most important temple in south India.

**Mogili (Bangarupalyam MPP)**

Mogili a short cut of mogaliswara a famous Siva temple situated at a distance of about 30 kms from Chittoor on the Chennai-Bangalore road. Siva is a worshipped deity of Appreswara, the Sanskrit from of Mogiliswara is Iswara of the shrine. There is a perennial flow of water from the mouth of the Nandi (the sacred bull) located within the temple compound which is a good source of drinking water as well for the villages. Annually as many as 16000 pilgrims all over the country visit the place and worship Lord Siva/Mogiliswara.

**Kuppam Town (Kuppam MPP)**

Kuppam, the head quarters of the mandal of the same name, lies in the south-west corner of Chittoor district and has a busy railway station in the Bangalore-Chennai railway line. A bone-meal fertilizer factory and a few sandalwood oil mills are located
here stone cutting and polishing is an important industry at the place. The temples of Someswara, Anjaneya, Tirupati Gangamma and Subramanya are the well known places of worship.

**Tiruchanoor (Tirupati (R) MPP)**

The famous temple of Padmavathi known as Alimelumangamma, the consort of Lord Venkateswara, is an important pilgrim centre, which is situated at a distance of about 5 kms away from Tirupati on the northern bank of the Swarnamukhi river. A dip in the holy tank in the heart of Tiruchanour is considered to be very sacred. Fridays are sacred and believed to be particularly auspicious for the worship of the deity.

**Tirupati Town/Tirumala (Tirupati Urban Mandal)**

This is a scared place of Pilgrimage containing several temple complexes like the Govindraja Swamy temple, the Kodanda Ramaswamy temple and the Kapileswara Swamy. This town being the gateway to the sacred hills at Tirumala where Lord Sri Venkateswara took his abode, has acquired all India fame and hum with activities of the perennial stream of pilgrim to Tirumala. Besides being a famous pilgrim centre, it has become a seat of learning with the establishment of Sri Venkateswara University and of constitute colleges with Engineering, Medical, Veterinary and Agricultural courses. There are colleges for oriental languages, music and dance. The Padmavathi Mahila University was established in the year 1984. And also the Music College, Dum & Duff schools Ashara schools, so many colleges were established in the Tirupati Town.

**ORGANIZATION OF THE STUDY**

The organization of the work is divided into **SIX** chapters.
The first chapter comprises introduction. It deals with major objectives and hypotheses of the study along with methodology followed for the collection of data and theoretical framework.

The second chapter presents the review of literature.

The third chapter deals with the socio-economic conditions of rural women.

The fourth chapter discusses the role of women in rural development.

The fifth chapter presents the women welfare programmes implemented in the study area.

The last chapter deals with the summary and conclusions.
References


Gustav Ranis and John C.H. Fel (1975) *A Theory of Economic Development*. In Theodore Morgan and George and Betz (eds.)


Marcus Franda (1979) *India’s Rural Development An Assessment of Alternatives*, Bloomington Indian University Press.


CHAPTER – II

REVIEW OF LITERATURE
A large number of studies have been conducted on women and their contribution to rural development. Some of the important and selected reviews as follows. The studies given in review of literature included on women's studies in India and abroad, rural women studies in India and abroad, role of women in home and decision-making in farm activities, knowledge about rural development programmes and their participation in these programmes.

**OSCAR LEWIS (1941)**

Studies on Nostt Piegan Indian Women, at Brocket Reserve in Alberta and presents a unique type of female personality known for being as brave as men. The pigeon culture is a man's culture but a woman can achieve anything that a man can by assuring the role of a manly-hearted women. A woman can do be manly hearted if she can be equal to man in skills in personal wealth, in the accumulation of property, in sexual process and religious participation. These things set her apart from the norms and
values applied to her sex and enable her to be as brave as a man.

“Women in India” by Sengupta (1947) is a pioneering work which deals with the position of Indian women from the Vedic times to the British period. It compares women’s education in different countries.

SUNDARA RAJAN’S (1959)

“Employment and Earnings of Hired Labour in Agriculture” concluded that the landless agricultural labourers mostly owing to lack of adequate opportunities of non-agricultural employment do not obtain regular employment all the year round. On an average, a male agriculture labourer was employed for 141 days of which agricultural work alone provided employment for 112 days while the female labourer was employed for 73 days of which agricultural work accounted for 68 days. The author concluded that the solution to the problem of unemployment lies not only in spreading up of land reforms and reorganization but in accelerating industrial development.

SENGUPTA (1960)

“Women workers of India” discusses the employment of women in various sectors of major economic life and the less organized forms of trade depicts the role of modern women in the International Labour Organization and their legal position in employment. The percentage of girls in schools and universities from 1950 to 1960 has been discussed elaborately. It marks women’s contribution to the political life and the part played by them in the freedom movement.

ABEL (1961)

Revealed in his paper “Decision-making on the farm” that about one-third of the farm operations man consulted their wives
in taking important decisions regarding farming purchase of farm machinery and equipment.

**CHANDHARY AND SHARMA (1961)**

Conducted a study in Kanjhawala block of Delhi territory and found that women participated in manuring, weeding, hoeing, harvesting, threshing and jaggery production along with man folk. As compared to joint families, the female in the nuclear families made maximum contribution of work day to the agricultural production activities. The study further revealed that proportion of the female labour in agriculture was greater than that of the male.

**SCHLESINGER (1962)**

In the “Survey of Methods used to Study decision-Making in the family” found in the areas of home management, child rearing, money management and leisure time activities, women were more emotionally involved in decision making than men. Women appeared to be most active at management and men at money management.

**CRAVEN (1963)**

In “The Family Role in Decision-making” indicated that decisions on domestic affairs were more likely to be made jointly by both husband and wife at all economic levels than decisions on farming. Families belonging to the low and medium income groups were more likely to make decisions jointly than families coming under the high income groups and those who lived on highly specialized farms.

**GANGRADE (1966)**

In “A Sociological Study of a village women centre” observed that for some developmental activities, especially those related to home and family, the real workers are women without their
cooperation the job cannot be done. In one particular village where it was claimed that there was total participation of all adults in the village development but it was found that women did not participate.

**CHANDRA (1967)**

“Female working force of rural Punjab” felt that 43 per cent of the total population of India comprises the labour force with a two-thirds and one-third ratio between male and female workers respectively. Broadly, the tribal communities and people living in hilly and desert areas have highest percentage of female participation in outdoor work.

**SINGH (1968)**

On “Participation of Rural women in decision-Making Process related to the farm business in NES Block, Jabalpur” studied the participation of rural women in agricultural operations in the NES block of Jabalpur and revealed that a comparatively large proportion of women participated in seed storage, winnowing, harvesting and tending animals. It was observed that women belonging to the middle age group, having frequent urban contacts and with formal education, coming from lower castes and possessing small landholdings participated in agricultural operations in larger proportions than other. Social participation did not affect participation in agricultural operations.

**BOSERUP (1970)**

Notes in “Women’s role in Economic Development” that even at the most primitive stages of family hierarchy, there is some division of labour, the main criteria for this division being age and sex. She found that in regions of intensive cultivation of irrigated
land, both men and women work hard to earn enough from small land holdings to support the family.

According to the Census of India (1971) (Agricultural Survey), rural women play an important role particularly in the agricultural production. Agricultural works like transplantation and harvesting are done mainly by women. It is significant that 81 per cent of the rural woman workers directly or indirectly engaged in agricultural and allied activities, 21 per cent in agriculture prosper as cultivators and agricultural labourers. It is higher than the all India Average of 15.6 per cent. The number of women engaged in household industry was 4.6 per cent as against 2.2 at all India level.

**DEVDAS (1972)**

In a study on “Role of Selected Farm Women in Agricultural Operations” (Indian Journal of Home science 6(1), p.49) reported that women participated in sowing, harvesting, threshing, transplanting, seedling, storing the grains, winnowing, preparing seed-beds, picking up the cotton pods, shelling the pods, threshing, scaring the birds and tend in cattle, milking and application of fertilizers.

**MUKHERJI (1974)**

In Female participation in rural agricultural Labour in A.P: A Study of Population Geography” identifies, describes and interprets the spatial pattern of the varying extents of female participation in rural agricultural labour in A.P. It reveals that there is a striking concentration of rural female agricultural labours in A.P and discusses the factors responsible for it. Statistical tables and maps have been substantiated for this study.
Puri (1974) studied in her paper entitled “Role of farm women in Animal husbandry programme” the role of women in animal husbandry in Najafgarh block of Delhi and revealed that all the animal related tasks are women centred.

CHATTERJEE (1975)

In a “Statistical profile landless agricultural women workers” found that in the operations like sowing, irrigation, transplantation etc. male labourers were generally employed and the harvesting and post-harvesting operations offered the greatest employment opportunities to all the casual male, female and child labourers in Bihar.

SHANTI CHKRAVARTHY (1975)

In her article “Women power in Agriculture” attempted to analyse the role of the rural women in socio-economic development in perspective of their participation in agriculture which is the most dominating sector in Indian economy. A very large percentage of the population lives in villages and depends on agriculture. As such, the social and cultural pattern of the life also revolves around agriculture.

VARMA AND VERMA (1976)

The authors of the “Indian Women-Through the ages” have surveyed those women of India who contributed to the progress of the country in general and mankind in particular and have produced a useful reference book. It would present information about the conditions of women in the different periods of Indian history.

KABIR (1976)

In “Rural Women in Bangladesh, exploding some Myths” opined that women in Bangladesh undertake seed preservation and
storage, post harvest rice processing, grain storage, vegetable and fruit growing, poultry raising, livestock care, food processing, food preservation, household manufacture, maintenance, repair and firewood for cooking.

**SRINIVAS (1976)**

Seeks to analyse “The Changing role of Indian Women in the Changing position of Indian Women” within the framework of social mobility denoted by the processes of sanscritization and westernization. He states that at the highest levels of the land hierarchy in rural India both men and women do not participate in manual labour. On the other hand, men as well as women at the lowest levels of land hierarchy earn their livelihood by performing manual work. Another point, Srinivas makes clean is that women’s pre-occupation with ritual provides them with new avenues for exercising control over men. Besides, as couple becomes older, they become more egalitarian. That is when a wife becomes mother-in-law and grand mother, the situation becomes more egalitarian.

**SIMMERS (1976)**

In his paper “Economic Research in Women in Rural Development in Northern Nigeria” observed that West African women play significant roles as farmers, traders and entrepreneurs in their own right and these roles are of central importance to the women, their families and the economies of West African countries.

**MICKELWAIT et.al. (1976)**

On the basis of field survey of role of rural women in seven Latin American and African countries reported that women play active roles both as decision makers and participants in most rural
development related work. In six of the seven countries, they take part along with men in basic agricultural production.

**NARASIMHA REDDY (1979)**

In his paper “Female Work Participation in India facts: problems and Policies”, analyses the qualitative and quantitative aspects of female work participation in India. It deals with an aggregate analysis of the relationship between female work to participation rates and certain qualitative aspects of female work to provide a complete profile of female work participation. The author also developed an econometric model of rural female work participation, and highlights the policy of implications of the results of the study.

**SINHA (1980)**

In “Impact of Technological development in Agriculture on women in Rural Areas” revealed that technological advancement has displaced women from their traditional agricultural activities and that they have been marginally replaced in man agricultural activities like grass cutting, vegetables selling, cow dung collection, making cow dung cakes and selling of milk.

**JATELY (1981)**

In “Impact of planned social change and modernization on rural women a pilot study in western U.P” observed that women are increasingly participating in modern agriculture to reduce costs. Increasing wealth has led to the increase in livestock. Since women have traditionally been responsible for tending of cattle, this led to an increase in their workload. Increasing commercialization of agriculture and dairying has led to concentration of income in the hands of men.
AWASTHI, INDIRA (1982)

"Rural Women of India – A Socio Economic profile of Jammu Women" found that women of all communities participated in agriculture. Among the SCs, carpenters and Gejjars, practically all the women made a contribution to agricultural activities for Brahmin and Rajput women participation in agricultural activities lasted between one to four months while the Gujjer women were tied to the work for longer periods.

MANDRAS (1983)

In his book entitled “Socio-Economic Status of Indian-Women” on the basis of selected case studied, indicated that women had to do a large part of their domestic duties after returning home from work outside. As a result they are subjected to heavy physical strain outside their homes and mental strain inside their homes.

MIES AND MARIA (1984)

In their Paper “Indian Women in subsistence and Agricultural labour world employment Programme” study three villages in A.P observed that women did more field work than men. In one of these villages 96 per cent of women were engaged in agricultural work. They opined that women are not working less than before the introduction of improved agricultural technologies but that for social reasons their work was no larger defined as work.

SAIKIAETAL (1986)

In their book, “Indian Rural women- A Study on role and status of rural women in Assam” studied the role and status of women in three situations i.e. semi-urban, interior rural, and tribal village to assess the condition in different situations. It is observed
that women are over burdened with agricultural and domestic works which keep them busy up to fourteen hours a day. Barring some women of well-to-do families and of certain castes, all the able bodied women take part in economic activities in addition to their regular household chores. Discrimination of women in various aspects of life is found to be common equality of status in most spheres of life is apparent among these women. The stereotype life style is also changing in the societies; but the pace of change is rather slow but perceptible.

**ALAM (1987)**

In his paper on "The changing Role of women in Rural Economy of Assam" made an endeavour to examine the nature and changes in the role of women in the rural economy of Assam. This study has been made broadly under three types of rural setting multi-caste. Semi-urban area, multi caste interior and mono-tribal area. The work hood of rural women is more than that of men in both domestic works and too in the generation of family income.

**MAHAPATRA AND PATNAIK (1988)**

In Their paper "How can we improve socio-economic conditions of women" have discussed the role of women in economic development. Women share a two-fold burden one on the domestic and the other on the economic are in the socio-cultural and economic development of the country. Inspite of their vital and substantial contribution, they are underestimated and discriminated again in all walks of life. Only an integrated approach, where the three-fold strategy of education, employment and health is implemented in better and the spirit which can uplift than from the depths in which the shrinking policies have lended them. Any further delay, feel the authors, is bound to reflect upon as socio-economic development.
SAROJINI (1989)

In her article "Equality for women what we need doing" elaborates the activities of his machinery and further pleads for the setting up of a proper data bank of women. She feels, proper research on the social problems affecting women and evaluation of on-going programmes could help to assess the strength/weakness of these programmes and haste the attainment of the goal faster.

BAXI (1989)

In his article "Status of Women in India", explained the efforts that are being taken up to establish the significant role that she can play in the uplift of her own self and society at large. According to the author, literacy alone will make women realize their potential and equip themselves for better wages and employment. For this, media should be entrusted with the task of educating proper.

CHEN (1989)

In her paper "Women’s work in Indian Agriculture by Agro-Ecological Zones- Meeting needs of Landless and landed poor women" examines the role and needs of two classes of women, landless wage labour and landed-poor cultivators within the context of six agro-ecological zones in India. The analysis by agro-ecological zones points to a significant pattern that the incidence of both female wage labourer and women cultivator is positively associated with high productivity (irrigated conditions) in paddy growing areas and low productivity rain fed conditions in wheat growing areas.

SUNDARI AND KAMALAMBAI (1991)

In their study on "Women and TRYSEM: A Case study" shows that the TRYSEM scheme meant to eradicate poverty and
reduce unemployment among the rural youth, has served the purpose. It has helped in creation of jobs. By imparting skill, it has helped in raising the bargaining power. The authors feel that the schemes can be an affective instrument for women's emancipation and that there is a strong case for extending the scheme to other backward districts.

**KALBAGH (1992)**

In his book "Women and Development", recognized the need for a specific component for women in all plan exercises, and in a way, was only formalizing and affirming the role and potential of women in the economic development of a country where women have always worked hard relentlessly a long side. The men folk to fulfil the several roles assigned to them by tradition as well as economic necessity, householder, farmland, labourer, dairy keeper and wife and mother, the last two roles equally effectively fulfilled by a women in urban areas who by necessity or otherwise have to work to argument the family income. Towards equality a long-waited document which provided a clear perspective of the context in which Indian women's development needed to be viewed.

