CHAPTER - 1

Introduction

I

Every society tries to maintain its continuity in the midst of change. For decades transitions and transformations are taking place in almost every aspect of Indian social life. The division of labour within the family has also been affected by this process of transformation and transition. These social change have a bearing on the status and role of women.

One important aspect of the present Indian society is that young women are joining the work force in an increasing number. In the process they are bringing about change in their role, status and outlook. Although women's participation in economic activities is not a recent phenomenon, what is noteworthy today, for the creation of job opportunities for women have enabled them to assert their individual capacities. It is an established fact that significant changes have taken places in the socio-economic condition and personal status of women in India. Thus Ross (1972), in her survey, finds in the encouragement of higher education of young women one of the greatest developments in India in recent years. One of the new trends which is beginning to change the conception of women's part in the division of labour is that daughters also are now expected to contribute to the family income. Girls often use their school and college education and other kinds of professional and technical training to obtain some sort of paid position and job.
One of the most vital issues that have drawn attention of the social scientists all over the world is the women's question. For the question of gender inequality still remains a key issue for the sociologists, politicians, and social planners in different ways. In fact, since the break-up of ancient society (in the Marxian sense of the Primitive Communist stage), gender equality has continued to remain a thing of the past. It has gained prominence particularly since the inauguration of International Women's Decade in the year 1975. But just as a beginning has also a beginning, the inauguration of International Women's Decade had its beginning in the contradictory currents generated by the backward capitalist economy of India in the post-colonial period. Women in ancient Indian society in (circa 300 B.C.) had occupied an honored place. There were no traces of seclusion of women in that period. Women enjoyed all kinds of religious rights and privileges like men. However, the position of women began to decline in the post-vedic period. The Manu-Samhita, the sacred law-book of the Hindu, narrates many degrading things about women that were actually present at that time. Manu put many restrictions on Women's code of conduct. Thus the well-known dictum of Manu says that women should be kept under control; in childhood, women must be subjected to her father, in youth to her husband, and when her lord is dead to her sons. Thus, according to him women must never be independent (Kuppuswamy 1979).

II

During the British rule in India great efforts were made for the uplift of the status of women in India as a result of which the situation began to change. It would not be out of place to mention here that Raja Rammohan Roy and Pandit Ishwarchandra Vidyasagar
and other social reformers had played a significant role in bringing about a qualitative change in the condition of women in general.

Desai (1979) in her book *Women in Modern India* argues that the Hindu society is registering a steady social advance. The old reactionary conception of the role, position and function of women is slowly giving way to higher and more democratic conception. The age of marriage has been steadily increasing. Education also is spreading among higher section of women.

Moreover, there is a growing desire among women for participation in outdoor economic and social work. More and more modern women are considering self-respect and the development of personality as necessary goals of life. Mehta (1975:5) also notes, “The changes in the status of women, both legal and social, though again not statistically impressive, have yet made an enormous, impact on their psychology whether they are brought up today in more liberal, ever rigid and less conforming to the traditional feminine etiquette”.

Menon (1958:54) has observed that whether it is in Africa, America, Asia or Europe, the prejudice that hampers the path of progress and the obstacle that women have to counter and surmount seem almost identical. She says that last hundred years may rightly be called the age of women’s awakening in the world. While discussing the changing status of women in independent India, Hate (1969:249) also raised her voice in a similar tone.

Things have changed altogether in modern times with ever increasing control of men over nature. Women are getting emancipated from traditional bondage with the advent
of birth control measures and with the opening of diverse opportunities in various fields, including job, sports, social welfare, politics and trade and commerce.

In the report of the 40th session of the International Labour Conference (1963:7) it has been recognised that women play an important role in economic and social life. In the world as a whole, 27 out of every 100 women are economically active and about a third of the world’s labour force is made of women. The report (1963:14-15) also observes. A marked characteristics of recent trends in the employment of women has been very considerable increase in the employment of married women on both full-time and part-time basis”. This tendency towards an increasing level of participation of married women in gainful economic activity, while more pronounced in some countries than others, is evidenced in all parts of the world and appears to be a common feature of countries belonging to different stages of developments.

The Constitution of India and subsequent legislative Acts also accepted women’s right to property. But stunted growth of economy also generated new problems like dowry death increasing sexual harassment against women, marginalisation of women workers, religious revivalism and communal riots leading to devaluation of women’s social prestige.

