Chapter II

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Role Theory: Debate and Conceptualization

Theory is a proposed explanation for a set of coordinated occurrence or relationships. Role theory concerns the tendencies of human behaviours to form characteristic patterns that may be predicted if one knows the social context in which those behaviors appear. It explains role by assuming that persons occupy positions and that they and others hold ideas that is explanations about behavior in that social setting. Role theory arose when social scientists took seriously the insight that social life could be compared with the theatre, where actors play assigned roles. There are two main streams of thinking about role: One more social psychological and processural and the other more structural and sociological. The insight was prescribed independently by three major contributors in early 1930 A.D. with some what different arrangements. The classical statements of a heavy social psychological approach is by Mead who developed a theoretical and illustrative account of roles as the out come of an interactive process between people that was open ended and negotiable. Mead was concerned with children who learned about society by the process of role taking as a prerequisite for effective social interaction. Many theorists developed this approach to role making through interactive processes particularly symbolic interactionists such as Turner and others. Everett Hughes, Erving Goffman and other theorists. Goffman extended the symbolic interactionist approach to role by emphasizing detailed tactics and strategies that people playing roles adopt in interaction situation. One of the Valuable contributions is that of “role distance” where simultaneously distancing himself from it. Role theory of symbolic interactionism was further developed by a number of symbolic interactionists such as Scheibe 1979 A.D.; Gordon and Gordon 1982 A.D.; Ickes and Knowels
1982 A.D.; Stryker 1982 A.D.; Zurcher 1983 A.D.; Hare 1985 A.D., and a continuing and useful contribution was followed by Turner’s interest in the internal dynamics of roles⁶.

The more structural approach to role was developed initially by Linton, who defined role as the enactment of a behavior appropriate to the status or social position held by some one⁷. This perspective reflects the early contribution of anthropologists such as Nadel⁷ and Michael Banton⁸, and the sociologists as Marion Levy, and social psychologists such as Dorwin Cartwright, Frank Harary, and Oscar Oeres. Much of the work in structural role theory has been expressed in formal, mathematical terms, Burt, 1982 A.D., Winship and Mandel 1983 A.D., within the structural functional approach lead by Parsons, roles were seen as the building blocks of society, with the behavior appropriate to each role being relatively unproblematically carried out by the role occupant:- shaped by internal socialization into the role and its values, and as controlled by others. Important role concepts given by Parsons are expressive role, instrumental role and sick role⁹. This theory made use of role concepts with the problem of explaining social order. Stable but differentiated behavior were thought to persist within social system because they accomplished functions and because actors in those systems shared expectations for behaviors. Such consensual expectations called roles, constituted norms for the conduct, and actor’s conformity to norms was induced either because others in the system imposed sanctions on the actors or because the actor internalized them¹⁰.

Merton a middle range theorist developed more conflict oriented model of roles¹¹. He argued that for each our social positions there is an array
complementary "role sets" and that we relate to different categories of people in each of these. Goode provided a commentary on conflicts created by competing pressures on roles and suggested that these processes could often be understood as one of the "role bargaining" 12. Structural functional theory was further advocated by Bates and Harvey, 1975 A.D., or denounced (Connell, 1979 A.D.) as if it were merely gloss for functionalism13.

Role theory developed further, particularly by the study of M. Sherif on the effect of social norms, the work of Gross, Kahn, etc. who discussed role conflict and applied role concepts to organizations 14. Hughes papers on occupational roles; Newcomb's extensive use of role concepts in social psychology; the seminal monographs of Anne-Marie Rocheblave and Rommentviet as well as Dahrendrof's essay Homo-sociologicus.

Biddle and Thomas highlighted the important accounts of role theorizing15. Handle worked to illicit commonalities and bridges between the more processural and more structural approaches to role theory.

The contrasting insights of role theorists focused on the concept of social positions for others it designates the behavior characteristic of social position members and for still others for it denotes shared expectations held for the behavior of the position members. Despite these differences role theorists tend to share the basic vocabulary, interests in the fact that human behavior is contextually differentiated and is associated with the social positions of the actors and others. This shows that much of the role theory presumes a thought full phenomenally aware participant expectations. Indeed it is the very complexity of modern role sets that not only generate conflict but may indeed form the positive structural basis for a more democratic and open society.
Currently role theory concerns central issues for sociology, role behaviors role conflicts assumptions about social positions and expectations for human conduct appear widely in current social thought. Role theory seems to prosper as ways are found to discuss the role related issues with clarity, consistency and breadth of vision.

2.1 Concept of Role:

The analysis of role is of particular importance to the role theory and sociology of knowledge because it denotes as well as reveals the mediations between the microscopic universe of meaning objectivated in a society and the ways in which these universes are subjectively real to the individuals. The human society exhibits order because the social relationships of its members and their activities are normally coordinated. The essence of every social situation lies in the mutual expectations of the participant members. These expectations rest to a greater extent on the norms applicable in the situation. Every man is in certain respects; like all other men, like some other men, and like no other men. Essential in the interaction situation is the identity of each participant, for not every body is supposed to accept the same thing. A person therefore enters the social situation with an identity which is called as status or position, and establishes his rights and obligations with reference to the others holding positions within the same structure. A position within the social structure defines the person’s obligatory behavior called as role. Sociologically members of society occupy different social positions and discharge different responsibilities in the mutual interest of all. Society itself is build of status relationships, each status having expected behavior called role. There has been a flowering of work in sociological tradition in the analysis of
social structure by adopting the conceptual and methodological tools that is role and status, which shape the structure of human relationships explaining social phenomena in role perspective has been emerged as a very significant tool of scientificization and standardization in the contemporary sociological work. Social structure thus provides a context or environment for action. Routines endure and structural regularities persist, for at least three general reasons — firstly social life is subjected to physical constraints like distance, accordingly social attributes are linked with geographical maps, secondly source of routines is limited, learning capacity or complexity of many social activities such as working skills, moral codes and linguistic rules, thirdly source of structural regularities are the laws governing averages as exemplified by rates governing suicide. Most of the structural versions of human societies were studied by social theorists like Marx’s economic structure, Freud’s mind structure, Piagert’s mathematical progress, Parsonian social structure, Merton’s middle range theories and application of role concepts, Boudan’s formal calculations, Blau’s deductive structural theory based on the notion that social structure consists of arrays of positions which he called as parameters. The most recent effort to specify social structure as a mathematically traceable map of interdependence is by Coleman. He posited actors with rights of control over their own actions and over tangible things desired by others or resources.