**BENETT'S (1992)**

In "Women, poverty and productivity in India" analyses the relationship between gender and access within the family and beyond. It is a synthesis of a larger and more detailed World Bank study of women's involvement in key sectors of the Indian economy. The returns they are getting and the critical constraints they face in increasing their access to and productivity in these sectors.
SIKKA (1995)

In her article "Women in Science and Technology", necessitated the women to improve their skills by the use of science and technology. They should march ahead of times in the so called male dominated world in understanding and mastering the intricacies involved in exploring the frontiers of science. Inclusion of the scheme science and technology for women in the sixth Five Year Plan of our country is a recognition of woman as an integral part of national development.

YADPPANAVOR (1995)

In his article "Self-Employment Generation for women - A DWCRA Experiment in Kerala" explains the impact of DWCRA programme designed to reach a package of development assistance to poor women's groups, with the objectives of improving their economic, health, educational and social status.

KOTHARI (1997)

In her article "Women's paid Domestic work and Rural Transformation" examined the paid domestic labour of lower class girls and women from landless households within the context of a rural society undergoing rapid transformation. The organization of domestic work articulates not only gender differences and inequalities within and between household but also those of class and caste. Their study examines the ways in which these class, caste and gender relations are constructed, reinforced and negotiated in an activity which cuts across the dichotomies of paid and unpaid, reproductive and productive and the household and the market to distinguish domestic work from the other forms of employment.
MISS TIWARI (1997)

In her article "Structural change and status of Women" explained how the changes in occupational structure influence the status of women. The migration of rural women to urban areas invariably results in a decline in women's participation and the emergence of social theories relegating women to child care and household works as their sole occupations. Technological changes introduce the demand for new skills and specializations vary different from the traditional divisions of labour between the sexes.


In their article "Women in Agriculture: A Case study" explained the role played by women in agriculture women in agriculture women in agriculture make up a substantial portions of the Indian rural population. Like men, they are engaged in farm operations like seed treatment, sowing monuring inter-cropping harvest and post-harvest technology. Apart from these, women participate in various forms of processing and marketing of agricultural produce.

ANAND (1998)

In her paper entitled "Women Development Programmes in Kerala" analyses the objectives of development programmes for women. The dual role excepted from women in home and outside, obstacle to their learning and earning capacities total lack of leisure, unequal access to health and nutrition, all these necessitated the need for formulating programmes exclusively for women.

KATAR SINGH (1999)

Rural development principles, policies and management that comprises economic theory with the practices of rural development.
This is a very successful text dealing with so many areas of rural development including its basic concepts, elements, objectives, paradigms, determinants, policies, programmes and management in a very systematic manner.

ANNE MARIE GOETZ (2001)

"Women development workers" using original empirical research, Dr. Goetz compares the experiences and attitudes of women and of men development agents in several major microfinance programmes delivering credit to the rural poor women.

MIRA SETH (2001)

"Women and Development" The Indian experience is a comprehensive and analytical account of women's development programmes since India's independence. Replete with comparisons from around the world, it discusses the status of Indian women based on religious, caste and class divides crucial issue dealt with the status of the girl child. The efforts of the government as well as of the voluntary organizations in the field of women’s education are discussed at length, and placed in the context of achievements in other developing countries.

AYETA ANNE WANGUSA AND VIOLET BARUNGI (2003)

In "Tears of Hope" is a collection of short stories by Ugandan Rural Women. It records the experiences that reflect the pain and courage of Ugandan Rural Women. They talk about domestic violence, disinheritance and deprivation of widows and orphans, child custody, rape and defilement. There stories reflect the predicament of the African rural women in a male dominated society. Some women have suffered silently while others have tried by all means to find justice, even when the legal framework in place is not favourable to them.
PREM CHOWDARY (2004)

"The veiled woman-shifting Gender Equations in Rural Haryana", examine the position of women in rural Haryana in north India covering both colonial and post colonial periods, it explores issues such as participation of women in the processes of production and reproduction, their exclusion from the control of resources and decision-making, and the resistance of patriarchal society to a change in their legal position.

NARAYANA REDDY et al (2005)

"Women in Development challenges and Achievements" is comprehensive and analytical account of the progress made with particular reference to the women in developing India. It mainly focuses on five important issues. Empowerment and development, Participation and development, Employment and development, Health, Education and Development and legal Rights and Development. With issue based thematic discussions all the research paper writers have contributed socially significant work. It is one of the significant editions to the social science research and could be much useful to the activists, social workers and those interested in social science research focusing on women in India.

NARASIMHA RAO (2005)

"Rural development in India: A Multi-disciplinary Analysis", bring together a number of interesting research papers on various rural development programmes that were implemented in India. The authors include eminent experts in the academic and other fields. The papers discuss vividly and critically many important macro and micro level aspects of the rural development in India. The areas covered in the book include rural poverty and livelihoods, drinking water and health care, women empowerment, Pachayat Raj Institutions, impact of globalization on Agriculture
and rural development etc. valuable suggestions are made with regard to policy formulations and practical implementation of the rural development programmes.

UMA DEVI (2005)

"Violence Against Women—Human Rights perspective" violence against women is a global phenomenon. In Indian society the problem of violence, both over and cover physical and non physical has an alarming influence on the status of women. In a society where women are marginalized and subjugated for wherever reason women are marginalized and subjugated for whatever reason women have become the victims of humiliation, Fortune and exploitation from time immoral. Wherever and women kept out of the decisional process and related to subordinate position the democracy has become a mockery and development has become a cry in wilderness.

INDIRA KUMARI & SAMBASIVA RAO

“Empowerment of Women and Rural Development” Gender inequality is now receiving greater attention, women and children. Constitute nearly 67 per cent of the country’s total population. Women, better known as half of the humanities, have long bean neglected lot in their role as beneficiaries in the process of development. Though they contributed 2/3rds of the world’s work hours they earn only 1/3 of the total income and own less than 1/10th of the world’s resources. The governments are know to ensure that women are empowered both economically and socially so that they become equal partners in national development along with man. This book on empowerment of women will be useful to the policy makers, academicians researchers and activities in designing the policy for the betterment of women in India.
BEHERA (2006)

"Globalising rural development – competing paradigms and Emerging Realities" bringing with interesting statistics and models from different parts of the world, is a most useful reference and perusal material for economists and students of development studies.

EVANS (2006)

"Hand book of gender and women's studies is an excellent and timely addition to the literature on gender and women’s studies. Each chapter explores contemporary questions and dilemmas in feminist theory and research, assessing the impact of past research and feminist actions. Leading scholars discuss such topics as the state of women's and gender studies, feminist epistemology, cultural representations, globalization and the state families, and work.


"Hand Book of Gender and Women’s Studies" is an excellent and timely addition to the literature on gender and women’s studies. Each chapter explores contemporary questions and dilemmas in feminist theory and research, assessing the impact of past research and feminist actions. Leading scholars discuss such topics as the state of women’s and gender studies, feminist epistemology, cultural representations, globalization and the state families and work.

SUMI KRISHNA (2007)

Women’s livelihood Rights – Recasting citizenship for Development”, is interdisciplinary book brings together different dimensions of women’s livelihood, citizenship and development. It unravels the patriarchal structure of natural resource policy in
India and argues that the context of citizenship needs to be extended to include the right to recognition of ways of life and livelihood, so that women take their legitimate space as productive human beings, entitled to dignity as a political right, and not merely to protection and welfare.

MARY HOLMES (2007)

“What is Gender? Sociological approaches” is gender something done to as lay society or something we do? What is the relationship between gender and other inequalities? What is gender? Explain these complex and important questions helping readers to critically analyse how women’s and men’s lives are shaped by society in which they live.

PAULA BENERJEE (2007)

“Women in peace politics” reflecting the three genders through which women’s peace politics in South Asia is often played out. The book is divided into three sections: Ideas and ideologies, movement, and voices. In these sections, the volume chronicles, the different perceptions of women regarding peace, and the desire for peace irrespective of ideology, structured practices and interventions like mother's movements in Sri Lanka and India – which in many ways, epitomize women’s peace making roles in South Asia, and the lives of “ordinary” women, for whom peace his too little to do with war between status and more to do with everyday battles against gender-based repression.

ELAR BHATTA (2007)

“We are poor but so many – the Story of self-Employed women in India” explores basic concept of labour what constitutes work and who is a worker by shining a spot light on the informal sector and its pivotal role in the economy. It is also a celebration of
women workers whose invisible hands support not only families but also a nation’s economy.

**ANDRE MAJOR (2007)**

“Sati – A Historical Anthology this anthology collects a wide selection of primary source material, revealing a broad range of responses and attitudes, both Indian and foreign, on the concept and ritual of Satis down the ages.

**PRISMS, PATTERNS AND POSSIBILITIES (2008)**

“The Kaleidoscope of Gender” is an accessible timely and stimulating introduction to the sociology of gender. The Kaleidoscope of gender, Second Edition, provides a comprehensive analysis of key ideas, theories and applications in this field as viewed through the metaphor of a Kaleidoscope. This collection of creative articles by top scholars explains how the complex, evolving pattern of gender is constructed interpersonally, institutionally and culturally and challenges.

A study conducted by International Labour Organization (ILO) for estimating labour force participation clearly indicates that women workers of rural population in developing countries are economically very viably active. In India, the labour force participation role is around 29.21 per cent.
References


Andre Major (2007). Sati- A Historical Anthology


Ela R. Bhatt (2007). *We are Poor But So Many- The Story of Self-Employed Women in India*.


Tiwari (1997). *Structural Change and Status of Women*


CHAPTER - III

SOCIO-ECONOMIC CONDITIONS
SOCIAL CONDITIONS

Social life is the essence of human life. It grows out of constant pattern of social interaction and relationship among human beings as such. The social life is a composite whole or web of diverse social institutional and phenomena. According to Lowie (1950) "the study of social organization deals primary with the significant grouping of individuals". Man does not live alone and at the same time he has to meet his basic needs like food, shelter and social needs like companionship, recreation, religious activities etc. He thus, forms a group or association with the help of other man and builds up certain institutions with the help of which he satisfies his needs. The social structure is constantly renewed by the social life i.e. the actual relations of persons and group of persons change continuously and a study of the structure of society should include this aspect too. New members are added to a community by birth or immigration or marriage. Membership is lost when there is death or emigration or divorce. Thus, the structure is continuously changing while the general structure
form remains relatively constant over a longer period i.e. the nature of social relations between persons change very slowly.

Social structure is an arrangement of persons in institutionalized roles and relationships. Structural continuity is taken as the continuity of such arrangements. According to Red Cliff Brown (1960) the social structure, therefore, is to be defined as “the continuing arrangement of persons in relationship defined or controlled by institutions, i.e. socially established norms or patterns of behaviour”. Changes occur in social structure to help the new challenges posed by the scientific and technological advancement.

Modernization of social structure is a relatively slower process than the modernization of an individual. And it is shown in case of rural society. Thus, anticipating major structural changes in an Indian village setting within a short period of the decades through liberal democratic methods and means is evidently meaningless. Nonetheless, forces of modernization introduced through the new constitutional measures, extension of the transport and communication facilities, introduction of educational and other developmental programmes, planned economic changes, outside contacts etc. exerted serious strains upon the traditional village structure with the result that the new trends in many of its major components have become prominent (Singh, 1982).

The chapter presents the social condition of the villages. It explains the respondents’ background and personal and marital, educational status, power relations in the family, decision making, occupational structure etc.
AGE STRUCTURE

The age is an important for all the sociological studies and the basic demographic attribute of any population group. But the demographic and socio-economic structures of society were influenced by the above entity. Age ranges a day to more than hundred years. It is not found in our sample that people living more than 65 years. Age may be divided into three groups i.e. years below (i) 20, (ii) 20-60 and (iii) 60 above. Each age group is having its own attention and characteristics. People of below 20 years age group are not independent in economic activities. But the people of between 20 and 60 years are independent in economic activities. After 60 years of age, people are considered old and dependents. The age composition of the respondents is given in Table 3.1

Table 3.1

<table>
<thead>
<tr>
<th>Age (years)</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-25</td>
<td>20</td>
<td>5.55</td>
</tr>
<tr>
<td>25-30</td>
<td>30</td>
<td>8.34</td>
</tr>
<tr>
<td>30-35</td>
<td>74</td>
<td>20.55</td>
</tr>
<tr>
<td>35-40</td>
<td>75</td>
<td>20.83</td>
</tr>
<tr>
<td>40-45</td>
<td>71</td>
<td>19.72</td>
</tr>
<tr>
<td>45-50</td>
<td>35</td>
<td>9.73</td>
</tr>
<tr>
<td>50-55</td>
<td>30</td>
<td>8.33</td>
</tr>
<tr>
<td>55-60</td>
<td>10</td>
<td>2.78</td>
</tr>
<tr>
<td>60-65</td>
<td>15</td>
<td>4.17</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>
The age of respondents ranged between 20 to 65 years. The table shows that majority of the respondents (20.83 per cent) are in the age group of 35-40 years followed by 20.55 per cent in the age group of 30-35 years. Only 2.78 per cent of respondents are there in the age group of 55-60 years.

Table 3.2 shows the caste composition among the respondents.

Table 3.2

<table>
<thead>
<tr>
<th>Caste</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>OC</td>
<td>87</td>
<td>24.17</td>
</tr>
<tr>
<td>BC</td>
<td>154</td>
<td>42.78</td>
</tr>
<tr>
<td>SC</td>
<td>106</td>
<td>29.44</td>
</tr>
<tr>
<td>ST</td>
<td>13</td>
<td>3.61</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>
Majority of the respondents come from economically poor castes of Indian society. They are backward castes, and scheduled castes. Within this group of caste 42.78 per cent are from backward castes followed by 29.44 per cent from scheduled castes. Only 3.61 per cent constitute scheduled tribes.

Table 3.3 gives the distribution of respondents primary and subsidiary occupation.

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>360</td>
<td>100.00</td>
</tr>
<tr>
<td>Secondary</td>
<td>117</td>
<td>32.50</td>
</tr>
</tbody>
</table>

All the 360 respondents have one or the other as their primary occupation to eak out their subsistence. Only 32.50 per cent of respondents (117 members) have subsidiary occupation to support their family income.
**Income**

For determining the status of the family, the annual income is the most important variable, but assessing the individual income is a difficult process because of all types of employment such as complete employment, under employment, seasonal employment and unemployment are prevalent in rural areas. Hence only the annual income has been taken into account. Table 3.4 presents the income levels among the respondents.

42.50 per cent of the respondents have an income between Rs.20 and 30 thousands per annum. 22.45 per cent have between Rs.30 and 40 thousands. The mean income of the respondents is Rs.29,999.7.

**Table 3.4**

<table>
<thead>
<tr>
<th>Income Rs.</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>10,000-20,000</td>
<td>70</td>
<td>19.44</td>
</tr>
<tr>
<td>20,000-30,000</td>
<td>153</td>
<td>42.50</td>
</tr>
<tr>
<td>30,000-40,000</td>
<td>88</td>
<td>22.45</td>
</tr>
<tr>
<td>40,000- and above</td>
<td>49</td>
<td>13.61</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>360</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

**FIG. 3.3: INCOME LEVELS AMONG THE RESPONDENTS**

![Income Levels among the Respondents](IncomeLevels.png)
Marriage

Arranged marriage, which is also called marriage by negotiation, is the tradition in Indian society. Traditionally marriage in India is only considered a relationship between a man and a woman but also a relationship between the families entering into marriage alliance and if the families agree. Both the families negotiate with each other about various aspects of marriage, like dowry to be paid by bride's parents to bride groom's parents, venue of marriage, marriage feast, gold ornaments etc. Further in India society not only love marriages are not accepted, but also inter-caste marriages. If the boy and girl belonging to different castes are in love with each other, the opposition to their marriage will be great. Interestingly this opposition is not only from the respective families but also from the respective caste groups in the region. However, it may be said that in today’s Indian society love marriage as well as inter-caste marriages have increased due to forces of social change. Table 3.5 presents the type of marriages occurred in the present study.

Table 3.5

<table>
<thead>
<tr>
<th>TYPE OF MARRIAGE AMONG THE RESPONDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marriage</td>
</tr>
<tr>
<td>----------------------------</td>
</tr>
<tr>
<td>Arranged</td>
</tr>
<tr>
<td>Love marriage</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Most of the marriages (97.78 per cent) took place by negotiation and only 2.22 per cent by love. This shows that the respondents society is still protecting their traditional values though in certain aspects are more modernized. More number of respondents have gone through arranged marriages in rural areas.
Dowry and Marriage Payments

Dowry means in legal sense any property or valuable security given or agreed to be given either directly or indirectly by the female spouse party to the other in a marriage. Any cash presented may be called dowry when it is made as a consideration for the marriage. The bride price means property that a man receives either from the bridegroom or his family when he gets his daughter married. Before 19th century, there was no dowry system. There was only bride price. The great book "Kenyasulkam" written by a great social reformer, and a writer Gurajada Appa Rao is an evidence that in Andhra Pradesh, there was no dowry system at that time.

