Chapter - 1

Introduction
CHAPTER I

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Subjugation of women to men is something which can be encountered even at the present time in many parts of the world. When we talk about women in Indian context, we come across many incidences in which clear discrimination of women, their rights and freedom have been dishonoured. Pal (2016) quoted the statistics from a report on “Gender Equality and Development,” by World Bank that over the last two decades, around 2.5 lakh girls were killed in India each year because of their sex. India as a whole is a country where traditionalism dominates and modernity is still trying to make its place. Here coalesce of modernity and traditionalism can be seen in each and every city. Due to this conflict between traditionalist and modernists, women face discrimination and unequal treatment in terms of basic right to food, health care, education, employment, control over productive resources, decision-making and livelihood, not as a result of their biological differences or sex, which is natural but because of their gender differences which is a social construct. Geetha (2002), states on gender discrimination in society that “Sex is considered a fact - one is born with either male or female genitalia. Gender is considered a social construction - it grants meaning to the fact of sex. Conversely, it could be said that only after specific meanings came to be attached to the sexes, did sex differences become pertinent”

Owing to discrimination, women deal with many unpleasant situations. Although, they are moving ahead with time and are also trying to stand up for their rights. Women these days can be seen in many more professions other than the traditional teaching profession. Shvedova (1998) in a study concluded that traditions still emphasize women’s primary roles as mothers and housewives and a strong, patriarchal value system is cause of these sexually segregated roles in societies. With the change in thought process, due to modernity women have been able to make their own place in society which is male ruled. Gender differences are manmade and they get legitimised in a traditional society. Thus the present study was conducted to find answers to how modernization and social freedom was effecting psychological well-being and quality of life among women in between the chaos of modernism and traditionalism.
1.2: STATEMENT OF THE PROBLEM:

This study is an attempt to find out the impact of socio-psychological constructs- modernization and social freedom- on women’s psychological well-being and quality of life. Many studies have been executed in terms of modernization, changing social constructs and tradition, on boys and girls, but few have explored this change among women who actually are facing discrimination from their families and society because their thought process has changed with time and they no longer tolerate discrimination. Kashyap (2000a) in a study reported that even today in the name of the familism, children are socialized into concepts of inequality by gender and age quite early. Boys are still considered as economic assets and a lot of parental aspirations rest on them. The young daughter’s socialization on the other hand is designed to equip her for the demands of her adult roles as wife and daughter-in-law. None or few studies have explored the impact of such discrimination on the well-being and quality of life of women who have stood up for their rights in presence of extreme traditionalist contestations. Such difference in attitude towards modernization and social freedom among women is worth studying because of the vast cultural and demographic disparities present in India. Rao and Rao (1982) reported that education and employment have changed women’s motivation for marriage as well as expectations from the marriage. Divorce among middle and upper classes has increased but not that drastically. Remarriage of divorced or widowed women is now taking place in the cities but not so much in the rural areas. The sample of the present study comprised of women living in urban and rural areas; in order to find out how demographic status plays an important role in modernization and their social freedom. The second category of the sample comprised of women with education upto high school and education up to graduation. The third category constituted of married and unmarried women. Therefore, the aim of this research was to find out the effect of modernization and social freedom on psychological well-being and quality of life among women living in different socio-demographic places, with different qualification and marital status.

1.3: MODERNIZATION:

Modernization marked the beginning of an epoch having its genesis in age of enlightenment about 1687 to 1789 A.D in Europe. It emerged amidst the social and political revolution sweeping Europe. Modernization was premised on the belief that
through science the world could be saved, having no other then Sir Isaac Newton as its major proponent. Rane Descartes and later, Immanuel Kant intellectually nurtured the belief that through reason they could establish a foundation of universal truths. Political leaders of the era also championed reason as the source of progress in social change, believing that with reason they could produce a just and egalitarian social order. So powerful was it sweep that under its impact western European culture was becoming more urban and less rural, industrial rather than agrarian. It not only provided foundation stone to American and French revolutions but major movements and events like democracy, capitalism, industrialization, science and urbanization also found its legitimacy under the banner of freedom of the individual.

1.3.1: MODERNIZATION: MEANING AND DEFINITION:

Schwartz (2013) describes it as “the systematic sustained and powerful application of human energies to the rational control of man’s physical and social environment for various human purposes”.

Dedeoglu (2009) in a study concluded that changing gender roles are likely to affect the family. In terms of the marital life, it was found that the husband-wife relationships are now established on the basis of tasks and responsibilities. For example, while men are responsible for bringing money to home, women are responsible for motherhood, childcare and household etc. Due to modernization, various changes occur in the science and technology, lifestyle and value system. Arora (2003) considered modernization as a holistic process covering all aspects of life. The change goes even deeper and encompasses cultural values and personality orientation as well. It is the development of an inquiry and inventive attitude of mind, individual and society that lies behind the use of the techniques and machines and inspires a new form of social relations.

Charlton and Andras (2003) described modernization as dynamic and claimed it to be a process rather than static in nature. They defined modernization as the general mechanism by which the social transformation from agricultural dominance to domination by trade and industry takes place and the permanent continuation of this process.
Gore (1982) considered modernization as a process of change which was earlier referred only to a change in the economy but later on also to its related effect on social values and social practices.

Verma (1975) distinguished modernization as dynamic in nature and multi-dimensional in its reach and impact. It is more of a process than a static state. In its various aspects, modernization is multi-layered and multi-ferrous. According to Verma, Modernization has various dimensions: Psychologically it involves a change in the values, norms, attitudes and orientation of the people. Intellectually it involves a tremendous expansion of man’s knowledge about his environment and diffusion of this knowledge throughout society through increased literacy and mass communications. At the demographic level, it implies an improvement in the standard of living and progress towards the mobility of people and urbanization. Socially, it has a tendency to replace the focus of individual’s loyalty to family and other primary groups to voluntary organized secondary associations. Economically it involves the growth of market agriculture, improvement in commerce at the expense of agriculture, development of industrialization and widening of the economic activity.

Between the eighteenth and nineteenth centuries, the word “modernization” was a common word to describe a social phenomenon. Integrating the meaning of “modernize” and “modern,” “modernization” has the following two basic meanings:

a) A kind of act, the behaviour and process to satisfy the present needs or to be characterized by the present features; and

b) A kind of state, a state or version when present characteristics and needs have been met.

Modernization has been defined by Cowgill in 1972 as - “Modernization is the transformation of a total society from a relatively rural way of life based on animate power, limited technology, relatively indifferent institutions, parochial and traditional outlook and values, towards a predominantly urban way of life based on inanimate sources of power; highly developed scientific technology, highly differentiated institutions matched by segmented individual roles, and a cosmopolitan outlook which emphasizes efficiency and progress.”

Welch (1967) defined modernization as “the process based upon the rational utilization of resources and aimed at the establishment of a modern society.”
Inkeles in 1966 postulated that characteristics of a modern man include readiness for new experience and openness to innovation; disposition to form opinions over problems and issues; awareness of diversity of attitudes and opinions around him; orientation to time, acceptance of fixed hours; efficacy, or belief that he can dominate his environment and confidence in one's ability to organize one's life and master its challenges; planning; calculability (or trust); belief in distributive justice, or that reward is proportional to skill; belief in science and education; and respect for the dignity of others. And he states that modernity is nothing but the progress of an individual along with his society it enhances overall personality of an individual. Hence individual modernity is influenced by demographic variables like gender, education, socio-economic status, religion and domicile”.

**Modernization is the process of social transition, which includes not only modernization of social objects but also that of social subjects.** The modernization of social objects – which means democratization in politics, industrialization in agriculture, multiplicity in culture and internationalization in education and so on – reflects an overall transformation of social politics, economy, culture, education, and so on. The modernization of social subjects – which means the modernization of people’s thoughts, opinions, attitudes and behaviours – reflects the individual modernization or individual modernity. Each complements another, as there is an interaction between them (Inkeles 1966).

Huntington (1965) describes it as “a multi-faceted process involving a change in all areas of human thought and activity.”

**1.3.2: CHARACTERISTICS OF MODERNIZATION:**

Dubey (2008) characterized modernization as the eradication of poverty, gender equality in the areas of education, health and nutrition, social rights, human rights and social integration i.e. to create ‘a society for all’ in which every individual, each with rights and responsibilities, has an active role to play.

Ahuja (1993) characterized modernization as “a temple of science, reason and rationalism, secularism, high aspiration and achievement orientation, overall transformation of attitudes norms and values, creation of new functional institutions, investment In human resources, a growth-oriented economy, a national interest rather
than kin, caste, religion, region or language oriented interests, an open society, and a mobile person”.

According to Kuppuswamy (1984), “the main feature of modernization is the building up of an ‘open society’ in which individuals of talent, enterprise and training can find places in the society appropriate to their achievement... The process of modernization involves an increase in social unrest till the social system is responsive to the new aspirations built up by the modernization process”.

According to Eisenstadt (1966), some of the indices pertaining to the structural aspects of social organization (or modernization) are: specialized roles are ‘free-float’ (that is, admission to them is not determined by ascribed properties of the individual), and the wealth power are not inscriptively allocated (as in traditional societies). This is associated with institutions like markets (in economic life) and voting and party activities in politics.

1.3.3: PROCESS OF MODERNIZATION:

According to Sharma (1990), modernization consists of a composite of the process each with a variety of contextual meaning in which elements of history, cultural structure and existential factors each assume boundary maintaining functions. She grouped it into four types:

1) **The psychological Process**: of modernization is comprised of a set of motivational attributes or orientation of individuals which are said to be mobile and new in nature.

2) **The Normative Process**: of modernization consists of such values as rationalism, universalism, individualism, humanism, pragmatism and a commitment to a liberal tradition, civic culture and secular values.

3) **The structural formulation**: of modernization includes elements of both normative and psychological dimensions. Rational administrations, democratic power system, more integrative and consensual basis of the economic and cultural organization are some of the attributes of modernization.

4) **The Technological Process**: of modernization is described in terms of economic resources of use of inanimate power. Modernization in such formulation is associated with material inputs and developmental infrastructures and progressive mobilization in the total resources of society.
Blumer (1964) said that all societies do not accept the process of modernization uniformly. He postulated five different ways in which a traditional society can respond to the process of modernization. These are:

1) *Rejective response*: a traditional society may reject modernization. This may occur at different points in different ways. Powerful groups, landed aristocracy, a government oligarchy, a union of workers, and religious fanatics may discourage modernization to protect their vested interest. Social prejudices, special interests and firm attachment to given forms of traditional life, beliefs and customs may lead certain sets of people to reject the process of modernization and maintain the traditional order.

2) *Disjunctive response*: this response of conjunction between the old and the new or the co-existence of traditionalism and modernity occurs when the modernization process operates as detached development, without affecting much the traditional life. In this way, there is no conflict between modernization and the traditional order because the older system is not threatened. Features of modernization exist alongside the traditional life.

3) *Assimilative Response*: this process consists of absorption of modernization process by the traditional order without disruption of its own organization and pattern of life. An example is an acceptance of computer ideology by employees in the banking system or use of fertilizers and tractors by the peasants in villages. In both cases, modernization process comes to be woven into the traditional order without endangering or affecting the basic characteristics of the traditional order.

