CHAPTER-X
SUMMARY, CONCLUSION AND SUGGESTION

10.1 SUMMARY INTRODUCTION

Women are not born but made. What better than India to exemplify this statement by Simone de Beauvoir. With the whole world celebrating International Women’s Day with great pomp and show it would be only apt to analyze the position and space Indian women occupy today and comparing it to the times 60 years ago when the country had just gained independence. With the women participating in nationalist movements to being pushed into the domestic household space to their resurgence as the super women today women in our country have seen it all.

There have been innumerable debates about gender in India over the years. Much of it includes women’s positng in society their education, health, economic position, gender equality. What one can conclude from such discussions is that women have always held a certain paradoxical position in our developing country. On other hand, the country has seen an increased percentage of literacy among women and women are allowed to enter into professional fields, while on the other hand the practices of female infanticide, poor health conditions and lack of education still persisting still continue. Even the patriarchal ideology of the home being women’s real domain and marriage being her ultimate destiny has not changed much. The matrimonial advertisements, demanding girls of the same caste with fair skin and slim figure or the much criticized fair and lovely ads are indicators of the slow changing social mores. If one looks at the status of women then and now one has to look at two sides of the coin; one side which is promising and one side which is bleak.

When our country got its independence the participation of women nationalists was widely acknowledged. When the Indian Constitution was formulated, it granted equal rights to women, considering them legal citizens of the country and as an equal to men in terms of freedom and opportunity. The sex ratio of women at this time was slightly better than what it is today, standing at 945 females per 1000 males. Yet the conditions of women screamed a different reality.

They were relegated to their households and made to submit to the male dominated patriarchal society, as has always been prevalent in our country. Indian
women, who fought as an equal to men in the nationalist struggle, were not given that free public space anymore. They became homemakers, and were mainly meant to build a strong home to support their men who were to build the new Independent country. Women were reduced to being secondary citizens. The national female literacy rate was an alarmingly low 8.9 per cent. The Gross Enrolment Ratio (GER) for girls was 24.8 per cent at primary level and 4.6 per cent at the upper primary level (in the 11-14 years age group). There existed insoluble social and cultural barriers to education of women and access to organized schooling.

A very few were allowed a public space, which she was expected to manage on her own along with her domestic role as a homemaker. In spite of the Sharda Act which was passed in the 1950s to raise the marital age limit for girls, child marriage particularly in North India was quite prevalent though the average age at marriage for females was increased to 18. Sprawling inequalities persisted in their access to education, health care, physical and financial resources and opportunities in political, social and cultural spheres. It was almost unthinkable for women to have a choice or a say in matters of marriage, career or life. Rather she had no voice at all. The practice of dowry was as common as ever.

And since men were better educated than girls, the demands were even more. The Dowry Prohibition Act was finally passed in 1961, to protect women and promising severe punishment, but the conviction rate of crime against women was, and still is very low in India. Because of such inhuman practices which were normalized by our society, the birth of the girl child was considered inauspicious. In villages as well as cities, the girl child was killed either before birth or after it. Even till date the practice continues. The United Nations Children’s Fund estimated that up to 50 million girls and women are missing from India’s population because of termination of the female foetus or high mortality of the girl child due to lack of proper care.

Though a number of constitutional amendments were made for women’s social, economic and political benefits, yet they were never effective to bring a radical change in the situation. Women had only the role of a good wife to play and if a woman ventured out to work she was seen as a bad woman going against societal norms. Women were expected to cook food and eat only after the men with whatever
meager amount of food is left. This led to rampant malnutrition among women and an extremely poor health status. Around 500 women were reported to die every day due to pregnancy related problems due to malnutrition and getting married before 18. It was only by the 1960s, that a few educated women began to see themselves increasingly change from a mere guardian of home to a legitimate participant in the discourse of life. The country saw the first undercurrent of female discontent with the system. Many women began to have new dreams of love, longing and new possibilities.

With time a lot has changed since those dark ages of the 1950s for the women. Though at some levels like dowry, crimes like rape, sexual harassment at office or public places, and molestation, eve teasing, even after over sixty years of independence women are still exploited, which is the shameful side of our country. Yet one can not deny that the situation has improved since the earlier times. Women, who now represent 48.2% of the population, are getting access to education and then employment. From 5.4 million girls enrolled at the primary level in 1950-51 to 61.1 million girls in 2004-05. At the upper primary level, the enrolment increased from 0.5 million girls to 22.7 million girls.

Girl dropout rates have fallen by 16.5% between the year 2000 and 2005. Programs like Sarva Shiksha Abhiyan and Saakshar Bharat Mission for Female Literacy has helped increase the literacy rates from less than 10 percent to more than 50% today. The result of this is that India has world’s largest number of professionally qualified women. In fact India has the largest population of working women in the world and has more number of doctors, surgeons, scientists, professors than the United States.

Women of India slowly started recognizing her true potential. She has started questioning the rules laid down for her by the society. As a result she has started breaking barriers and earned a respectable position in the world. Today Indian women have excelled in each and every field from social work to visiting space station. There is no arena, which remains unconquered by Indian women. Whether it is politics, sports, entertainment, literature, technology everywhere, its women power all along. The Modern Indian woman does not let social constraints to keep her behind, but prioritizes her education or her career before anything else. From a time when there no
woman writer in India who was taken seriously, today names like Arundhati Roy, Anita Desai, Kiran Desai, Shobhaa De, Jhumpa Lahiri can put any other writer to shame. In the field of cinema, women like Rekha, Smita Patil, Shabana Aazmi and Vidya Balan and Konkona Sen are such names who do not play feminized roles, but have asserted themselves over this male dominated realm. In the field of Politics, from Indira Gandhi to Shiela Dixit, Uma Bharti, Jayalalitha, Vasundhra Raje and Mamata Banerjee today, women are making their presence felt.