The custom of giving presents at the time of marriage is a universal phenomenon. It makes provision for the purchase of household articles and other things to a newly wedded couple to establish their new home. The custom has been in vogue in India since very ancient times. These gifts giving to the couple however might have had their origin in love and affection of the parents towards their children. Now-a-days, it has become associated with social status and family prestige. Aspirations of brides family to establish relationship with a family in higher social strata through marriage to a great extent, is responsible for this (Agarwal, 1996). A rich man may offer dowry, but for the poor it has become a pressing demand. They have to borrow money or they have to sell their property to give dowry.

In the present study, everybody opines that dowry taking and giving is a bad practice. But at the same time all the people are encouraging it.

Now-a-days every body opines that dowry taking and giving is a bad practice. But at the same time all the villagers are
encouraging it, to get their daughters married, in a well to do family to have comfortable life. Dowry has been considered as an important source of indebtedness. More number of households have incurred debt to give dowry. It is clear that for the sake of happiness of their daughters all parents even those who are not economically well off, give dowry either borrowing money or by selling their property. The desire to obtain security and good status for daughter may face demands which bear no relation to their actual income capacity and may reduce them to a state of indebtedness (Report of the National Committee on Status of Women in India, 1975).

The dowry is generally given in the form of kind, jewellery and cash. If it is by kind, it is mostly in the form of land and house. The amount of dowry they offer depends on the economic status of that family. They will consider status, personality, education and employment of the groom while offering dowry.

Table 3.6 presents the form of dowry taken by the respondents.

Table 3.6

**PAYMENT OF DOWRY AT THE TIME OF MARRIAGE**

<table>
<thead>
<tr>
<th>Dowry</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>200</td>
<td>55.55</td>
</tr>
<tr>
<td>Kind</td>
<td>220</td>
<td>61.11</td>
</tr>
<tr>
<td>Cash and Kind</td>
<td>330</td>
<td>91.66</td>
</tr>
</tbody>
</table>

It is clear that the number of respondents received dowry in the form of kind is only 61.11 per cent and 55.55 per cent took dowry in the form of cash. 91.66 per cent took dowry in the form of cash and kind.
Family

The family is the most important primary group of all institutions in society. It is the basic foundation of any society. Maclver (1949) speaks of family as a universal complex of profound impulses. In India, family is one of the most fundamental social institutions. The traditional social institution has a powerful hold on all individuals. It is the factor which has contributed to the preservation of various beliefs inspite of various changes.

The family is more multifunctional than all the institutions in society and is a system of organized relationship involving workable and dependable ways of meeting basic social needs.

The family is characterized by common residence and economic cooperation. The members of the family live in the same house, and eat food cooked from the same hearth. A family is identified by the family name over several generations. A majority of the Indian families are monogamous in rural areas except a few which are polygamous.

The joint family is as old as the Hindu society while describing its existence in the early periods of the Hindu society even about 1000 B.C. in the times of Mahabharata. The joint family existed more or less as it exists today. Earlier records of the Sanskrit text called Brahmanas and Vedas justify the inference that the patrilined, patrilocal joint family was in existence.

Despite the passage of time and the changes it has undergone, the joint family in some form or the other continues or exists as a basic social system carrying forward the process of socialization and continuance.
However, as against its shape form in the past, the Hindu joint family exists today in a modified form comprising only members of three generations in most of the cases.

Karne defines the joint family system in the following manner. "A joint family is a group of people who generally live under one roof, eat food cooked in one kitchen, hold property in common, participate in common worship and are related to one another as some particular type of kindred. But now-a-days a fundamental change has taken place in the nature of family. Most of the families especially in urban areas the joint families are changing nuclear type. The nuclear type family comprises of husband wife and their unmarried children. The factors responsible for this change are many like inadequate accommodation in parental home, disputes within the family, conflict of values between parents and children and also between the mother-in-law and daughter-in-law, greater desire to live separately especially among the younger generation.

Table 3.7 presents the type of family prevalent among the respondents.

Table 3.7

<table>
<thead>
<tr>
<th>TYPE OF FAMILY AMONG THE RESPONDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Type</strong></td>
</tr>
<tr>
<td>Joint family</td>
</tr>
<tr>
<td>Nuclear family</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>
It shows that majority 88.89 per cent of the families that exist among the respondents are nuclear families. Only 11.11 per cent of families are joint families.

**Family Planning**

There is one of the serious problems faced by the country is over population. More population means more months to feed and to provide at least minimum basic facilities to the overwhelming population in the country. in absolute terms people living below poverty line illiteracy is increasing decade by decade. Resources available are scare and spread thinly unable to satisfy even minimum needs of the millions of people. Poverty results in many unsavory conditions like child labour, child marriages, unhealthy and unsanitary living conditions etc.

Controlling birth rate is one of the important solutions to overcome the adverse socio-economic conditions created by over population. Government at the centre as well as at the State level, conscious of this problem launched not only awareness programmes but also created infrastructure to conduct family
planning operations as well as to supply various types of contraceptives decades back.

Despite these efforts, the government and also non-government organizations acceptance of family planning by people is slow because of traditional attitudes and misconceptions about certain contraceptive methods as well as fatalistic attitudes like children are given by fate and social conditions like preference for male child etc.

Table 3.8 shows that the practice of family planning among the respondents.

<table>
<thead>
<tr>
<th>Family planning</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>329</td>
<td>91.39</td>
</tr>
<tr>
<td>No</td>
<td>31</td>
<td>8.61</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

It is clear that only 8.61 per cent of the respondents are not using any birth control methods. 91.39 per cent of the respondents have undergone tubectomy.

**Literacy Level of Respondents**

Literacy is an important variable and the respondents are classified into illiterates and literates.

**Reasons for less Literacy**

When asked, both illiterate and primary and secondary educational respondents, why did not they enroll themselves in school and go for higher education respectively, they gave several explanations of which poverty is the main reason, followed by
disinterest of parents, one of the respondents and heavy household
duties, attainment of puberty in girl-child and ill health.

Table 3.9 depicts the literacy level of respondents.

Table 3.9
LITERACY LEVEL OF RESPONDENTS

<table>
<thead>
<tr>
<th>Literacy level</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterates</td>
<td>160</td>
<td>44.45</td>
</tr>
<tr>
<td>Primary</td>
<td>78</td>
<td>21.67</td>
</tr>
<tr>
<td>Secondary</td>
<td>93</td>
<td>25.83</td>
</tr>
<tr>
<td>Intermediate</td>
<td>12</td>
<td>3.33</td>
</tr>
<tr>
<td>Degree</td>
<td>12</td>
<td>3.33</td>
</tr>
<tr>
<td>P.G</td>
<td>5</td>
<td>1.39</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

It is found that 44.45 per cent of them are illiterate, 21.67 per cent
have primary education, another 25.83 per cent have secondary
level (SSC) education and 3.33 per cent each have intermediate
and degree level and 1.39 per cent have P.G. level education.
Opinion on Children's Education

General belief that poor and illiterate people are neither aware of the utility of education nor they are interested in the education of their children even if they are aware, for many of them, their poverty prevents them from converting awareness into reality. Further children among the poor are considered economic assets since they can be employed in wage labour. But the modern society people are fully motivating and encouraging their children to go to schools due to the facilities provided by the government such as providing mid day free meal, free distribution of books, pencils etc.

Table 3.10 shows encouragement of respondents to send their children to school.

Table 3.10
ENCOURAGEMENT OF RESPONDENTS TO SEND THEIR CHILDREN TO SCHOOL

<table>
<thead>
<tr>
<th>Encouragement of children</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>340</td>
<td>94.44</td>
</tr>
<tr>
<td>No</td>
<td>20</td>
<td>5.56</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The most of the respondents 94.44 per cent are willing to send their children to school with an opinion that they want same education to their children to get them same kind of better life.

Role of Women in Household work of the Respondents

Recognition of the role played by women in the home is essential for planning and implementing rural development plans successfully. It is necessary to know the activities of women engaged in and the amount of time they are spending in these activities. A list of different household chores was prepared and
the total time in a day was calculated by summing up the daily time devoted to in all these activities. Along with respondents participation, information was also gathered regarding involvement of other females, males and servants in each of these household activities. Different household chores in which respondents were participating and daily time spent in each of these are shown in Table 3.11.

Table 3.11

<table>
<thead>
<tr>
<th>Household work</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fetching water</td>
<td>165</td>
<td>45.83</td>
</tr>
<tr>
<td>Bringing fuel</td>
<td>300</td>
<td>83.33</td>
</tr>
<tr>
<td>Pre-cooking activities</td>
<td>320</td>
<td>88.89</td>
</tr>
<tr>
<td>Cooking</td>
<td>340</td>
<td>94.44</td>
</tr>
<tr>
<td>Serving food</td>
<td>350</td>
<td>97.22</td>
</tr>
<tr>
<td>Carrying food to field</td>
<td>110</td>
<td>30.55</td>
</tr>
<tr>
<td>Washing utensils</td>
<td>360</td>
<td>100.00</td>
</tr>
<tr>
<td>Cleaning kitchen</td>
<td>280</td>
<td>77.77</td>
</tr>
<tr>
<td>Cleaning house</td>
<td>250</td>
<td>69.44</td>
</tr>
<tr>
<td>Washing clothes</td>
<td>310</td>
<td>86.11</td>
</tr>
<tr>
<td>Stitching clothes</td>
<td>11</td>
<td>3.05</td>
</tr>
<tr>
<td>Feeding children</td>
<td>320</td>
<td>88.88</td>
</tr>
<tr>
<td>Bathing children</td>
<td>360</td>
<td>100.00</td>
</tr>
<tr>
<td>Preparing children for school</td>
<td>280</td>
<td>77.77</td>
</tr>
<tr>
<td>Helping children in home work</td>
<td>210</td>
<td>58.33</td>
</tr>
<tr>
<td>Making butter from curd</td>
<td>130</td>
<td>36.11</td>
</tr>
<tr>
<td>Shopping</td>
<td>144</td>
<td>40.00</td>
</tr>
<tr>
<td>Maintenance of house</td>
<td>33</td>
<td>9.16</td>
</tr>
<tr>
<td>Supervision work</td>
<td>27</td>
<td>7.5</td>
</tr>
<tr>
<td>Carrying food to the labour at the filed</td>
<td>100</td>
<td>27.77</td>
</tr>
</tbody>
</table>
Fetching Water

In rural areas water has to be fetched generally from public taps, tanks or wells. So in an analysis of disposition pattern of rural women in fetching water forms an important aspect. Majority of the respondents are (45.83 per cent) involved in this activity.

In bringing firewood for cooking 83.33 per cent of the respondents were engaged in this activity.

Pre-cooking activities

It was observed that cooking is the activity in which all the respondents are participating irrespective of castes and class. Data regarding pre-cooking activities such as cutting vegetables, kneeling and gathering all the things required for cooking and serving to their husbands and children are collected.

Washing Utensils

Another important domestic commitment of women is cleaning utensils in which men are rarely involved. As many as 100.00 per cent of the respondents are performing this activity.

Cleaning Kitchen and House

Sweeping is generally done by all the women. It was found that in cleaning kitchen 77.77 per cent of respondents were involved in this activity and 69.44 per cent are cleaning house.

Washing Clothes

Washing of clothes is again one of the integral duties of women folk. Generally, men folk never wash the clothes of other family members 86.11 per cent of women are involved in washing clothes.
Stitching of Torn Clothes

In stitching torn clothes only 3.05 per cent respondents were found to be involved. Rest were getting their clothes stitched from outside.

Care of Children

Child care is one of the most important duties of mothers in particular and women in general. In their tasks, as mother who bear children play a vital role in the development of a nation. Respondents in care of children which included feeding (88.88 per cent), bathing (100 per cent) preparing for school (77.77 per cent) and helping in doing home work (58.33 per cent). It was observed that majority of respondents involve in this activity. In shopping, males were generally involved in most of households. Only 40 per cent of women are involved in shopping.

Table 3.12 shows the type of medicines used by the respondents.

<table>
<thead>
<tr>
<th>Medicine</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allopathy</td>
<td>300</td>
<td>83.33</td>
</tr>
<tr>
<td>Homeopathy</td>
<td>80</td>
<td>22.22</td>
</tr>
<tr>
<td>Ayurvedic</td>
<td>50</td>
<td>13.89</td>
</tr>
</tbody>
</table>

Most of the respondents (83.33 per cent) are using allopathy medicine to their ailments. Only 22.22 per cent of respondents are using homeopathy and 13.89 per cent using ayurvedic medicine for treatment. Table 3.13 shows the status of women.
It is noticed that more than 50 per cent of respondents (58.33 per cent) are enjoying freedom with restrictions, 13.89 per cent respondents are enjoying full freedom 27.78 per cent of respondents do not have freedom in the house.

**Decision Making in the Family**

Power relation in a family can be analysed in terms of variables like decision making, taking care of the sick, taking responsibility of the family etc. In patriarchal society, patrilocality is the tradition and usually husband enjoys authority over the wife and also other women in a family. Education and economic independence of women are supposed to empower women resulting in the decrease in gender inequality, not only in the families but also in the Indian society as a whole. However, despite rise in the level of literacy and economic independence of the women gender equality is still in a mirage in Indian society. In fact, among the poor families, tribal society and other lower castes, gender equality is much more real than in other societies.

Table 3.14 shows position of respondent sin taking decision in their respective families.

<table>
<thead>
<tr>
<th>Status of women</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enjoy</td>
<td>50</td>
<td>13.89</td>
</tr>
<tr>
<td>Enjoy freedom with restrictions</td>
<td>210</td>
<td>58.33</td>
</tr>
<tr>
<td>No freedom</td>
<td>100</td>
<td>27.78</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>360</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>
Table 3.14

**DECISION MAKING IN THE FAMILY**

<table>
<thead>
<tr>
<th>Decision making</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband</td>
<td>327</td>
<td>90.83</td>
</tr>
<tr>
<td>Children</td>
<td>15</td>
<td>4.17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>360</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Out of 360 respondents 90.83 per cent express that their husband take all decisions in their families. Only 5.00 per cent of respondents take the decision in the family. It is interesting to note that 4.17 per cent of the respondents' children take the decision in their families.

**ECONOMIC CONDITIONS**

Economic life deals with the activities associated with the fulfillment of material needs of the people. Every community has its own way to meet the basic needs for the existence of its members. The basic needs of a society are conditioned by nature and cultural factors as well as by technology (Jacob John Kattakayam, 1983). Most of the people who reside in villages are in one way or the other dependent on the organization of agriculture. To some extent the agricultural season sets the pace for social life.

Many people do no possess land and depend on agriculture wages. Agriculture depends mainly on monsoon in India. The landless agricultural labourers, therefore, face the problems of unemployment, under-employment and seasonal unemployment due to monsoon failure, crop rotations followed and such other factors. These factors affect the socio-economic conditions and standard of living of the landless (Reddy & Reddy, 1975).
Agricultural production is socially organized to the extent that it involves relations between persons to the more are less specific right duties and obligations with regard to one another. The relations of production tend to create cleavages as well as bonds between classes of persons. These cleavages partly coincide with other cleavages in social structure, such as caste and partly entacross them.

Human resources in an economy form a significant input in the production process of goods and services. The input-output with reference to human resources becomes favourable when the economy of all the productive sectors possesses optimum man power allocation (Rajagopal, 1986). The majority of the people who are engaged in agricultural work are non-owners of land. They work on land and by others and constitute the basic of economic and social ties between the different classes of the people in the village.

Among the non-owners of land engaged in agriculture, two broad classes can be distinguished. The tenants and agricultural labourers. The later differ from the former in several ways. The most important difference between the agricultural labourers and the tenant is the lack of security of employment. The tenant, once he acquires a lease, is assured of some work for at least on entire season, in most cases, either by traditional usage or through sanction of law, he is able to retain his lease indefinitely.