4) *Supportive Response*: this response takes the form of accepting new and modern things because they strengthen or reinforce the traditional order. For example, accepting modernization process in the police or military system because it increases the efficiency of the police or the power of the military. Different traditional groups and institutions use an opportunity presented by modernization to pursue more effectively traditional interests to maintain traditional positions more firmly. Modernization may provide resources and facilities to further traditional interest.
5) *Disruptive Response:* in this response, the traditional order is undermined at many points by the adjustments which are made to the situations introduces by modernization.

Usually, all five of these responses take place at different points of the traditional order and in different combination. The responses are governed by preferences, interests and values.

1.3.4: MEASURES AND INSTRUMENTS OF MODERNIZATION:

Modernization and social change in Indian context can be incisively measured and developed by using following aspects of the social modernization postulated by Singh, Tripathi & Lal (1986)-

1. **Socio-Religious**- As we know that in India- the caste system, superstitious beliefs and many orthodox practices are still prevailing, beside of the above mentioned social reforms. There are many cities and villages where women are still considered lower than males and the trend of the caste system is still practised. Socio- religious modernization refers to the change in this system of the society, where people in the name of religion practised various acts which were actually harmful to the psychological as well as physical health. Krok (2014) in a study found religiousness and social support as a significant predictor of mental health.

2. **Marriage:** Marriages, in India, is considered to be a union of two families. Girls are still not allowed to choose their partners. Partner selection is considered to be the responsibility of parents. Caste plays a major role in the selection of partners in the marriage system. Jones et.al., (2014) in a study on community consensus regarding what makes a ‘good wife’ concluded that ; a good wife is defined almost exclusively in terms of the work she does for her husband, children and home. Furthermore, they also pointed out that domestic abuse had decreased; domestic abuse thrives in relationships where the wife has no access to an independent income and becomes socially isolated due to economic reliance on her partner. Thus, change in such attitude is necessary for social modernization.

3. **The position of women:** According to Dr B.R. Ambedkar (1987), the progress of a community can be measured by the degree of progress which women have
achieved. The position of women in the social, political and personal sphere is changing. This change in attitude towards education and various other social changes is an important aspect of modernization.

4. **Education:** Education in India for females was encouraged during the British rule. Many separate schools for women education were established. Even then, the literacy rate of women is very low. Education is considered as the major facilitator of progress. People in many parts of the country still think that women should stay at home. In a study by Amato, Johnson, Booth, and Rogers (2003) they point out that higher education provides individual and family characteristics that promote marital happiness and stability. The change in such thinking is necessary, only with the change in all these thoughts and social stigmas; modernization of nation and women is possible.

According to Wiener (1966), the main instruments which make modernization possible are:

1) **Education:** it inculcates a sense of national loyalty and creates skills and attitudes essential for technological innovation. Malhotra, Pande, & Grown, (2003) in a study found that education beyond the primary level may have a stronger impact than primary education alone on gender equality. Some-times, university education may be a waste, for it increases the number of students with degrees without an increase in the number of people with modern skills and attitudes.

2) **Communication:** the development of mass communication (including telephone, TV, radio, movies, etc.) is an important means of spreading modern ideas at a faster rate. Schramm (1971) in a study found that the mass media can widen horizons as people in a traditional society correctly perceive a quality of magic in the media when they first encounter them. Thus the media, by bringing what is distant near and making what is strangely understandable, can help to bridge the transition between traditional and modern societies. The only danger is that if these are controlled by the government, they will spread only one type of ideological thought. In democracies, however, the press is often independent to express its views.

3) **An ideology based on Nationalism:** nationalist ideologies serve as unifying influence in bridging social cleavages within plural societies. They also help
the political elite in changing the behaviour of masses of people. Binder, however, has pointed out that elite may have a modern ideology but it is not necessary that it may facilitate development also.

4) **Charismatic leadership:** a charismatic leader is in a better position to persuade people to adopt modern beliefs, practices and behaviour patterns because of the respect and loyalty he commands. The danger is that the charismatic leader might use modern values and attitudes as an instrument for personal glorification rather than national development.

5) **Coercive Governmental Authority:** If the government authority is weak, it may not succeed in implementing policies aimed at the modernization process, but if the government is strong, it may even adopt coercive measures to compel people to accept attitudes and behaviour patterns which aim at development. The proposal of building 100 Smart cities, Make in India, Digital India by BJP led central government displays awareness and commitment to the process of modernization in India. In the coming months and years, the thrust for modernization is further going to enhance, thereby socially changing the lot of marginalized, poor and women community in India.

1.3.5: BASIC THEORIES OF MODERNIZATION:

The modernization study has so far had a history of over 50 years, producing a range of modernization theories, as our research is socio-psychological, so we are mainly interested in studying attitude towards social modernization among women. Thus starting with a brief explanation of various theories of modernization we will then end up explaining the theory of social modernization. The categorization done by Research Group for China Modernization Strategies et al (RGCMS 2006) for various theories of modernization has been used here for discussing modernization theories. They categorized modernization into four sub-categories which included core theory of general modernization, stage-specific modernization, level specific modernization and field specific theories.

A) **Core theory of general modernization:** Harrison (1988) proposed this theory and postulated that modernization is an objective phenomenon since the industrial revolution in the eighteenth century. First of all, it is a type of frontier change of human civilization, a frontier process of the formation, development,
and transition and international interaction of modern civilization, and a composite process of alternate innovation, selection, diffusion, and withdrawal of civilization elements. Second, it is an international competition for catching up with, reaching, and maintaining the world’s advanced level and international differentiation; while countries that reached and maintained the world’s advanced level are advanced ones, and others are developing ones; there is mobility from one type to another.

The outcomes of modernization include the formation of modernity, particularity, and diversity; improved labour productivity and quality of life, social progress, political democracy, cultural diversity, ecological change, and all-around human development.

**B) Stage-specific theories:** consists of two type of modernization theories namely, the first stage of modernization and second stage of modernization. Both these stages of modernization are discussed below:

i) **The first stage of modernization:** Black (1976) proposed the first stage of modernization theory, also known as classical modernization theory was developed in the period between the 1950s and 1970s. It viewed modernization as a historical transition process from traditional agricultural society to modern industrial society. Modernity is a theoretical epitome of modernization outcome. Classical modernization process took both in pioneering societies and late comers, with typical features including industrialization, urbanization, democratization, rationalization, social welfare, and popularization of compulsory education.

ii) **The second stage of modernization:** Chinese scholar Chuanqi He (1998a, b, 1999) proposed the second modernization theory. Second modernization theory is also called as a civilization development theory is called civilization periodic transfer theory, according to which human civilization is an organic whole, as well as an aggregation of the civilization, follows a cyclical route, with accelerating development cycles and distinguished cycles in each development.

**C) Level specific modernization:** this theory was proposed by Research Group for China Modernization Strategies et al (RGCMS 2008) deals with
modernization at five different levels such as international modernization, national level, regional level, organizational level, and individual level. Different levels of modernization have both similarities and differences.

i) **International modernization:** is a form of manifestation of modernization at world level. Generally, world modernization is the change of human civilization and international differentiation; the frontier process of the formation, development, transformation, and international interaction of human modern civilization; the composite process of alternate innovation, selection, diffusion, and regression of the elements of human modern civilization; and the change of international system, international differentiation, and international competition for the catching up with, reaching, and maintaining the world’s advanced level of development.

Modernization at the world level is not an “independent unit” of modernization, but an analysis level. World modernization is connected with national and international modernization. Generally, world modernization is the international environment of national modernization; national modernization is the important foundation for world modernization, and the interaction between national modernization and international environment is called international modernization. Clark and Feenstra (2002) found that gaps in per capita income between countries throughout the world were widening from the nineteenth century into the twentieth century. It is international interaction in the process of modernization, including international interactions at different levels and in different fields during modernization, as well as the modernization of international behaviour, structure and ideas.

ii) **National modernization:** is a form of manifestation of modernization at the national layer. Generally, national modernization is a sort of national civilization change and international competition; it is the frontier process of the formation, development, transformation, and international interaction of national modern civilization, as well as a composite process of alternate innovation, selection, diffusion, and recession of the elements of national modern civilization. It is also the change in international competition, national stratification, and civilization distribution with the aim of catching up with,
reaching, and maintaining the world’s advanced level of development. It includes modernization of a country as a whole.

iii) **Regional modernization**: regional modernization is the important foundation and organic part of national modernization, because regional modernization is defined as domestic modernization also. Regional modernization is a sort of regional civilization change and regional competition; it is the frontier process of the formation, development, transformation, the international, and intergenerational interaction of regional modern civilization, and recession of the elements of regional modern civilization. During regional modernization, the change of economic structure, as well as urbanization and suburbanization, is not absolute but elastic. And the change of society and civilization is bound to happen.

iv) **Organizational Modernization**: is a process of the formation, development, reorganization, and interaction of modern organization; the innovation, choice, diffusion, and exit of the elements of modern organizations; and the organizational competition of catching up with, reaching, and maintaining the world’s advanced level of development. It includes the modernization of global, national, regional, and sector’s organizations as well as individual institutions and that of government agencies, non-profit organizations, and profit organizations, as well as the modernization of organizational behaviour, structure, institution, and ideas.

v) **Individual Modernization**: Inglehart and Welzel (2005) in their theory of individual modernization suggested that individuals are the smallest structural units which are different in different fields. It is the change of individuals in behaviour, qualities, ability, and ideas, as well as a composite process of alternative innovation, choice, ability, diffusion, and recession of individual modern elements. It includes the modernization of global, national, and regional individual behaviour, structure, system, and ideas. Individual modernization overlaps with human modernization, institutional modernization, cultural modernization, etc.

D) **Field- specific Modernization**: Modernization occurs in all spheres of human civilization, such as the spheres of economy, society, politics, culture, ecology,
and human development. Modernization in different spheres has both commonality and difference. The country is the basic unit for modernization, and modernization of each sphere is closely related to modernization of a country as a whole. Field-specific modernization consists of

i) **Economic Modernization:** Ding (2000) said that economic modernization means the modernization of the economic sphere. From the economic point of view, modernization refers to the changes in everything from economic growth; increase in gross national product and per capita income, economic planning, greater industrialization, accumulation of capital, increasing urbanization and a reduction in the proportion of those engaged in agriculture, scientific advance, improved transport and a higher rate of literacy. The economic terminology of take-off stage, i.e., a stage when the economy is said to be on highly developed trajectory, occurs when agriculture sector ceases to be a primary and main sector of growth. An implicit assumption is that economic and technological growth and increased consumption is inherently desirable. The economy is based upon growth and the expectation of growth. Growth here means economic growth of increasing output and productivity through large-scale industrial production.

ii) **Political Modernization:** Tilly (2003) referred to the concept of political modernization as a transformation having following characteristics: (i) general attitude towards equality that allows equality of opportunity to participate in politics and compete for government office; (ii) capacity of a political system to formulate policies and to have them carried out; (iii) differentiation and specialisation of political functions, though not at the expense of their overall integration; (iv) secularization of political process- the separation of politics from religious and other influences. According to this theory, political modernization includes the transition from traditional to modern politics and from modern to postmodern politics.

One of the main characteristics of political modernization is that there is centralization of all powers behind the human activities in a state or a political system. There is a sign of growing importance of political power. Secondly, there is growing and ever increasing the reach of government to citizens. Thirdly, the interaction between centre, marked by the political system and
periphery denoted by family increases with better modes of communication among political parties, interest groups, pressure groups, bureaucracy and periodical elections. Fourthly, the traditional font of power- religious, filial, hereditary, caste based loyalties gives way to the unified affiliation of secular and national power and all the categories and groups of people in society must find a place in it.

iii) Cultural Modernization: Nielsen (1993) gave the theory of modernization in the cultural sphere and termed it as cultural modernization. He pointed out two kinds of theories in cultural modernization; namely classic cultural modernization and cultural modernization theory. Classic cultural modernization theory is a part of classic modernization theory while the second one is the application of the second modernization theory.