Today modern woman is so deft and self sufficient that she can be easily called a superwoman, juggling many fronts single handedly. Women are now fiercely ambitious and are proving their metal not only on the home front, but also in their respective professions. Women in Indian are coming up in all spheres of life. They are joining the universities and colleges in large numbers. They are entering into all kinds of professions like engineering, medicine, politics, teaching. A nation’s progress and prosperity can be judged by the way it treats its women folk. There is a slow and steady awareness regarding giving the women their dues, and not mistreating them, seeing them as objects of possession. Despite progress, the very fact that women, along with being achievers, also are expected to fulfill their roles as wives or mothers, prioritizing home against anything else. This point of view has not changed much. There is still a large section of women who are uneducated, and married off before the age of 18. Families are required to supply a chaste daughter to the family of her future husband. Also very few women are actually employed in good paying jobs and hence parents don’t see the point of spending money on girls education. Statistics say that close to 245 million Indian women lack the basic capability to read and write which is a large number. Only 13.9% women are employed in the urban sector and 29% in the domestic and agriculture sector, where too a majority of women are exploited by the men. The sex ratio of India shows that the Indian society is still prejudiced against female, and a lot is yet to be achieved in this context.

The path towards total gender empowerment is full of potholes. Over the years women have made great strides in many areas with notable progress in reducing some gender gaps. Yet realities such as 11,332 women and girls getting trafficked every year, and increased practice of dowry, rape and sexual harassment hit hard against all the development that has taken place. Thus, if on one hand women are climbing the
ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. As compared with past women in modern times have achieved a lot but in reality they have to still travel a long way. Women may have left the secured domains of their home, but a harsh, cruel, exploitative world awaits them, where women have to prove their talent against the world who see women as merely vassals of producing children. The Indian women has to make her way through all the socialized prejudices against her and the men yet have to allow and accept the women to be equal participants in the country’s way forward.

Every single woman who initiates her married life intently and prayerfully has a vision or responsiveness. As long as she can preserve that vision, her duties do not seem threats. When Women face difficulties in performing her dual familial roles, i.e. the role of household women and housework of gender roles and family roles have led to a debate over the year in the home and the society. if the role of women is no longer dependable rather it is products in the home there should be some compensation for those who do agree to remain housewives and maintain the home in return for the outside work.

Most of the Family managed household women with balance her identity related to their power and status with different roles and responsibilities often get into conflict and psychological distancing from the spouse resulting in tension, stress and Strain. She also is facing the social, economics, religious spheres which effect on social roles of women and it has not changed much till today. The psychological pressure and conflicts encountered by a household woman have been one of the most widely investigated organizational qualities in social science Research.

The status women social, economic, political, and general in India today is much higher than in ancient and medieval periods. Women today enjoy many more rights, social and legal and have greater freedom and voice, and participate more freely in public affairs. But it is also true that they are still discriminated, harassed, humiliated, dominated and even exploited.

In ancient India (Vedic and Epic periods), women by and large were treated equal to men. They were treated and honoured and considered to be embodiment of all divine virtues on earth. They were considered not only as pivots of domestic life but
also of entire social organization. Of course, there are scholars who refer to several passages from religious scriptures to point out that they enjoyed low statuses. These passages refer to women as unworthy of being trusted, as only means of satisfying the physical desires of men and secure those progeny, as root of all evils, as things of possession, and so on. But all these references were contextual i.e., given in some context. In the social field, they never observed purdah, had freedom of mate selection, were not denied education, and enjoyed freedom in the household as well as outside it. In the economic field, they had limited rights of property succession as wives and mothers. However, they did not serve and earn wages because it was not necessary for them to do so. In the political field, their status depended upon the then existing political system. Since there were no elected governments, they had no voting rights or the opportunity of holding political posts. They were not permitted entry in the sabhas (assemblies) because these were used for gambling, drinking and such other purposes too. Kautilya has referred (in Arthashastra) to women soldiers armed with bows and arrows. In the religious field, they enjoyed full rights and regularly participated in religious ceremonies.

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

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

The change in the status of women got further impetus after independence because of the enactment of new laws (Special Marriage Act, 1954, Hindu Marriage Act, 1955, Hindus Succession Act 1956 and Anti Dowry Act 1961). The laws pertaining to women’s employment are: Factory Act, 1948, Employees State Insurance Act, 1948 and Maternity Benefit Acts. Other factors which affected women’s status were: effect of education, leadership provided by educated elite women, increasing opportunities of employment, change in the rigidity of the caste system, and so on. The need for linkage between programmes oriented to women and national policy towards weaker sections has come to be increasingly realized. Several commissions have been appointed by the central and the state governments to suggest measures for protecting women’s rights in various fields. Two such commissions were appointed by the Central government in 1971 and 1992. The National Commission for Women (NCW), set up in January 1992 was directed to look into women related issues, probe the status of women, examine various legislations and point out loopholes and gaps and assess the causes of discrimination and violence against women and suggest possible remedies.

Women in the rural areas and women in the urban areas. In the urban areas, their status may ranker be examined at three sub levels: rich women, middle class women, and poor women. In the rural areas, there is little difference in the status of women who are non working and those who are working. But in the urban areas, middle class women are at the crossroads. The rich and the poor have always had a lifestyle of their own but the middle class women have different perceptions and values. This class distinction is like three parallel streams with well defined boundaries which are sacrosanct.

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

But today housekeeping and bringing up children are no longer a rail time job for a middle class woman. She is desperately trying to ape the rich class. Today the main criteria for selecting a girl as life partner are her education and her employability. This is an age of earning couples. The girls have taken up the challenge. Professionally they have practically left no field where boys could claim exclusivity. Working couples leave their kids behind in crèches and pick them up in the evening. Marriages have become late by choice because couples tend to give due weight to their career graphs, live in relationships are being tolerated and divorce is no longer a social stigma. The traditional institution of marriage seems to be slowly losing its sanctity. The old joint family system is also breaking. This has also affected the bringing up of children. A child in a nuclear family is a loner and tends to be self centered. Old values are being replaced with modern values of equality, individualism and rationality. Though males have yet to be domesticated to share the daily chores but they have been made to realize that they do not hold dominating position in the family. Thus, modern middle class women have greater privacy, more opportunities, freedom of action and equal rights. They have broken away from many shackles and unfairly restrictive practices. Women have indeed arrived and got their place in society.