These changes can be studied from another perspective. In the old pre-British Indian society which was feudalistic in nature, sharp distinctions were made between men’s sphere and women’s sphere. But the picture was radically changed by the British rule in India which introduced modern industries and capitalist social relations in this country. The capitalist economy and the legal and political regime established in the country were
based on the principles of recognition of individual equality and contractual freedom of 
the individual. It did not admit in principle inequalities based on birth, sex race, caste or 
communities (Articles 14-18 of the Constitution of India).

It is, of course, true that struggles had to be organized to get the principles realized 
progressively in different spheres of life.

In this context the position of women workers in advanced countries, where industrial­ 
ization took place much earlier than India, may be mentioned here.

As an illustration of the developed countries having a different economic and political 
system, trade union movements in France, Germany, Sweden, U. K. and U. S. A. may be 
briefly studied.

Timothy Mason (1992) states that overwhelming majority of industrial women workers 
in Germany were either unskilled or semi-skilled and among them only 4.8% were skilled 
as against 37.5% of skilled male industrial workforce. James. F. Mcmillan (1981), who 
had studied industrial workers in France has observed that long working hours, low 
wages and hard working conditions were the general rule for factory workers in France. 
Ryan mary P(1975) shows that in the U. S. A. there is a fairly clear line demarcating 
women's activities from those of men.

James Lewis (1984) states that in the U. K., too, the wages received by women workers 
are not sufficient to maintain the family smoothly. At the 48th session of the 
International labour Conference(1964) it was stated that in North America, Oceania, 
and certain European countries such as Norway, Sweden. Switzerland and the U. K.,
Women's participation in economic activity has concentrated almost exclusively in the non-agricultural sector, whereas in certain other countries such as Austria, Finland, Hungary, Japan, Poland and the erstwhile U.S. S.R. and, to a lesser extent, Denmark and the Federal Republic of Germany. Women's participation was high both in agricultural and non-agricultural sector with the result that their overall rate of participation in work in these countries tends to be higher than in other economically developed countries.

There are certain other countries where women's activity is at a medium high level with somewhat 20-25 percent of the total female participation being active and the great majority of them are engaged in agriculture where they make up some 30-40 percent of the total agricultural workforce, e.g. in Algeria, India, Malaysia, Morocco and Tunisia. The rate of women's participation in economic activity during the twentieth century followed different lines in different countries. The activity rate has gone up steadily in some countries such as the erstwhile U.S. S.R., the Eastern European countries, Canada and the U.S.A. However, the most significant overall change during the last half century has not been in women's rate of participation in economic activity but rather the changed character of their participation in economic life and particularly the growth in number and proportion of women engaged in non-agricultural activities and the relative decline in the number and proportion of women engaged in agricultural and other related activities, Women workers who are engaged in 'pink collar occupation' are different from other types of workers. Their working condition is not the same as that of organized workers. (Shah et. al. 1996, Agarwal 1988; Karnik 1976) – Gupta (1999). Singh (1991), Jain (1975).
Hence, the conditions under which women sell or withdraw their labour power tend to be different from those in which men sell or withdraw their labour power. Female workers' entry into the labour market is determined not only by the socio-economic characteristics, family obligations or social expectations but also by their bargaining power. Men are benefited more than women from industrialization and western type of development. This kind of argument is put forward by the liberal feminists. In developed countries, women workers have lost their traditional productive functions with the introduction of new technologies and economic development. It is, therefore, the social system that generates and identifies irregularities, making use of existing gender hierarchies to place women in subordinate position.