According to the cultural modernization theory, cultural modernization refers to a sort of cultural change and international competition since the Enlightenment in the eighteenth century; the frontier process of the formation, development, transformation, and international interaction of modern culture; the complex process of the innovation, selection, diffusion, and withdrawal of cultural factors; and the international cultural competition and stratification for catching up with, reaching, and maintaining the world frontier status of cultural change. It includes the transformation from traditional to modern culture and from modern to postmodern culture, the improvement of cultural creativity and the quality of cultural life, the development of cultural facilities and cultural industries, the self-emancipation and all-round development of mankind, etc.

iv) Social Modernization: Research Group for China Modernization Strategies (RGCMS 2006) proposed in their theory that the social modernization is concerned with the process of modernization of the social sphere. Social modernization theory constitutes of classic social modernization theory and social modernization theory which are a branch of classic modernization theory and an application of the second modernization theory in the social sphere, respectively.

Social modernization has roughly three basic paths in the twenty-first century. The path for the first social modernization corresponds to the model of
urbanization and welfare, the path for the second social modernization corresponds to the model of intellectualization and greenization, etc., and the path for integrated social modernization corresponds to the model of new urbanization, including the coordinated development of urbanization, suburbanization, welfare, intellectualization, informatization, greenization, etc.

Social modernization can be described as the modernization of the social sphere and as a form of expression of the modernization phenomenon in the social field. It comprises staged and stratified social modernization, the modernization of social spheres and sectors (Fig 1.1). Research Group for China Modernization Strategies (RGCMS 2006) described social modernization as being made up of four types of modernization and they can be seen in the figure given below:

1. Staged social modernization
2. Stratified social modernization
3. Modernization of social sphere
4. Modernization of social sector

Fig. 1.1 Objects of social modernization. RGCMS (2006)

There is no unified definition of society and social sphere. In general, society refers to a human community that shares a common culture and territory and interacts with each other. Its extension includes stratified society, social life, social system, and social environment Social sphere refers to a sphere of human civilization and a sphere related to social behaviour, structure, system, and change. Social modernization is a short term for the modernization of social sphere.
1.3.6: MODERNIZATION IN INDIA AND WOMEN:

The conscious efforts towards initiating Modernization in India began as a proxy. The main purpose was aimed at maximizing exploitation of Indian resources by erstwhile colonial masters, here, Britishers. Earlier Indian affluent classes went to European mainland overcoming religious diktat and social ostracism in India and returned with ideas of freedom, equality and democracy. Socio-religious reformers like Raja Ram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekananda etc., tried to instil modern ideas amongst Indian masses and extricate them from clutches of ignorance, exploitation and backwardness.

The efforts towards modernization after the revolt of 1857 were based more on exigency of prolonging the hold of British rule in India. The constitutional reforms introduced in India from time to time in the form of various governments of Indian Acts aimed at putting a tab on future revolts and pacifying the educated elite which was becoming a hotbed of discontentment. The discourse of modernization had begun in pre-independent India however; the concrete efforts were made during the drafting of the Indian constitution and finally its implementation since 26 Jan 1950.

The first phase of modernization made a humble beginning in 1950’s and 1960’s under the stewardship of our first Prime Minister Pandit Jawahar Lal Nehru and ideals of Father of the nation Mahatma Gandhi. The Indian state as a prime mover set about the task of establishing an egalitarian republic which was economically developed and socially just under planning commission initiated five-year plans. The land holdings were freed from the clutches of various power centres like zamindars and princely estates through Zamindari abolition acts and Princely estate abolition act. Massive irrigation programs were launched. The hereditary control on village panchayat was removed and replaced by a system of electoral participation of all citizens within a village community.

A scheme of positive discrimination in favour of the traditionally marginalized, poor, women and exploited communities were made in the form of reservation in jobs, educational opportunities and political participation etc. for these communities labelled as the scheduled castes and scheduled tribes. Later, socially and educationally backward classes were also incorporated in the scheme of positive discrimination. Inglehart (2008) in a study found that orientations have shifted from
traditional toward secular-rational values, in almost all industrial societies. But modernization is not linear when a society has completed industrialization and starts becoming a knowledge society, it moves in a new direction, from survival values toward increasing emphasis on self-expression values. Thus, in Indian context also, agriculture sector was first to witness changes followed by investment in education and research, establishment of agricultural universities and research councils, innovation in agricultural technologies and inputs such as new varieties of seed, new methods of credit, marketing and management etc. ushered in ‘Green Revolution’ which led to development of various secondary consequences- a vigorous rural middle class came into existence having substantial numerical presence of about 27 per cent. This community was called ‘Backward class’ (BC community) which soon captured political power through electoral process in the states and realized positive discrimination in its favor.

In a subtle manner, the traditional pattern of authority and process of decision making in matters of economy, politics, techno-managerial, marketing and investment passed over to the younger generation. However, in matters of gender relations and relations with the scheduled castes and scheduled tribes, the attitude of BCs remained authoritarian. Their views about women remained conservative with acute gender biases. Tisdell, Roy, and Regmi (2001) in a study concluded that patriarchal forces and social customs are so strong in rural India that they leave little scope for bargaining by women and severely limit the social status of wives within their family. They also found that those socioeconomic variables that may help to empower women in Western society fail to do so in Indian society because of the pervasiveness of patriarchal structures and social customs in that society. Several studies of the consequence of ‘green revolution’ on women have found women were as a consequence displaced from a variety of occupational niches consequently lowering of their social status. Women did not modernize at the same pace as other aspects of social change; it shows undoubted unevenness of the process of change in 19th and 20th century (Branca, 1975).

The second phase of modernization was introduced in 1991 through economic reforms of liberalization, privatization and globalization. It opened up the economy to enlarge participation from the Indian and foreign corporate groups. Other measures
like developments in information technology and growth of the information economy, the spread of internet to countryside have harbinger significant changes.

McBride (1976) said that all this has added to the size of the Indian middle class variously estimated from two hundred to over three hundred million now. The higher investment in technical and professional education has increased the mobility of masses. This is slowly changing the processes of urbanization and the growth is now no longer confined to the metropolitan or bigger urban centres. Women were given one-third reservation in panchayat bodies to improve their social conditions and empower them. National commission for the welfare of women was made to promote welfare schemes for them. Various legal provisions were to curb their sexual and other forms of exploitations at workplace. Evaluation of 19th-century women’s history established that modernization in a bifurcated process, in which structural change was mediated in such a way to minimize change in the outlook of women. Their modernization began later and therefore somewhat distinct. With education attitude towards gender, biasness was also eradicated among women. Pande and Astone (2007) in a study showed that women’s education, particularly at secondary and higher levels, is consistently and significantly associated with weaker son preference, regardless of desired family size. Once factors measuring social norms, such as marriage customs, caste and religion, are included, economic wealth and women’s employment at household or village levels are not significant. Media access remains significant, suggesting an influence of “modernizing” ideas. It can be concluded that with modernization, education, technological advances the status of women have improved and change in their social freedom and values are clearly visible.

1.4: SOCIAL FREEDOM:

Social Freedom as a concept made its inception in John Stuart Mill’s essay, “On Social Freedom: or the Necessary Limits of Individual Freedom Arising Out of the Conditions of Our Social Life” (Mill, 1907) regarding individual and societal freedom. The concept of social freedom as positive and negative finds elaborate deliberations in writings of Kant (1785; 1788; Johnson, 2013). Kant was the father of negative freedom. He gave a social dimension to the philosophy of freedom which was later on developed by Berlin (1958) in an essay, ‘Two Concepts of Liberty’. In the revised edition of the same essay, Berlin affirms that there are two different concepts of freedom: the negative concept and the positive one. Berlin sees them as
responding to different issues. The negative concept of freedom is concerned with the private sphere within which an agent is protected against interferences; she is free to the extent that no one interferes with her. The positive concept of freedom focuses instead on the control an agent has over her life; she is free to the extent that she is the master of her destiny.

Fromm (1994) defines two types of freedom: freedom from (negative) and freedom to (positive). To be free from; is to be no slave, to live in a free country, to have no coercion, to be free from restrictions and impediments. To be free to is to be able to choose, to control and direct one’s own life. Freedom from is a lack of obstacles; freedom to is the presence of control.

Taylor (1979) on the other hand connects freedom to the degree of autonomy and self-realization of people. He stresses positive freedom: someone is free if he or she can actively shape the course of his or her life. The availability of alternatives alone does not suffice, one has to be active to be free.

1.4.1: MEANING AND DEFINITION

Carter (2012) in order to describe the concept of freedom said that it consists of two kinds of liberties i.e. positive and negative liberty. Positive liberty is the possibility of acting- or the fact of acting- in such a way as to take control of one’s life and realize one’s fundamental purpose whereas negative liberty is the absence of obstacles, barriers or constraints. One has the negative liberty to the extent that actions are available to one in this negative sense.

James (2011) said positive liberty is the ‘freedom to’ do something like learning skills, self-determination, choose government etc. and negative liberty is ‘freedom from’ something like coercion, barriers, constraints etc. Berlin showed, negative and positive liberty, are not merely two distinct kinds of liberty, they can be seen as rival incompatible interpretations of actual potentialities. The negative conceptualization of freedom refers to the private domain where the individual can do whatever he or she likes, without interference from outside. This is the more popular meaning of freedom that we encounter in many popular definitions. The positive conceptualization of freedom means to make use of the possibilities actually available. According to Berlin, freedom should be the actual alternatives available,
not if these alternatives are used. He who has many alternatives to choose from is a free man (Blokland, 1991).

According to the online free dictionary (2016), the word “freedom” comes from the Old English word “freodom” which means “state of free will, charter, or deliverance.” It, in turn, came from the Indo-European word “priyos” which means “dear” or “one’s own.”

Koshal (2011) defined “freedom” as “the state of being free to enjoy political, social, and civil liberties. It is the power to decide one’s actions and the state of being free from restraints or confinement. It is synonymous with the words liberty, privilege, deliverance, and independence.” It is also referred to as “free will.” The ability of each individual to make choices those are free from coercion or restriction. Even if an individual has free will or freedom, he is still bound to conform to religious and ethical doctrines because he is accountable for all his actions.

Social Freedom implies freedom from orthodoxy or narrow walls of fanaticism or any social belief, family tradition or individual impulse that makes people conformist. It is the necessary limit of individual freedom arising out of the condition of our social life. It includes political, economic, religious freedom and other civil liberties. Anderson (2009) in a study found that reason for the higher status and freedom among women from ‘mid- or higher-level family’ is because these women belong to socially and economically better-off groups of society and have had better access to education. They also concluded that change in women’s role is primarily confined to women who have accessed high education and belong to high-income families wherein less-privileged women remain excluded from the change. Social freedom is concerned with what we may not do because of the assent or constraint of other people. It is understood in terms of negative freedom i.e., freedom from man-made impediments in a society. Social freedom is more or less narrowly defined by the customs, laws, perceptions and prejudices of the particular society in which one lives.