Thus, if we were to describe the woman of contemporary times, we could give her following characteristics (New Woman, December 1998) she has struck a perfect balance between tradition and modernity. She seems to be determined to try and prove
to man that she is equal to him. While earlier a woman has had an identity always through a male such as daughter or wife or mother and her plight was like a satellite that kept orbiting around one planet the man, today she has an opportunity to shine independently and reflect an identity of her own. She is no longer confined to ortho-
doxx beliefs, capitalises on her own potentials and merits, and has carved a niche for herself that was once forbidden by society. She has begun to take responsibility and decisions for her life rather than just playing wife’s and mother’s roles. Her aptitudes and skills are slowly breaking down all chauvinistic barriers. There has been metamorphosis in a woman. From the conservative woman of the 1940s and 1950s, she became the feminist reactionary of the 1960s and the 1970s, the super woman mother wife career woman of the 1980s, and the empowered woman of the 1990s, who demands and enjoys her rights and is not afraid to stand alone. She accepts that this is what I am, this is what I am not, and this is what I have to be. She makes her own decisions and is not a doormat. She does not take any kind of injustice meted out to her. She can think for herself, she makes a life for herself, and she instils important values in her children too. The new woman is part of the old woman. She is not afraid to be tough, aggressive and assertive. At the same time, she is not afraid to be feminine, sensual, gentle, caring, and considerate. She can be a career woman as well as a house mother. She loves the people around her family, friends, work folk, but she also loves herself as a person. She is full of aspirations, expectations and desires. But if she fails, she does not act like a weak woman.

We can give the example of Fatima Bi as a new woman of today. An ordinary illiterate wife and a mother of three children coming from Kalva village in the Karnaol district of Andhra Pradesh, she contested and won the post of sarpanch. A chance attendance of a UNDP project meeting inspired her to work for women and the development of her village. She built a school, constructed roads, grappled with illiteracy, sold various products which fled nearly a lakh of rupees to her panchayat. She got international recognition and travelled to New York to receive award the United Nations General Secretary.

It may averred that: There is more representation of women in parliament, vidhan sabhas, panchayats and Nagar Nigams (municipal corporations) there are more women entrepreneurs, more bureaucrats, more professionals, more managers and more
administrative officers. Rural women are still traditional, deeply ritualistic and fiercely
conservative in their behaviour, but urban women are fighting the real battles of life.
Of course in the urban areas, there are women who belong to lower middle and work as
housewives, teachers, nurses, clerks, stenographers, telephone operators and also
women of lower classes who work as labourers, domestic maids, sweepers and rag
pickers, for whom life has not, changed much. They are still subdued in our society.
They are still not economically emancipated from men. In social, psychological and
moral dimensions also, their situation is not identical to that of men. When they start
their career as adults, they are evaluated by the society with a different perspective.
Since only a few women escape from the traditional feminist world and since they do
not gel from society or from family assistance they need to become in concrete fact the
equals of men, they fail to get recognition as successful role performers.

During the 20th century women gained equal rights with men. Technological
and economic changes made it inevitable that women would be given the same rights
as men. By 1884 the majority of men in Britain were allowed to vote. So in 1897 local
groups of women who demanded the vote joined to form the National Union of
Women's Suffrage Societies (NUWSS). The organisation was moderate and its
members were called suffragists. However in 1903 a more radical organisation was
formed called the Women’s Social and Political Union (WSPU). Emmeline Pankhurst
led it and its members were called suffragettes. The suffragettes committed crimes like
arson and vandalism. They also planted bombs. However the suffragettes halted their
campaign when the war began in 1914. However in 1918 in Britain women over 30
were allowed to vote. In 1928 they were allowed to vote at the age of 21 (the same as
men). In 1919 Nancy Astor became the first female MP and in 1929 Margaret
Bondfield became the first female cabinet minister. In 1979 Margaret Thatcher became
the first female Prime Minister. Meanwhile all women in the USA were given the right
to vote in 1920 (although in some states women could vote before that). Rebecca
Latimer Felton became the first US senator in 1922. In 1925 Nellie Tayloe Ross
becomes the first woman governor of a US state (Wyoming).

Joanne Bamberger Updated 2013: Ladies, how do we convince 21st century
menfolk that we are overdue for some RESPECT If I did not know better, I would say
we were living in 1973 not 2013. There are plenty of examples today that remind me of
Ron Burgundy in Anchorman, who told his female counterpart Veronica Corningstone, You are just a woman with a small brain. With a brain a third the size of us. It is science. While that was a knee slapping joke in the context of the movie, that kind of entrenched sexism is not funny when it comes from politicians, corporate America or even the media itself. So what should we think of GOP leaders on Capitol Hill being trained in how to better treat and understand women after suffering major losses among female voters in 2012 as a result of out of touch comments about things like legitimate rape and aspirin between your knees contraception. While Republicans often get a bad rap for being anti woman and sexist, offensive remarks and actions toward women are not the sole domain of the GOP. Former San Diego Mayor Bob Filner, a Democrat, was recently sentenced to a mere three months home confinement and three years of probation for sexually harassing countless women for decades. The 71 year old Filner seemed to lack true understanding of his offenses, saying he would undergo behavior modification therapy to better understand why he was harassing women. But entrenched sexist attitudes toward women do not have to be extreme to exemplify what women are up against. I still remember bristling at comments by then candidate Barack Obama to his then presidential opponent Hillary Rodham Clinton, You are like able enough, Hillary.