Society can be understood as a big group which consists of various subgroups of different types. People who enact roles are organized in these subgroups with the larger system. Social structure not only consist of groups and subgroups of various types but also roles of various types, all of which are in turn governed by norms of the society. Historically sociologist and social psychologists have applied the concept of role to the study of social
phenomena. Role as a French word entered English from the Latin word ‘Rotula’ (the little well, or round log, the diminutive of rota wheel). In antiquity it was used originally to designate round wooden roll on which sheets of parchment were fastened so as to smoothly roll them around it since otherwise the sheets will break and crumble. Only with 16th and 17th century towards the emergence of modern stage, the part of the theatrical characters are read from ‘roles’ paper fascicles where each scenic ‘part’ becomes a role. This concept of role borrowed from the theater has been used as a conceptual tool, and the development of a wide vocabulary of role related terms was a particular feature of 1960s. Since then role has been used theoretically to study its components and underlying processes, particularly the identities that people build about and against the roles they enact. The idea of role has been used to denote prescriptions, descriptions, evaluation and action. Perhaps the most common definition is that the role is a set of perceptions defining what behavior of a position member should be. Role is the expected behavior associated with the social position. Role has also been defined as the dynamic or behavioral aspect of status. “A role is what an individual does in the status he occupied.” Role also refers to the manner in which a person actually carries out the requirements of his position. The expectations that the role partner in the counter positions has of ego’s role are actually referred to as ego’s role obligations or duties and the expectations that ego has of his role partner are ego’s rights. Role as the accepted behavior of a position is at least in the more recent role literature, distinguished from the ego’s actual behavior in that position. Newcomb referred to actual behavior as distinct from the role itself, as the role behavior. Sarbin in role theory, used the term role enactment. As an
aspect of social structure a role may be defined as a named social position characterized by a set of personal qualities as argued by Gould and Kolb 1967.

The analysis of social role reveals that role playing is obligatory for all members, some social roles are shared, some are enacted only by one or comparatively by few members, social roles may be assumed voluntarily and the assumption of certain roles is largely involuntary. Every society in fact is viewed as a division of labour suited to its environment; particular members are given their tasks to perform on behalf of the group; norms as to proper behavior in given circumstances are established, and sanctions are developed to reveal people for worthy conduct and punish them for deviations. Roles consist of rights and duties but the degree of performance and allocation differ in different societies. Among the simple societies the criteria for allocation of roles are those of sex, age, kinship and common residence. When Maine wrote of primitive societies as based upon 'status' he meant the roles an individual was to play in life were for the most part decided at the moment of his birth. So roles were ascriptive, however in progressive societies roles are not ascriptive but open to individual achievement, Mainie referred to this as change from status to contract. In the progressive industrialized societies, distinctions of sex, age, kinship and residence remain of greater importance in social stratification and though social stratification has changed in character, it has scarcely become less important. The most striking development has been the increasing specialization of social tasks and the diversification of society into different sectors and subdivisions that seem to operate almost independently following rules appropriate to them only. Modern society therefore require highly complex incentive selection procedures and devices for removing or by passing failures. Sociological studies of such diversifications are seen in the works of
Durkiem (Division of labour), Ferdinand Tonies (Gemeinschaft and Gesselleschaft) and Max Weber (Rationalization).

The concept of role was discussed by Lavinson as the element of social structure in three ways—firstly roles may be defined as the structurally given demands that is norms, expectations, taboo responsibilities and the like associated with a given social position, secondly role may be defined as the member’s orientation or conception of the part he is to play in the organization members and finally role is the action of individual members. In the empirical investigation of the role concept both expected ways of behaving an expected qualities or attributes of the role player have been the focus of sociological attention. It may be perhaps observed that the more roles are defined in terms of attributes rather than behaviourally, the more difficult it becomes to maintain a distinction between the role concept and that of the self. In other words the social position occupied by role occupant carries expectations for the certain behaviour associated with the social position. How an individual actually plays his or her role is subject to individual variations but there are many cultural expressions attached to any role. For instance, women’s biological sex differences can not themselves explain women’s role. Human feelings and activities are organized not by biology directly but by the interaction of biological propensities and those various cultural specific expectations, plans and symbols that coordinate our actions. Role thus refers both to the actual behavior of an individual occupying the particular status, as well as to a set of expectations regarding behavior, sheared by those involved in a particular social relation. Since individuals, by and large, fulfill role expectations, society gains uniformity of behavior. This way role forms one of the basic units of social order in human societies.
2.2 Basic concepts of Role:

The fundamental structural element of the social structure called as social role describes the basic concept through which roles are analyzed and understood, how roles are enacted, and the tensions, conflicts and troubles role occupant's experience while performing their multiple roles. There are various concepts associated with the social role which need to be highlighted.

2.2.1 Roles and Statuses: A social role is an interrelated set of expectations and actions that is an integral part of a social position in a social organization. Roles are patterns of action and interaction that people enact whenever they engage in collective or individual activity. A role then, is an interaction or point of convergence, between individual action and some kind of organizational participation. A role is what role occupants do in response to the expectations of the others, whether these expectations are internalized or externalized.

Roles can also be viewed from a static perspective, where social role is called a social position or status\(^{31}\). Status is a position in society or in group, afforded by affiliation, group membership or group organization\(^{32}\). Thus, it is the social position or status that facilities patterned interaction sociologists make a distinction between 'ascribed' and 'achieved' status depending upon whether the membership is involuntary and voluntary respectively\(^{33}\). Positions are likely, in fact, to consist of a related set of roles that their incumbents are excepted to enact. It is important to note that every individual occupies multiple statuses. Kingsley Davis used the term "station" for various statuses of a group or when they are taken together such as political elite\(^{34}\). But there is however one key status in terms of which the individual is ultimately identified.
and evaluated\textsuperscript{35} (for example one’s occupational status). Sociologically, social status is linked with the system of stratification existing in the particular society. In class societies where social stratification is open type, the person or a group of persons who may be low in social scale but high in economic and political status; there exists status dispersion or disharmonic inequality. While in caste societies or closed type of societies, there exists harmonic in equality or status summation which means that an individual or a group which is low in social scale may necessarily be low in political, economic status and vice-versa. The particular roles are thus the intersections between individual and social organization. Social organization itself is constructed or manifested or made real by individuals inacting role behavior.

2.2.2 Role Repertoires: Role repertoire refers to the total catalogue of social roles enacted by an individual at any given time of life. Any role occupant typically plays a large number of different roles simultaneously in the organizational setting. But it is to be noted that roles in the role repertoire are held together by being enacted by the same individual. The occupants of role may maintain a degree of consistency among their multiple roles by enacting each role in a way that makes it consistent with the other roles in the role repertoire.

2.2.3 Role-expectation: A role expectation is an individual’s subjective understanding of how to enact a particular role, that is, how other people expect him or her to enact. Role expectation also refers to the expectations that one has for the behavior of others in their role enactments. There are three kinds of role expectation which are normative, situational and personal\textsuperscript{36}. Normative role expectations tend to be cultural and sub-cultural, that prescribe
one's proper role enactment. Situational role expectations are those that are imposed on one individual by others in a particular social situation and which one holds for them, as the consequence of the situation. Therefore situational expectations are contextual in nature. Personal role expectation on the other hand refer to such expectation that one holds for one's own role enactment, for the purpose of his style and quality of performance of role one expects of oneself.

2.2.4 Role – Acquisition: As is the case with social statuses, which according to Linton can be ascribed or achieved, roles are also achieved and ascribed. Ascribed roles, often called as statuses in one of the several ways are assigned to people by others on the basis of socially significant personal or individual characteristics. Such basis of characterization include age, sex, race, religion, descent, occupation and socio-economic status. The players of ascribed roles feel difficulty if they want to alter, change, shed or acquire the ascribed role without possessing the necessary characteristic on the basis of which roles are ascribed to the relevant role occupants.