1.4.2: SOCIAL FREEDOM AND WOMEN:

Women and freedom are two distinct and diametrically opposite entities; and a subject of intense controversy since time immemorial. Humanistic and pro-feminist ideologue support the idea of women freedom as important for social justice and
equality (Turshen, 2001), the anti-feminists refute this idea and maintain that social acceptance of women as equal to men is wrong and would lead to the further suffrage of women in the hands of men and society. They claim that men and women are fundamentally different and thus are bound to perform different roles in the society (Lukas, 2006; Kassian, 2005; Schlafly, 1977).

Paramasivan (2012) said that women’s social freedom is associated with the right to bodily integrity and autonomy, to vote, to held public office, to work, to birth control, to have an abortion, to be free from rape, to equal pay, to own property, to serve in armed forces, to enter into legal contracts, and to have marital or parental rights. Nevertheless, the traditional patriarchal way of thinking that pervades almost every nook and corner of the world, view role of male to be that of bread earner whereas women are supposed to look after household chores. Such gender-based demarcation of societal roles labels males as stronger sex whereas females are type casted as fairer sex or weaker sex, fit to be inferior and subservient to men. This gender-related division is further concretized when certain roles in society are thought to be suitable for males like working in industries, military forces etc. and confines women to softer roles and works involving less physical labour.

The stereotype role of women has created mental blocks in our mindsets that view women as lesser beings. They are supposed to work extra hard to be accepted as a person of worth as compared to men. This has resulted as women being considered as liability and burden on society that everyone wants to shift to others shoulders. It has brought havoc into the lives of women in the form of violence, dowry deaths, female foeticide, rapes and every form of discrimination that devilish human brain can conceive. A glance at the prevailing constitutional provisions, availability of legal statutory remedies and national and international conventions reveals that there is no difference between men and women being considered as equal. In presence of such inequalities in legal terms Tisdell, Roy and Regmi (2001) in a study on role of working women in the decision making of family affairs found that although wives were contributing relatively more to the cash income of the family or to the food requirements of their children even then this do not appear to empower wives in decision-making in their family.

The dominance of men in the professions essentially thought to be involving more physical activity such as military forces, industries etc. and restricting women to
be best suited for ‘soft professions’ such as teaching, interior decoration etc. has further marginalized this gender-based divide. This discrimination in the prevailing attitude in the society has forced women to protest against the treatment vetted out to them and this protest has increasingly taken the form of a revolution now. Norris and Inglehart (2003) in a study found that among women due to differences in socioeconomic status, occupational choice and family responsibilities, in comparison to men, women are likely to have greater difficulties in becoming eligible and aspiring political candidates. Although increasingly, women are proving their mettle, not only in male-dominated professions but overall.

To wish to ameliorate the status of women in the society, social justice and gender equality is a necessity which is possible with her social freedom. Though the provisions have been made by the laws in providing political and economic freedom to women but these both work only in the presence of social freedom. Social freedom can be understood by taking the following example into consideration; what if a woman has the right to apply for driving license but her, exercising this right is considered against the established value of family traditions where the women aren’t supposed to move out freely out of house and thus she ends up being discarded by her own family members if she uses her right to drive freely.

When we discuss social freedom of women within the societal framework of the definition given above, we are encountered with the concept of negative and positive liberty associated with it. In this discourse, positive liberty can be thought of as a woman’s self-determination and her own control on her life and decisions and negative liberty refer to the freedom from societal constraints, traditions and rituals which make her un-free. Both positive and negative freedoms are complementary.

It can be understood as if a woman has self-determination or positive liberty, she can attain negative liberty by working for the removal of obstacles, which women are already doing these days. They are working hard to prove themselves so that gradually they will be able to break through the existing norms set for them, which render them inferior and finally will be able to change the discriminatory mindset of the people. Friedrich (2004) in a study to find out the effect of modernization concluded that if the husbands’ attitudes were traditional, then the more modern the wives’ attitudes, the lower their subjective well-being were found.
Contrary to this, if the societal obstacles are already absent, that is if negative liberty is present, it would be much easier to achieve positive liberty, which actually should be done to uplift women’s status. These are in a way, two paths to achieve total freedom.

The former which we are following currently is difficult because it involves the movement from psychological to social, as in this we are working to remove the societal obstacles. The later path is comparatively easy, as in that the societal obstacles have already been removed and we have to just work hard to make women capable of positive liberty, which can be done by providing them proper education and making them aware of their rights.

Undoubtedly, with the spread of education, we have been able to prepare women for positive liberty, but we, as a society still lack in providing negative liberty to women owing to which no matter how positively liberated she is, she is not accepted in the society as equal to men. Katamma (1990) in their study concluded that the higher the education of women, the greater was their participation in decision-making, inter-spouse communication and a progressive opinion on different issues. It is the presence of negative liberty which ensures the absence of societal constraints, taboos and rituals which do not allow women to exercise their positive liberty. Thus, negative liberty is necessary to exercise positive liberty. The presence of negative liberty prepares a path for the attainment of positive liberty and hence total freedom. Positive and negative liberties, with certainty, are distinct but they are not incompatible. Positive liberty is more of a psychological view of liberty whereas negative liberty has a social base. It won’t be fair to compare both. The presence of one in the absence of another would be inappropriate.

Thus we can define social freedom as “The presence of both negative and positive freedom to conduct oneself freely in the society without upsetting or by keeping and maintaining social order.” Peerzada (2015) in a comparative study of modernization of male and female concluded that males have more freedom in marriage, politics and employment than females.

The status of women—social, economic and political in India today is much higher than in ancient and medieval periods. Women today enjoy many more rights—social and legal. They have greater freedom and voice and participate more freely in
social and political affairs. They are equally participating in every area and field of work as men do. At present, women have achieved higher positions in private organizations, government sectors etc. with their potential and hard work. But it is also true that they are still discriminated, harassed, humiliated, dominated and even exploited. Vlassof (1990) in a study found that religion plays an important role in defining appropriate social and gender norms. In Hinduism, the major religion in India, sons are crucial. Among Hindus, a dead parent’s soul can only attain heaven if that person has a son to light the funeral pyre, and salvation can be achieved through sons who offer ancestral worship.

If we talk about the status of women in ancient India (Vedic and Epic Period), women, by and large, were treated ‘equal to men’. They were treated and honoured and considered to be ‘embodiment of all divine virtues on earth’. They were considered not only as pivots of domestic life but also of the entire social organization. Of course, there are scholars who refer to several passages from religious scriptures to point out that they enjoyed ‘low status.’ These passages refer to women as ‘unworthy of being trusted’, as ‘only means of satisfying the physical desires of men and secure their progeny’, as ‘roots of all evils’, as ‘things of possession’, and so on. But all these references were ‘contextual’ i.e., given in some context. In the social field, they never observed purdah, had freedom of mate selection, were not denied education, and enjoyed freedom in the household as well as outside it.

In the Pauranic, Brahmanical and medieval periods, the status of women was lowered by the imposition of several restrictions. Pre-puberty marriages came to be practiced, widow remarriage was prohibited, husband was given the status of God for a woman, education was totally denied to her, custom of Sati was introduced, purdah system came into vogue, polygyny came to be tolerated and women were forbidden to offer sacrifices and prayers and read religious books. In the Muslim period, more restrictions were imposed on them due to the rigidity of the caste system and imposition of Brahmanical austerities on the entire society.

However, the situation did undergo some change owing Bhakti movement which permitted some social and religious freedom to women. In the British period, the status of women improved a little because of the spread of education, Christian missionaries’ interest in girls’ education, abolition of social customs like Sati,
enacting of some legal measures (like Widow remarriage Act, 1856, Special marriage Act, 1872, Child marriage Restraint Act, 1929) and a few social movements initiated by enlightened leaders like Raja Ram Mohan Roy, Justice Ranade, Ishwar Chandra Vidyasagar, Maharshi Karve, Swami Dayanand Saraswati, Annie Beasant, Mahatma Gandhi, etc., and the growth of women’s organization like Banga Mahila Samaj, Bharat Mahila Parishad (1904), Women’s’ Indian Association (1917), National Council of Women In India (1925),and All India Women’s Conference (1927).

The change in the status of women got further impetus after independence because of the enactment of new laws (Special Marriage Act 1954, Hindu Marriage Act, 1955 Hindus Succession Act, 1956 and Anti-Dowry Act, 1961). Other factors which affected women’s status were: effect of education, the leadership provided by educated elite women, increasing opportunities for employment, and change in the rigidity of caste system, and so on.

Thus, women of the contemporary times can be defined with following characteristics:

1) She has struck a perfect balance between tradition and modernity.
2) She seems to be determined to try and prove to men she is equal to them.
3) While earlier, a woman has had an identity always through a male (either she was known as somebody’s daughter or wife or mother) and her plight was like a satellite that kept orbiting around one planet- the man, today she has an opportunity to shine independently and reflect an identity of her own.
4) She is no longer confined to orthodox beliefs, capitalises on her own potentials and merits, and has carved a notch for herself that was once forbidden by society.
5) She has begun to take responsibility and decisions for her life rather than just playing wife’s and mother’s roles. Her attitudes and skills are slowly breaking down all chauvinistic barriers.
6) There has been a metamorphosis in a woman. From the conservative women of the 1940s and 1950s, she became the feminist reactionary of the 1960s and the 1970s, the superwomen mother-wife-career woman of the 1980s, and the empowered woman of the 1990s, who demands and enjoys her rights and is not afraid to stand alone. She accepts that this is what I am, this is what I am not, and this is what I have to be.
7) She makes her own decisions and is not a doormat. She doesn’t take any kind of injustice meted out to her. She can think for herself, she makes a life for herself, and she instils important values in her children too.

8) The new woman is a part of the old woman.

9) She is not afraid to be tough, aggressive, and assertive. At the same time, she is not afraid to be feminine, sensual, gentle, caring, and considerate. She can be a career woman as well as a house mother. She loves the people around her-family, friends, work-folk, etc., but she also loves herself as a person.

10) She is full of aspirations, expectations and desires. But if she fails, she does not act like a weak woman.

Women’s status at present can be analyzed at two levels: women in the rural areas and women in the urban areas. In the rural areas, there is little difference in the status of women who are non-working and those who are working, between the educated and uneducated. Maheshwari and Singh (2014) in a study on rural girls’ attitude towards education found that they had a very low attitude towards education. But in the urban areas, middle-class women are at the crossroads. The rich and the poor have always had a lifestyle of their own but the middle-class women have different perceptions and values. This class distinction is like three parallel streams with well-defined boundaries which are sacrosanct.

Thus before discussing women and their status in urban and rural areas, we will first describe urban and rural social organization in India. The complete system of urban and rural social organization and their functioning is discussed below:

1.4.3: Rural Social Organization:

Rural people, whose main occupation is agriculture, are more close to nature, have close personal ties of kinship and friendship, and lay stress on tradition, consensus, and informality. The family structure, caste composition, religious variations, economic life, land relations, poverty, and the standard of living in villages also affect villagers’ life. We will describe each of these aspects respectively:

1. The family: Family plays a decisive role in the material and cultural life of villages and in moulding the psychological characteristics of the rural collectively. While joint family continues to be the predominant form, the nuclear family also exists as a result of the growth of the market economy in the
agrarian areas, migration of youth to cities, and the impact of urban socio-economic forces on the rural society. In comparison to urban family, the rural family is far more homogeneous, integrated, and organically functioning. The ties between parents and children, husband and wife, siblings and siblings and among kin are stronger and last longer than those in an urban family. Dalal (1990) in a comparative study of some personal beliefs, social attitudes and values prevalent among individuals found a rural group as having more progressive outlook than the urban. Another characteristic of the rural family is that it is generally agricultural occupation. Since members of the rural family form a single economic unit cooperate with one another in agriculture operations, hold property in common usually managed by the oldest member of the family, and since they spend most of their time together, their beliefs, attitudes, aspirations and values are similar. The interdependence of members on each other enables them to develop more collectivist family consciousness and less individualistic emotion. Though the impact of urbanisation, industrialisation, education, etc., has weakened traditional authority structure, created centrifugal tendencies, and reduced economic homogeneity based on a single economic activity, yet the family has not become atomistic, and family as an institution continues to be strong. It will not be illogical to hold that though the rural family is undergoing a qualitative change, the dominance of families is dropping off, family ego is diminishing, and the rule of custom is being replaced by the rule of law, yet the family is not disintegrating.