III

In India during the colonial period the traditional handicrafts and cottage industries were destroyed in the colonial interest. But unlike Europe, modern industry did not grow up in the desired pace and so the dispossessed artisans and craftsmen were compelled to switch over to agriculture, either as small cultivators or as agricultural laborers. Subsequently, with the sporadic growth of some industries a section of these very people at the lowest rung of Indian society who had been plodding through immense suffering and impoverishment in village life entered the modern industries as laborers. In this situation, women also began to work as domestic maid servants or agricultural laborers as well as tea plantation and coal mine workers, Coal and textile will worker are, however, categorized as workers in the organized sector. The workers in
the organized sector (Sengupta 1960; Farnandes 1997) are assured of their rights and privileges. They get minimum wages, they can bargain for improving their emoluments, social security and other fringe benefits. In the unorganized sector (Karleker 1982; Papola 1988), Stewart (1983) on the other hand, employment opportunities are irregular. The workers are deprived of their right to get minimum wages. They do not even get social security such as provident fund, gratuity etc. In the field of employment poor working class women are still in a disadvantageous position. Low wages are offered to female workers as compared to their male counterparts. Women workers are also prevented from working in prestigious and better paid jobs as they have lesser access to education, training and requisite skill. Though they work in such low paid jobs, they shoulder a substantial portion of the burden of family maintenance and contribute a lot to the economy of country. They entertain high aims and ambitions for their children and put in hard labour to give them a good start in life as far as possible. But discrimination against and illtreatment of women employees by employers continue to scare the working class families. The presence of vast multitudes of women and child workers in the informal sectors of urban and rural economy is a well-documented fact. Out of the total working population of 317 million in the country, over 290 million in the informal sector and vast majority of them are women. (Jhavala 1998, Perhasarathy 1996; Ghosh 1981; Murthy (2001) Devi 1992; Devi 1980).

The employment of maid-servants by the upper and middle class people seem to be a common feature of almost every society. In ancient society slaves served their master primarily as menials in the household activity. In medieval feudal society peasant women rendered personal service to the landlords. Under Capitalism, however, women were
freed from personal bondage. So, in the present age the form of household service by the maidservant has been changed because bonded labour is almost non-existent today.

In India, the custom of engaging slaves or maidsevants for domestic work was prevalent since ancient times. They were needed to serve the aged men and women in the family. When the Hindu society got divided into four Varnas, viz. Brahmins, Kshatriyas, Vaishyas and Sudras, men and women belonging to the lowest segment were engaged in the services of the upper varna people. Instances of employing maidservants or mistresses can be found in epics like the Ramayana and the Mahabharata. After marriage a newly married girl used to take along with her a large number of mistresses or maidservants as a bride price from her parents home to her husband’s house. This practice was in vogue for a long time. There were many examples of womanhood, sisterhood, and all kinds of affectionate roles amongst the maidservants. Many maidservants used to live in the inner houses of royal palaces as friends or counsellor of the newly married girl. The mythical character of Manthara of the Ramayana aptly exemplifies this (Ojha 1974).

In the present age employment of maidservant is not only confined among upper class people but also among the middle class people for doing the household activities. Since middle class women generally remain confined within the four walls of the room they always need the help of domestic servants. But lower class women have been in the workforce from time immemorial and it is these women who have now taken up the job of maidservants. There was a custom of engaging male servants to serve the members of zamindar’s family. With the growth of industrialization these male servants availed the opportunity of being employed in various factories as workers. As a result, this system
gradually broke down. And as a kind of replacement there emerged the category of female maidservants in society. Today employment of maidservants is almost a common practice of the lower middle to middle class families in urban areas and that too on a part time baiss. Those who live in the slums, shanties and Chawlas in Calcutta can be seen by each side of the railway track from Ballygunge to Majherhat stations on the Eastern Railway. These shelters accommodate the numerous day-labourers and petty workers among which a significant number eke out their living by working as maidservants. There are many girls and women workers coming to serve city households from about 40-50 miles away and they commute daily from distant villages of Canning, Lakshmikantapur, Diamond Harbour (South 24-Parganas) and they belong mostly to the original inhabitants of West Bengal. But another segment of the daily workers who commute from the villages around Madanpur, Payradanga etc. (North 24-Parganas) belong to the descendants of East Bengal people who had migrated to India after partition in 1947. In Bengali society especially in the lowermiddle and middleclass families, maidservants are known as Kajerlok, literally meaning persons of work. This is the most indispensable group for the contemporary urban middle class families. The Bengali wives would often address a maidsevant as ‘Jhee’ (maidservant) becasue of its prejorative sense. Instead, the term kajerlok is reported to have come to stay in the local usage. Just as in Government offices, the designation ‘peon’ has been replaced by a dignified word ‘helper’ or assistant, similarly the term kajerlok is reported to have come to stay in the local usage. Majority of them do not bother to buy their railway tickets and only a few among them possess railway tickets that they obtain at a reduced price.

Maidservants are different from workers in other fields in the sense that(a) they belong
to unorganized sector; and hence (b) do not have any forum to place their demand; (c) they do not have fixed place of work (d) do not have any leave facilities (e) their job is purely temporary and migratory in nature; and (f) their social status is low compared to the generally accepted standard in society.