The agricultural labourer is often in a position of having to seek employment from day to day. Another characteristic of the agricultural labour is that he does not provide any of the capital necessary for the agricultural process. Seeds manure and plough share are supplied by the farmer. The agricultural labourer contributes only his labour. However, there are certain marginal
cases of the labourer who hires, only himself. Several farmers do not own the instruments. They have to engage people possess such instruments and who naturally charge a higher rate for their use. These people are sometimes cultivators or tenants in addition to being agricultural labourers.

Table 3.15 shows the occupation of the respondents.

<table>
<thead>
<tr>
<th>OCCUPATION OF THE RESPONDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Occupation</td>
</tr>
<tr>
<td>------------------------------</td>
</tr>
<tr>
<td>Traditional occupation</td>
</tr>
<tr>
<td>Non-Traditional occupation</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

The above table shows the distribution of respondents traditional and non-traditional occupation. Only 25.00 per cent of respondents (90 members) have non-traditional occupation. Majority of the respondents (75.00 per cent) have traditional occupation.

Table 3.16 shows the type of occupation among respondents.

<table>
<thead>
<tr>
<th>OCCUPATION OF THE RESPONDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Occupation</td>
</tr>
<tr>
<td>------------------------------</td>
</tr>
<tr>
<td>Agriculture</td>
</tr>
<tr>
<td>Agriculture labour</td>
</tr>
<tr>
<td>Milk selling</td>
</tr>
<tr>
<td>Brick work</td>
</tr>
</tbody>
</table>
Table 3.17

**TYPE OF OCCUPATION AMONG RESPONDENTS**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>250</td>
<td>69.45</td>
</tr>
<tr>
<td>Agriculture labour</td>
<td>150</td>
<td>41.66</td>
</tr>
<tr>
<td>Milk Selling</td>
<td>90</td>
<td>25.00</td>
</tr>
<tr>
<td>Brick Work</td>
<td>20</td>
<td>5.55</td>
</tr>
</tbody>
</table>

FIG. 3.6: **TYPE OF OCCUPATION AMONG RESPONDENTS**

![Pie chart showing occupation distribution]

Table 3.18

**SOURCES OF DEBTS**

<table>
<thead>
<tr>
<th>Source</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money Lenders</td>
<td>190</td>
<td>82.25</td>
</tr>
<tr>
<td>Bank</td>
<td>19</td>
<td>8.23</td>
</tr>
<tr>
<td>Neighbour</td>
<td>7</td>
<td>3.03</td>
</tr>
<tr>
<td>Friend</td>
<td>5</td>
<td>2.16</td>
</tr>
<tr>
<td>Relative</td>
<td>10</td>
<td>4.33</td>
</tr>
<tr>
<td>Total</td>
<td>231</td>
<td>100.00</td>
</tr>
</tbody>
</table>
Table 3.19

REASONS FOR TAKING DEBTS

<table>
<thead>
<tr>
<th>Reasons</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To support family</td>
<td>80</td>
<td>34.63</td>
</tr>
<tr>
<td>To purchase some equipment</td>
<td>31</td>
<td>13.42</td>
</tr>
<tr>
<td>Sick</td>
<td>50</td>
<td>21.65</td>
</tr>
<tr>
<td>Other</td>
<td>70</td>
<td>30.30</td>
</tr>
<tr>
<td>Total</td>
<td>231</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 3.20

CROPS CULTIVATED BY THE RESPONDENTS

<table>
<thead>
<tr>
<th>Crops</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paddy</td>
<td>198</td>
<td>55.00</td>
</tr>
<tr>
<td>Groundnut</td>
<td>90</td>
<td>25.00</td>
</tr>
<tr>
<td>Sugarcane</td>
<td>80</td>
<td>22.22</td>
</tr>
<tr>
<td>Chilies</td>
<td>30</td>
<td>8.33</td>
</tr>
<tr>
<td>Ragi</td>
<td>2</td>
<td>0.55</td>
</tr>
<tr>
<td>Sunflower</td>
<td>3</td>
<td>0.83</td>
</tr>
<tr>
<td>Vegetables</td>
<td>20</td>
<td>5.55</td>
</tr>
</tbody>
</table>
FIG. 3.8: CROPS CULTIVATED BY
THE RESPONDENTS

Table 3.21
PLACE OF SAVING MONEY BY THE RESPONDENTS

<table>
<thead>
<tr>
<th>Place of saving money</th>
<th>Respondents</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bank</td>
<td>70</td>
<td>19.44</td>
</tr>
<tr>
<td>Post Office</td>
<td>30</td>
<td>8.34</td>
</tr>
<tr>
<td>Self</td>
<td>180</td>
<td>50.00</td>
</tr>
<tr>
<td>Relations</td>
<td>20</td>
<td>5.56</td>
</tr>
<tr>
<td>No savings</td>
<td>60</td>
<td>16.66</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Out of 360 respondents, 16.66 per cent are not maintaining any savings at all. Only 83.34 per cent are saving in different places. 50 per cent of respondents keep the saving in their houses only. 19.44 per cent keep saving in banks, 8.34 per cent in post offices, and 5.56 per cent of respondents with their rich relatives.
The type of occupation among the respondents is discussed below. 70.00 per cent of respondents have agriculture as primary occupation. Among the respondents 23.61 per cent have taken up the subsidiary occupation as milk selling, 45.56 per cent of respondents as agricultural labourers. Only 6.11 per cent have brick work kiln as the subsidiary occupation.

Table 3.22 shows the mode of payment of labour charges to the respondents.

<table>
<thead>
<tr>
<th>Payment of labour</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>215</td>
<td>59.72</td>
</tr>
<tr>
<td>Kind</td>
<td>97</td>
<td>26.95</td>
</tr>
<tr>
<td>Cash and Kind</td>
<td>48</td>
<td>13.33</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The mode of payment of labour charges to the respondents shows that 59.72 per cent of respondents are being paid by cash
and 26.95 per cent are being paid by kind. Only 13.33 per cent of respondents are paid both by cash and kind.

![FIG. 3.10 MODE OF PAYMENT OF LABOUR CHARGES](image)

Table 3.23 shows the nature of work done by the respondents during off seasons

<table>
<thead>
<tr>
<th>Nature of work</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Building work</td>
<td>80</td>
<td>22.22</td>
</tr>
<tr>
<td>Road work</td>
<td>20</td>
<td>5.55</td>
</tr>
<tr>
<td>Brick work</td>
<td>26</td>
<td>7.22</td>
</tr>
</tbody>
</table>

The nature of work done by the respondents in off seasons is only 126 respondents are working in off season. It is found that 22.22 per cent of respondents are doing building work followed by 7.22 per cent in brick work. Only 5.55 per cent of respondents are working in road laying work.
Table 3.24

SOURCES OF DEBTS

<table>
<thead>
<tr>
<th>Source</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money lenders</td>
<td>190</td>
<td>82.61</td>
</tr>
<tr>
<td>Bank</td>
<td>19</td>
<td>8.26</td>
</tr>
<tr>
<td>Neighbour</td>
<td>6</td>
<td>2.61</td>
</tr>
<tr>
<td>Friend</td>
<td>5</td>
<td>2.17</td>
</tr>
<tr>
<td>Relative</td>
<td>10</td>
<td>4.35</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>230</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Table 3.24 shows the sources of debts.

The sources of debt rising for the respondents are shown in the above table. It is observed that out of 360 respondents only 230 respondents have debts. Out of these 82.61 per cent respondents have taken loan from private money lenders. Only 8.26 per cent took loan from banks.

Table 3.25

REASONS FOR TAKING DEBTS

<table>
<thead>
<tr>
<th>Reasons</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To support family</td>
<td>77</td>
<td>33.48</td>
</tr>
<tr>
<td>To purchase some equipment</td>
<td>33</td>
<td>14.35</td>
</tr>
<tr>
<td>Sick</td>
<td>50</td>
<td>21.74</td>
</tr>
<tr>
<td>Others</td>
<td>70</td>
<td>30.43</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>230</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Table 3.25 shows the reasons for taking debts.

About 33.48 per cent of respondents took loans to support their family and 14.35 per cent to purchase some equipment. 21.74 per cent of respondents took loan for medical purpose and 30.43 per cent for other miscellaneous purpose.
Table 3.26 shows the extent of landholding among the respondents.

**Table 3.26**

**LANDHOLDING AMONG THE RESPONDENTS**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wet land</td>
<td>160</td>
<td>50.47</td>
</tr>
<tr>
<td>Dry land</td>
<td>157</td>
<td>49.53</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>317</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

The extent of land possessed by the respondents is noticed that out of 360 respondents 317 respondents have lands in their possession. Out of the 317 respondents 50.47 per cent of respondents have wet lands and 49.53 per cent have dry lands in their possession.

**Table 3.27**

**DRY LAND AMONG THE RESPONDENTS**

<table>
<thead>
<tr>
<th>Land (acres)</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>42</td>
<td>26.75</td>
</tr>
<tr>
<td>1-3</td>
<td>55</td>
<td>35.03</td>
</tr>
<tr>
<td>3-6</td>
<td>43</td>
<td>27.39</td>
</tr>
<tr>
<td>6- and above</td>
<td>17</td>
<td>10.83</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>157</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Table 3.27 shows the dry land among the respondents.

The extent of dry land among respondents is found among the 157 respondents 35.03 per cent of respondents have land between 1 and 3 acres and 10.83 per cent have more than 6 acres of land.
Table 3.28 shows the wet land with the respondents.

The distribution of wet land with the respondents were 26.88 per cent have less than one acre, 37.50 per cent have between 1 and 3 acres, 23.75 per cent have between 3 and 6 acres and only 11.87 per cent of respondents have above six acres.

**Cultivation of Crops**

Groundnuts, paddy and sugarcane are some of the major crops cultivated by the respondents. Groundnuts and paddy appear to be the most popular crops. The first season falls between August and January. Water is available in abundance and hence they raise paddy. During the second season that falls between January and April. Groundnut is grown during this season. In dry lands they raise crops such as paddy, sugarcane, ragi, etc. with water from well and tank as irrigation sources.

Table 3.29 shows the crops cultivated by the respondents.
Table 3.29

CROPS CULTIVATED BY THE RESPONDENTS

<table>
<thead>
<tr>
<th>Crops</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paddy</td>
<td>198</td>
<td>55.00</td>
</tr>
<tr>
<td>Groundnut</td>
<td>34</td>
<td>9.44</td>
</tr>
<tr>
<td>Sugarcane</td>
<td>67</td>
<td>18.61</td>
</tr>
<tr>
<td>Chillies</td>
<td>36</td>
<td>10.0</td>
</tr>
<tr>
<td>Ragi</td>
<td>2</td>
<td>0.56</td>
</tr>
<tr>
<td>Sunflower</td>
<td>3</td>
<td>0.83</td>
</tr>
<tr>
<td>Vegetables</td>
<td>20</td>
<td>5.56</td>
</tr>
</tbody>
</table>

FIG. 3.11 CROPS CULTIVATED BY THE RESPONDENTS

It shows that important crops that they grow are paddy, groundnut, and sugar cane. Besides these, they also grow cash crops like chillies, sunflower, vegetables. The above table shows that 55 per cent are growing paddy, followed by 9.44 per cent groundnut, sugarcane by 18.61 per cent, chillies by 10.0 per cent, ragi by 0.56 per cent, sunflower by 0.83 per cent and 5.56 per cent of respondents grow vegetables like cabbage.
The traditional mode of lifting water from wells, tank, canal, river etc. with the help of oxen for irrigation is hardly practiced and in its place the electrical and diesel motor pumps are being used (Singh, 1982).

Some of the respondents use well and tank irrigation for their lands especially for paddy cultivation.

Table 3.30 shows the irrigation facilities.

Table 3.30
IRRIGATION FACILITIES

<table>
<thead>
<tr>
<th>Water source</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canal</td>
<td>42</td>
<td>16.40</td>
</tr>
<tr>
<td>Tank</td>
<td>137</td>
<td>53.52</td>
</tr>
<tr>
<td>Well</td>
<td>56</td>
<td>21.88</td>
</tr>
<tr>
<td>Rainwater</td>
<td>21</td>
<td>8.20</td>
</tr>
<tr>
<td>Total</td>
<td>256</td>
<td>100.00</td>
</tr>
</tbody>
</table>

It shows that majority of the respondents 53.52 per cent have tank facilities. There are 21.88 per cent of respondents having well facilities and 16.40 per cent of the respondents have canal facilities. Only 8.20 per cent of respondents dependent on rain water.

Table 3.31
PLACE OF SAVING MONEY BY THE RESPONDENTS

<table>
<thead>
<tr>
<th>Place of saving money</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bank</td>
<td>75</td>
<td>20.83</td>
</tr>
<tr>
<td>Post Office</td>
<td>21</td>
<td>5.83</td>
</tr>
<tr>
<td>Self</td>
<td>182</td>
<td>50.56</td>
</tr>
<tr>
<td>Relatives</td>
<td>12</td>
<td>3.33</td>
</tr>
<tr>
<td>No savings</td>
<td>70</td>
<td>19.45</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>
Table 3.31 shows the place of saving money by the respondents.

Out of 360 respondents, 19.45 per cent are not maintaining any savings at all. Only 80.55 per cent are saving in different places. More than 50 per cent of respondents (50.56 per cent) keep the saving in their houses only. 20.83 per cent keep savings in banks, 5.83 per cent in post offices, and 3.33 per cent of respondents with their rich relatives.

**Live Stock**

Live stocks like cattle, goat, sheep etc are tendered by women. Animal husbandry is the practice of breeding and raising domestic animals, such animals require constant attention. The chief use of animals include not only of milk but also for meat, while ploughing and transport by brought animals like bill.

Some households have cattle, sheep and goat which are used to a greater extent for the benefit of the family. Drought animals are kept for agricultural operations and the cows for milk for domestic consumption. However, sheep and goat offer the people economic value. They rear them purely for marketing and self consumption. The cattle have other use also. Their dung is used as manure to their agricultural lands and the same is also sold as farm manure besides for making during cakes for the kitchen fuel.
Table 3.32

DISTRIBUTION OF ANIMAL HUSBANDRY AMONG THE RESPONDENTS

<table>
<thead>
<tr>
<th>Animal husbandry</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cows</td>
<td>72</td>
<td>20.00</td>
</tr>
<tr>
<td>Bulls/Oxen</td>
<td>10</td>
<td>2.77</td>
</tr>
<tr>
<td>Buffalos</td>
<td>88</td>
<td>24.45</td>
</tr>
<tr>
<td>Sheep</td>
<td>102</td>
<td>28.33</td>
</tr>
<tr>
<td>Goats</td>
<td>88</td>
<td>24.45</td>
</tr>
</tbody>
</table>

Table 3.32 shows the distribution of Animal Husbandry among the respondents.

The number of domestic animals possessed by the respondents indicates that majority of the respondents (28.33 per cent) have sheep. The analysis shows that 20.00 per cent of respondents have cows, 24.45 per cent have buffalos, 24.45 per cent have goats and 2.77 per cent of respondents have oxen/bulls.

Table 3.33

ANNUAL INCOME FROM DOMESTIC ANIMALS

<table>
<thead>
<tr>
<th>Income (Rs.)</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>500</td>
<td>56</td>
<td>15.56</td>
</tr>
<tr>
<td>500-10,000</td>
<td>62</td>
<td>17.22</td>
</tr>
<tr>
<td>10,000-20,000</td>
<td>46</td>
<td>12.78</td>
</tr>
<tr>
<td>20,000-30,000</td>
<td>84</td>
<td>23.33</td>
</tr>
<tr>
<td>30,000-40,000</td>
<td>60</td>
<td>16.67</td>
</tr>
<tr>
<td>40,000 above</td>
<td>52</td>
<td>14.44</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 3.33 shows the annual income from domestic animals.
The yearly income distribution of the respondents from domestic animals indicates that 23.33 per cent of respondents are getting income between Rs.20 and 30 thousands followed by 17.22 per cent between Rs.5 and 10 thousands. The mean income of the respondents is 29,138.90 per year.