It can be concluded that the traditional gender roles such as child care, housekeeping and kitchen works of women have been significantly changing in dual career families. These responsibilities are shared either by the male spouse or by the paid servant or part time maids. Though, the people of India have walked a long distance in development, yet patriarchy is not completely impotent. Woman as an employed individual could be able to add new values and elevate her importance in the family due to her earning capacity, choosing a career and power of decision making. Role conflicts, stress and strain among the dual career/employed couples affect the career and goals of the wife in more cases than the husband and the same was also found in some male cases. An employed woman loses interests in domestic or household chores and she feels that these chores causes stress if she continues to perform them. The employed women have decreased their interests in domestic chores because of the job responsibilities and time constraints. As mentioned above, despite the fact that Buddhist thought and Buddhist systems have oppressed women in many scenarios, it turns out that the genealogy of earnest women’s emancipative thought has flowed
continuously, as seen in the thoughts of the Buddha, in the Lotus Sutra, and in the
view of Nichiren. And this genealogy is connected to the present day SGI. Practicing
Buddhism does not mean only being attached to the exegetics of the faith, but to
interpret or re interpret it according to one’s generation, to revive it freshly and employ
it efficiently. SGI President Ikeda is doing so in the present age, appealing to people
and society, and applying the teaching himself. The gathering of women of the SGI are
courageous believers who have answered President Ikeda’s clarion call for women
globally to stand up. They are acting to make the 21st century the century of a life, in
which both men and women are treated with great care, share responsibility, realize
self actualization and contribute to society. The manifestation of living Buddhism will
take place like this. Here is one of the prime viewpoint which considers Buddhism and
woman in the present age.

India is secular country including different religions. In ancient times there was
no facility for women and she was not fully entitled for anything as compared to men
but in modern times she has came to know about what are her rights duties and vast
knowledge in every field. She can give due consideration towards her duties. There is
high level discussion at national as well as international level for recognition of
household women activity. However, belonging to different caste religion and race in
India. So particularly and in general at the global level. So that one can attain her
rights as daughter, sister wife, mother, and widow. However, Aristotle and Manu
believed that head of the household unmistakably is the man who rules it. The wives
and children obey him, in that kind of society, woman’s role was confined to
household as subordinate or bonded labour. Hence forth, women cannot be said to be
a free citizen who had independent existence or had legal rights.

Coming to the Indian context now, one can enalted and comment at the very
outset that Indian women enjoyed enalted position in ancient times. After
independence, as early would be expected from a free country, India framed its own
constitution which is based on the ideals of liberty, equality, apart from its principles
of upholding the dignity of human beings. These intentions are manifested in
fundamental rights and directive principles. Subsequently, by 42nd amendment 1976, a
new chapter entitled fundamental duties was incorporated. One of the clauses is to
encounce practices derogatory to the dignity of women.
In spite of comprising 50 percent of the population on the globe, women were not given equal status with men. The movement world started recognizing the problems of women and the several world leaders efforts led the United Nations to declare the year 1975 as women’s year and the decade 1975-1985 as women’s decade. Eventually, increased awareness, education and efforts of government resulted in some change of attitudes among men and women. In Their task as mother or women they play a vital role in the development of the Nation. But women status has been generally held to be lower in comparison to their male counter parts. What has a woman to do with the council of a nation?” Man should bring home the bread and butter and women should only spread butter on the bread, frailty the name is called woman, and nothing else.

LITERATURE REVIEW

The following literature review iterates the stances on the nature of women’s work in the household as well as the different technologies introduced during the 20th century.

This section considers the basic approaches to modeling the household in the literature on developed and developing economies. The main distinction between models of the household in these literatures is that the latter extend the former by adding a farm production sector. The following section goes on to consider major extensions to these basic models that attempt to take account of the fact that most individuals are members of multi person households.

This has as its main consequence that all demands and supplies for consumption and labor are functions only of the observable market prices and non-labor incomes. The household chooses its farm production plan by maximizing profit from farm production, and it then maximizes its utility subject to a budget constraint defined on the given prices, and an income found by adding its maximized farm profit to its full income plus any non labor income. The separation result is crucially dependent on two assumptions: that the relevant decision variables internal to the household have perfect substitutes on outside markets, and that these markets are perfectly competitive. Relaxation of either of these assumptions destroys the separation and, while this presents no great difficulties for theoretical analysis, it greatly increases data requirements for empirical estimation.
Optimal consumption and production decisions will be mutually interdependent, the household equilibrium will generally be characterized by implicit internal prices unequal to observable market prices, these prices may be household specific, i.e. dependent on preference and productivity parameters that may differ across households, and may be dependent on quantities. Estimation of models with these characteristics clearly requires individual household data.

Household Technologies can also be grouped into systems or areas. Cowan (1983) outlined eight systems: food supply, clothing, healthcare, transportation, water, gas, electricity and petroleum products. In Nell du Vall’s book Domestic Technology, ten groups are identified, which are analogous to Cowans list: food origins and production, food preservation and processing, cooking, clothing, cleaning, water and waste disposal, heating and housing, lighting, tools, and health and children (1988). The importance of these lists lies not in the specific amount of groupings, but rather the similarities of what constitutes household technology.

Household technologies in 20th century have changed some physical activities related to housework and increased the productivity of women’s work in the home. Also, technologies have shifted the industrialization notion that women do the majority of household work. Even though women do the majority of work, household work divisions are rooted in the division of labor that occurred during industrialization. Several research and studies covered will support or contradict the present work. These will be evaluated and discussed along with the greater significance of the shifting nature of women’s work at home.

Women are among those identified by UNICEF as potentially vulnerable groups in this process. A recent report by the Commonwealth Secretariat Engendering Adjustment in the Nineties builds on the UNICEF contribution by putting together an analytical framework for considering the specific bases of women’s vulnerability. It points out that women throughout the world play multiple roles, as mothers, as homemakers attending to their family’s basic needs, in all times without bother to think whether they ill or healthy as produces and contributors to the family income and as community organizers. The mainly adverse implications of adjustment programmes for each of these activities add up to a sizeable demand on women’s energies and resourcefulness. On the one hand, they have to cope with increasing demands on their
time as a consequence of reduced health, education and other social services and on
the other they are required to put in increasing amounts of time to compensate for
increased food prices or reduced real incomes.