It is true that the reform movements in India of the late 19th Century for the education of women and for the realization of the need for women’s participation in economic activities led to some improvement in the status and position of women in society. It is also a fact that as a result of the reform movement women today have been able to occupy an important place in the occupational structure of the Indian economy. It is in this context that many researchers both inside and outside the country have stressed on the problems faced by working women (Lebra Joyce and others 1984, Arputha Murthy 1990, Gulati (1985), Banerjee (2001), Seth (2001), Ghadially 1985). They seem to have posed the question of gender inequality resulting from inequalities between male and female workers regarding wages, salary and working conditions. The question of role conflict of working women has not also escaped the attention of a good number of scholars (Chakrabarti 1978; Sarbin 1954; Jephcott Pearl and others 1962). Although they gave much emphasis on the women working mostly in the organized and unorganized sectors, they seem to have paid little or no attention to the question of inequality among the maidservants who constitute an important part of the domestic economy belonging to urban informal sector (Sandbergen 1988). The present study is an attempt in that direction. It seeks to assess the socio-economic status of the maidservant and problem of their role conflict in domestic sector. In the backdrop of the above situation it is imperative that gap in our knowledge about the dynamics of
domestic maids life is not only necessary but also essential for apprising social reality.

IV

There is a vast literature on women's studies both in India and abroad. The areas in which most of the researchers have concentrated in this field broadly can be categorized into three: (1) Overt Discrimination against the fair sex (2) Gender Disparity in wages and (3) General male domination in Society. While listing the problems of women it is required that one should ascertain their position, status, role and contributions to society vis-a-vis those of men. Society usually attaches different values to men and women and their values, in turn, vary widely in different social and cultural contexts. The status of women society, therefore, has to be viewed in the context of historical condition from which it emerged as well as economic, political and cultural force which determine it. The studies have mostly been conducted on urban women workers in the unorganized sector. (Sengupta 1960); Ranadive 1976). These researchers have tried to show how women workers are subjected to unequal treatment in relation to male workers by employers. The problem of discriminatory wages has been studied by a number of scholars (Ranadive 1976; Ranade and Singh 1975; Sarala 1995), According to them; discriminations are made between male and female industrial workers with regard to wages and male workers assignment in more skillful and trained job. As a result, male work is rated as more prestigious and is, therefore, highly paid. Due to want of skill and specialised knowledge, women workers are in general recruited in jobs with low prestige and low wages. In these cases wage rates are not only very low

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but even the overtime and unscheduled working hours are usually considered at higher marginal rate. For example in 1975, in Cashew nut Factories of Karnataka, a male worker was paid higher wage of Rs. 3.32 paise, while a female worker was paid Rs. 2.66 paise only for the same kind of job (Ranadive 1976, Singh 1979). Again in the same year you in a Bidi industry in Calcutta, while a male worker was paid Rs. 3.23 paise as daily wage, a female worker received an amount ranging between Rs. 2.00 and 0.75 paise only (Prasad and Sahay 1988) – Dube (1997) Jhabvala and Subrahmanya (2001), Kundu(2001).

In a construction industry in Bihar, while daily wages of the female workers ranged between Rs. 3.00 and Rs. 4.00 only, the wages of male workers for the same kind of job ranged between Rs. 4.00 and Rs. 5.00 (Ranade and Singh 1975). According to some scholars (Saran 1990, Ghosh 1989, Arputhamurthy 1990; Banerjee 1985; Dube 1996; Srivastava 1976). In most cases where female workers work as contractual workers on temporary or daily basis, they are denied this facility.