TYPE OF FARM LABOUR ON THE BASIS OF MODE OF WORK AND PAYMENT

Family Labour

The labour put in by the farmer's members of family and for which no direct payment is made known as 'family labour'. Under this type of labour, only those family members are considered who devote their time for farming purposes. Depending upon the availability of time and the type of work they do, there may be same family members, who work full time on the farm and whose labour is available throughout the year. Some other family members may be able to devote their limited time on the farm because they may be pursuing their studies. Further, some of the families or the most literate males in the family may be doing only organizational work such as making arrangements for hired labour, arranging for seeds and fertilizer, attending to work in the bank or cooperative society, etc., while other family members may be participating.

Permanent Labour

Generally permanent labour is hired for one year and is paid either in cash or in kind or both. Sometimes additional facilities like residence, clothing or farm produce at concessional rates are also provided. In most of the cases, the payment is made on monthly basis, but the labourer is supposed to work on the farm at least for one year. At the end of the year, he can go to some other
farm, if he so wishes, or can re-negotiate his contact with the same farmer.

**Daily Wage or Casual Labour**

This type of labour fulfils the need for additional labour at the peek period of farm operations, such as the time of transplanting paddy, planting sugarcane, harvesting of crops, sowing maize weeding paddy etc., these labours are engaged temporarily according to their requirement and are paid at a rate fixed for an 8 hour day or cash or kind or both. The wage rate varies from place to place and time to time of the year.

**Contract Labour**

Generally these labourers move in groups and do certain specific operations on contact basis. The contact work is settled according to the volume of work and availability and demand for labour and therefore, it is subject to wide variations are different areas and time periods. The contract wages are paid either in cash fixed per acre or per quintal produce or in kind as part of produce obtained the rate of harvesting sugarcane is generally fixed in rupees per hectare and groundnut is fixed one bag ten bags of produced groundnut. Thus the mode of payment to contract labour varies from place to place operation to operation as per demand for labour.

**On the Basis of Sex**

In general, sex-wise wage difference is found mainly due to the difference in the capacity of men and women workers, to perform certain agricultural operations. But it is very difficult to fix a ratio of their working abilities as the difference is not always the same. Some of the operations can be handled by female labour
as with as much efficiency may be much less. Ploughing, furrowing and sowing are some of the agricultural operations which require more physical strength. These operations also require some experiences and skills. Hence, these operations are performed only by men workers which require higher wage rate than women workers.

Women workers are mostly employed in the agricultural operations like weeding, harvesting, transplanting and cutting which entail relatively light physical strain as compared to that of males. This also explains for lower wage rates of women workers.

The supply of labour is enough in some area, the farmers will preferably engage adult males and think of engaging women or children at lower wages but in an area with shortage of labour and comparatively in high demand, wages are high due to non-availability of men secondly, considerable variation is found in working efficiency with in each group, depending upon the attitude, nature, health and age of labour. Some norms are however, used to convert women labour and child labour into equivalent units of man labour in order to work out volume of work or the productive men work units on the form for instance, in some of the studies, one female day has been regarded as equal to 2/3 man-day and one child day as equal to ½ man-day as far as wage rates for these types of women workers, to perform certain agricultural operations.
Table 3.34

**HOURS OF WORK FOR AGRICULTURAL OPERATIONS**

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Category</th>
<th>Hours of work (excluding break for rest)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ploughing</td>
<td>5.0</td>
</tr>
<tr>
<td>2.</td>
<td>Sugarcane Plan</td>
<td>7.0</td>
</tr>
<tr>
<td>3.</td>
<td>Sowing</td>
<td>8.0</td>
</tr>
<tr>
<td>4.</td>
<td>Transplantation</td>
<td>7.5</td>
</tr>
<tr>
<td>5.</td>
<td>Weeding</td>
<td>8.0</td>
</tr>
<tr>
<td>6.</td>
<td>Harvesting (Paddy)</td>
<td>8.0</td>
</tr>
<tr>
<td>7.</td>
<td>Harvesting (Groundnut)</td>
<td>7.0</td>
</tr>
<tr>
<td>8.</td>
<td>Sugarcane cutting and jaggery making operations</td>
<td>10.0</td>
</tr>
<tr>
<td>9.</td>
<td>Other operations</td>
<td>8.0</td>
</tr>
</tbody>
</table>

Table 3.34 shows the hours of work for agricultural operations.

It is observed that in the case of strenuous operations there are few hours of work than in light operations. There are no fixed hours for attached labourers. They used to perform various activities throughout the day, usually work for more hours in case of busy periods or in slack season they work less number of hours. By observing the whole situation in all mandals, it may be said that the attached labourer work for longer hours when compared to casual workers. The longer hours of work require rest in between; the casual rest period varies from place to place and also from operation to operation depending upon the tradition.

In case of strenuous operations like ploughing in the middle at the time of breakfast, half an hour rest is permitted. The casual labourer performing other operations ploughing, in the middle at the time of breakfast, half an hour rest is permitted.
The casual labourers performing other operations are also given break for rest also varies from summer to winter seasons. As the mid-days are given generally not during summer, the break for rest will be two are half hours.

In majority of cases cultivators are not found to object to these rest pauses, when the rest pauses do neither reduce the work efficiency of the workers nor decrease the production. As a matter of fact, they are important for the workers to recoup last energy and to acquire fresh vigour.

**Demand and Supply of Agricultural Labourers**

The demand for labour depends on the supply of labour. If the supply of labour is greater in general, unemployment prevail in the villages, cultivated areas influence the demand for labour in the sense that if more land is brought under cultivation, there will be more demand for labour and hence help to increase the employment opportunities of the agricultural labourers. If the cultivated area is extended with the traditional technology, there will be a proportionate increase in the demand for agricultural labour. Irrigation facilities influence the period of demand for labour.

**Wages**

Wage mean cash or kind received as remuneration for any work done or services rendered. In Chittoor district areas, the agricultural labourers work from 5 a.m. to 1 p.m. This is half day work and full day work is from 8 a.m. to 1 p.m and 2.30 p.m to 6 p.m with a lunch break of 1 ½ hours. Each male labourer is paid Rs.55 to Rs.60 per half day and for full day he is paid Rs.100/- without meals. Each female labour is paid Rs.50/- to 55/- per half day and for full day she is paid Rs.85/- to 90/- without meals. The payment will be either in cash or kind. In rural parts of Chittoor
district, only subsistence wage is being paid. Rural labour is accustomed to the subsistence standard. That standard of living is continuing as real wages which did not increase to raise the standard.

Table 3.35 shows the distribution of full-day payments for different operations.

For showing and weeding operations the payments are slightly more when compared to the half day payments. The average payments are Rs.100/- with food and Rs.110/- without food for males and 87.5 per cent with food, 92.5 per cent without food for females. However for harvesting and threshing operations, the payments are more when compared to the half-day payments. This ranges for males from Rs.95-100 with food (average 97.5 per cent) and Rs.110/- without food and for females. It is from Rs.90-95 (average 9.25 per cent) with food and Rs.95-100 (average in Rs.90-100) without food. The variation in labour payments is influenced by the availability of labour force as well as the harvesting season and nature of crop involved. These labour rates also fluctuate from year to year due to the conditions prevalent on those days of operations.

Table 3.36

Satisfaction of Wage Payment

<table>
<thead>
<tr>
<th>Category</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satisfied</td>
<td>130</td>
<td>36.11</td>
</tr>
<tr>
<td>Not satisfied</td>
<td>230</td>
<td>63.89</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 3.36 shows the satisfaction of wage payment.
<table>
<thead>
<tr>
<th>Name of crops</th>
<th>With food</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Without food</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ranges (Rs.)</td>
<td>Average payment (Rs.)</td>
<td>Ranges (Rs.)</td>
<td>Average payments (Rs.)</td>
<td>Ranges (Rs.)</td>
<td>Average payments (Rs.)</td>
<td>Ranges (Rs.)</td>
<td>Average payments (Rs.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. PADDY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ploughing</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>145.150</td>
<td>147.5</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>Showing</td>
<td>100</td>
<td>100</td>
<td>85.90</td>
<td>87.5</td>
<td>159-110</td>
<td>107.5</td>
<td>90-95</td>
<td>92.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transplantation</td>
<td>95-100</td>
<td>97.5</td>
<td>80-85</td>
<td>82.5</td>
<td>100-110</td>
<td>105</td>
<td>90-95</td>
<td>92.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weeding</td>
<td>90-95</td>
<td>92.5</td>
<td>80-85</td>
<td>82.5</td>
<td>100-105</td>
<td>102.5</td>
<td>85-90</td>
<td>87.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harvesting</td>
<td>95-100</td>
<td>97.5</td>
<td>80-85</td>
<td>82.5</td>
<td>100-110</td>
<td>105</td>
<td>85-90</td>
<td>87.5</td>
<td>95-100</td>
<td>97.5</td>
<td></td>
</tr>
<tr>
<td>Threshing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. Groundnut</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ploughing</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>145-150</td>
<td>147.5</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>Sowing</td>
<td>100</td>
<td>100</td>
<td>85.90</td>
<td>87.5</td>
<td>105-110</td>
<td>107.5</td>
<td>90.95</td>
<td>92.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weeding</td>
<td>95-100</td>
<td>97.5</td>
<td>80.85</td>
<td>82.5</td>
<td>100-115</td>
<td>112.5</td>
<td>90-95</td>
<td>92.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harvesting</td>
<td>100-105</td>
<td>102.5</td>
<td>80-85</td>
<td>82.5</td>
<td>100-110</td>
<td>105</td>
<td>90-100</td>
<td>95</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. Sugarcane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ploughing</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>145-150</td>
<td>147.5</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>Sowing</td>
<td>95-100</td>
<td>97.5</td>
<td>80-85</td>
<td>82.5</td>
<td>100-105</td>
<td>102.5</td>
<td>95-100</td>
<td>97.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weeding</td>
<td>90-95</td>
<td>92.5</td>
<td>80-85</td>
<td>82.5</td>
<td>100-110</td>
<td>105</td>
<td>95-100</td>
<td>97.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harvesting</td>
<td>100-105</td>
<td>102.5</td>
<td>85-90</td>
<td>87.5</td>
<td>110-120</td>
<td>115</td>
<td>95-100</td>
<td>97.5</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
It gives the distribution of respondents who expressed satisfaction of the wages that they are getting now. Almost all the respondents (63.89 per cent) are not satisfied with the wages that they are paid now, 36.31 per cent are satisfied with the present wage payments.
References


"Some Aspects of Agricultural Labour Problems. An explanatory Study, New Delhi, Sri Ram Centre for Industrial Relations and Human Resources, 1972."
ROLE OF WOMEN IN RURAL DEVELOPMENT

CHAPTER IV
In India, women considered as a partner and equal to men in socio-economic and cultural life since ancient times, as evident from the symbol of Ardhanareshwar i.e. the half male and half female image of God Iswara. The Goddess Lakshmi is considered as economic prosperity and power. The place of women in Indian society has been considered of highest importance since the ancient times. However in day-to-day life, though their population is nearly the same that of men and contributing monetary and non-monetary inputs to the national income, they occupy the low position in socio-economic aspects of life.

Women occupy several positions and play a number of roles in the family, community and the wider social system. Her status in society is determined by her composite statue resulting from the merging of her various positions and roles. It depends also on her consciousness and status. In the ultimate analysis, status is the "conjunction of positions or women occupies.... As a worker, student, wife, mother... the power and prestige attached to these
positive and the rights and duties, she is expected to rise to the occasion.

**WORK PARTICIPATION RATE OF WOMEN IN INDIA**

Women play a crucial role in all societies. However, their low socio-economic status in an historical perspective is largely based on the myth that women are inferior agents of production. This work is equally essential for the smooth functioning of the economy. Whether it is at the community firm/farm of the household level.

Right from the down of the civilization, women has been performing multi-dimensional functions a wife, a mother, a house manager and in many cases a sole bread winner too. Women as a specified social category have been subjected to sub-ordination, and social castigation to such as extent that their role as a working force has been under valued and misrepresented.

Much of the activity of women in economically gainful work is either gives no recognition or not represented in the statistical data. Recently work of women as home maker and her participation in economic activity attracted social scientists and writers to these fields. Valuable books are published highlighting the status and condition of woman in the present day society.

Most of the women work as home makers, few of them go for home and abroad. Here it can be discussed women's role and status in both these aspects.

**Women's Role as Home Maker**

Generally, women should perform two important responsibilities which need recognition of the role played by women at home is essential for planning and implementation.
(a) It is necessary to know the activities of women engaged in and at the time spending in those activities. A list of different household chores was prepared and the total time in a day calculated by summing up the daily time devoted in all these activities. She tries to manage home with given resources to have better results—according to social values in her routine traditional work, pre-cooking activities, cooking domestic chores.

Among all these, she tries to save something for social emergencies. Women in rural areas along with above works go to fresh water, collect firewood and make cow-dung cake from cattle dung, cattle cleaning, carrying fodder cutting into chaff, preparing feed, giving water to cattle, milking, making cow-dung manure, selling milk and take care of poultry.

Urban women in her spare time such things as knitting, stitching and embroidering. The home and the work in it is an expression of woman's identity. It provides image of home-maker to the outsiders.

(b) Child care is one of the most important duties of mothers. Indian culture has high respect for women as mother. India itself is portrayed as "Mother India". As it is said, mother and mother-land are superior to heaven too. She is imagined as a power of universe "Sakthi" and "Nature" (Prakrti). In their tasks as mother who bears and rears children, women play a vital role in them. She provides them nourishment and looks after the sick, cultivators in the children good habits. She imports social values, provides knowledge about social life and culture.

The time devoted by women into care of children includes time devoted in feeling, bathing preparing them to school and helping them in home work. Thus she is considered more
responsible for the health and education of her children. Woman understanding and her own education play crucial role in this respect, but the work done by woman is not considered by national accounts or census. Of course, there are difficulties in assessing the value. As per contribution is not counted in national income, the role of home maker itself is unhappy considered secondary.

WOMEN AT WORK PARTICIPATION

In most of the Asian countries, women generally work from 14 to 18 hours a day, seven days in a week, without being paid holiday. Yet most of their work goes under-valued in an economy which puts premium or market work. Even official agencies categorize these women as non-workers who are not employed in paid up jobs.

(a) Women workers and their Problems

It is true that old women from all classes are not involved in these risks, the patterns differ from classes/castes of women. Broadly speaking the lower class/caste women are generally engaged in menial manual work in fields, construction work, in public works etc. it is being found that a number of urban poor women run their own petty business to support their families. It have been brought to light that poorer section of women have to work for supporting families even outside family. In urban areas women are either employed for wages or engaged in cotton industries, self-employed professions, work in offices, banks administration etc. among the employed women, the well educated mostly women of higher class/caste background generally work in offices, banks and educational institutions. Women of higher castes/classes are considered 'leisured class women' while those of the lower categories are tied down to never ending cycle of drudgery. They have to work for many more hours and are
drudgery burdened with inside and outside home thereby supplementing the family income. Majority of women from socially depressed classes/communities extensively participate in hard and menial jobs.

The women work is not tangible and unaccounted for both by our policy makers and implementing agencies as they are not perceived to be major earners of the family, but as marginal and supplementary contributors. The approach has been, work for the men is income for the family, which ignores the reality that one third of all households are supported slowly "by women while is another third, 50 per cent of the financial contribution comes from women. Since the women workers are a heterogeneous lot, the problems cannot be generalized. They are divided on various grounds like caste, class, religion, educational status, urban-rural residence, employment activity etc. The urban educated class of women workers, as their problems are altogether different from the illiterate low status employed rural women workers. Though this grasp also is not homogeneous, yet what they have in common is deprivation and discrimination. This has been accepted even by the government and concern has been voiced in the government notification No.9-11-85 dated 5th January, 1987 constitution the National commission self Employed women as given below.

The existence of various constitutional legal provisions safeguarding women’s employment a large number of women workers particularly in the unorganized sector suffer from various disadvantages, relating to their working lives as well as in their homes. The coverage of labour laws has not benefited these women workers in many crucial areas especially health, maternity and social security with the changing social and economic conditions, women’s productive roles have assumed new
significance but without backup support and services a healthy combination of women's productive and reproductive roles cannot be sustained.