2.2.5 Achieved Roles: All roles are not open for all in any society. Some roles tend to be achieved and there are explainable (objective) mechanisms to strive or struggle or carve out the role on the basis of demonstrated capability or performance. Such roles have socially prescribed requirements and the role occupant must demonstrate possession of them before the others will permit the role to be adopted. However the criteria for achieving the role may be precisely defined. For instance in contemporary industrial societies, most roles are achieved such as educational and occupational roles. These roles which are allocated on the basis of individual's capability to perform properly are called
as achieved roles. Any society that stresses achievement places upon its members and social organizations great demands for technical competence, educational qualification, specialization, emotional maturity, social sophistication and selection mechanisms.

2.2.6 Role- enactment: Role - enactment was used by Sarbine, to refer to the role behavior. How do individual fulfill role expectations? Why do one behave as he or she is expected to? These two questions generally deal with the role enactment. Two explanations tend to explain the role enactment; one emphasizes the process of socialization; and the other stress social control. Through socialization roles are internalized by the individual so as to conform to role expectations by playing role in appropriate expectation.

Role enactment is also governed by the ongoing process of social control because social control invoke sanctions. Such sanctions are socially approved which reward behavior that conforms with role expectations and punish behavior that violate them. But role enactment is more than a matter of rigidly conforming to role expectations rooted in the culture of society, social situation and the role occupant. It is also a process in which the individual creates and alters the expectations of others in order to suit the social circumstances. As Ralph Turner points out that roles exist in varying degrees of concreteness and consistency. While enacting the roles, the individual create and modify them as well as relate to the roles of others in the social situation. Here the notion of role enactment provides the emphasis which is far from the simple process of repeating a prescribed role to one of devising a performance on the basis of what an individual impute to others. The individual who is performing the role intends meaningful expectation.
2.2.7 Role-behaviour: Role-behaviour refer to the way in which a certain individual fulfills the expectations of his role. Role as the expected behaviour of a position, is, atleast in the more recent role literature, distinguished from ego's actual behavior in that position. Newcomb, refers to the actual behaviour as distinct from the role itself, as the role behaviour. The same term was referred by Sarbin as role enactment\(^{39}\). While actual behaviour obviously bears some similarity to the role prescription of the social position, there are a variety of factors which specify the role prescriptions. Generally role behaviour depends on the effort that one puts in more or less than what is expected of him in his or her status. Role behavior also depends on the feeling of obligation that individual possess as per the normative pattern of status. The capacity of individual's holding of other positions with rights and obligations as well as experience and heredity influence the role behaviour of an individual.

2.2.8 Role-partners: Role-partners are the persons (in their own roles) with whom one enacts one's own roles: coworkers, friends, acquaintances, casual passerby, etc. As Turner points out, even roles some how relates to some other role; one can not enact a social role in isolation because role is a relative aspect. A role may be enacted in solitude, that is, when no one else is present, but the enactment is always related to others. This relative aspect of role describes the role partnership.

2.2.9 Role-Set: Role-Set refers to the cluster of two or more roles that are reciprocal and tied together in such a way that they must be enacted in interaction with one another. Role set is related to a particular social status but multiple roles are associated with not a single status but a number of statuses. Roles in a role set are reciprocal in that the rights of one role are the obligations
of the others. As for example teacher have the right to examine the students and students in turn have the obligation to be examined. Moreover role set is reciprocal also in that some coordination in time is required for their enactment. Role set thus defines the explanations between a focal position and a number of different counter positions.

2.2.10 Role-Taking: Role-Taking refer to the process in which a person responds by putting himself mentally or imaginatively in the role of other person in order to regulate his own behaviour. When social interaction is conceptualized in terms of role taking, some behavior is initiated by one actor and the reaction comes to it from other actors. Interaction conceived in role terms is, therefore, essentially social in sense because the actors are adjusting their behaviors in terms of their conceptions of their own roles and those of others. Role taking is significant in the process of socialization in learning the social roles and in the development of social self. The child becomes a social being by plying roles and taking roles of other individuals (generalized others, significant others and particular others). As Mead stated that role taking in the development of social self in a child is of crucial importance at two stages: earlier play stage and the latter game stage. The simultaneous organization of other roles by the individual (child) is thus crucial to the emergence of his self awareness. However people vary in the ability to take the role of other's positions. Role taking has a relevance with reference group behavior, where distinction is made between role taking in which individual actually adopt the standpoint of the other person's role and that where such identification do not occur and secondly, reflexive role taking, where individual places himself in the other's role in order to see how he appears to other persons, distinguished
from the non-reflexive role taking where individuals are not concerned with the evolution of his role and self by the other person.  

2.2.11 Role-conflict: Role conflict or role strain refers to the difficulty experienced by an actor in fulfilling role obligations at the time of role plying. Role conflict experienced by the individual may be within his own body of roles or between his own roles and those of others. The former is called as intrarole strain or role inconsistency and the latter is called as interrole strain. Role conflict is the difficulty felt in fulfilling the role obligations. Role conflicts are characteristic of modern heterogeneous societies. Stereotypical is the plight of working women who experience simultaneously expectational pressures to be housewife as well as working women.  

2.2.12 Role-Handicap: Role-Handicap refers to the contrast between people in certain kind of social situation, where the culture provides in the one case for behavioural expectations and in the others case it does not do so or does in adequately. The concept of role handicap was given by Krik. Role handicap also refers to the sudden or unusual experience of an individual or a group while facing any event or situation, hitherto unknown. Role handicap situation may be faced when an individual or group of individuals tend to face situations in unprepared or less prepared role expectations. Adopting parents are role handicapped as compared with the natural parents due to lack of sympathy.  

2.2.13 Role-Distance: Role distance developed by Goffman refers to the degree to which an individual embraces his or her given role. The detachment or separation of role performer from the role is a function of one’s serial status. High status people often manifest role distance for the reasons other than those
of the people in low status positions because the criteria of role distance differ in different strata of the society.

2.2.14 **Role-Model**: Role-Model refers to the behaviour of an individual in a particular role providing a pattern or frame work upon which another individual basis his behavior in performing the same role.

2.2.15 **Role-Discontinuity**: Role-discontinuity refers to lack of congruence between the expectations associated with the social role taken on consequently by an individual.

2.2.16 **Role-detachment and role change**: The change of role from the occupational role to the retirement role refers to role detachment. The precedence of one role over the other is called a role primary. While the state of relative of isolation of the occupants of role that results from the tendency of persons occupying a given role refers to role insulation. The role incumbent may be exempted from normal role responsibilities which is called as role sick. An incumbent may some how be unable to perform his or her role due to some serious problem, which refer to role other, for example the barren wife and sterile husband are unable to perform their biological roles. Roles of an individual also change by gradual role change which denotes role gradation. All these alterations of role relationships refer collectively to role change.

2.2.17 **Role-Sign**: Role-Sign refer to the indicators which tell a great deal about a role, non-verbally, for example custome or uniform are role signs for others in the organizational setting.