Another favourite topic of the researchers is gender specific division of labour in the unorganized sector. It has been pointed that in agriculture, construction work and weaving industry female workers in general carry out jobs which are tedious, arduous and less skilled while male workers do the more skilled and onerous tasks. Handloom weaving is an excellent example of such gender controlled division of labour. In this industry women carry out the entire range of tasks involved in preparing the yarn for the loom, while men are in the charge of actual weaving only (Arputha murthy 1990; Mishra 1999; Saran 1990), Singha Roy (1995). This situation is more or less replicated in village industries also.
The problem of job security as provided to women workers was taken up by Dak (1988) who opines that their job offers no security for their work. Most of them work under contract on temporary basis. It is learnt that in one tobacco company women had been forced to seek voluntary retirement with the promise that they would be replaced by male members of their families. Lack of promotional facilities for the women workers has been studied by Gothoskar (1992). In other studies researchers have shown that the working condition of female workers are not satisfactory. The crop cutting women workers had to work for long periods of time-being seated in one position. Their work was tedious, monotonous unskilled and in most cases strenuous leaving them totally exhausted at the end of whole day's work (Sapru 1989, Pandey 1988; Ramanamma. A (1979), studies have also been conducted by scholars (Lebra Joyce et 1984) on insanitary and unhealthy condition at work place which produces bad effect upon their health, proper medical facilities and safety measure are not provided for those women labourers who are in contact with hazardous material as chemical dyeing or cement dust in construction work. Accident and death at worksite are common and they hardly get any compensation. (Bhoite, 1987). In some studies researchers have shown that women workers suffer from physical and sexual harassment at the hands of male employers. These include various types of physical torture sexual harassment (Sahay 1988, Gulati 1982). Sometimes the harassment goes to such extent that their very existence is at stake. Women workers cannot raise their voice against their employers because they know that in such cases they would be withdrawn from their work. Another group of scholars have studied status of women workers in plantation industry of tea garden workers in Assam (Burman K. K and others, 1999, Upadhyay, 1991, Sharma K 1990,
It is generally assumed that education and employment improve the status of women not only in their own estimation but also in the opinion of others. Thus Hate (1969) examines changes in the status of women in India with the advent of independence. She analyses the political, economic and social background of this change. Her finding reveals a positive change in women’s status. Kapur (1974) also opines that new opportunities for education and employment, emergence of new socio-economic pattern and the privileges of equal legal and political rights to women are slowly changing the traditional status. Desai (1977) and Kapadia (1958) show that there has been considerable change in the role and status of working women in contemporary India. The study conducted by Sengupta (1960) on status, Power and roles of women of Bengal tend to show that despite of women’s increasing participation in variety of professions, it cannot be said that their status has improved. From the statistical and case data available from other studies those of Desai (1977), Ramanamma (1979), Tripathy (1991), and Kapur (1970) it can be concluded that despite of formal equality which a woman in India enjoys her traditional role and status largely prevails.

Some Scholars have studied in particular the condition and positions of rural women workers (Dixon, R. 1978; Gulati 1982). According to them (Awasty, 1982), the nature of exploitation in case of rural women work is more acute as they are more docile in nature. Rural work hard, earn less and have little or no access to technology. They are not aware of their rights and privileges. Only rural women of lower economic category, mainly due to economic hardships, participate in farm operations as agricultural labourers and face hard working conditions such as long hours of work, low wage, job insecurity,
developing health problems like backache and shoulder pain due to long hours of work as well as infected cuts on their legs and arms etc. Rural women have also no control over their working hours. According to an ILO report published in September 1992, women spend more hours of work than men but invariably get less than half of what men are paid (Boserup 1970; Punia R. K. 1991). It further envisaged that in developing countries despite decade long international efforts to promote equality in work place many societies have only paid lip-services to the idea of equal pay for equal work. According to the national Commission on Self-Employment, Govt. of India (1987), more than half of the respondents received wages below the subsistence level. It further reveals that employment which women get is irregular, uncertain, seasonal and discriminatory and is characterized by malpractices like nonpayment of wages on time, compulsion to sign an inflated amount and extortion of commission on payments.

Contemporary Indian researchers have also thrown light on the problem of role conflict among employed women. Age of children, number of domestic helper, family income and number of domestic appliance are significant factors that contribute to role conflict among women workers (Singh 1972, Goode G. j. 1960). Time process can be a major source of conflict specially within intra-role situation because every action has limited time resources to devote on meeting different legitimate or illegitimates expectations attached to different roles as result of which he or she experiences role conflict (Chakrabarti 1978; Mahajan 1966).

The physical and mental health of children is another factor which produces role conflict in the maternal role of working women (Cynthia 1974). Acceptance of goals of home and work simultaneously may lead to conflict for many, if not for all educated women.
The problem is likely to become more acute as fulfillment of the two goals requires realities of different types (Myrdal 1968, Blood and Hamblin 1960). The poor workers not only fall victim of exploitation in terms of adequate and irregular wage payment but they also have to put labour beyond the standard working of 8 hours a day. (Susheela 1985; Singh 1978; Gogo 1950; Gogate 1987).