2. Caste system: There was a time up to the 1940s when the caste system in rural areas was rigid, caste councils were very powerful, and caste determined the status and opportunities for mobility of the individuals. Even land ownership and power structure existed on caste lines. But after the 1950s, the spread of means of communication, education, the growth of the competitive economy, etc., have transformed self-contained castes into mobiles classes. Certain castes have been losing previous status and functions and slowly submerging into the lowest class groups of modern society, while on the other hand; many lower castes are gaining economic and political power and emerging as dominant castes.

3. Religion: Religion in rural areas can be studied in relationship to three aspects:
a) as providing a specific outlook, say belief in possession by spirits, magic, witchcraft, worship of dead ancestors, and so on.

b) As a body of religious practices including prayers, sacrifices and rituals.

c) As an institutional complex, i.e., as a conglomeration of numerous sub-religious and religious cults, say Vaisvanism, Shivaism, etc.

In the period before independence, religion played a significant role in determining the life processes of the rural society. This was because people has a greater predisposition to religion than what the urban people had. Aghili and Kumar (2008) in a study found religious attitude to be highly correlated with happiness, quality of life and well-being.

In the new economic and political environment, after independence, new norms, basically non-religious and secular and derived out of liberal democratic philosophy, have emerged and increasingly began to supersede the authoritarian religious norms. Villagers started picking up democratic and equalitarian ideas. New secular institutions and associations and new secular leadership and social controls began to emerge within the rural society. This also does not mean that religion does not exercise a powerful hold over the mind of the rural people today. In fact, the contemporary rural society has become a battleground of the struggle between the forces of religious orthodoxy and authoritarian social conceptions on the one hand and those of secular democratic advance on the other.

1.4.4: Urban social organization:

With urban growth and urbanization process in India after 1951, sociologists’ interest in urban themes has changed. The future of India is linked with the growth of cities and metropolitan areas, along with rural development. Though increasing urbanization has led to problems like pollution, overcrowding and slums, unemployment and traffic control, violence and sexual harassment of women, tensions and strains, yet cities are centres of civilization and culture.

In an article on Boundless (2013) urbanization is explained as the movement of population from rural to urban areas. Urbanism is a way of life, characterized by transience (short-time relations); superficiality (impersonal and formal relations with a limited number of people) has given four characteristics of the urban system of
urbanism: heterogeneity of the population, specialization of function, anonymity and impersonality, and standardization of behaviour.

Mondal (2011) in her article said that the term ‘community’ is used to describe a quality of relationship which produces a strong sense of shared identity among persons living in a fixed geographical area. They describe ‘rural’ as a community and ‘urban’ as a society. Rural and urban communities may be distinguished from each other on the basis of several criteria like occupation, size, and density of population, environment, homogeneity, social stratification, mobility and system of interaction:

1. The main occupation of people in the rural community is agriculture. People in the urban community are mainly engaged in non-agricultural pursuits like manufacturing, trade and commerce, service and professions.

2. Rural communities are of small size while urban communities are of larger size.

1.4.5: Status of women in Rural and Urban areas:

Status of women in urban areas is higher than that of women in rural areas. Urban women are comparatively more educated and liberal. According to data on literacy rate in India Census (2011) literacy rate was found to be higher in urban women (79.9 %) than rural women (58.8%). As such, they are not only aware of their economic, social and political rights but they also use these rights to save themselves from being humiliated and exploited. The average of girls at marriage in cities is also higher than the corresponding age in villages. Tehilla (2008) in a study investigated the perceptions of young people towards marriage, as well as demographic differences in their attitudes and found that there is still a general positive regard for marriage among young, South African students. Furthermore, statistically significant correlations concerning certain demographics were found. Religiosity was revealed to be the greatest demographic influence on these participants’ attitudes.

However, in the labour market, women are still in a disadvantaged situation. The labour market discriminates against women and is opposed to equality of employment, training and promotional opportunities. In this sense, change is not possible in the sex-segregated labour market whose structures ensure that the career patterns of women will normally be marked by discontinuity, unlike the normal male career patterns which assume continuity. Because of the constraints of the sex in the segregated labour market, women tend to cluster in a limited range of occupations,
which have low status and are poorly paid. Women normally prefer teaching, nursing, social work, secretarial and clerical jobs— all of which have low status and low remuneration. Even those women who have surmounted the hurdles to professional education are disadvantaged as they find it difficult to harmonize competing demands of a professional career and home.

Generally, it is difficult for a woman to remain single or to combine marriage with a career. Apart from the general expectation that all wives must be housewives, it has been noted that women are called upon to sacrifice their career when the need arises, thereby subordinating their own career to that of their husbands. This often creates frustration among women, leading even to psychotic illness in a few cases. Rural women, however, do not have to face such problems. O’Reilly et al. (2009) assessed the qualities college females want in prospective marital partners. Their data identified female participants’ primary qualities in a marital partner as being considerate, dependable, and intelligent. Finding a partner who is intelligent is an indication to their own intellectual pursuits. Females also want males who have the ability to develop an intimate and satisfying relationship. Economically, O’Reilly et al. found that females no longer need a man to provide for them. As a result, females can now afford to be more selective in choosing a partner.

**1.4.6: Qualification, Marriage and status of women:**

Aristotle said that “The educated differ from the uneducated as much as the living differs from the dead.” Education for women in India was promoted more since the rule of Britishers; many schools were initiated for girls. After Independence, till now a lot has changed in the status of women. Where a few decades back women were not allowed to move out of the house, now they are working for multinational companies and are even CEO’s and successful entrepreneurs. With the increase in positive attitude towards education, women have attained almost similar position to that of men. Malhotra et al., (2003) in a finding showed that there is the much stronger effect of post-primary education, compared to primary education, in improving gender equality and women’s lives.

Not many decades ago (say, up to 1950), women had their role clearly defined especially the urban middle-class. They knew what was expected of them and responded accordingly. It was a predictable lifestyle with known challenges and
solutions and with a little effort, they could adapt to their roles with reasonable ease and grace. Today, a large of women with more education and with work to do for earning a livelihood, find adjustment difficult. While earlier the priorities for most of the girls was marriage at the right time and leading a life based on roles of wife, mother and daughter-in-law, parent remained more concerned about the family background of the prospective son-in-law before fixing the marriage of their daughters. The demands of dowry were high. Walking out of marriage i.e., separation or divorce did not have a social or legal sanction. Women after the marriage had, therefore, no option but to try and make their marriage work. The relations between husband and wife were based on mutual trust where he appreciated and helped her in her efforts of adjustment based on patience, humility and understanding and she trusted him. The family hierarchy was well defined. The father-in-law was the boss and his word was law. It had to be obeyed. A woman had respect for social norms.

But today, housekeeping and bringing up children are no longer a full-time job for a middle-class woman. She is desperately trying to ape the rich class. Today, the main criteria for selecting a girl as life-partner are her age and her employability. This is an age of earning couples. The girls have taken up the challenge. Professionally, they have practically left no field where boys could claim exclusivity. Working couples leave their kids behind crèches and pick them up in the evening.

Marriages have become late by choice because couples tend to give due weight to their career graphs. ‘live-in’ relations are being tolerated and divorce is no longer a social stigma. Thornton and DeMarco (2001) in a study on attitudes towards family issues found that behaviours such as premarital sex, cohabitation, childbirth outside of marriage, extended singlehood, and divorce have become much more common in recent years, and they have also become more widely accepted. The traditional institution of marriage seems to be slowly losing its sanctity. The old joint family system is also breaking. Cherlin (2004) in a study found that marriage has been largely de-institutionalized; its meaning is no longer broadly shared, and individuals’ decisions about union formation and dissolution are much less closely linked with entry into marriage. It has been further found that in the cities of India, high-level education among girls is significantly associated with smaller family size. Though education of women has raised the age of marriage and lowered the pattern of arranged marriages with a dowry. This has also affected the bringing up of children. A
child in a nuclear family is a loner and tends to be self-centred. Old values are being replaced with modern values of equality, individualization and rationality. Though males have yet to be domesticated to share the daily chores but they have been made to realize that they do not hold a dominating position in the family. Thus, modern middle-class women have greater privacy, more opportunities, freedom of action and equal rights. They have broken away from many shackles and unfairly restrictive practices. Women have indeed arrived and got their place in society.

1.5: PSYCHOLOGICAL WELL-BEING:

Wellness is one of the most important goals which individuals, as well as societies, strive for. The term denotes that ‘something is in a good state’. It doesn’t specify what the ‘something’ is and what is meant by ‘good’. Well-being can be specified in two ways: first by specifying the ‘what’ and secondly by spelling out the criteria of wellness. Hedonistic and eudaimonic traditions in well-being research have evolved from different philosophical and theoretical roots, yet modern day hedonistic (subjective/emotional) and eudaimonic (psychological and social) aspects of well-being appear to be closely related components of psychological functioning.

Aristotle in his Book I, Chapter 4, of Nicomachean Ethics (translated 2008), notes that “both the general run of men and people of superior refinement say that the highest of all goods achievable by action is happiness [eudaimonia],... but with regard to what happiness is they differ, and the many who do not give the same account as the wise.” Although Ross (1990) follows the usual practice of translating the term eudaimonia as “happiness,” he points out elsewhere that it is probably better translated by the more neutral term “well-being” because Aristotle was interested in more than the pleasurable feelings that are usually associated with the term “happiness.” In the centuries since Aristotle, the terms of the debate have changed; but in general, there is still agreement that the happiness or well-being is the goal of men’s actions and still disagreement between the “many” and the “wise” concerning what sort of things make people happy.

The concept of “well-being” suffers from definitional problems. In a systematic review of the definitions, done by Pollard and Lee (2003) they described well-being as “a complex, multi-faceted construct that has continued to elude researchers’ attempts to define and measure it.”

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Diener, Suh, Lucas and Smith (1999) defined that subjective well-being is a broad category of phenomena that includes people’s emotional responses, domain satisfactions and global judgments of life satisfaction. The psychology of well-being aims to help people live more rewarding lives including close relationships, responsibilities to one’s community and enjoyment of one’s life. They described it having four specific and distinct components including:

1) Pleasant or positive well-being (e.g.- joy, elation, happiness, mental health)
2) Unpleasant affect or psychological distress: (e.g. guilt, shame, anger, worry, anxiety, sadness, stress, depression)
3) Life satisfaction: (a global evaluation of one’s life)
4) Domain or situation satisfaction (e.g. work, family, health, finance, self)

Although positive well-being or pleasant affect and psychological distress or negative affect are highly correlated, several studies support the two dimensions as distinct (Lucas et.al. 2003; Veit and Ware, 1983). However, a large no of measures contains aspects of both and don’t clearly distinguish positive and negative affect.