This study analyzes family processes, household organization, and the division
of labor in a sample of family’s household women. There are several reasons why
household women are the focus of this inquiry. First, the family studies literature
identifies several household women patterns that are more common among traditional
gender ideologies among wives and husbands relative to women and men. A final
benefit to analyzing family formation and household organization among women in
same sex unions is the opportunity to examine how race and culture affect the social
organization of lesbian households. Analyses of unmarried partner households in the
2000 Census suggest that on several demographic indicators, black same sex couples
are significantly different from white same sex couples and more similar to black
heterosexual couples.

Next, the data, variables and methods of analysis are presented. Finally, the
findings from the models and their broader policy implications are discussed. Dang
and Frazer (2004) report that the majority of black, same sex partnered households are
in predominantly neighborhoods, which provide very different contexts for gay parents
raising children compared to the predominantly environments of the families that are
usually studied (e.g., greater concentrations of household women and their status),
including household income, educational completion, and home ownership.

To capture these changes in the role of women in the present day society
belonging specializations like sociology, anthropology, economic development
administration. The present study and elaborate observation in household women
activity are productive and they need to recognition in society. The study begins by
describing a conceptual and theoretical framework central to understanding household
women efforts and their recognition in Gulbarga. Based on this framework, the study
outlines a series of hypotheses regarding how household and household work
recognitions are likely to affect household contributions of time and money to
community development and their status in present society.
The higher the socioeconomic status of the household the greater is its potential ability to provide education and media exposure to its members. The modernization approach equates this potential to the desire to do so. However, increased wealth and socioeconomic status can also enhance the ability of households to fulfill gender norms. If these norms are patriarchal, households may opt not to eliminate gender inequality, but instead to increase controls over women and curtail their autonomy. One example of such a response to increases in household socioeconomic status is the withdrawal of female members from the labor force as the wealth of the household increases (Agarwal 1986).

However, data specific to Egypt suggest that female autonomy at least as measured by questions on the necessity of the husband's permission, knowledge about women's rights and association memberships is positively associated with standard of living (Nawar et al. 1994). Consequently, we hypothesize that controlling for cultural influences on autonomy (discussed below) the socioeconomic status of the household will be positively associated with female autonomy.

Elizabeth Silva (2002) coined the Classic studies about the roles of women in family life by grouping the similarities in the works by (Bose 1979; Cowan 1983; Thrall 1970; Vanek 1973).

The non classic studies agree that women do the majority of household work but not as much as perceived by the classic studies. Women continue to do the majority of the housework, but they are doing less than in the past and men do between 20% and 35% of housework (John & Shelton 1988). Analogous to this is those women continue to be responsible for 70% of unpaid work in the home (Primeau 1992). Yet, the amount of women’s work at home has been decreasing. Certain sorts of domestic work time have in fact decreased markedly over recent decades. Factors underlying this decrease are timesaving features of new household appliances such as dishwashers and microwave ovens (Gershuny & Robinson 1988:539). Another non classic author expressed the same idea:

Today, with more two career families and single heads of households and with an aging population, women are no longer the sole users of domestic technologies. All of us use technology to some degree, whether it is using a microwave oven to heat a
frozen meal, a stove or other appliance to heat water or make coffee, or an automatic laundry to wash clothes. We may not all use the same tools, but we are all affected in some way. (Vall 1988)

Non classic studies also expressed that the nature of women’s work are affected by other non technological factors. Marital status, race and ethnicity, domestic labor, and the help of children all factor into nature of women’s work (John et. al, 1996). Silva (2002) stated that the “new debates on household technologies have begun to engage not only with issues of power and economics, but also with the issues of moralities, choices and strategies within the nexus of family and personal relationships (p.338).

Throughout the late 20th century more women are entering the work force. As of 1990, two thirds of married women were employed in the American labor force (Primeau 1992). In addition, work by Mischel et al. supports the fact that more women are entering the workforce. The chart Median Family Income by Family Type shows that between 1973 and 2007, married couples with the wife in labor force experienced a 36% increase in median family income. In contrast to the wife not being in the labor force, married couples experienced a 0.6% decrease in median family income. Thus, more women have been entering the workforce between 1973 and 2007, providing families with significantly more income than families with only the husband working.

In the developing economy literature the household production approach has been applied to analyze household decisions on specific goods such as nutrition and health (see for example Pitt and Rosenzweig 1986), on human capital formation (Strauss and Thomas 1995), and on water collection (Ilahi and Grimard 2000). However, the approach has not been applied to modeling household production activities more generally, as is evident in the surveys by Behrman (1997) and Strauss and Thomas (1995) and the overview of studies on the intra household allocation of resources by Haddad, Haddinott and Alderman (1997c).

For a relatively recent survey, Blundell and Macurdy (1999). For a survey, Browning and Lusardi (1996). Household welfare comparisons, implies a specialized treatment of household production that, as the sections to follow will show, allows it to be suppressed. The literature on models that do explicitly incorporate domestic
production tends to be viewed as specializing rather than generalizing the standard approach to modeling the household, that is as belonging to a subfield concerned with the detailed analysis of the household as a specific economic institution.

Olumakaiye and Ajayi (2006) conducted a study investigating the association between educational status of women and provision of food for household members for food security in Nigeria. The results showed that educational level attained by the respondents has a fairly high degree of association with the varieties of food provided. They concluded that women with higher education are likely to provide varieties of food thereby increasing the household food security.

Ngome (2003) elicits the role of gender division of labor and women’s decision making in rural households. The study finds that in rural areas socio economic and cultural constraints cause women to get only secondary roles that impairs on the capability to generate resources and thus they cannot bargain adequately in decision making processes in their households.

Fonchingong (1999) evaluates the impact of the structural adjustment reforms on women and how this affects agricultural output in Cameroon. This study reveals that enhanced agricultural productivity could be observed if adequate governmental policies that empower women are enacted. Fonjong (2001) questions the role of NGOs in augmenting the participation of women in fostering development aimed at increasing welfare. These studies aim at understanding gender issues in Cameroon, but fail to use methodologies that go beyond descriptive analysis. The value added of this paper is to resolving this issue.