In the planning process, under the trickle down theory, it was expected that women will equally benefit along with men. But this has been belied by actual developments. In the past decades there have been various forces and pressures which have reduced women to a low and secondary lace. They have been alienated from the land which they once owned. Their work participation rate has declined over the decades from 31.70 per cent in 1901 to 31.00 in 2001. The reasons for which vary, i.e. declined of traditional industries, urbanization, industrialization, mechanization and modern technology in agriculture has not benefited the women work force. On the other hand, it has led to streams of migration and polarization between less developed areas of Rajasthan, Madhya Pradesh (M.P), Eastern Uttar Pradesh (U.P) and Bihar to the relatively more developed areas of Haryana and Punjab and to some extent to Jammu & Kashmir as well. In addition, there has been increase in the number of marginal workers. According to 2001 census, out of 22.09 million marginal workers women constituted more than 85 per cent. Hardly any research has been done to evolve technology which will improve the employment situation of women and alleviate their drudgery by developing tools which could make their work simple and more fetching.

Problems

The increasing involvement of Indian women in the domain of paid work brings a series of dilemmas and conflicts. Problems vary with work, but there are some which are common to all within the family. It is the children of the working mother who have the
suffer. Most working mothers can give only limited time to their children and therefore, they are sometimes uncared for and even neglected totally. It is the expectation of most Indian families that a woman should be competent home maker, a mother of children and obedient spouse and daughter-in law. But when a women goes out to work, she is unable to attend to the needs of every member of the family. But still before going to work, she has to complete the entire household chores.

Any other women may take whole day, but a working woman has completed within few hours. In consequence she faces lot of strain and fatigue. Some time she gets frustrated and irritated as a human being. She needs some one to take care of her. But she is considered independent, self reliant, able to take care of herself. This leads to tension in the family. Some of these women quarrel with their husbands-in-laws, and some other bear emotional strains patiently.

It has been observed that the entire earnings of woman-worker are spent on the children and family but is it not necessary that the earning of the male will be spent on the family. Apart from these, Indian woman workers face many other problems. The most important one is being job security, by which was mean that she should have secure job of constant income. It has been observed that the jobs of workers in construction in beedi rolling factory and in other primary sectors are not secure. Women labourers in many occupations are paid less than male ones for the same job. They are exploited by the employees as well as senior workers. Women are generally regarded inactive, secondary or dependent labourers. This value in the broader labour market is determined by these prevailing notions and therefore, this entrance and concentration is confined to limited pockets in both organized and unorganized
sectors. Working women’s plight in unorganized sector of which 85 per cent concentrated in the agricultural sector is greatest in degree. The modernized technical process in agricultural have reduced the number of employment days as well as participation of labour in these activities and is affecting directly women labourers in a serious manner. This, coupled with the unsettledness of female labourers and restriction on their migration, makes them a reserve pool of labour resources which is clearly exploited in the form of under valuation of their labour. In construct, female workers in the non-agricultural unorganized sectors, the nature of discriminations of different nature. They are ill paid and confined to the lower structure of job hierarchy. Generally, they have to work on the basis of daily wages and differential wages and the gender no differentiation have been observed. In addition, they have to face discrimination in terms of expertise, training, payment and promotion. In addition, they are not facilitated in terms of maternity benefits and any demands as such make them unimpressive in the view of employers. This generally results in the emergence of sense of apathy and helplessness among women.

Women working in well-established offices get a number of privileges like paid vacations and paid sick and maternity leave. They are also eligible for medical benefits in case of illness or injury, unemployment compensation for loss of job, disability payments (connected with work and a pension on superannuation) women workers are low wage workers are less often eligible for any of these benefits and forms compensation.

In conclusion, a comprehensive sociological analysis of the problems of working women suggests that the situation will not change initiate in the orientation of government. The bases which provide strength to the institutionalized patriarchy, male
chauvinisms and apathy towards gender inequality require adjustments if not total transformation.

(b) **Role of Women in Rural Development - Work Participation**

An important index in assessing the role of women in the economic structure is the work participation rate today. Indian women are found engaged in almost every type of work ranging from a labourer to the highest ranking executive like the president of the country. It is being realized now in some circles that urban culture where women are fast changing and breaking down parental inhibitions, in down to rural environment and hence, women are increasingly becoming conscious of their potential to become economically independent. The induction of women into the service sector is considered today not only desirable but necessary. The hard economic necessity is one of the important factors for attracting more and more to labour force or employment. Today, women are being considered as an integral part of new economic order and important of its manpower resources.

**WORK PARTICIPATION RATES IN INDIA (1901-2001)**

The contribution of women in economic development is assessed by their work participation rate "participation rate is usually measured in terms of proportion of workers to total population". An important index on assigning the role of women in the economic structure is the work participation rate. The female work participation rate has declined slowly from 1901 to 1981. The differences of the work participation rates between male and female are shown in Table 4.1.
Table 4.1

WORK PARTICIPATION RATES IN INDIA (1901-2001)

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>47.2</td>
<td>60.9</td>
<td>32.2</td>
</tr>
<tr>
<td>1911</td>
<td>48.1</td>
<td>61.0</td>
<td>31.7</td>
</tr>
<tr>
<td>1921</td>
<td>47.9</td>
<td>61.9</td>
<td>32.6</td>
</tr>
<tr>
<td>1931</td>
<td>43.8</td>
<td>58.1</td>
<td>28.8</td>
</tr>
<tr>
<td>1941</td>
<td>39.1</td>
<td>54.9</td>
<td>23.6</td>
</tr>
<tr>
<td>1951</td>
<td>44.1</td>
<td>57.4</td>
<td>28.0</td>
</tr>
<tr>
<td>1961</td>
<td>34.2</td>
<td>53.8</td>
<td>28.0</td>
</tr>
<tr>
<td>1971</td>
<td>33.6</td>
<td>52.6</td>
<td>15.0</td>
</tr>
<tr>
<td>1981</td>
<td>41.63</td>
<td>46.90</td>
<td>10.7</td>
</tr>
<tr>
<td>1991</td>
<td>42.00</td>
<td>52.00</td>
<td>32.00</td>
</tr>
</tbody>
</table>

Source: Excluding marginal workers, Census of India, 2001
Registrar General India

It is evident from the above table that work participation rates of male workers in India have remained almost unchanged during 1991-2001 but there has been improvement in the work participation rates of female workers from 22.29 in 1991 to 26.8 in 2001. In rural areas, work participation rates of female workers increased more rapidly from 22 to 26 per cent because of the effect of the spreading of modern technology.

Table 4.2 shows that the female work participation ratio for main workers marginal workers and non-workers in India in 1991 and 2001 census
Table 4.2
FEMALE WORK PARTICIPATION RATES FOR MAIN WORKERS, MARGINAL WORKERS AND NON-WORKERS IN INDIA
1991 AND 2001 CENSUS

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Work participation</th>
<th>1991</th>
<th>2001</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total persons</td>
<td>Males</td>
</tr>
<tr>
<td>1</td>
<td>Total workers</td>
<td>36.40</td>
<td>52.62</td>
</tr>
<tr>
<td>2</td>
<td>Main workers</td>
<td>35.18</td>
<td>52.00</td>
</tr>
<tr>
<td>3</td>
<td>Marginal workers</td>
<td>4.32</td>
<td>0.71</td>
</tr>
<tr>
<td>4</td>
<td>Non-workers</td>
<td>63.50</td>
<td>48.38</td>
</tr>
</tbody>
</table>

Table 4.2 shows the distribution of women workers in rural India according to 2001 census provisional across major occupational categories.

Table 4.3
WOMEN WORKERS IN RURAL INDIA, 1999-2000

<table>
<thead>
<tr>
<th>Sector description</th>
<th>Number of women workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary sector</td>
<td>85.4</td>
</tr>
<tr>
<td>Mining and quarrying</td>
<td>0.2</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>7.6</td>
</tr>
<tr>
<td>Construction</td>
<td>1.2</td>
</tr>
<tr>
<td>Secondary sector</td>
<td>9.0</td>
</tr>
<tr>
<td>Trade, hotelling etc.</td>
<td>2.0</td>
</tr>
<tr>
<td>Transport and communication</td>
<td>3.8</td>
</tr>
<tr>
<td>Services`</td>
<td>3.6</td>
</tr>
<tr>
<td>Tertiary sector</td>
<td>5.7</td>
</tr>
<tr>
<td>All non agricultural</td>
<td>13.8</td>
</tr>
</tbody>
</table>
Number of workers engaged in primary sector in rural areas accounted to be as 85.4 per cent. Number of women workers in mining and quarrying counted as 0.2 per cent. 7.6 per cent are engaged in manufacturing. Women workers engaged in construction companies accounted to be as 1.2 per cent. 9.0 per cent women engaged in secondary sector and 5.7 per cent in tertiary sector. Though women workers are more in percentage terms, the amount of wages paid to women workers is less.

**Women in Indian Agriculture**

Perceptual of India's economic development stated two dimensions. One is related to the development of basic and heavy industries for faster growth of the national economy and simultaneously development of agriculture. Majority of the population in the world depends on agriculture for their livelihood.

In India, about 70 per cent of the total population depends on agriculture. Thus agriculture plays a vital role not only on the national economy point of view but also on the rural property in our country. In any economy women play a prominent role at various levels. They are the backbone of the village economy of India. A little less than 80 per cent of the women in rural India and a majority of them are labourers in the agriculture and allied activities. Women's role in agriculture operations is very significant. They contribute about three fourths of labour required for agriculture operations. These poor women have the development burden of contributing to the family income of should during the responsibility of looking after the family. Involvement in agricultural operations is besides their usual obligation of discharging domestic work. Women take up different work to take out their livelihood and the majority of the rural women depend on agriculture which is the major unorganized sector in India. Most of
the contribution made by women to the farm sector too goes unaccounted for as they are not directly paid. Their work pattern extending from 13 to 17 hours puts them in struggle.

**Critical Issues on the Status of Women's Status**

During the same period, women's proportion in the total work force declined from 52.6 per 1000 males (1911) to 40.8 per 1000 males (1951). In 20 years between 1951 and 1971 the gap between men and women in the population rose from 8.9 million to 19.9 million i.e. by 50 per cent. In the same period the number of women workers in agriculture declined from 31 to 25 millions, while that of men increased by 34.3 million. In the non-agriculture sector, women workers declined from 9.3 to 6.2 million, while men increased from 32.8 to 48.4 million. The total number of men workers increased by 27 per cent. While women suffered from a decline of 12 per cent reducing their ratio in the work force to 210 per 1000 men. Many of these agriculture, they are responsible for conducting development of the individual and for sound family life. In rural regions, they perform a variety of roles of which many of them have a great economic significance. Women are a full producer, processor of non-agricultural goods and services. Women in India perform variety of tasks both on farm as well as at home. Women in rural areas perform different activities to generate work and income for their family. During the peak period of agricultural operations home tasks are put to the back burner and these farm women experience untolerable difficulties in accomplishing the home task looking to the daily schedule, the day for farm woman starts in the early hours in the morning even before the sun rise and she is the last member of family to retire to bed at night.

Agricultural works, classified two categories: (1) the landless agricultural labour, (2) the small cultivators whose main source of
earnings is wage employment and not their small and sub-marginal holding. In these landless labour is classified into two types (1) permanent labour attached to the cultivating household and (2) casual labours. The small cultivators can be divided into three sub groups- cultivators, share croppers and lease holders.

While the sense data classify the agricultural workers into only two categories, viz., cultivators and labourers the cultivators include the absentee landowners who do not cultivate their land themselves and get it cultivated by hired labourers, leaseholders, and tenants of different categories including share croppers and marginal farmers who not only cultivate their own lands but also work on other's land. Labourers on the other hand, include casually, daily wage labourers, attached workers, whose wages are fixed by contract and bonded labourers who have entered into contract with the land owners to pay off the loan taken from them by working for them. The labourers of the first and second categories may include these who have very small and sub-marginal holdings but those major source of income is wage employment only. The labourers are second category gets some what higher wages than the casual labourers and they are assured of employment even during the lean season. The National Commission on Labour described them as 'permanent labourers'. Their mobility however, is restricted as they cannot leave their work at will some labourers of this group are also share croppers.

Share croppers; share the produce of the land with the land owners for their work while working as wage labourers. The labourers of the third category, in the words of National Commission on labour can best be described, in turns of debt bondage, fixed for a time or a life time, are hereditary descending from father to son in some cases. As their earnings are meager, it
is difficult for them to come out of the clutches of the debt bondage. But due to regional variations, differences in the pattern or classification of the agricultural labour do exist in almost all parts of the country.

**Place of Women in Agriculture**

Agriculture which is seasonal in nature also conditions the availability of employment. Agricultural activities in farming can be divided into two major groups. Pre-harvest and post-harvest operation.

**Pre-Harvest Operations Include the Following**

2. Sowing Seed treatment, sowing with help of seed drill and sowing by hand or broadcasting.
3. Irrigation.
4. Application of fertilizers and insecticides.
5. Transplanting.
6. Thinking, inter-culturing and weeding.
7. Scaring away the birds.

**Post-Harvest Operations Include the Following**

1. Harvesting of crop.
2. Making ground of threshing and crushing.
3. Threshing by hand or animal power.
4. Crushing
5. Winnowing.
6. Storing of produce and management by produce.
7. Marketing of produce and management by produce.
8. Accounts keeping.
The roles played by the farm women in the above stated activities of the farm are of great significance. However, the rural women as a farm family member perform a variety of roles. Their roles can be broadly classified into farmer, live-stock, poultry, home including home science. Particularly, women in agriculture are much affected because of the unorganized nation of the farm, the case with which hired labour can be substituted by family labour, the seasonal nature of the demand for labour and the traditional way of conditioning women to same particular jobs.

CLASSIFICATION OF FEMALE AGRICULTURAL WORKERS

The nature of rural class structure, there is a need to classify women into various categories depending on their relation to the means of production. Women's status does depend, to large extent, up on the extent of her control over the means of production. The majority of rural women take out their livelihood by working on land in a number of way. Based on this, rural women are classified into four categories. Thus, with in a single Indian village, which is the social microcosm of the world identification of different types of female work patterns constitute a study of their work at various parts of the world at large. The following are the different categories of agricultural workers.

1. The landless women.
2. The near landless women.
3. The small peasant women and
4. The rich peasant women.

The Landless Women

A large number of rural women primarily eke out their livelihood by working as mere wage labourers on agricultural farms. Many a time they are attached to landlord's family along with their men folk. These families own no land of their own and
live in thatched huts. Generally, a large section of scheduled caste, scheduled tribe and backward caste women belong to this category. We find the African type of women in this category who can not expect to be supported by husbands but independently support themselves and their families.

The Near Landless Women

These women hold tiny bits of land which are dry and uncultivable. Poor irrigation facilities, lack of resources and cattle wealth impair them in cultivating their lands. The difference between the landless and the near landless women is that the latter have at least some tiny bits of land to own. The scheduled caste women belong to this category. Due to dwindling of handicrafts even a large number of women from artisan class depend upon outside employment and mostly on work connected with agriculture. The women of this type are active family workers also who share the burden of work in family to a large extent.

The Small Peasant Women

The women of this category work on the family farm which normally does not exceed 5 acres. They as well work on the farms of others as wage labourers to augment something to the meager income of the family. Generally, the backward caste women belong to this category. They also assist their men in the household industries. Women contribute very little to farming and we recognize this as a characteristic feature in many Latin American countries.

The Rich Peasant Women

Most of these women belong to upper strata of society. Depending upon the necessity, they supervise the work done at the family farm where latest means are utilized to the maximum
extent. They reside in a well-built house. They can be compared with the yield, non-working women of the Middle East.

The women of the first two categories are found in large number in rural India. They occupy lower positions in the caste-class hierarchy. They invariably work for longer hours than their men folk at home, at the work spot and at the landlord's house. Majority of these women are without property, landless with no productive assets of their own except their labour power. Lack of skills, wide shifts in occupation, seasonal employment, migration, low wages, exploitation at the work spot and at home are. The common features that affect the development of these women. To sum up, the role of sex in farming can briefly be described as follows: The very sparsely populated regions where shifting cultivation is used, men do little farm work and women do most of the work. In some what, more densely populated regions where shifting cultivation is used, men do little farm work and women do most of the work. In some what more densely populated regions, where the agricultural system is that of the extensive plough cultivation women do little farm work and men work more. Finally in the regions of intensive cultivation of irrigated land, both men and women work hard in order to earn enough from their small piece of land to support their family. This is further indication that caste-class dimensions have their profound influence on the women of both the upper and lower classes. The upper class women, despite their financial breakdown do not come forward in search of employment and women from the lower castes, though their economic position is comparatively better than others, work and supplement the family income. Thus, women are not only overburdened but are subjected to exploitation at the work spot and at home to work for a number of hours.
References


*Towards Equality, Report of the Committee on Status of Women, Government of India, Department of Social Welfare and Ministry of Education and Social Welfare*, 1974, p. 162. This definition of cultivation was accepted by the census of 1961. It has, however, been restricted to those whose primary activity is cultivation in census of 1971.