Veenhoven (1998) defined happiness or well-being as the reward for a life well-lived. Alternatively, happiness or well-being may be a means to an end. Here, the objective of the life is to live in a satisfying, productive, and healthy manner. Rather than rendering individuals content with their lot in life, well-being may propel individuals to constructively create, produce, and participate in their communities.

Well-being is characterized by Lyon (1990) “as the experience of somatic comfort (emotional and physical) and a functional ability level at or near the person’s perceived capability”. In this definition, a person’s subjective evaluation of functional ability is a comparison between what the person believes in his or her capability level and what he or she is actually able to do.

Levi (1987) described well-being as, “a dynamic state characterized by a reasonable amount of harmony between an individual’s abilities, needs and expectations and environmental demands and opportunities”.

Well-being may be regarded “as a goal of a good life or the means to living a good life”. Aristotle (1984) deemed happiness, one aspect of well-being, the summon bonum of life.
Frederick and Loewenstein (1999) outlined the phenomenon of hedonic adaptation in the sense that people habituate to both good and bad events over time along the lines of Brickman and Campbell (1976). However, people would differ on the basis of temperament in returning to the hedonic neutrality. Post (2005) observed that altruistic emotions and behaviours were associated with greater well-being, health and longevity. People who are emotionally and behaviorally compassionate are likely to experience greater well-being, so long as they are not overwhelmed by helping task.

1.5.1: THE STRUCTURE OF WELL-BEING:

Keyes, (1998) using community and nationally representative samples have supported the theory that social and psychological well-being are structured as discrete factors. Confirmatory factor models have revealed that the proposed five-factor theory of social well-being provides the best fit and the proposed six-factor theory of psychological well-being is the best-fitting. Moreover, the factors of social and psychological well-being are mutually distinct.

Bhogle and Prakash (1995) said that the term psychological well-being connotes a wide range of meanings, usually associated with wellness. Most studies in the past defined “wellness” as not sick, as an absence of anxiety, depression, or other forms of mental problems. The psychological well-being include meaning of life, absence of somatic symptoms, self-esteem, positive affect, daily activities, satisfaction, absence of suicidal ideas, personal control, social support, absence of tension, and general efficiency

1.5.2: DIMENSIONS OF WELL-BEING:

In Mac Arthur Foundation’s Successful Midlife in the U.S. (MIDUS) Study (2004-2006) well-being was described to have three dimensions, and these dimensions with their characteristics have been mentioned below. The concept of psychological well-being given in this model has been used in this study-

1) Psychological wellbeing- consists of six dimensions namely, self-acceptance, environmental mastery, positive relations, purpose in life, personal growth and autonomy.
2) Social well-being- consists of five dimensions namely, social acceptance, social actualization, contribution, coherence and integration.
3) Emotional wellbeing- consists of four sub-dimensions which are positive affect, negative affect, life satisfaction and happiness.

DIMENSIONS OF PSYCHOLOGICAL WELL – BEING:

Psychological wellbeing: It consists of five sub-dimensions namely life satisfaction, efficiency, sociability, mental health and interpersonal relations. This model has been given by Sisodia and Choudhary (2005), which has been used in our study to measure this variable. These dimensions have been described below:

a) Life satisfaction: the act of satisfying, or the state of being satisfied; gratification of desire; contentment in possession and enjoyment; repose of mind resulting from compliance with its desire or demands. Mohammdi and Mekvandi (2015) in a study found that positive and significant relationship between psychological well-being and life quality with married student's life satisfaction.

b) Efficiency: the comparison of what is actually produced or performed with what can be achieved with same consumption of resources (money, time, labour, etc.). The quality of being efficient or producing an effect or effects; efficient power; effectual agency.

c) Sociability: the relative tendency or disposition to be sociable or associate with one’s fellows. The quality of state or being sociable.

d) Mental health: it is a term used to describe either a level of cognitive or emotional well-being or an absence of a mental disorder. Good mental health is a state of well-being in which a person is able to cope with everyday events, thinks clearly, be responsible, meet challenges and have good relationships with others.

e) Interpersonal relations: it is an association between two or more people that may range from fleeting to enduring. This association may be based on love and liking, regular business interactions, or some other type of social commitment.

Psychological well-being is a multi-dimensional concept. Results of factor analysis revealed that cheerfulness, optimism, playfulness, self-control, a sense of detachment and freedom from frustration, anxiety and loneliness are indicators of psychological well-being (Sinha and Verma, 1992). A person high in psychological
well-being not only carries a higher level of life satisfaction, self-esteem, positive feelings and attitudes but also manages tensions, negative thoughts ideas and feelings more effectively. Psychological well-being is the subjective feeling of contentment, happiness, satisfaction with life’s experiences and of one’s role in the world of work, sense of achievement, utility, belongingness, and no distress, dissatisfaction or worry, etc. It emphasizes positive characteristics of growth and development.

Thus defined and conceptualized, psychological well-being may show some degree of positive correlation with quality of life, satisfaction level, sense of achievement etc. and negatively related with neuroticism, psychoticism, etc.

1.5.3: DETERMINANTS OF PSYCHOLOGICAL WELLBEING:

Studies show that overall measures of emotional and psychological well-being are relatively stable over time. However, specific aspects of psychological well-being may vary in response to external events and changes in the environment. Some factors may be truly casual, such as genetic predispositions, without being sole or proximal determinants of any condition. Other factors, such as personality traits, may mediate the effects of casual factors. Demographic variables, such as age, gender, or socio-economic status, may be proxies for others, as yet unspecified, casual factors.

Brief description of some determinants of psychological well-being and mental health are given below-

Age: Various studies have shown that overall happiness or mood decreases in older adults, whereas other studies have found that life satisfaction either increases or plateaus with age. Cava & Musitu (2000) in a study found that psychological and social well-being are related to the quality of life in the elderly. Even though studies have shown that positive and negative affect are experienced differently by the young and old (Diener, 1984), older adults appear to experience more positive affect with age (Mroczek & Kolarz, 1988). Argyle, (1999) in a study found that women may become less happy with age, whereas men become happier.

Sex and Race: Though women are prone to depression and men to anti-social behaviours, overall, men and women report equivalent degrees of happiness and life satisfaction (Myers, 2000). Several studies found that Caucasians race report greater happiness African Americans. The disparity in levels of happiness between ethnic groups may be attributable in part to differences in income levels, education, and job
status. Although the greatest effect of ethnicity on happiness is seen among those with higher occupational status, education, or income when controlling for these factors.

**Education:** Moe (2012) in a study showed that income, education, and perceived social support showed statistically significant different psychological well-being scores in the positive direction. Many studies have correlated educational levels and measures of happiness. Education’s primary impact on emotional well-being was found from its influence on both occupation and income. However, the effect of education on emotional well-being was reduced when controlling for income (Diener, Sandvik, Seidlitz, and Diener, 1993).

**Income:** According to Myers (2000), although most people claim that wealth cannot buy happiness, he found that there is some relationship between money and well-being. A strong ecological correlation has been found between national economic growth and well-being. Clarke, Marshall, Ryff, and Rosenthal (2000) in their study found that higher income levels predicted higher psychological well-being. However, Haring, Stock, and Okun, (1984) found an individual correlation between personal income and measures of happiness to be low.

**Employment:** Argyle (1999) found that more people who are employed describe themselves as happier than do people who are unemployed. Positive affect, satisfaction, self-esteem, and apathy are all influenced by employment status.

**Social Ties and relationships:** Portero and Oliva (2007) in a study revealed the influence of social support on well-being and, as a result, upon health. Myers (2000) in a study showed that most people consider that close relationships with family, friends, or significant others are very important for happy and meaningful life. Humans have a need to belong to social groups. Health and happiness are positively correlated with social relationships. Ornish (1998) reviewed numerous studies and found being loved and emotionally supported has substantial health effects. Meyers (1995) found that social relationships provide opportunities for confiding problems and painful feelings and those who have strong social ties have better health behaviours.

**Marriage:** Bierman et al. (2006) found that individuals reporting themselves as married, scored significantly higher on purpose in life (a dimension of psychological well-being) than those who reported not being married. Argyle (1999) in a study
found the relationship between intimate attachments and happiness with marriage as one of the strongest correlates. Married people are found to have greater life satisfaction than those who are single, widowed, divorced, or separated (Meyers, 1999). The positive effects of marriage are still found even after controlling for age, gender, income, and other variables. Argyle (1999) showed that although marriage can be a source of conflict, then also it is associated with happiness and general life satisfaction.

**Religion:** Studies have found a relationship between religion and subjective well-being. Momtaz et. al (2011) in a study concluded that religiosity significantly moderates the relationship between social isolation and psychological well-being. Individuals who are more religious are happier, perhaps because religion gives people a sense of meaning and purpose. Harris (2002) conducted two meta-analyses to examine the relationship between religiosity and psychological well-being, noted a significant association between higher levels of religiosity and better psychological well-being. The effect of religion on happiness was found to be positive and of moderate strength.

**1.6: QUALITY OF LIFE:**

Costanza (2008) defined the quality of life in terms of wide range of contexts, including the fields of international development, healthcare, and politics. He emphasized that quality of life should not be confused with the concept of standard of living, which is based primarily on income. Instead, standard indicators of the quality of life include not only wealth and employment, but also the built environment, physical and mental health, education, recreation and leisure time, and social belonging.

Quality of life (QOL) is the general well-being of individuals and societies. Quality of life has a wide range of contexts, including the fields of international development, healthcare, politics and employment. It is important not to mix up the concept of quality of life with a more recent growing area of health related Quality of life. It should not be confused with the concept of standard of living, which is based primarily on income (Wikipedia 2015).

Schalock (2004) defined that individual Quality of life contains three domains associated with specific aspects of well-being, suggesting that well-being is a
determinant of quality of life. However, he also said that “the term “quality of life domains” refers to the set of factors composing personal well-being.”

Bottomley and Andrew (2002) defined the term quality of life as ‘the general well-being of individuals and societies’. It is a multi-dimensional concept including aspects such as health and social well-being, economic well-being, quality of education, the level of security and safety, access to transport, and other aspects of life at a local level.

Dupuis et al. (2000) defined ‘quality of life, at a given time, is a state that corresponds to the level attained by a person in the pursuit of her hierarchically organized goals’

Andrews and McKennell (1980) defined it by stating that "quality of life" overlaps but is not synonymous with a number of terms, including "well-being," "social indicators," and "way of life" among others. Quality of life is simultaneously about the needs and hopes of individual people and about the groups of people. It is also about an individual’s personal environment (the setting for their daily living) and it is about his shared global environment.

Academics from different discipline who use the idea of quality of life all agree that it has many dimensions, and they have tried to list them. The following is a typical and usefully broad list of dimensions of quality of life from Rowan’s (1994) list of life goals:

a) Quality of the environment
b) Personal growth and mastery
c) Health and economic stability
d) Psychological Well-being

Quality of life is about the connections between these dimensions. It is about the connections between individual and global concerns. It is simply not about an individual’s condition in isolation- though many of its technical usages, especially in medicine, have tended to limit it in this way. One person’s striving towards a better quality of life affects others. Quality of life is about emerging values in a contemporary society that reach into almost every aspect of individual and collective endeavour. Rowan (1990) described some of these emerging values as a person’s desire for quality of life; instead of longevity of life, instead of prolonging life they
aim for quality life years, instead of just being able to feed, people now strive for healthy eating, now people take social responsibility instead of blaming government for every problem; or like, their focus have shifted from energy consumption towards energy renewal, and sustainable development of environment etc.