The current situation and role of women in the family is focused by Mahmood and Dure e-Nayab (1998). It is true that men are viewed as head of the family in almost all social structures, who participate more in the formal economic and social affairs and decision making in the community. It is equally true that women tend to play major role in household affairs in primary production and consumption patterns and generating income for the family. The outside role of men and their control over the resources empower them to have more influence in decision making. Within the household women's decision making power depends much more on their social and economic status, access to education, health care and job opportunities.
A study by Hakim and Aziz (1998) reported that there is a little improvement in the status of women with special reference to their decisions about household matters. Male dominance has become an expected norm leading to women’s secondary role in the decision making process. Gendered Computable General Equilibrium Model for Pakistan to capture gender dimensions of time allocation of men and women among market, non market (household activities) and leisure activities is applied by Siddiqui (2005).

The major concern was to know the short comings in the analysis of gender dimensions of the impact of trade liberalization and fiscal adjustment. Social According Matrix (SAM) shows how much time in hours is spent on various tasks like market work, non market work, household activities and on leisure. Aggregate SAM of market economy has been taken from the study by Siddiqui and Iqbal (1999), which specially dealt with male and female laborers in labor market and their wage income in household income. According to revised data collection technique of Federal Bureau of Statistics, women participation rate in market economy is about 50 percent instead of 11.8 percent (calculated on the basis of old technique).

According to revised data collection technique if a women is involved doing such work as harvesting, sowing seeds, cotton picking, maize and rice husking, livestock and poultry farming activities, construction work, collection of fire wood and cotton sticks, fling water, making clothes, sewing, knitting, shopping, marketing and preparation of goods and material for sale she will be included in the labor force. According to improved female participation rate based on new technique female participation rate rises to 52.8 percent from 14.4 percent in 2001-02. The aggregation of data by manufacturing industries reveal that the share of female employment during the adjustment period has increased in export oriented industries such as textiles, sports, surgical instruments and fisheries, that is the 86 percent of the total employed women supported Siddiqui, et. al. (2003).

The hazardous nature of home based work of women and children is focused by Khan, et. al. (2005). They investigated the contribution of the women and children to total family income, and the impact of increased earnings on improving household nutrition, health and education. Study is based on 300 surveyed households, where the home based work was going on. As a control group 100 households were taken where
the home based work was not going on. Four sectors of home based work, i.e. agarbati (incense tick) making, carpet weaving, sack stitching, and pawn peeling have been analyzed in the city of Karachi. In the binary logistic model the dependent binary variable was whether the household was engaged in home based worker not. The independent variables were household size, living condition index, household debt, per capita household expenditures, and ratio of females to household size and squared per capita household expenditures.

The study by Mammen and Paxson (2000) described that how women’s status changes with economic development. Cross country and individual level data both indicate that women’s participation in labor market first declines and then rises with development. Women move from work in family enterprises to work as employees. The gender gap in education reduces and fertility declines, as income rises with development. These studies have further indicated that education of women improves with development and have U-shaped pattern of female labor force (see also Goldin 1995). In poorest and richest countries, the female participation rates exceed 50 percent. The lowest participation rate around 35 percent is for the countries with income around 2500 dollars per capita. These countries come under middle income countries classified by the World Bank. The countries that have the down word sloping part of the curve tend to be African, followed by South Asian countries.

The Swaziland PPA notes stated that the pressures of poverty are experienced very differently by men and women. Men have experienced a threat to their social status, self respect and confidence in their economic role as providers for their family, through the loss of their cattle and through increased dependence on the informal earnings of their wife to meet basic household needs. Many instances were cited of men who had left the community and deserted their families because of debt they could not repay or simply because they were unable to provide for their wives and children (Swaziland 1997)

**United Nations (2000)** Work is generally defined as an activity that uses labour and other factors of production to produce goods and services for sale in the market. In other words, work can be defined as an activity that in principle, someone else could be paid to perform (Folbre et al., 2010). Work refers to the participation of individuals in productive activities for which they either receive remuneration (in cash
or in kind) for their participation or are unpaid because they are contributors to a family business enterprise. It also includes subsistence production of goods for their own households and non economic activities such as domestic work, family and elder care, construction or repairs of owner occupied buildings and volunteer work for which individuals receive no remuneration.

Habib et al. (2010) found that housework activities exposed homemakers to known risk factors for Musculo Skeletal Disorders and suggested that further studies need to identify appropriate intervention and prevention strategies. Lund et al. (2006) examined the effects of physical work environment on long term sickness absence and investigated interaction between physical and psychosocial risk factors. A total of 5357 employees were interviewed about their physical work environment. Significant interactions were found for three combinations of physical and psychosocial work environment risk factors among female employees. Uncomfortable working positions, lifting or carrying loads, and pushing or pulling loads increased the risk of onset of long term sickness absence.

Carson et al. (2009) investigated the association of employment status with coronary heart disease (CHD) and ischemic stroke among middle aged women. After adjusting for age and race field center, women employed outside the home had a decreased risk of CHD and ischemic stroke compared with homemakers. Differences in cardiovascular disease risk factors partially accounted for the association of employment status and CHD and stroke. Also modest differences were noted when the results were stratified by education with employed women having a lower risk of CHD than homemakers among those with less than a high school education. Women employed outside of the home had a lower risk of CHD and stroke compared with homemakers and for CHD this association was stronger among women with less than a high school education.

Stamatakis et al. (2007) conducted a cross sectional study which aimed at determining the independent associations of domestic activity and other activity types with multiple cardiovascular disease (CVD) risk factors (resting pulse rate, obesity, total cholesterol, high density lipoprotein cholesterol, blood pressure, C-reactive protein). The sample comprised of Heart Disease: The leading killer of women at all ages Women have smaller coronary arteries 14,836 adults (ages 16 years and over)
living in households in England. Interviews assessed participation in at least moderate intensity physical activity (domestic activity, walking and sports) and nurses measured blood pressure and took blood samples. The findings revealed that with the exception of systolic blood pressure in women, domestic activity was not related to a favourable profile of any other CVD risk factors.