Sociological generalizations deal with several other societal roles in addition to the above mentioned concepts of role. In order to survive in the society or group, the organization requires the performance of a number of
social roles. The concept of leadership role provides the pattern of roles which is further divided into instrumental role that is role assigned for administration, work orientation or execution and-the expressive role which is emotion oriented to the instrumental role occupant. Preparation for these roles begins early as persons are socialized into their appropriate sex roles which are culturally defined patterns of behavior deemed appropriate for both sexes. All societies make basic distinctions between the sexes (masculine and feminine sex roles) but the behavioural patterns vary from one society to the next. No one finds it easy to learn and play a host of roles in a satisfying, sensible, constant and integrative fashion. There are many demands and pressures experienced by the individuals in a complex society. Of course, individuals or role occupants receive generous amounts of instructions and help from the society in mastering roles. The individual tries to learn roles and internalize them in order to become a socialized participant in a society and a functioning member of the group he lives. The incumbent internationalize; the roles that exist in particular society; the ways in which roles are taught, reinforced; the interrelationship and the conflicts between and among the roles; the satisfaction derived from the performance of certain roles; and the alternations in the roles resulting from changes in the individual and in the society. Being able to identify his or her role in relation to others to behave in a proper given expectation, contribute to the stability of the social interaction existing in a given society.

2.3 Identity of Women:

The identity of women is crucial to the sociology of knowledge and feminist theory. The social category of women in the sociological theory is the
necessary point of departure for social identity of women. The transformation of women's lived experiences in the contemporary culture and the revaluation of social theory from women's point of view has been much debated in various social spheres. The founding fathers of sociology paid little attention towards the issue of women's identity, despite the fact that social transformation which pre-occupied them entailed major shifts in the family life, relationships between men and women and in conceptualizing sex roles. Many of these ideas about women's identity are now regarded as traditional along with the practices associated with them. For example, the separation of the workplace from domestic sphere was accompanied by the notion that women and men were suited to separate spheres and that woman's place was in the home, (Hall, 1992 A.D.; Davidoff and Hall, 1987 A.D.)\(^48\). The changes in the domestic and the working life of woman were the products of the economic and social changes accompanying the rise of industrial capitalism in the late 18\(^{th}\) century when the gate of history swung on the hinges of twin revolutions of history, (Industrial and French revolution) and opened wide to usher in the modern age. Yet there was much debate in the 19\(^{th}\) and early 20\(^{th}\) century about the women's identity. An array of male and female writers, such as Mill, Himelton and Perkins, debated the confinement of women to the domestic sphere\(^49\). Of the major 19\(^{th}\) century thinkers, it was Karl Marx, who discussed about the identity of women in his 'Reproduction of Labour Power' in the first volume of 'capital' While Marx only occasionally acknowledged women's identity, his collaborator, Engels, had rather more to say about the existence of women in the society. In "The Origins of the Family, Private Property and the State", Engels began from the assumption that at some time in pre-history, women and men were equal —if different.\(^50\) He claimed that world historic defeat of the
female sex role came about with the development of private property which led men to seek control over women's sexual and reproductive capacity in order to pass the worldly goods on to their offsprings. Both these thinkers influenced the discussion on women's identity, family and gender issues which laid foundations for Marxist Feminist Theory. Contemporaneous to Marxian theory of Women's identity, Weber emphasized that women's identification and social position is related to patriarchy, as the oldest form of socially legitimated power. In the French sociological tradition, Durkhiem, saw women's and men's identity as fundamental to the conjugal bond, making women and men dependent on each other in the complementary relationships in which one of the sexes takes care of the effective functions and the other identity of the intellectual functions. Durkhiem argued that inevitable, civilized division of labour is super-imposed upon an assumed natural, biological differences existing between men and women. Simmel at his stand related identity of women to the imbalance of power between women and men:

"The fact that the male sex is not only considered relatively superior to the female, but it is taken as the universal human norm is, in many different ways, based on the power position of the male."

Main stream sociology continued, well into 20th century, to review the identity of women. The fundamental example in the functionalist analysis of the family by Parsons, echoing Durkhiem's analysis, Parsons advocated complimentary division of labor between men and women which stabilizes the family. The potential strain between the instrumental ethos of industrial society and the emotional orientation of family life was minimized by men who worked outside the home, specialized in goal oriented instrumental roles and
domestically oriented women specializing in emotional roles. At this time the first wave feminist theorists including Mead and her contemporaries refuted the dominant perspective of social ordering of sex roles which persisted till the decline of functional theory in 1960 A.D. The decline of functional theory paved way for second wave feminism to search for social identification of both men and women. The language of social roles changed from sex roles to gender and related concepts such as Patriarchy. With the publication of “The second sex” by Simone de Beauvoir, the assertion that one is not born, but rather becomes a women, emphasized the social identity of women-hood from feminist analysis of the gender identity, as distinct from the hitherto, biological femaleness.

Bodily differences between men and women may be inescapable but in themselves they have no significance, since they depend for their meaning on the social context in which actual men and women live their lives. Gender differences, emphasized not, what, men and women are biologically, but, the ideological and material relations existing between them. Social identity of men and women in terms of gender represents a form of social inequality with respect to the roles that men and women play and the relative power they yield in the society in which they live. Women’s identity found its way in the American sociology where Sociologists took a multi dimensional approach of social stratification which included all forms of inequality in terms of income, status and power. This approach laid emphasis on meritocratic characteristics instead of traditional ascriptive Prescriptions. Thus while women’s identity was treated as socially constructed, it was assumed to rest on existing natural division of labour, (Stanley, 1984 A.D.; Nicholson, 1994 A.D.; HawkeshWorth, 1997 A.D.). What is more interesting from a sociological point of view on the
identity of women; that the sex and gender distinction did not go far enough, that is assumed a fixed biological root onto which the socio-cultural gender was grafted. In the more recent years there has been a move towards understanding gender as both an aspect of personal identity and an integral part of social institutions and practices. Identity of women is the interviewing of the personal life and social structures. The residual essentialism relating to identity of women which persisted till 1980’s shifted from cultural and linguistic structures to more fluid discourse from the works of Foucault and deconstructive analytical strategies of Derrida. What came to the central focus of this new orientation was the binary divide of gender (Demise, Riley, 1988 A.D.). From the deconstructive point of view, the performative conceptualization of gender identity reveals that materiality is an effect of power and that sexed bodies are forcibly materialized through time. Rather than thinking of the performative as performance, Butler turns to the notion of performativity deriving from linguistics. Sociological analysis of women’s identity, however, goes beyond merely recognized difference and consider the social contexts in which identities are forged through interactions with others. Society provides the ways in which the social categories of men and women are interlaced with each other. The identity of women received new dimensions with the fuller and better utilization of human resources as a means of achieving development which benefited women due to rapid economic expansion. Human resources particularly women power, that is, women’s share in employment – proved to be significant in the context of women’s identity. All over the world the specific feature of the labour market is that certain jobs are performed by men and some jobs are performed by women and some jobs are performed both by the men and women. The division of the work according
to sex is usually explained in terms of natural differences — physiological and psychic differences between men and women. The division of tasks in either male and female gradually disappeared, as economic development moved some tasks out from home and made them into specialized jobs.61