Further, Rowan (1990) said that these values are derived from the recognition of the need to live successfully together in contrast to classical values derived from purely personal morality or from balancing the rights of the individual and the state. Also, they are not locked in historical/economic dogma, such as a free enterprise or class struggle. Many of these values are invoked as part of a search for new values in contemporary society. ‘Quality of life’ enlarges their significance and provides experience in considering how the implementation of ethical standards can be measured.

McCall, (1975) said that the best way of approaching quality of life measurement is to measure the extent to which people's 'happiness requirements' are met – i.e. those requirements which are a necessary (although not sufficient) condition of anyone's happiness - those ‘without which no member of the human race can be happy.’ The quality of life reflects the difference, the gap, between the hopes and expectations of a person and their present experience. Human adaptation is such that life expectations are usually adjusted so as to lie within the realm of what the individual perceives to be possible. This enables people who have difficult life circumstances to maintain a reasonable quality of life.

According to Brock (1993), there are three major philosophical approaches to determine the quality of life. The first approach describes characteristics of the good life that are dictated by normative ideals based on religious, philosophical, or other systems. For example, we might believe that the good life must include helping others because this is dictated by our religious principles. Another example of this approach is that Kant (1788) believed that judgments about the correctness of behaviour, and therefore the good life, come from rational thought. These approaches to quality of life depend neither on the subjective experience of people nor on the fulfilment of their wishes. This approach to quality of life is clearly related to the social indicators tradition in the social sciences.
The second approach to defining the good life is based on the satisfaction of preferences. Within the constraints of the resources they possess, the assumption is that people will select those things that will most enhance their quality of life. Thus, in this tradition, the definition of the quality of life of a society is based on whether the citizens can obtain the things they desire. People select the best quality of life for themselves that is commensurate with their resources and their individual desires. This approach to utility or the good life based on people’s choices undergirds much of modern economic thinking.

The third approach of the quality of life is in terms of the experiences of individuals. If a person experiences his life as good and desirable, it is assumed to be so. In this approach, factors such as feelings of joy, pleasure, contentment, and life satisfaction are paramount. Obviously, this approach of defining the quality of life is most associated with the subjective well-being tradition in the behavioral sciences.

These three approaches to defining the quality of life have often competed in political and philosophical thought. Policy makers currently weight choice utility most heavily, however, because of the pre-eminence they grant to economic considerations. Nevertheless, there are limitations to a definition of quality of life that rests solely on economics and people’s ability to obtain the marketplace goods and services that they choose. In the first place, economic progress may not guarantee other important factors such as an absence of crime. In some cases, economic progress might even be thought to be inversely correlated with certain facets of quality of life such as leisure time or a healthy environment. In the second place, people’s choices may not make them happy or may be inconsistent with normative ideals. In other words, people might want things that are not good or that will not make them happy.

Berridge (1996) found that wanting and liking arise from two different neural systems, and therefore wanting things may not be an accurate predictor of whether those things will increase subjective well-being. In addition, measuring utility based on people’s choices rests on a set of questionable assumptions about rationality and the transitivity of choices (Kahneman and Varey, 1991). Finally, the analyses of a good society only in terms of market factors clearly deemphasizes important elements that influence the quality of life such as love, self-development, and possessing meaning in life.
1.6.1: INDICATORS OF QUALITY OF LIFE:

Researchers have increasingly turned to additional approaches to defining and measuring the quality of life. During the last few decades, two new scientific approaches to measuring the quality of life have been initiated – “objective” or social indicators, and the measurement of subjective well-being (SWB).

Land (1996) provides a history of the social indicators and subjective well-being movements in social sciences. The social indicators movement focuses its attention on measuring the growth of the social indicators movement coincided with the questioning of economic growth in terms of whether more was always better. Subjective well-being research, in contrast, is concerned with individuals’ subjective experiences of their lives. The underlying assumption is that well-being can be defined by people’s conscious experiences – in terms of hedonic feelings or cognitive satisfactions. The field is built on the presumption that to understand the individuals’ experiential quality of well-being, it is appropriate to directly examine how a person feels about life in the context of his or her own standards.

QOL is a multidimensional construct. It is often used interchangeably with other constructs, such as subjective well-being or overall happiness. Nonetheless, most researchers have come to an agreement that QOL can be defined as a population level construct and as an individual level construct.

Concerning the definition of this construct at the population level, most researchers equate QOL to normative, objective component of peoples’ experiences, such as income. While QOL at the individual level is often addressed as the satisfaction that individuals have with their lives.

1) **Objective/ social indicators** were represented by societal facts, such as health, poverty, and crime;

2) **Subjective indicators** take into account the individual perceptions of societal conditions (e.g. Job satisfaction, sense of safety, happiness, etc.). Currently, much more work is concentrated on the subjective indicators of QOL, or as some have coined this research, focusing on the eye of the beholder. (Tiffany 2012)
1.6.2: Objective Indicators:

Cummins (2000) explained objective indicators as societal measures that reflect people’s objective circumstances in a given cultural or geographic unit. The hallmark of objective indicators is that they are based on objective, quantitative statistics rather than on individuals’ subjective perceptions of their environment. Under the conceptual umbrella of objective or social indicators, variables representing a wide range of societal domains have been measured and studied. For instance, variables such as infant mortality, doctors per capita, and longevity are assessed in the health domain, and homicide rates, police per capita, and rates of rape are assessed to detect the crime-related quality of life. Indices derived from areas such as ecology, human rights, welfare, and education also have been sampled frequently as social/objective indicators.

A possible objection to social/objective indicators is that wealth accounts for so much variance in them, that they are not needed. For example, Diener and Diener (1995) reports correlations between the wealth of nations and social indicators that are often so high that one might wonder whether we should bother with the indicators when wealth may account for much of the quality of life of nations.

Strengths of Objective Indicators:

Objectivity is one of the strengths of objective indicators. These indicators usually can be relatively easily defined and quantified without relying heavily on individual perceptions. As a result, it is technically convenient to make comparisons of objective indicators across nations, regions, demographic sectors, and time. “Objectivity” can have several different meanings in this context. It can mean that there is widespread agreement about the value of what is being measured. Hunt (1999) posited that QOL should not be evaluated purely on an individual’s health. In order to maximise one’s life status, societal, monetary and cultural dimensions of wellbeing need to be addressed in conjunction with a person’s physical state. For example, virtually everyone in modern nations may agree that infant mortality is bad and that literacy is good. “Objectivity” may also mean that the characteristic can be measured with great precision, and with little measurement error. For example, at least in principle, infant mortality is something that can be consensually defined and accurately measured. Finally, social indicators can be “objective” in that they do not
depend on people’s perceptions but can be measured in the same way by trained people and in a fashion that is relatively independent of people’s opinions.

**Other strength** of objective indicators is that they often reflect the normative ideals of a society. People are likely to value an absence of crime and clean air, for example. Furthermore, people may value these things regardless of whether they influence happiness. Thus, objective indicators can assess societal qualities that do not rest solely on their influence on subjective well-being, but which are based on widely shared values.

**Another strong point** of objective indicators is that by including measures across various life domains, they are able to capture important aspects of society that are not sufficiently reflected in purely economic yardsticks. For instance, by assessing common global problems such as human rights, deforestation, and pollution, objective indicators can initiate cooperative solutions to global problems and provide opportunities to learn from one another by highlighting the diverse paths of development. Although economists may try to interpret issues such as human rights and pollution solely in economic terms, these approaches often remain unconvincing. Thus, social indicators can capture important qualities of the society that are not adequately assessed by either subjective well-being measures or economic indices.

**Weaknesses of Objective Indicators**

Objective indicators, however, also suffer from several weaknesses.

**First**, objective indicators are fallible. To take one example, it is known that rape incidents are greatly underreported to the police, and therefore rape statistics are suspect. Furthermore, the possibility that the degree of underreporting may differ across cultures (e.g., more underreporting of rape in conservative societies) is an additional threat to the usefulness of the figures. Similarly, it is more difficult to measure infant mortality in nations where most infants are born at home. In nations where birth records are inadequate, it is difficult to determine longevity. Thus, although objective indicators are thought to be “objective,” they are often contaminated by measurement problems. Even when something can be measured objectively, many considerations must enter into interpreting the numbers. For example, Becker et al. (1987) point out that housing cost in an area can be measured in a very objective way. Yet, they point out that apartments may be left out of such
figures, even when they are the predominant source of housing in an area. Furthermore, property taxes can vary dramatically between areas and usually do not appear in the housing cost figures. Further, housing costs are often based on a new mortgage, a factor that would be relevant to new buyers, but which would not influence the quality of life of someone who bought their home 30 years ago. In addition, the average homes in different areas may differ dramatically in quality. Thus, Becker et al. (1987) concluded that “the housing-cost data, although they are seemingly quite objective, are potentially quite far removed from the kind of data that we would like to use in ranking places to live”.

Another limitation of objective indicators is the inevitable role of subjective decisions in selecting and measuring the variables. Just as the gross domestic product index (GDP) in the U.S.A. does not count volunteer work or housework as part of the economic service sector, other indicators also necessarily rely on subjective decisions in including or excluding things. For instance, what counts as murder varies across legal jurisdictions. In other words, it is inevitable that subjective judgments will enter into the ostensibly “objective” figures.

1.6.3: SUBJECTIVE INDICATORS:

Myers and Diener (1995) explained that the basic premise of subjective indicators research is that in order to understand the well-being of an individual, it is important to directly measure the individual’s cognitive and affective reactions to her or his whole life, as well as to specific domains of life subjective indicators research has philosophical roots in the utilitarian tradition. Bentham (1983) maintained that there is two sovereign motives, pleasures and pain, and therefore that societies ought to strive for “the greatest happiness of the greatest numbers.”

Diener and Emmons (1985) said that subjective indicators consist of three interrelated components: life satisfaction, pleasant affect, and unpleasant affect. Affect refers to pleasant and unpleasant moods and emotions, whereas life satisfaction refers to a cognitive sense of satisfaction with life. Both affect and reported satisfaction judgments represent people’s evaluations of their lives and circumstances based on numerous findings that uncover a relative independence between pleasant and unpleasant affect. Subjective indicators include both positive and negative affective experiences of the individual. In contrast to the traditional clinical models of
mental health, subjective indicators not simply refer to an absence of negative experiences. High subjective well-being also includes the presence of positive affect, and satisfaction with life and domains of life such as work and leisure. Because an individual or a society that is high on one of the subjective factors can still be low on the others, all three of the separable components should be assessed (Bradburn, 1969).

As the term indicates, subjective indicators or well-being is primarily concerned with the respondents’ own internal judgments of well-being, rather than what policy makers, academics, or others consider important. In economics, consumers’ choices are used as a measure of utility that is based on the individual’s behaviour rather than on the judgments of experts. In subjective well-being, the concept that is analogous to utility based on choice in economics is experience – how people internally react to and experience the events and situations in their lives. Whereas an economist would judge the quality of a job by people’s choices regarding this work versus other work, a subjective well-being researcher would assess the quality of the job by people’s pleasant experiences and unpleasant experiences, and satisfaction related to the position. Subjective well-being researchers have uncovered a number of intriguing findings at the individual, social, and cultural levels that complement previous notions of well-being that were based largely on objective indicators. Diener and Diener, (1996) in a study found that virtually all nations are on average above the neutral point on life satisfaction and hedonic balance measures.