From the literature reviewed, it can be seen that studies on valuation of household work were limited. Also the costs incurred in performing the household work which is largely of unpaid nature were not at all studied. The gender bias which begins in the home must be nipped there itself to be never reflected at society or national level. In order to bring the much needed awareness and transformation in the minds of women as well as men who are the beneficiaries of household work, the present study was carried out.

NEED OF THE STUDY

Generally household women provide security there is something calming to a child to know that mom is there. Men fall apart when their wife is not happy with them. Women give such a sense of calm and security to the home like no one else can. Apart from they bring their gift to the family by this we mean that women are made different than men. That is a good thing. Women have a special power that they bring to the home to balance everything out. Without the woman, a huge piece of the puzzle that we call the family is missing. They bring a different perspective on things. They balance out the man in their approach to raising children. Without the support of wife's input on many issues that have come up over the years, we would be a pathetically sad case. She causes us to see the big picture, and to understand what we cannot understand on our own.

However they love without limit Women have such a way of loving their husband and children without conditions. Than they do not have to prove themselves. We are loved just because our mother or wife has taught us, though we have not arrived yet, how to love fully no matter what. Women have such an amazing capacity to put up with a lot from us and from the children, yet we know that we are loved. Men tend to be performance oriented, they want results for the women, just being there is enough. Moreover, they bring joy to the home women have their bad days. But for the most part they bring joy to the family. They are excited when the kids do well in
school. They bring laughter. We have discovered that when our wife is not bringing joy to our home that it is usually because of something we did to ruin it. There is a need that women must return to their role as role of women in the home is not to make sure the house is always clean though they can help with that. It is not to bow to the wishes of the man whenever he makes a demand. The role of the women is to be a teammate with her husband in creating a home and raising great children to function well in society. How can women get back to their important role in the home? By Recognize where they are before women can get back to their place in the family, they must recognize that they have stepped back from that role. And Get involved Rather than coming up with some strategy on how to fulfill the place in the home, just begin again by being involved. Women know what to do and they have the instinct for it. So, go for it love your spouse and children. While doing so you will make mistakes, but Seek help if you are struggling to get back to the position as the woman of the house, then seek out the help of other women who are doing a great job in their home. Take their advice. Watch them. Understand that they did not get to where they are automatically. They had to work hard at it, they had to make a lot of mistakes. But they kept at it and never gave up.

Never the less women must be content with their role the valuable role that women play in the home is beyond words. Do not take it lightly. Do not think that they are less important. Avoid thinking that they are less valuable to society if they do not work outside of the home. Our culture has presented us with a false notion that women who are not successful in the corporate world are inferior. Women who put their whole self into their spouse and children are the ones who are changing the world. The saying is true that the hand the rocks the cradle is the hand that rules the world. This present study try to make it as simple as the passage from Proverbs mentions, women value is beyond rubies because without the woman in the home the family would be left incomplete.

**STATEMENT OF THE PROBLEM**

As the present study try to analyze the women Performed substantial amount of work in a way women's time is devoted to unpaid labour. The productive contribution of women towards household maintenance provision of the family needs and bearing and rearing of the next generation is ignored and much of women's work is invisible.
As a result inadequate attention is paid to the conditions of women, women’s work and its economic value. socio economic status of household women and their recognition there is need to assess the role of the decision making power in family improve the standard of living and self betterment make the women of higher income groups to perceive the higher cost of children. Men do not allow their wives to be empowered and decision makers, even when they themselves already hold such positions, as they fear that women are being lured into extra marital relationships with the opposite sex. Otherwise there is a chance of separation or divorce in a family and family get breakdown. When this happens a women has to go away. This creates a problem in a household and family gets breakdown. Eventually, Indian women pass their free time with their family or socializing with their friends and husband's family. The major part of housewives time is spent in looking after the family especially children. Hence, the present study is entitled as “HOUSEHOLD WOMEN AND THEIR STATUS: A SOCIOLOGICAL STUDY IN GULBARGA CITY”

OBJECTIVES OF THE STUDY

The objective of this study is to investigate whether household women work is productive or unproductive further to study household chores differ and factors associated with the differential. Some of the important objectives are made to understand its recognition and those as fallows.

To study the household women Perception regarding women status from ancient to modern period, To understand Rules and regulation of Govt. policies in changing the status of women, To recognize the Women perception towards Household work considered as paid work, To analyses the Household women participation in decision making process, To assess the influence of household women empowerment on family Management
HYPOTHESIS OF THE STUDY

In a way to study the above mentioned objectives few major hypotheses formulated in the present study to find out the household women chores and its related issues. Hence the particular predictable hypotheses are as below.

❖ Emphasized the significance of the household as an established arena in which gender roles relations and identities are shaped and influenced in fundamental ways. Among the most important theoretical contributions from this literature are first, that households are not natural units with fixed forms and meanings across space and through time but are socially constructed and inherently variable. Unproductive work in society.

❖ Less educated or illiterate Household women may be facing number of problems such as economic, social, education, remuneration, recognition in family as well as society in comparison to their educated counterparts.

❖ To a greater extent there is male decision making in the families. Than that of the females no matter they were economically empowered.

❖ Majority of household women may not aware of Government rules, plan and policies related to household work that is irrespective of their family background characteristics.

❖ The household in all its different cultural connotations is the primary social living unit. In it are encapsulated a cluster of activities of people who live together most of the time and provide mutual physical socio psychological and developmental support and functions within the broader organization and environment of the community need to be considered as an productive unit.

RESEARCH DESIGN

This section briefly discusses the study population scope of the study sampling design and technique, sampling size, method of data collection, data preparation and the method of data analysis employed in this research work. The study population includes all active household Women will be considered as the study respondents, aged even married between 18-60 years presently living with their husband in Gulbarga city of Karnataka. The study was begun with literature search published in secondary information sources, such as books, research thesis, research journals and survey reports too.
The primary data was the purpose of the study was to explore and describe socio-societal status of households as well as their work recognition access to resources in the Gulbarga city of Karnataka.