The global and local divisions of labour, the distribution of the resources and market situation, redefined the roles of men and women, at least as much as the cultural practices through which identities are constructed. Sociology of knowledge uniquely places emphasis on the identity of women, both as a form of structural inequality and as it is lived in every day social setting. In practice, sociology of women has been largely adjunct to the sociology of family. Two factors remained potent, in the identity of women — firstly, The definition of the women’s status and role in the society — and — secondly the reassessment of women as people in the society.62

Role differentiation theory stresses that men and women are likely to view their options differently because of the differences in work patterns and roles in the family and society. Role ideology helps to maintain a segregated labour market situation. Factors leading to divided labour market exist in every society and results, both from, the nature, the economy and demand for labour market.63

2.4 Traditional Social Status and Roles of Women: Global Situation:

The status and position of women in any society is an index of the standard of its social organization. Understanding of any society or group involves an analysis of the basic elements of its structure and the interrelationships among these elements. These elements of the social structure are endowed with different social positions and respective rights and
obligations. One way of understanding the spirit of civilizations to appreciate its excellencies and realize its limitations is to study the history of the position of women in it. 64 This history of the position and role of women in the society can be best understood in terms of their different activities during different stages of their life. According to Lowie, 1900 A.D., the status of women can be evaluated on the bases of legal status, actual treatment, opportunity for social participation and extent of work. 65 Traditionally women's place has been emphasized in the shelter of home. There were human tendencies to protect women from the odd conditions of work due to their fragile nature.

The domestic side was under the guardianship of women and the work place was under the control of men, who turned the economic benefits of productive industry into the house hold. There was economic dependence of women on the men. 66

In both the industrially advanced and less developed countries, women are burdened with cumulative inequalities as a result of socio-cultural and economic discriminatory practices which, until recently, have been taken for granted as though they were part of immutable scheme of things established by nature. 67

In western society before industrial revolution, the traditional ideological position of women was quite different from present which can be summarized in the following words:

"God created men and women as essentially different type of being. Women is weaker man is woman's lord and master. This difference between the sexes must reflect itself in their relative status in society; they must enjoy different rights and be required to fulfill different duties. Only the man can be
given full rights. Society must assign men and women different occupations and fields of activity. Women must be sheltered. By being virtuous and gentle wife, and a pious, fertile mother, a women could gain respect.\footnote{68}

The woman was expressed to grace the home with her motherliness virtue, innocence, submissiveness, self sacrifice, charm, softness, piety, intuition and naturalness, etc. Society must guard these virtues of women and protect them as daughters, wives and mothers. This was the romantic ideological position, in which there was rejection and synthesis of elements in the traditional and early liberal attitudes. According to Marxian ideology, family life has developed into a patriarchal system in which women is enslaved, suppressed and isolated from the public life of the community. Here status of women involves forms of domestic slavery and in effect legalized prostitution. In a capitalist society she is forced to choose between an enslaved and dependant status as mother-wife and an independent existence as a single person.\footnote{69} Several other host of scholars have referred the inferior status of women in the society, Papanek, 1973 A.D.\footnote{70}; Mandilbaum, 1974 A.D.\footnote{71} Titmus, 1974 A.D.\footnote{72}

In the pre Industrial society woman was essentially a legal minor. She was ideologically and juridically inferior to her husband and she owed him the duty of submission.\footnote{73} Goodenough's conception of status includes combination of rights and duties.\footnote{74} The women's most important traditional role was widely considered to be that of caring for the home and children. The man's roles are provider and the women's roles as the one supported and regarded as natural. The participation of individuals (Males and Females) in a patterned interactive relationship for many purposes is the most significant unit of the social
system. Housewife -mother role has been considered to be very important. A woman performs different social roles, as daughter, sister, wife and mother at different stages of her life. The traditional role of women in the America and other western societies, at the end of 18\textsuperscript{th} century has been aptly described as:

"The female character should possess mild and retiring virtues rather than bold and dazzling one's great eminence in almost anything is injurious to a young lady whose temper and disposition should appear to be plaint rather than robust, to be ready to take impressions rather than to be divided market, as great apparent strength of character, however excellent is liable to alarm both her own and the other sex and to create admired rather than affection."

For centuries women were economically productive in the home role, however women in middle ages played their role in agriculture, Commerce and domestic service. On one hand, women had been kept out of occupational activities as the bread earner, while on the other hand, on the pretext of biology, she has been compiled to became a wife and mother supported by male dominance in the family and society. What ever the intrinsic desirability of rearing children and holding household, the conditions of the job as it's now constituted no salary, low status, longer hours of work, and domestic isolation was a job for women only. Men, as the superordinate, do not want child rearing responsibility, so they assign it to women. Women's functioning as the child rearers, reinforces, in turn, their subordinate position and restricted role in the society. This inferior position of women and their defined restricted roles, were related to the socio-cultural and psychological factors, prevailing in west. Scholars else where, for example, Illich, 1973 A.D., Frelre, 1972 A.D. etc. also have expressed more or less the same opinions. In brief, reason for women's subordinate status and home role, is that they are not only socio
culturally oppressed but economically exploited. Subordination of women in all walks of life manifest itself the marginalization of women in the economic sector. For fuller utilization of potentialities and capabilities, of women, the need of the hour, thus, deserves to create conditions for women to be self reliant and self confident. The equality, dignity of women social justice, issues of human rights at the turn of twentieth century marked an era of hope for the improvement of social position of women all over the world.