Subjective well-being is not a state of simply being merry without having any deeper concerns. The central elements of well-being, a sense of satisfaction with one’s life and positive affective experiences, are derived from the context of one’s most important values and goals. If people value altruism or hard work, these are the behaviours that are likely to bring them a feeling of long-term satisfaction. Subjective well-being is most likely to be experienced when people work for and make progress towards personal goals that derive from their important values.

**Strengths of Subjective indicator Measures:**

Despite the impression that “subjective” connotes lesser scientific credibility, subjective indicator measures possess adequate validity. For example, temporal stabilities in the range of 0.5 to 0.7 have been found over a period of several years for self-reports of global well-being (Diener, 1994; Suh, Diener and Fujita, 1996) and
response artifacts appear not to be as strong as some claim (Diener et al., 1991; Diener et al., 1995). Also, subjective indicator reports converge with other methods of well-being measurement, such as with the reports of significant others, daily mood ratings, the number of positive and negative events recalled, and clinical interviews (Pavot et al., 1991).

The major advantage of subjective indicator measures is that they capture experiences that are important to the individual. Because most objective social indicators are indirect measures of how people feel about their life conditions, subjective indicators measures provide an important additional assessment that can be used to evaluate the evidence summarized by objective indicators. If objective and subjective indicators converge, the researcher can make more definitive conclusions about the quality of life. Where objective and subjective measures diverge, a deeper analysis of the meaning of the indicators is required.

Second strength of subjective indicator measures is that when proven inadequate, they are often easier to modify in later studies than objective indicators, which are usually compiled by sources (e.g., governments) beyond the reach of most investigators.

Third, by measuring the experience of well-being on a common dimension such as the degree of satisfaction, subjective indicator measures can more easily be compared across domains than can objective measures that usually involve different units of measurement (e.g., the degree of pollution, calories, and income). Thus, it is theoretically possible to create a valid national indicator of subjective dimensions that can be used in international comparisons. Such an indicator has the advantage of summing across the diverse factors that influence people’s lives.

**Weaknesses of Subjective Indicators Measures:**

Subjective indicators also have a number of weaknesses. First, artefacts that produce particular findings have not been completely eliminated. Although self-reported measures of well-being have adequate validity and reliability, it is naive to assume that every individual’s responses are totally valid and accurate. For example, Schwartz and Strack (1991) review some of the situational factors that can influence people’s life satisfaction reports. Therefore, whenever possible, subjective well-being should be measured by multiple methods (e.g., informant reports, daily reports of
moods, and, memory recall for positive and negative events) that do not share common methodological shortcomings.

Second, subjective indicators may not fully reflect the objective quality of community life in a locale because they may be more dependent on temperament and personal relationships than on societal factors. Kashdan and Rottenberg (2010) said that psychological inflexibility is associated with a number of quality of life outcomes including poor job performance, and increased psychopathology, stress, pain, and negative affectivity. Also, because people naturally adapt to situations, social expectations may influence individuals’ subjective well-being. For example, poor economic conditions may be perceived less negatively if experts remind citizens about the nation’s economic improvement from the past instead of focusing on the problems of the current economy. Thus, subjective indicator findings are important but are insufficient by themselves for evaluating a society.

Finally, it is important to realize that subjective indicator is a value that varies in importance across individuals and nations. Kashdan and Rottenberg (2010) pointing out to individuals differences said that those displaying psychological flexibility are willing to experience unwanted thoughts and feelings while pursuing important personal goals and values and tend to display healthier personal and social functioning. Societies and individuals differ in the degree to which they believe that subjective well-being is a key attribute of the good life.

1.7: SIGNIFICANCE OF THE STUDY

The aim of present research is to investigate the effect of modernization and social freedom on women in terms of their psychological well-being and quality of life. The collective culture of Indian society is more of a mixture of traditionalism and modernism. Things and attitude of people are changing with the emergence of globalization. It can be viewed as two sides of a coin. At one place traditionalism can be experienced and at other modern thought process and attitude is clearly visible.

The research investigates four variables namely, modernization, social freedom, psychological well-being and quality of life among three different groups of women from Uttar Pradesh. The three groups were categorized according to the place of residence of women i.e. urban or rural area, their marital status i.e. they were married or unmarried and last category was their education qualification i.e. education
up to high school and education up to graduation. There were very few studies found exploring the effect of modernization and social freedom on women. Thus, a researcher carried out this study primarily with two aims.

Firstly, measuring psychological constructs like psychological well-being and quality of life in Indian context will help to understand how women are being effected by attitudinal changes. Sharma (2007) while discussing the nature of social change in India pointed out that we find a synthesis of tradition and modernity. On the one hand, we have discarded those traditional beliefs, practices and institutions which we believe were more dysfunctional. On the other hand, we have imbibed those modern values and have created those modern institutions which we thought will help us in achieving our basic goals of “change in the quality of life of the people”.

Secondly, the researcher has not come across any study particularly exploring the effect of modernization and social freedom on women’s psychological well-being and quality of life. With growing development things are changing in our society. As compared to the decade before, now women’s are becoming more aware of their rights. They are now going out for work; their presence can be seen in every field of work now. With these changes, traditions and lifestyle is also changing. Attitude towards women’s freedom has changed a lot among people living in urban areas. On the other hand change in attitude towards women’s freedom among people living in rural areas and various villages and not so modernized areas is worth studying. Singh (2010) in a study also found that the situation for urban women is still better on the whole as compared to their rural counterparts, as urban women are a comparatively empowered section in terms of education, awareness, economic independence and less socio-cultural barriers.

With emerging changes in various aspects of social life and freedom among women, major change is seen in rising attitude towards education among women in present time. According to data on literacy rate in India Census (2011) literacy rate was found to be higher in urban women (79.9 %) than rural women (58.8%). Women have started giving more importance to their education and due to which their attitude towards marriage has also changed. With increasing educational qualification, women can be seen in most of the professions, where few decades before, only men’s presence was seen. Not only in homes, but women’s success and presence can be well noticed in efficiently managing workplace and even as entrepreneurs. These changes
are the result of a positive attitude towards education among women. Ionescu and Jaba (2013) in a study found a positive relation between investments in education and quality of life. Apart from a place of residence and educational qualifications, changes in attitude towards social norms and women’s status should also be studied in terms of married and unmarried women. Because in Indian society, women are thought of as submissive to men, before marriage they have to depend on their parents for taking decisions and after marriage, they are dependent on their husbands for taking major life decisions. Thus marital status may emerge as a significant reason for different attitudes among women. Due to these factors, the effect on women’s psychological well-being and quality of life should be measured. Mudey, Ambedkar, Goyal, Agarekar, & Wagh et al. (2011a) in a study reported lower quality of life in rural areas. Further, results obtained can be used in the formulation of policies for women’s empowerment. Research findings can be used to find out where we are lacking and how to fill the gap between urban and rural modernization status.

1.8: OBJECTIVES OF THE RESEARCH:

1. To examine the significance of difference among urban and rural women on all the study variables i.e. Modernization (its dimensions), social freedom, global Psychological well-being and its different dimensions and quality of life.

2. To examine the significance of difference among married and unmarried women on all the study variables i.e. Modernization (its dimensions), social freedom, global Psychological well-being and its different dimensions and quality of life.

3. To examine the significance of difference among women with education “up to high school” and “up to graduation and above” on all the study variables i.e. Modernization (its dimensions), social freedom, global Psychological well-being and its different dimensions and quality of life.

4. To examine the significant predictors of global Psychological well-being and its different dimensions among urban and rural women.

5. To examine the significant predictors of global Psychological well-being and its different dimensions among married and unmarried women.

6. To examine significant predictors of global Psychological well-being and its different dimensions among women with education ‘up to high school’ and education ‘up to graduation and above’.
7. To examine the significant predictors of Quality of Life among urban and rural women.
8. To examine the significant predictors of Quality of Life among married and unmarried women.
9. To examine the significant predictors of Quality of Life among women with education up to high school and education up to graduation.

1.9: RESEARCH HYPOTHESES:

Our investigation takes as its aim such things as attitude towards social modernization including; attitudinal changes in such spheres of belief and behavior as socio-religious, education, marriage and position of women; and how this attitude impacts psychological well-being of women. Our approach is a socio-psychological one. Our primary concern is the relation that a women’s attitude towards modernization, social freedom; have to her feeling of psychological well-being and quality of life. Secondly, we would like to know certain attitude towards social changes such as level of education, marital status, and demographic status of females and in turn impact on their sense of psychological well-being and quality of life. Keeping in mind the formed objectives of this research, following hypotheses are formulated:

\( H_1: \) There will be a significant difference between urban and rural women on psychological well-being and other study variables.

\( H_2: \) There will be significant difference between married and unmarried women on psychological well-being and other study variables.

\( H_3: \) There will be significant difference between women with education up to high school and education up to graduation on psychological well-being and other study variables.

\( H_4: \) Modernization and social freedom will significantly predict satisfaction, efficiency, sociability, mental health and interpersonal relations and psychological well-being among urban and rural women.

\( H_5: \) Modernization and social freedom will significantly predict satisfaction, efficiency, sociability, mental health and interpersonal relations and psychological well-being among married and unmarried women.
H₆: Modernization and social freedom will significantly predict satisfaction, efficiency, sociability, mental health and interpersonal relations and psychological well – being among women with education up to high school and education up to graduation.

H₇: Modernization and social freedom will significantly predict quality of life among urban and rural women.

H₈: Modernization and social freedom will significantly predict quality of life among married and unmarried women.

H₉: Modernization and social freedom will significantly predict quality of life among women with education up to high school and education up to graduation.

1.10: OPERATIONAL DEFINITIONS:

1.10.1: Modernization: was measured by a scale developed by R.S. Singh. Based on the dimensions it can operationally be defined as a construct which studies women’s attitude towards the modernizing agent like- socio-religious, marriage, the position of women and education.

1.10.2: Social Freedom: was measured by a scale developed by L.I. Bhushan. Based on the dimensions it can operationally be defined as a construct which studies three aspects of the social freedom measuring freedom from interference of parents & husbands, freedom from social taboos, customs & rituals and freedom concerning sex & marriage, economic freedom & social equality.

1.10.3: Psychological Well-being: was measured by a scale developed by D.S. Sisodia and Pooja Choudhary. It can be operationally defined as a construct which studies the level of satisfaction and efficiency, sociability, mental health, interpersonal relations among women.

1.10.4: Quality of life: was measured by a scale developed by B.L. Dubey, Padma Dwivedi and S. K. Sharma. Quality of life in the present research was operationally defined in terms of scores obtained on the scale items.

1.10.5: Demographic Variable: was operationally defined on the basis of place of residence of women under study. Place of residence of women has been categorized as urban and rural.
1.10.6: **Marital Status:** was operationally defined on the basis of the marital status of women. Marital status in the represent study has been defined as married and unmarried.

1.10.7: **Education:** was operationally defined in terms of the level of education of women i.e. education up to high school and education up to graduation and above.

This chapter provided the information on research purpose along with providing the theoretical background of all the four study variables. Hypothesis and objectives of the research have been summarised in this chapter and operational definitions for the variables under study has been acknowledged at the end of this chapter.