CHAPTER - V

WELFARE PROGRAMMES
MAHILA MANDALS

In 1954-55 it was observed that women lack of participation in the community development programme was to be considerable extent responsible for the programme not making the necessary impact. In keeping with the approach of the programme, i.e., ensuring people’s participation in community development activities. Co-operation of women was sought to be realized through institutions like mahila mandals. The mahila mandal was conceived as an institution for bringing our new ideas and skills to village women. They were supervised by other women known as mukhya sevikas. They are excepted to teach village women certain practical skills (better home making techniques crafts, sewing, knitting, embroidering, kitchen, gardening etc). The agents of change were women workers known as ‘Gram Sevikas’ who work directly with the women at village level. They were supervised by other women certain practical skills and once they had interested women in improving themselves, the Gram Sevikas were supposed to help them organize for collective action. Their main objective is
the assist village women to develop and understand their role and responsibilities as individuals, as members of a family and as members of the community. In the present study, all the villages had mahila mandals and the attitudes of the members are presented in Table 5.1.

Table 5.1

<table>
<thead>
<tr>
<th>LEVEL OF KNOWLEDGE ABOUT MAHILA MANDAL</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>NIL</td>
<td>92</td>
<td>25.56</td>
</tr>
<tr>
<td>Low</td>
<td>130</td>
<td>36.11</td>
</tr>
<tr>
<td>Medium</td>
<td>90</td>
<td>25.00</td>
</tr>
<tr>
<td>High</td>
<td>48</td>
<td>13.33</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

It was found that 25.56 per cent of the respondents are not even aware of the presence of mahila mandal in their village and in case of 36.11 per cent respondents, level of knowledge about Mahila Mandal was low. There were only 13.33 per cent of respondents having high level of knowledge about mahila mandals who knew all about it and had very clear idea about all the objectives and activities of mahila mandal.

**Women Participation**

Participation of women in mahila mandal was studied under different heads: membership position held attendance in meeting, initiating discussion, participation in discussion participation in decision making and follow-up. Table 5.2 indicate the level of participation in mahila mandal.
Table 5.2

LEVEL OF PARTICIPATION IN MAHILA MANDAL

<table>
<thead>
<tr>
<th>Participation</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>268</td>
<td>74.44</td>
</tr>
<tr>
<td>No</td>
<td>92</td>
<td>25.56</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 5.2 finds that only 74.44 per cent of respondents were the member of mahila mandals and 25.56 per cent of the respondents are not even aware of the presence of mahila mandal.

Knowledge of the respondents about mahila mandals was measured on the basis of their knowledge about (i) presence of mahila mandal, (ii) its President, Vice-President, Secretary, Joint Secretary, Treasurer Members of Executive, (iii) its objective and (iv) its in-charge and activities.

Table 5.3

ROLE OF WOMEN IN MAHILA MANDAL

<table>
<thead>
<tr>
<th>Members</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ordinary Member</td>
<td>249</td>
<td>69.17</td>
</tr>
<tr>
<td>Treasure</td>
<td>3</td>
<td>0.83</td>
</tr>
<tr>
<td>Joint Secretary</td>
<td>7</td>
<td>1.95</td>
</tr>
<tr>
<td>Secretary</td>
<td>2</td>
<td>0.56</td>
</tr>
<tr>
<td>Vice-President</td>
<td>3</td>
<td>0.83</td>
</tr>
<tr>
<td>President</td>
<td>3</td>
<td>0.83</td>
</tr>
<tr>
<td>Members</td>
<td>93</td>
<td>25.83</td>
</tr>
<tr>
<td>Total</td>
<td>360</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 5.3 shows that the role of women in mahila mandal.
It was found that 69.17 per cent of the respondents are ordinary members and the other 93 per cent of respondents are executive members shall act as treasurer, Joint Secretary, Secretary, Vice-President and President and 25.83 respondents are not members in mahila members.

Table 5.4

DISTRIBUTION OF RESPONDENTS BENEFITED UNDER DIFFERENT PROGRAMMES

<table>
<thead>
<tr>
<th>Programme</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>DWCRA</td>
<td>130</td>
<td>36.11</td>
</tr>
<tr>
<td>Indira Kranthipatham</td>
<td>137</td>
<td>38.05</td>
</tr>
<tr>
<td>Crop loan</td>
<td>15</td>
<td>4.16</td>
</tr>
<tr>
<td>Indira Awajs Yojana</td>
<td>220</td>
<td>61.11</td>
</tr>
</tbody>
</table>

Table 5.4 shows the distribution of respondents benefited under different programmes implemented by the government.

The number of respondents benefited by the different programmes implemented by the government. It shows that 36.11 per cent of the respondents benefited under DWCRA, 38.05 per cent under Indira Kranthipatham (Velugu), 4.16 per cent under crop loan and 61.11 per cent of respondents under Indira Awajs Yozana.

LEGISLATION AND EVALUATION FOR THE PROTECTION OF HUMAN RIGHTS OF WOMEN

Role of Legislature and Executive

There are a host of legislations enacted from time to time to protect the rights of women. There is no dearth of enactments in this direction. Each enactment is perfect in its tone and tenor to
achieve the desired results but the problem is successful implementation of the enactments in day-to-day life.

Pre-Independence Legislations

It prohibits arrest or detention of women in civil prison in execution of a decree for the payment of money.

The Legal Practitioners (Women) Amendment Act, 1923 (23 of 1923)

Under this Act, no women can be disqualified from being admitted as a legal practitioner by reasons of her sex.

Indian Succession Act, 1925 (39 of 1925)

Under this Act, the woman has the same right to the property as the husband has on the death of his wife.

The Child Marriage Restraint Act, 1929 (19 of 1929)

It fixes the minimum age of marriage at 18 years for boys and 15 years for girls.

Bombay Prevention of Hindu Bigamous Marriage Act 1946

It imposes penalty for the offence of bigamy up to 7 years of imprisonment and fine.

POST INDEPENDENT LEGISLATIONS

The Special Marriage Act, 1954

This Act permits marriage of (a) people from different religious faith without changing their religion and (b) stipulates minimum age of marriage as 18 years for girls and 21 years for boys.

Hindu Marriage Act, 1955

This Act fixes (a) minimum age for marriage is 18 years for girls and 21 years for boys. The salient feature of this Act is that it makes monogamy as universal. The Hindu Marriage act, 1955 and
Special Marriage act, 1954 were amended in 1976 to provide for the right of a girl to repudiate, child marriage before attaining maturity whether the marriage has been consummated or not cruelty and desertion were added as grounds for divorce and mutual consent was recognized.

**Hindu Succession Act 1956**

This Act confers the right of absolutes ownership over property and the women can make a "will" leaving her share of property to the heirs. Section 17 of the Act provides for the property of an intestate being divided among the heirs in accordance with certain prescribed rules for the benefit of women.

**Hindu Adoption and Maintenance Act 1956**

This Act makes it permissible to any female Hindu (a) who is of sound mind and (b) who is not a minor and who is not maimed or if maimed whose marriage has been dissolved or whose husband is dead or his completely renounced the world or has ceased to be Hindu or has been declared by a court of competent jurisdiction to be of unsound mind, to take a son or daughter in adoption. The consent of father and mother is necessary for giving the child in adoption unless otherwise.

**The Dowry Prohibition Act, 1961**

The Dowry Prohibition Act was first legislated in 1961 and amended in 1984 to make the offence cognizable, to enhance the penalty both in five and imprisonment and to widen the scope of the Act to make it more effective. The Act was further amended in 1986 to make the penal provision more effective. The Act was further amended in 1986 to make the panel provisions more effective and stringent. A new offence of dowry death has been included in the Indian Penal Code consequent to the amendment in the Act.
The Maternity Benefit Act (1961)

This Act is applicable to every establishment, plantation factory of mine and provides for payment of maternity benefit at the rate of average daily wage for the period of women's actual absence.

The Medical Termination of Pregnancy Act, 1971

This Act makes it possible to have legal induced abortion by a qualified doctor on humanitarian and medical grounds. This is primarily a welfare measure to protect the health of women, though, it has also a family planning aspect.

The Factories Act, 1976 (As Amended)

This Act provides for establishment of crèche where 30 women are employed (including casual labourers or contract labourers) as against one of every 50 hitherto.

The Equal Remuneration Act, 1976

This Act provided not only payments of equal wages for same work of a similar nature, but also for a machinery for its implementation and advising the government on measures to ensure increased employment to women.

The Child Marriage Restraint (Amendment) Act, 1978

This Act provides minimum age for marriage for girls to 18 years and for boys to 21 years. The offence under this Act has been made cognizable.

The Contract Labour (Regulation) Act, 1978

This Act regulates working conditions of contact labour payment of wages and provides for welfare facilities and crèches for the children of working women engaged in construction work.
CHAPTER – VI

SUMMARY AND CONCLUSIONS
The meaning of rural development is likely to vary across societies, culture and ecologies. The term rural development connotes overall development of rural areas with a view to improve the equality of life of rural people. In this sense, it is a comprehensive and multi-dimensional concept, and encompasses the development of agriculture and allied activities. Village and cottage industries and crafts, socio-economic infrastructure, community services and facilities, and above all the human resources in rural areas. It is defined that rural development as a process leading to sustainable improvement in the quality of life of rural people. Rural development is a strategy to enable to specific group of people, poor rural women and men, to gain for themselves and their children more of what they want and need. In the Indian context rural development may be defined as maximizing production in agriculture and allied activities in the rural areas including development of rural industries with emphasis on village and cottage industries, generating maximum possible employment opportunities in rural areas especially for the weaker sections of
the community so as to enable them to improve their standard of living, and providing certain basic amenities like drinking water, electricity, especially for production purpose, like roads connecting villages to market centres and facilities for health and education. The non-agricultural sub sector consists of economic activities relating to industry, business and services. Industry here refers to cottage and village industries, khadi, handloom; handicrafts etc. business refers to micro-enterprises, trading of general goods, small shops, petty traders etc. The role of the non-agricultural sub sector looking towards to the twenty first century, it must slow down the process of the urban spread, with its high social and environmental costs, such as congestion, pollution and sky rocketing land costs. Expansion of the rural non-agricultural sector, with its important questions before the feminists and they are trying to figure them out through women's studies. Women need to get equal opportunities to achieve equality. Development is a multi-faceted concept which has been variously defined as a planned change in a desirable direction, or an all round improvement in the lives of people. Earlier economic growth was considered the main objective of development but recently the emphasis has shifted from non-economic objectives, like providing basic needs and new opportunities to millions. Social development is a macro strategy of planned intervention to improve the capacity of existing social system to cope with the demands of change and growth.

Feminists like Vandane Shiva condemn the modern development paradigm as "Mal-development" she writes, the constraints against its violation and exploitation. Immanuel gives in her books "women and development" a detailed account of the progress made (or not made) by women in various fields in the context of developmental efforts made world over.
National commission for women was established in 1992. National Plan of Action for the SAARC decade of the Girl Child (1990-2000). The Eighth Five Year Plan adopted the strategy of employment and income generation for mainstreaming women into national development. Important schemes introduced DWACRA (Development of Women and Children in Rural Areas) and MSY (Mahila Samriddhi Yojana). Rajiv Gandhi had rightly noted that inspite of the place of honour given to women in our society, they are discriminated against at every stage. To prevent this, he wanted women to be partners in the development progress. The first world conference on women was held in Mexico City in 1975. The conference accepted CEDAW, convention for Elimination of all forms of Discrimination against women. The second conference held in 1980 during the second half of the women’s equality decade. The three sub-themes are Education, employment and health. The government has taken various initiatives, many at the behest of feminist activists, like the setting up of National Commission for Women in 1992 and Rashtriya Mahila Kosh in 1993 and so on. An important measure for political empowerment of women was the reservation of 33 per cent seats for women in elections for urban and rural local bodies, through the 73rd Constitutional Amendment Act in 1994.

Earlier, various schemes for economic independence of women were launched as well, since economic independence is an important agent of empowerment. The DWCRA programme meant specially for rural women, did benefit them for a decade, but once UNICEF phased out its involvement, government funding became erratic. Many schemes are not successful because they are not planned realistically with any sensitivity to the perspectives of the rural poor. Money is not the main problem in the context of women’s empowerment but apathy, fear, ignorance and
vulnerability as women within patriarchal patterns at social behaviour are the main problems. Awareness generation and psychological motivation are important means by which women can overcome their fears and inhibitions and come forward empowering themselves. Unless women take initiative and have a strong will to achieve and succeed, no outside agency can guarantee empower them. This is the theme of the strategy employed by the NGO, AWARE (Action Plan Welfare and Awakening in rural Environment) working in 6000 villages spread over seven states in India.

As mentioned earlier, Indian women have both potential and inner strength to build their own destiny but many are not aware of it. They alone are not to be blamed for this but our patriarchal social order which prevent women from thinking or working independently, is more to be blamed. The devaluation of women has in fact increased in modern times because traditionally women have been looked upon as both shakthi and prakriti in the Hindu philosophy.

According to Hindu cosmology, if a female controls has own sexuality, she is changeable she represents both death and fertility she is both malevolent and benevolent. If however she loses control of her sexuality (Powder/nature) by transferring it to a man she is portrayed as consistently benevolent. Understanding the deed character of the Hindu women's essential nature, provides a backdrop for understanding the rules and role models for women in Hindu society. Hindu woman emerges out definitely in literature and folk lore, and is seen most clearly in the roles of wife (good, benevolent, dutiful controlled) and mother (fertile, but dangerous, uncontrolled). We see the validation of this philosophy in our mythology, in our history and in our contemporary society. The
list of powerful mythological Indian historic women is long, which includes famous names like Sita, Savithri, Chand Bibi, Jija Bai, Lakshmi Bai and score of others and a horde of unknown strong women from the Indian masses.

Many NGOs working for women’s cause have been able to make a positive difference in many aspects of the lives of women. SEWA (Self Employed Women’s Association) is a very good example of the success of organized efforts.

Its good progress and achievements have been dealt with in an earlier chapter. This organization has empowered illiterate, poor women working in the unorganized sector to such an extent that today they are able to challenge people in power and successfully obtain their due rights or share. Similarly AWARE mentioned earlier, has been able to empower illiterate scheduled caste rural women, to the extent that today they have become self-confident and self-reliant and are able to argue with officials at district level to get their demands met. The power of numbers is an important means of empowering women. United efforts bear fruit, whether the fight is against liquor, dowry or sexual harassment.

Since 1994, 33 per cent seats have been earmarked reserved for women in the elections to urban and rural local bodies, i.e municipal bodies and village panchayats. As a result of this, about one million women at grassroots level have received political power. At first, it was noticed that those women who were elected were not able to act on their own and were mere puppets in the hands of their men. Secondly male members of panchayats did not accept these women as equals, have alone work under them if they happened to be the sarpanch. But gradually women have learnt to
assert themselves, use their powder for the good of the community and show achievements remarkably.

Chittoor district is one of the most backward districts in Andhra Pradesh state. Chittoor district is a part of Rayalaseema and lies in the extreme south of the state approximately between 12°-37" and 14°-8" North latitude and 78°-23" and 79°-55" East longitudes.

The population in Chittoor district according to 2001 census is 37,45,875 persons of which males constituted 18,89,690 and females constituted 18,56,185. The percentage of literates to 66.77 per sq.km., with males literacy 77.62 per cent and females literacy 55.78 per cent. In Chittoor district the average annual rainfall of the district received by the South-West monsoon is 438.00 and North East monsoons is 396.00. The average annual rainfall in the district is 934.0 mms.

The important rivers in the district are: Ponnai which is a tributary of river Palar and Swarnamukhi which rises in the Eastern Ghats and finally enters Nellore district. Other rivers of the district are Kusuthali, the Beena, the Bahuda, the Pincha, the Kalyani, the Araniyar and the Pedderu which flow in different mandals of the district. The total forest area in the Chittoor district is about 30 per cent comprising of 4,514.02 sq.kms. The forests of Bhakarapet and Tirupati range mainly confined to the imposing Seshachalam hills are believed to be the part of ancient Dandakarunya as expounded in the famous epic Ramayana.