2.5 Traditional Social Status and Role of Women in India: Text verses Context

Indian socio-cultural fabric is in contra-distinction to other cultures of the world’s societies because the individuality and destiny of women are rooted in the historical periods of Indian society. There were distinct stages of rise and fall in the status and responsibilities of the women in the society from the ancient time down to the twentieth century. Hence a brief survey of the different periods of evolution of Indian society is inevitable for the discussion of status of women in India. The data for some of the subsequent centuries are scanty and even incomplete and unsatisfactory, however, an attempt has been made to trace the development of women’s position with a fair amount of confidence and reliability, both from textual and contextual points of view. In ancient India, the two schools of thought described the status of women. One school treated women as the equals of men and gave women their exalted status, “gods live, where women are worshipped (Manu)"79, the other school disclosed women as the sharp edge of razor, “root of all evils”, “game of dice” and “images of devil".80
In all patriarchal societies including India, the birth of the girl child was generally an unwelcome event even in the Indo-Iranian age. (Geiger, "Civilization of the Eastern Iranians")\textsuperscript{81} In Mahabarta, women were held not only as centers of domestic life but also as pivots of entire social organisation. However the way Manu had wanted men to consider women as the things of possessions and the way Drupadi was pawned by the Yudhistira in the game of dice, undoubtedly go to prove that in early stages of civilization, women were regarded no better than chattels and slaves.\textsuperscript{82} A wife was excepted to obey her husband, tolerate every thing quietly, and do her duties towards her husband, home and children. These references, however were contextual and situational. The real status of women was rooted in social, economic, political and religious rights, women enjoyed in that period of Indian society and history. The social status of women in the vedic and post vedic periods was relatively far better, which is ascertained from the extent of freedom women enjoyed or the restrictions imposed on them. Women were held in high esteem, educated like boys and they participated in cultural, social, economic and political activities. They enjoyed freedom in selection of mates, religious ceremonies, allowed to marry after death of husband, however divorce was not permitted. After the Vedic period the status of women started deteriorating. The birth of daughter was considered as ominous, child marriages increased, window remarriage was prohibited, educational freedom and equality of status was deprived to women. Patriarchy, custom of sati and ascetic domestication of women prevailed in the entire society due to brahminical austerities. Yet another reason advanced by scholars in the introduction of the non-Aryan wife into the household, who with her ignorance of the Hindu religion and sanskrit language was declared unfit for ritual purposes.\textsuperscript{83} The spread of purdah system, prevalence of
polygamy, seclusion, state of permanent dependence of women left their position subordinate and inferior to men. This was further aggravated in the middle age under Muslim rule when observance of purdah became strict from puberty to old age and the women were carefully screened from the sight of all men, except their husbands and class relatives. Women were always watched by the parents and relatives of her lord, lest she broke her vows and imperiled the dead man's spiritual welfare, shunned as unlucky even by the servants, her life most often had been miserable in the extreme. From this period onwards till the middle of the 18th century, when breakdown of social institutions, socio-economic depression, etc. took place all this contributed to the general depression of social life, especially among the women in India. According to Kapadia: “Marriage was a social duty towards the family and community and there was little idea of individual interest. The social background provided by the authoritarian joint family and caste with its domination in the spheres of social life, afforded no scope of any personal factor, individual interests and aspirations in the relations between husband and wife.”

According to Srinavas, the traditional role of a Hindu Wife was precisely laid down in the Hindu literature, “so she has to adhere to a set of pattern laid down, She was to spend the whole day in considering matters entirely related to the house, was particularly to be attentive to the needs and desires of her lord- always subordinating her own comports and convenience to his”. Kapadia, described the traditional social status of woman as:

“A river merges itself into the ocean lose its identity so a wife was supposed to merge her individuality with that and her husband, there was no question of raising a word against him (husband) even when he was found to be ill tempered, vicious, diseased or a drunkard.”
After marriage the role of women change from daughter to wife, she is obliged to abide the customary priorities and behaving patterns in holding household duties and her position is inferior even to her husband’s in laws. Traditionally women was virtually considered a non-entity, having no status in society and none in her own estimation. This way, the sphere of women was strictly confined to the home, under male dominance and her own dependence.

2.6 Social Status of Women in British India:

During British rule in India, a number of changes took place in the Socio-economic structure of Indian society, which affected the social status of women. The process of industrialization, spread of education, weakening of the caste system, social movements, growth of women’s organizations and enactment of social legislations etc. had their far-reaching consequences on the status of women in India. At the same time, the concept of the human freedom, assertions of equality, democracy, humanism, justice, liberal ideology and socialism, played a significant role for assuring the welfare of the women, among other marginalized sections in the India society. In India, specific activities to enhance the status of women were initiated in the 19th century under the reform movement. It demanded more human treatment for women. Liberal and enlightened crusaders, their comrades and some British administrators worked for the abolition of sati, purdah system, child marriages, widow remarriages and other oppressive and cruel customs affecting status and life of women. The active mobilization of social reform movements such as, Brahma-samaj by Ram Mohan Rai, Prathana-Samaj by justice Ranade, Arya Samaj by Swami-Dayanand-Saraswati, Rama Krishna mission by Swami Vivekananda, Satyashodak Samaj by Jyotirao Phooley, Theosophical society
by Annie Besant, Divine life society by Maharishi Arvind Gosh, Bakhti movement and Shuddhi movements etc. served to loose the rigid restrictions imposed on the women in India\textsuperscript{89}. They actively advocated the women’s Education, widow remarriage and socio-cultural reforms. Emergence of Indian National Congress, Indian National Movement and Role of Mahatama Gandhi brought about significant changes in the existing social pattern including the status of women in India society\textsuperscript{90}. The social legislations in the British period regarding status of women added new dimensions to the movement for women’s upliftment\textsuperscript{91}.

Equally important was the issue of women’s suffrage to demand a right to vote, British women in India-Annie Besant, Margaret cousins and Dorothy jinara jadassa-participated in the women’s suffrage movement in India\textsuperscript{92}. Surojini Naidu asserted that the women’s franchise would strength the Hindu and Muslim unity because all women would form a single front for claiming their appropriate share in every social sphere\textsuperscript{93}. The important organizations of women were, Ladies social and literary club 1902 A.D., the Gujrat Stree Mandal 1930 A.D., the women’s zoroastrain Association 1903 A.D., The Barat Satree Maha Mandal 1910A.D., The women’s Indian Association 1917 A.D., The National council of women in India 1925 A.D., Akhil Hind Mahila Parishad 1927 A.D., and the all India women’s conference 1930 A.D., played significant role in improving the conditions of women in India. Theoretically, women might have been given more freedom but in practice they still suffer from inhuman dignities and unworthy treatment in the family and society. It was after independence women in India have been legally and politically emancipated from their tradition bound ethos.
2.7. Status of Women in Post Independent India:

The status of women in the post-independent India occupies an important role and all efforts are being made to establish the significant place that women can play in the upliftment of their own individuality and society at large. An important area of women empowerment is the economic development itself which affects their participation, rewards and status. The perspective on change and modernization which emerges from the issue of status and role of women in Indian society brings out two tendencies: first, there is substantial evidence of social mobility and social consciousness among women at urban and rural levels, and secondly emphasis on restructuring of status and role of women in the process of social transformation. The preamble to the Constitution of India resolved to secure to all its citizen—social, economic, and political, justice, liberty of thought, expression, belief, faith and worship, equality of status and opportunities, dignity of the individual and the unity of the nation. Indian women are entitled to, these rights just as men are, means of livelihood, equal pay for equal work and maternity relief in addition. The status of women and their social relationship as necessitated by the new social, political and economic organizations in the society has come out only through the routine factors of process of social change, namely, education, urbanization and influence of modernization. The emergence of modern Indian womenhood is an era of significant change in the position of women is especially marked in the 20th century, when social change through western education and the movement of progress and modernization begin to cast their direct impact on India society. Process of industrialization, urbanization and to some extent westernization also seem to be working in society more rapidly after independence to produce their desirable influences. There seems
to be a continuous flow of ideas and new ideologies from the towns to the villages .... and started slowly or rapidly imbibing the modern spirit: some kind of folk urban continuum seem to be involved in this process of social transformation. These changes introduced acceptance of professional life for women and employment of women in industrial and tertiary sector which lead to the withdrawal of taboos attached to women. The expansion of women’s education and their subsequent entry into areas of employment, gradual change in the social values and expansion of tertiary sector are the immediate factors responsible for the emergence of women in the non traditional activities and professions in post independent India. Participation in certain types of occupations provided the impetus for change in women’s status. Many social legislations such as the Hindu Marriage Act, 1955 A.D., the Hindu Succession Act, 1956 A.D., the Hindu Minority and Guardianship Act, 1956 A.D., the Hindu Adoption and Maintenance Act, 1956 A.D., Dowry Prohibition Act 1961 A.D., the Family Court Act 1984 A.D., the Equal Remuneration Act 1976 A.D., etc. have removed various constraints against Hindu women. Special provisions under different plans, have been made to uplift the position of women, many socio-economic programmes and welfare schemes aim at providing special facilities to women for education, health, training and opportunities for gainful employment. In effect free India provided a basic frame work for possible improvement of women’s status. There have been conscious efforts to change the position of women from inequality to equality.