Studies by Hecht, (1956) Huggett (1977), Smith (1975), Dalay (1978), Majumder (1988), Singh (1978), Brahme (1979) portray a vivid description of the category of maid-servants. The author have discussed the composition size and structure of the class of maidservant, the means by which they were recruited, the hopes and ambitions of his members, the nature of their social status and the conditions under which they lived and laboured. According to Hecht, (1956) masters and servants were in reality united by contract, the motive on both sides is in almost every instance being the purest self interest. Huggett (1977) has expressed the view that in the 17th century England many officials professional men and merchants employed servants, particularly women, who were both cheaper and tractable then men. There were two kinds of sevants. One belonged to higher rank and another to lower rank. Just as there were second class houses so were there second class houses or servants. Rank and dprecedence were as much devisive and downstairs as upstairs, Lower servants were prohibited from any intimacy of contact with the upper servants of their employers. Mehata aban. B (1960) in his study investigated comprehensively the nature and problems of occupation of domestic service confronting the workers in the field with a given set of conditions of employment.
Loes Schen K Sand bergen, in her book *poverty and Survival* (1988), comes to the conclusion that maidservants do not enjoy any security for their work. They are retrenched from their services if they remain absent for a long time from their work. The main objective of this study was to know the nature of labour relations of servants and maidservants in the context of fast eroding patron-client relations.

Vina Mazumder (1988) points out that maidservants get low wages for the labour they render. They feel exhausted for attending two or three houses, at a stretch. The primary purpose of this study is to get some insight into the nature and extent of changes experienced by rural women arriving at urban destination.

From the foregoing review it is clear that the scholars were mainly interested in studying the position of maidservants in their place of work only i.e. in relation to their household employers only. In this sense these are partial in the sense that they have not discussed the position of maidservants in their own family i.e. in relation to their children and other members of family. Hence these researchers have not made any overall estimation of their position in society. Besides, these research works on maidservants were conducted (a) Allepi in Kerala upon 32 respondent by Sandbergen (b) Delhi upon 50 respondent by Bina Mazumdar and (c) upon 500 respondents by Aban B Mehta. It is hoped that an enquiry into the conditions of life and status of maidservants in Calcutta would throw some further light on the social status of maidservants. It is with this end in view that the present research work has been undertaken.
The study seeks to present a social profile of the maidservants residing in two slum localities of South Calcutta. The specific objectives of the present study are:

1) To understand the socio-economic background of the maidservants.

2) To find out the structure of family set up and their social position in it.

3) To determine the casual factors behind taking up the profession of maidservants.

4) To assess the status of maidservants in relation to their family members.

5) To examine whether there has been any improvement in their status as a result of employment and

6) To identify their socio-economic problems.

The main purpose, however, is to formulate few hypotheses which may lead to throw new light in the field of working women in unorganized sectors. The research locale is restricted to only Behala, a locality in the Kolkata Municipal Corporation (K.M.C.) Although women domestic servants constitute a large part of the female labour force, there is no accurate estimate of their number in the city of Calcutta. Besides, they seem to have been subjected to some sort of neglect by the social scientists. This neglect is not commensurate with the essential services rendered by the group of women of the comfort and well being of the higher ups in society.

This necessitates the study of this kind. However, apart from academic interest, the
present researcher became interested in the topic for personal reason also. She has intimately known and watched the maidservants since her childhood days. They toil hard but get little in return. This is sheer exploitation and social injustice. That is why she felt an abiding interest in doing this study.

VI

The research materials have been presented in six chapters.

Introduction: In this chapter I have analysed the purpose and rationale of the study in the light of review of relevant literature on the subject.

Chapter- II deals with Methodology and Research Design.

Chapter - III presents socio-economic profile of the maidservants under study and focusses on age composition of the respondents, their family structure, casual factors working behind their search for job, their place of origin and personal and family income etc.

Chapter – IV describes, on the basis of field data, service condition of maidservants and highlights on the question of their job satisfaction, attitudes of employers fowards them and the method of recruitments.

Chaper –V analyses the status of maidswervants in their own families. In the process it tries to locate their social position vis-z-vis their employees, Chances of role conflict, if any, have also been analysed with a view to locate their social dilemmas they are in.

Chapter –VI provides the summary of findings and concluding remarks on the issue in question.