In the district major food crops grown in the district are paddy, jowar, bagra and ragi. Under commercial crops groundnut takes the first place followed by sugarcane. Mango is also one of the important crops. In 1940-45 cooperative milk supply units
were established at Chittoor/Srikalahasthi/Puttur/Kaikiri. In Chittoor under intensive milk supply scheme in 1969 in order to eliminate the middlemen. Milk products a factory at Chittoor 5 milk chilling centres, one each at V. Kota, Madanapalli, Piler, Pichattur and Srikalahasthi.

A number of large and medium scale industries were only 14 as on 1981. The important lines of activity are manufacture of granite polish, granite cutting, road metal, extraction of essential oils shoe uppers, PVC pipes, hardware, G.I buckets, wax coated safety matches, poultry feed, mixing plants and finished leather products etc. There are 10 industrial Estates and two industrial development areas in Chittoor district and one Electric Industrial Estate at Karakambadi under Andhra Pradesh Electronic Development Corporation.

Oscar Lewis (1941) studied on North Piegan India women, at Brocket reserve in Alberta and presents a unique type of female personality known for being as brave as men. The pigeon culture is a man's culture but a woman can achieve anything that a men can by assuring the role of a menly-hearted women. A woman can do be mainly-hearted, if she can be equal to man in skills, in personal wealth, in the accumulation of property, in sexual process and religious participation.

"Women in India" by Sen Gupta (1947) is a Pioneering work which deals with the position of Indian women from the Vedic times to the British period. It compared women's education in different countries.

Sen Gupta (1960) on "Women workers of India" discusses the employment of women in various sectors of major economic life and the less organized forms of trade, depicts the role of modern
women in the International Labour Organization and their legal position in employment.

Andre Major (2007) “Sati-A Historical Anthology” this anthology collects a wide selection of primary-source material revealing a broad range of responses and attitudes, both Indian and foreign, on the concept and ritual of Sati down the ages.

Women should perform two important responsibilities which need recognition of the role played by women at home is essential for planning and implementation. According to social values in her routine traditional work, pre-working activities, cooking, domestic chores, women in rural areas to fetch water, collect firewood and make cow-dung cake from cattle dung, cattle clearing, carrying fodder-cutting into chest, preparing feed, giving feed and fodder to cattle, giving water to cattle, milking, making cow-dung manure, selling milk and take care of poultry. Urban woman such things as knitting, stitching and embroidery child care is one of the most important duties of mothers. Indian culture has high respect for women as mother.

Marriages are two types one is arranged marriage second one is love marriage. Arranged marriage, which is also called marriage by negotiation, is the tradition in Indian society. Traditional marriage in India is not only considered a relationship between a man and woman but also a relationship between two kinship groups. In marriage payments is called dowry. In legal sense dowry means any property or valuable security given or agreed to be given either directly or indirectly by the female spouse party to the other in a marriage.

In India, family is one of the most fundamental social institutions. Maciver (1949) speaks of family as “a universal
complex" of profound impulses. There are two types one is joint family second one is nuclear family.

Economic life deals with the activities associated with the fulfillment of material needs of the people. Human resources in an economy form a significant input in the production process of goods and services.

There has been a growing recognition throughout the world that for the rural development in poorer countries it is necessary to utilize to the maximum, the potential of their human resources which is their greatest asset. The full benefit of development can only be realized with full participation and the role of women cannot be isolated from the total framework of development as they constitute half of the population. A review of the economic roles played by women in India reveals that the traditional village community of India consisted of cultivators. The artisans and those performing menial services, in which women played a distinctive and accepted role in the process of earning a livelihood for family in marketing products of agriculture. By and large, this pattern is still found prevalent in the traditional forms of the economy. The pattern of women's participation varies according to regional and cultural norms.

In Andhra Pradesh women do every kind of field labour. Inspite of all drudgery at farm and have, her economic contributions are not given due recognition. They have been left out from the various training and rural development programmes which usually involve only men folk, while women are involved only in programmes related to child health, cooking and nutrition etc.

This is all because of non-recognition of contributions and potentials of women by planners and administrators which in turn
is due to lack of any scientific knowledge about the condition of women-folk in rural areas. Therefore, the first exercise to improve women’s role in rural development should be to destroy the invisible barriers and to look what they do and define their functions properly and precisely to see what this might mean for rural development. With these points in view the present study has been undertaken. Specific objectives of the study are to examine the role of women in rural development, to examine the social conditions of rural women, to examine the economic conditions, to study the role of women in different rural development programmes and their participation in these programmes.

The entire study consists of area respondents selected from 3 mandals and from each mandal 3 villages are selected and from each village 40 respondents are selected. In total 3 mandals 9 villages 40 respondents are selected. In total 3 mandals 9 villages and 360 respondents have been selected for the survey. An interview schedule was prepared to collect information from the respondents. All the respondents are women and agricultural labourers selected by using multistage and simple random sample technique. The age of the respondents ranges from 22 to 60 years. The age is an important component for all the sociological studies and the basic demographic attribute of any population group.

The labour put in by the farmer’s members of family and for which no direct is made known as ‘family labour’ under this type of labour. Only those family members are considered who devote their time for farming purpose. Depending upon the availability of time and the type of work they do, there may be some family members, who work fulltime on the farm and whose labour is available throughout the year.
Permanent labour is hired generally for one year and is paid either in cash or in kind or both. Additional facilities like residence, clothing or farm produce at concessional rates are also provided. Some time the payment is made on monthly basis, but the labourers are supposed to work on the farm at least for one year.

This type of labour fulfils the need for additional labour at the peak period of farm operations, these labourers are engaged temporarily according to this requirement and are paid at the rate fixed for an 8 hour day or cast or kind or both. Contract labour wages are paid either in cash fixed per acre or per quintal produce or in kind. As part of produce obtained the rate of harvesting sugarcane is generally fixed on per quintal basis while for transplanting paddy is generally fixed in rupees per hectare and groundnut is fixed one bag per ten bags of produced groundnut.

In general, there is also sex-wise wage differentials found mainly due to the difference in the capacity of man and women workers, to perform certain agricultural operations. Relatively abundant supply of women workers employment and exploitative factors may be responsible for low level of wage rate of women workers and thereby causing sex-wise wage differentials.

The demand for labour depends on the supply of labour. If the supply of labour is greater in general, unemployment prevails in the villages. Certain agricultural operations demand more of male labour whereas certain other operations require more of female labour. The demand for female labour is low when compared to male labour in the case of extensive sugarcane growing areas.

Wages mean cash or kind received as remuneration for any work done or services rendered. In Chittoor district agricultural
labourers work from 8.00 a.m. to 1.00 p.m. This is half day work and full day work is from 8.00 a.m. to 1.00 p.m. and 2.30 p.m to 6.00 p.m with lunch brake of 1 ½ hour. Each male labour is paid Rs. 55 to Rs.60 per half day and for full day he is paid Rs.100/- without meals. Each female labour is paid Rs.55/- per half day and for full day she is paid Rs.85/- to Rs.90/- without meals. The payment will be either in cash or kind.

In rural parts of Chittoor district, only subsistence wage is being paid. Rural labour is accustomed to the subsistence standard. That standard of living is continuing as real wages which did not increase to raise the standard of living.

There are several welfare programmes which have been implemented for the development of Rural Women. Mahila Mandal is one such programme. It is conceived with an idea to develop new ideas and skills to rural women. In these mandals, they learn certain practical skills like sewing, knitting, embroidering, kitchen-gardening etc.

The government also implemented several programmes like DWCRA, Indira Krantipathakan, Indira Awaj Yojana etc., for the upliftment of the economic status of the rural women.
BIBLIOGRAPHY

BOOKS

ARTICLES
BOOKS


Devaki Hain, Pam Rajput (2003). *Narrations from the Women Studies Family Recreating Knowledge*.


**ARTICLES**


APPENDIX

QUESTIONNAIRE
APPENDIX

A SOCIOLOGICAL STUDY OF THE RURAL WOMEN OF VADAMALPET MANDAL OF CHITTOOR DISTRICT, ANDHRA PRADESH

1. Name of the Respondent (Wife of Head of the Family): Caste:

2. Age (in year): 

3. Occupation: Primary: Subsidiary: 

4. Income per year (Rs.): 

5. Age at Marriage: 

6. Type of Marriage: Arranged/Love

7. If arranged marriage: Relative/Un-relative

8. How much dowry did you give Cash/Kind At the time of marriage: 

9. What type of family do you have: Joint family/Nuclear Family/Single

10. Have you at any time used any Family planning method?: Yes/No

11. If yes, what, method: 

12. Household composition:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name (wife of head of the family)</th>
<th>Relation to the respondent</th>
<th>Sex</th>
<th>Marital status</th>
<th>Education</th>
<th>Occupation</th>
<th>Income (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>UN</td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### SOCIAL CONDITIONS

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>13.</td>
<td>Type of house</td>
<td>Pucca/Tiled/Thatched</td>
</tr>
<tr>
<td>14.</td>
<td>Is your house electrified</td>
<td>Yes/No</td>
</tr>
<tr>
<td>15.</td>
<td>Is the house own or rented</td>
<td>Yes/No</td>
</tr>
<tr>
<td>16.</td>
<td>Ventilation</td>
<td>Poor/Moderate/Good</td>
</tr>
<tr>
<td>17.</td>
<td>Sources of drinking water</td>
<td>Well/Bore well/Step well/Tank/River</td>
</tr>
<tr>
<td>18.</td>
<td>Which of the following modern gadgets are available in your house?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(a) Radio/Transistor set</td>
<td>(b) Sewing machine</td>
</tr>
<tr>
<td></td>
<td>(c) Wall clock/watch</td>
<td>(d) Cycle</td>
</tr>
<tr>
<td></td>
<td>(e) Scooter</td>
<td>(f) any other specify</td>
</tr>
<tr>
<td>19.</td>
<td>Do you listen to radio?</td>
<td>Yes/No</td>
</tr>
<tr>
<td>20.</td>
<td>If yes, which programmes?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(a) News Bulletins</td>
<td>(b) Serials</td>
</tr>
<tr>
<td></td>
<td>(c) Agricultural programmes</td>
<td>(d) songs</td>
</tr>
<tr>
<td></td>
<td>(e) Others specify</td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>Do you watch TV</td>
<td>Yes/No</td>
</tr>
<tr>
<td>22.</td>
<td>If yes, which programmes generally</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(a) News bulletins</td>
<td>(b) Serials</td>
</tr>
<tr>
<td></td>
<td>(c) Agricultural programmes</td>
<td>(d) Cine Songs</td>
</tr>
<tr>
<td></td>
<td>(e) If others, specify</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>Is the TV set, owned by you or your friend, a community</td>
<td>Yes/No</td>
</tr>
<tr>
<td>24.</td>
<td>Do you read any newspaper</td>
<td>Yes/No</td>
</tr>
<tr>
<td>25.</td>
<td>Do you read magazines/weeklies</td>
<td>Yes/No</td>
</tr>
<tr>
<td>26.</td>
<td>Is your husband alcoholic</td>
<td>Yes/No</td>
</tr>
<tr>
<td>27.</td>
<td>Is he a smoker</td>
<td>Yes/No</td>
</tr>
</tbody>
</table>
28. Is he gambler : Yes/No
29. Does he participate in household work : Yes/No
30. Do you encourage your children to go to school : Yes/No
31. Do you have any school in your village : Yes/No
32. If yes elementary/High School
33. Is there any no-formal educational centre in your village:
34. If, yes, are you attending to the above centre:
35. Role of women in household work:
   (a) Fetching Water
   (b) Bringing firewood for fuel
   (c) Pre-cooking activities
   (d) Cooking
   (e) Serving food
   (f) Carrying food to field to your man
   (g) Washing utensils dishes
   (i) Cleaning house and household thing
   (j) Washing clothes
   (k) Stitching clothes
   (l) Feeding children
   (m) Bathing children
   (n) preparing children for school
   (o) Helping children in homework
   (p) Making butter
   (q) Shopping
   (r) Maintenance of house
   (s) Supervision work
   (t) Carrying food to the labour at the work
   (u) Any other specify
36. Is there any mahila mandal : Yes/No
   In your village
37. Do you know the activities : Yes/No
   Of Mahila Mandal
38. Are you a member of Mahila Mandal :Yes/No
39. If, Yes, do you know the Objectives of mahila mandal: Yes/No

40. Do you have any role in Mahila Mandal: Yes/No

41. If yes:
   (a) Ordinary member
   (b) Treasurer
   (c) Joint Secretary
   (d) Secretary
   (e) Vice-President
   (f) President

42. Is there any Anganwadi/ Balwadi in your village: Yes/No

43. Is there any health centre in your village: Yes/No

44. If yes, is it Allopathy/Homeopathy/Ayurvedic

45. If you fell sick which kind of medicine you take Homeopathy/Allopathy/Ayurvedic/Yunani

46. Present health status of the respondents
   (a) Good (b) Not good (c) Bad

47. The status of women in the family
   (a) Enjoy Freedom (b) Enjoy freedom with restrictions (c) No freedom

48. Do you have ration card: Yes/No

49. If no, why have don’t you?

50. What is your traditional occupation:

51. Are you continuing the same occupation: Yes/No

52. If no, name of the changed occupation

**ECONOMIC CONDITIONS**
53. Mode of payment to labourers
   (a) Cash    (b) Kind    (c) Cash and Kind

54. What is the distance from your house to your work place?

55. What will you do during off seasons?

56. What work do you perform in fields:
   (a) Crop cutting
   (b) Sowing seed, clearing the land of bushes
   (c) Any others specify

57. Do you have any debts? Yes/No

58. If yes, where did you take this debt?
   (a) Money lender
   (b) Bank
   (c) Neighbour
   (d) Friend
   (e) Relative
   (f) Other specify

59. For what purpose did you take this debts?
   (a) To support family
   (b) To purchase some equipment
   (c) Sick persons treatment
   (d) Others specify

60. Who takes decisions in your family?
   (a) Yourself
   (b) Husband
   (c) Children
   (d) Relatives
   (e) Friends
   (f) Others specify

61. Wage structure:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Nature of work</th>
<th>Duration of work</th>
<th>With food Male Rs. Ps.</th>
<th>Female Rs. Ps.</th>
<th>Without food Male Rs. Ps.</th>
<th>Female Rs. Ps.</th>
</tr>
</thead>
</table>
Major cash crops grown by you

(a) Tobacco  (b) paddy
(c) Chilies  (d) Cotton
(e) Any others specify

Do you have agricultural lands: Yes/No

If yes, how much land?

(a) Dry............. acres  (b) Wet........ Acres

Domestic animals:

<table>
<thead>
<tr>
<th>Name</th>
<th>No.</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Irrigation facilities for the lands

(a) Canal  (b) Tank
(c) River  (d) Well
(e) Rainwater

Are you working as non-agricultural Labour: Yes/No

If yes for how many days in a year you work as non-agricultural labourer?

Participation in activities related to agricultural:

(a) Pre-sowing activities  (b) Spreading co-dung manure
(c) Leveling land  (d) Board casting of seeds
(e) Handling water  (f) Transplantation
(g) Fertilizer application  (h) application of pesticides
(i) Weeding/hoeing  (j) Harvesting
(k) Threshing  (l) Loading it for transportation
(m) Storing hey  (n) any others specify

For how many hours a day do you work?

Do you received any financial assistance: Yes/No

From Government
72. If yes, type of assistance received

73. How much agricultural income do you get per annum?
   (a) Less than 10,000/-  (b) 10,000-50,000/-
   (c) 50,000-1,00,000/-  (d) above 1,00,000/-

74. Where do you save your money?
   (a) Money lending/Landlord  (b) Bank deposits
   (c) House  (d) Friend
   (e) Post Office  (f) Relative

75. Is there any programmer related to Development in your village: Yes/No

76. If yes, name of the programme implementing?

77. Are you a beneficiary of the Programme: Yes/No

78. If yes, in which way you are benefited?
PLATES

PHOTOS

Plate – 1  Women at Transplanting Paddy saplings
Plate – 2  Women engaged at Seed Bed
Plate – 3  Meeting of Mahila Mandal
Plate – 4  Women explaining at work participation
Plate - 1: Women at transplanting Paddy Saplings

Plate - 2: Women engaged at Seed Bed