CHAPTER VI

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Wages mean cash or kind received as remuneration for any work done or services rendered. In Chittoor district agricultural
labourers work from 8.00 a.m. to 1.00 p.m. This is half day work and full day work is from 8.00 a.m. to 1.00 p.m. and 2.30 p.m. to 6.00 p.m. with lunch brake of 1½ hour. Each male labour is paid Rs. 55 to Rs.60 per half day and for full day he is paid Rs.100/- without meals. Each female labour is paid Rs.55/- per half day and for full day she is paid Rs.85/- to Rs.90/- without meals. The payment will be either in cash or kind.

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

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

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