The 20-point programme envisaged by the Government of India laid specific stress on the equality of women. The 73rd and 74th amendments reserved 33 percent of the Government jobs and Lok Sabha seats for women,
so that more attention should be paid to them, to help raise the status of women. What ever may be the theoretical arguments, in practice the perceptions about the traditional roles and status of women should be given up so that women could gain the status for serving the community.

2.8 Changing Social Status and Role of Women in Non-traditional Activities:

Social change is the change in the structure and social relationships which is more than cultural change that is change in learned behavior, shared values, customs, traditions and norms etc., in the society. At no point of human history, society had been completely static, social change occurs in all societies as a continuous process which is manifested by alterations in social relationships. The status of women in the society is related to structural changes, urbanization, industrialization education and social legislations. For promoting and ensuring better status for women in society, improving of financial, economic and social position of women is inevitable. The change from traditional to modern market economy, from laissez-faire to deliberate planned development, from unorganized to organized production, from unregulated to regulated relations of production, from labour to capital intensive technology and the intensification of socio-economic inequalities and disparities, all have had an impact on the status and role of women.

2.9 Factors affecting women’s Employment Status:

A combination of Socio-Economic factors are responsible for the women’s employment status as:

2.9.1 Labour market segmentation.
2.9.2 Social organization.

2.9.3 Conceptual ambiguity.

2.9.4 Implications of Techno-Economic growth.

2.9.5 Passiveness of female workers.

2.9.6 Absence of human resource development and management.

2.10 Participation of Women in Economic Activity: Different views

The importance of the problem of woman’s participation and her economic role has attracted the attention of Scholars, primarily because of her dual role of worker and housewife, with the latter being dominant. Dominant ideology considered men as breadwinners and women as home makers and only in recent times as secondary breadwinner. Marxian scholars maintain that nature and type of women’s economic activity changes with the change in the mode of production. Women’s economic participation is largely affected by and is a result of capitalistic family structure as a form of subordination, as, argued by Marx\textsuperscript{102}, Engles\textsuperscript{103}, Firestone\textsuperscript{104}, etc. The capitalists use the women as seasonal, cheap labour largely because of their passivity in labour relations.\textsuperscript{105} Bebel maintained that the origin of family, private property, class structure and women’s maternal role are largely responsible for her exclusion from socially productive work.\textsuperscript{106} He visualized that in a socialistic mode of production, women can re-enter the labour force. Miranda, concluded that industrial capitalism in dependent countries raises the levels of unemployment which influences women more than men. If the industrial capitalism relegate women to the periphery of the economy, the capitalism of the dependent nation makes their position more difficult.\textsuperscript{107} Boserup, asserted that due to colonial
influence the female participation declined in selective area of employment.\textsuperscript{108} Some scholars mentioned sex typing of jobs, occupational segregation by sex, women's low pay as compared to men and impact of technology, immediate factors affecting the women's economic activity. De-Beauviour, tried to bridge the gap in Marxist analysis by considering the psychological element.\textsuperscript{109} The feminists such as Firestone\textsuperscript{110}, Mitchell\textsuperscript{111}, etc., argued that subordination of women resulted from biological differences and their participation in economic activity. Reformists on the other hand argued women's low economic activity result from cultural-specific social regulations. According to them, the subordination of women's economic activities could be enhanced within the existing system. Fay Weldon\textsuperscript{112} points out that women achieve basic hygiene and little else, now they are in the labour market on equal or worse terms with men. Women with the children keep the nest clean and tidy for the children. The welfare of the employee is the last thing on any one's mind man suffer under the ergonarchy as do women but women suffer more because they will have children. There is not, however, much evidence in support of this as developing countries rarely provide unemployment insureness and family allowance where as the benefits provided for old age and death insureness, sickness or maternity benefits are much less generous than in industrial countries.\textsuperscript{113}

2.11 Factors Responsible for the Emergence of Women in Non-traditional Work Fields:

The immediate factors responsible for the entry of women in non-traditional fields of employment are:-
2.11.1 Equality of opportunities and non-discrimination in the matter of employment.

2.11.2 Educational advancement and increase in female literacy rate.

2.11.3 Growing economic pressure on urban middle class families.

2.11.4 Increasing tendency for paid employment among urban educated women.

2.11.5 Expansion of tertiary sector of economy and employment opportunities.

2.11.6 Increasing rate of development process.

2.11.7 Changing social values and ideological notions about women's Employment.

2.12 Economic Development and Role of Women:

Development leads to reallocation of work force not only among the occupation but also within the occupations thereby resulting in an increase in female employment. It is only the increase in paid employment in some modern economic sectors which increases with economic development. Fisher\textsuperscript{114}, stated that, in every progressive economy there has been assistance of employment from the essential primary activities.......to secondary activities of all kinds and to a still greater extent into tertiary employment. Boserup\textsuperscript{115} concluded that women's status declines with the decline in their productive roles during the transition from primary to secondary economy based on wage labour because their:

i. Family obligations make them less moral than their male counter parts.
ii. Educational and training aspects are less as compared to men, and.

iii. Even without these handicaps they face discrimination at workplace.\textsuperscript{116}

Chinchilla\textsuperscript{117}, on female employment, maintained that there are socio-economic conditions and sequential changes in occupation which resulted in sex segregation in occupation. Advance of technology in agriculture, industry and urbanization resulting from economic development, displaces women workers and results in restricting their access to new jobs. But when mechanization advances, employment takes male bias\textsuperscript{118}. Yousuf\textsuperscript{119}, Collever and Langois\textsuperscript{120}, advocated indeterminate relation between women’s participation in economic activity and economic development.

The relationship is indeterminate, as development leads to reallocation and reshuffling of female labourers in different occupations without increasing total female participation rate. Female employment depends on whether industrialization absorbs all displaced women workers in the society (Gadgil\textsuperscript{121}, Smock\textsuperscript{122}, Boserup\textsuperscript{123}, De’ souza\textsuperscript{124}). Waller\textsuperscript{125} advocated that with economic development female participation rate in certain activities increases but often this increase cannot compensate for decline in female employment in traditional industries. The long run effects of industrialization may be good for female employment, but short run effects are to lower the female employment. Various socio-economic factors determine the structure of labour force in a country. It may not be out of place to quote Jaffe and Steward\textsuperscript{126}, “Labour market participation is differentiated according to the demographic characteristic of population and these rates have certain stability over time, but the major changes that are to be observed historically in Nation’s working force reflect not simply the mechanical effect of a changing demographic structure,
but also the more important and basic economic and social development. In pre-industrial society, high mortality among children forced the women to be occupied with her reproductive role, women’s work participation was not much affected as economic activities were carried at home, which enabled women to combine her reproductive role with work, (Ridley\textsuperscript{127}) . Modernization and development lead to shifting of work from home to industry. Men folk easily transferred to factory because of their miniscula reproductive roles where as women folk found it difficult to adjust as their reproductive role interfered with their productive role. Improvements in socio-economic conditions along with reduction in infant mortality and child made it possible for women to join employment market. Bancroft’s\textsuperscript{128} study showed that participation rates of mother with smaller children increased much than the participation rates among the mothers of older children. Durand\textsuperscript{129}, asserted that decline in fertility and women’s work participation rates are related to each other but casual relationships are not so simple because these tendencies may be caused by factors like desire for higher standard of living and more independence. Socio-cultural conditions also influence the participation of women in non-traditional work fields. In most of the developed countries, with an increase in levels of education, female participation rate increases\textsuperscript{130}. But in most developing countries a non-linear relationship has been observed by Sinha\textsuperscript{131}, De’Souza\textsuperscript{132} etc. De’souza explained the non-linear relationship between the level of women’s educational status and their participation rates in terms of status consistency.

There exists a regional variation in women’s participation rate because culture affects the rate of women’s participation in non-domestic occupations. Raju\textsuperscript{133} explains, “Lower class women do not operate in cultural vaccum and
their behavioural norms are very much conditioned by regional frame work." Further, women’s participation in non-domestic economic activity depends upon the compromise between family, religion and economic system. Hate believed\textsuperscript{134} that nuclear family, by putting more responsibilities on women enhances women participation in non-domestic works, Hate\textsuperscript{135} also argued, that Christian’s do not have a joint family system which necessitates women’s work for supporting themselves. Low participation rates of Muslim women are attributed to conservatism. The current and future labour force, regardless of gender would benefit from education and training that better corresponds to the skills and abilities needed for employment opportunities, the creation of more humane working conditions and open access to the industrial market place. Structural shifts in the international market and technological advances in industry suggest that developing countries can no longer rely primarily on an available supply of cheap, unskilled labour to promote industrial growth consequently, human resource planning and policy making is likely to assume greater importance for both women and men in coming years.

2.13 Trends of Women Participation in India:

Women as a distinct segment of workers emerged and got recognition only with the emergence of industrial production\textsuperscript{136}. The occupational position of women in the Indian society is linked with the process of social transformation. First, in the socio-economic position or sphere, the continuing absorption of women in the work force. Further access to higher education is expanding the boundaries of women’s social roles which result in an increased shearing of responsibility within the family, more continuous employment in jobs, lower fertility patterns and greater participation in socio-political
activities. Second, the science and technology in relation to birth control and reduction in their drudgery has an impact on the decision making between the sexes. Third, the current redefinition of moral and psychological assumption that a signal parent family as the only legitimate form of sexual cohabitation.

Contrary to the trends in western industrialized and communist countries, work participation rates and opportunities in India have been declining over last few decades (Gadgil, Mitra, Sinha) etc. Decline in the household industry with the growth of modern industry has been held responsible for this decline in women participation rate (Mitra, Shrimany and pathak).

Sinha explains the decline in female labour force in 1971 A.D., due to, “Statistical aberrations” caused by inadequacy of conceptual basis for differentiating workers and non-workers. Mitra’s studies linked falling female participation rate due to motality and illiteracy and provide irrefutable evidence of the erosion of female participation in the vital income and wealth producing sections of the economy”. He traces the under evaluation of women directly to this loss of employment and inadequate access to education.

Mazumdar refuted the belief that female participation has been increasing and attributed it to the middle class bias which is most apparent in our understating of female participation in economic activity. The relationship between women participation and stages of development has been considered by Sinha. Most of these studies appear to say, “given the existing sexual division of labour and women’s position in society” non balance in demand side creates serious loss of employment for women more than men, focus turns to cultural moves and lack of skill required by modern industry.
Modernization and development has been considered as an important factor to explain the decline in the female participation\textsuperscript{147}. However Gail Omvedt holds that, in case of India underlying process for decline of female participation is not of modernization and development but it is seen more accurate to define it as stagnation of colonial and new colonial economy\textsuperscript{148}.

The trends in female participation rates are subject to regional variation’s within the country. There are both sectoral and area wise variations in women employment rates. According to Boserup\textsuperscript{149}, variations in the women’s employment in traditional societies is a function of the existing agricultural economy. By comparing different regions, D’Souza\textsuperscript{150}, has shown that the rate of women workers varies with socio-economic development and percentage of people engaged in tertiary sector. Comparatively the participation rate of women workers is low in developed areas where more people are engaged in primary and secondary activities while it would be lower in developed areas where more people are engaged in tertiary employment. But in relatively developed regions where there are more occupations of higher prestige, women usually withdraw from work because lack of education and skill prevents them from getting the jobs of equal prestige of their husbands. Some micro and macro level studies show the negative influence of income on women participation rate. Dantwala\textsuperscript{151}, concluded that unemployment and employment vary with need for income and responsibilities at home.

Gulati’s\textsuperscript{152} study on inter-state variations in female participation and others in similar lines concluded that because of time and space variations, different factors are predominant in explaining the variations in female participation rates.
Kale\textsuperscript{153} offered cultural factors as responsible for such variation. Omvedt refuted these explanation of regional variations by stating that where agricultural productivity, income and wage rate are low, female work participation founds to be high, simply because women of the poorest families are forced to work irrespective of male desires, however, cultural factors are also important\textsuperscript{154}. Several scholars concluded that the major factor for lower participation of women is slow rate of economic development and secondly displacement of female labour is greater than the institution affect\textsuperscript{155}.

Present research has touched upon a range of issues and data sources on labour force participation of women, however, appropriate migration on female participation and analysis of time allocation study suggests that many of the conclusions of studies based on conventional methods may be distorted by omissions and bias in definition and measurement. When proper account is taken of the total hours of work both at home and outside, (Traditional work and professional work), the female participation rate would be much higher, which calls for in-depth examination.
Notes and References


33. Linton, R., *op.cit.*
34. Davis, K., *op.cit.*
35. Hiller, E.T., *Key status*
41. Duncan and Mitchell, *op.cit.*
42. Mead, G.H., *op.cit.*
45. Duncan and Mitchell, *op.cit.*
50. Ritzer, G., *op.cit.*


69. Ibid.


73. Dahlstrom, E., op. cit.


75. Parsons, T., op. cit.


80. Ibid.
82. Ahuja,R., op.cit.
83. Sengupta ,B.op,cit
91. Social legislations regarding women’s issues in the British period are:-
   i. The Abolition of Sati Act, 1829.
   ii. Widow Remarriage Act, 1856.
   iii. The Special Marriage Act, 1872.
   iv. The Age of Consent Act, 1881.
   vi. Muslim Shariah Act, 1937.
   vii. Muslim Marriage Dissection Act, 1939.
93. Ibid.


107. Miranda, op.cit.


110. Firestone, op.cit.

111. Mitchell, J., "The longest revolution"


135. Ibid.


144. Mitra A., op.cit.


149. Boserup, E., op.cit.

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