The survey was carried out among household women. For the purposes of this study, the recognition of household women work and their societal status in present society. Women are doing work in their home without wages. Whether it is productive or non-productive and is there a need to considering recognition of household work as an economic activity? To find answers to all these questions. The study site consisted of Gulbarga city.

Present research work is planned to survey household women in different areas in Gulbarga city. The current research based on explorative survey design to examine and analyze the resource position and socio psychological status of female households. As it was a first hand explorative study 1375 samples (household women were considered as study sample respondents) were considered as study sample respondents. Which the sample households will be selected by using the research sampling techniques called Common sampling methods which include SRS (Systematic Random Sampling), PPS (Probability Proportional to population Size).

The study used explorative survey design in which both quantitative and qualitative aspects of socio psychological status of female households were two phase design, were applied to collect data on the socio psychological status of the household women in Gulbarga city.

The researchers try to conduct first a quantitative phase of study and later will be preceded with a qualitative phase. A structured interview schedule was used to collect systematic information about the socio demographic status, material and social psychological resources available to the Household women in Gulbarga city of Karnataka. Additionally, the researcher conducted in-depth interviews. For this 10 respondents were selected purposively who were more experienced and reflective in their real life situation and willing to share and reliable data about their life experiences in detail through the FGD’s (focus Group discussion).
CHAPTERISATION

Introduction, Review of Related Literature, Research Methodology, Profile of the study Area, Household women perception on their changing status in different period, Role of Government Rules and Regulations in Changing the status of women, Household women perception on Household chores are productive or unproductive, Household women and their decision making power in Family, Household women empowerment and management, Summary, Conclusion and Suggestions.

Profile of Study Area: GULBARGA was known as KALBURGI in ancient days which mean stony land in Kannada. Gulbarga district is situated in the northern part of Karnataka State. In the earlier days, Gulbarga was a district of Hyderabad Karnataka area and became a part of Karnataka State after re-organization of states. Recorded history of this district dates back to the 6th Century A.D. The Rashtrakutas gained control over the area but the Chalukyas regained their domain within a short period and regained supreme for over two hundred years. The Kalaharis who succeeded them ruled and around the close of the 12th century.

The revolt of the Muslim officers appointed from Delhi resulted in founding of, the Bahmani kingdom in 1347 AD, by Hassan Gangu who choose Gulbarga to be his capital. When the Bahmani dynasty came to an end, the kingdom broke up into five independent Sultanates and the present Gulbarga district came partly under Bidar and partly under Bijapur. With the conquest of the Deccan by Aurangezeb in the 17th century, Gulbarga passed back to the Mughal Empire. In the early part of the 18th century when Mughal Empire was declining Asaf Jha a general of Aurangzeb became independent and formed the Hyderabad State in which a major part of Gulbarga area was also included. In 1948 Hyderabad state became a part of Indian Union and in 1956, excluding two talukas which were annexed to Andhra Pradesh the remaining talukus of Gulbarga district became part of New Mysore State.

Gulbarga is 613 Km north of Bangalore and well connected by road to Bijapur, Hyderabad and Bidar. Train from southern part of India to Mumbai and Delhi passes through Gulbarga. Shri Kshetra Gangapur a well known pilgrimage of God Shri Sadguru Dattarya is very close from Gulbarga. The climate of the district is generally dry and healthy with temperature ranging from 5c to 45c and an annual rainfall of about 750mm. The entire district is situated in Deccan Plateau and the general
Gulbarga is not only the Headquarters of the district but also the division, comprising the six districts of Bidar, Gulbarga, Raichur, Yadgir (got district status in September 2008), Koppal and Bellary and both the district and the division are called by its name. The district is situated in the northern part of Karnataka state. Among the these districts (except Koppal and Yadgir) of the former Hyderabad Karnataka area, which after reorganization of States in 1956, formed part of Mysore state, Gulbarga occupies central place with Bidar to its north and Raichur to its south. It lies between east longitudes 76° 04 and 77° 42 and north latitudes 16° 12 and 17° 46. It is bounded on the north by Bidar district of Karnataka State and Solapur and Osmanabad districts of Maharashtra State on the east by Medak and Mehabubnagar districts of Andhra Pradesh, on the south by Raichur district and on the west by Bijapur district of Karnataka State and Solapur of Maharashtra. The river Krishna runs in the southern side of the district and forms the natural boundary between Gulbarga and Raichur districts. The river Bhima, another important river in the district, forms the western boundary between Bijapur and Gulbarga district for some distance. It is noted that Yadgir recently, that is in September 2008 got the district status and the information stated below pertaining to Gulbarga district is also included the information about the
Yadgir district. Further, the taluka division of Yadgir district is not made till this time. The geographical map of Gulbarga district including Yadgir is shown as under

**Gulbarga Population 2011:** As per provisional reports of Census India, population of Gulbarga in 2011 is 532,031, of which male and female are 272,451 and 259,580 respectively. Although Gulbarga city has population of 532,031, its urban / metropolitan population is 541,617 of which 277,357 are males and 264,260 are females.

**Gulbarga Literacy Rate 2011:** In education section, total literates in Gulbarga city are 387,470 of which 210,817 are males while 176,653 are females. Average literacy rate of Gulbarga city is 83.71 percent of which male and female literacy was 89.19 and 77.99 percent.

**Gulbarga Sex Ratio 2011:** The sex ratio of Gulbarga city is 953 per 1000 males. Child sex ratio of girls is 917 per 1000 boys.

**Gulbarga Child Population 2011:** Total children (0-6) in Gulbarga city are 69,146 as per figure from Census India report on 2011. There were 36,073 boys while 33,073 are girls. The child forms 13.00 % of total population of Gulbarga City.

The city has 55 constituencies for administrative convenience. The total 1375 eligible household women were interview as respondents for the study purpose. Out of 1375 eligible women respondents a sizeable proportion 53.8 percent were belongs to General category caste, 22.4 percent of the respondents belonged to the scheduled castes and scheduled tribes population 3.3 percent, 48 percent of the households were in a joint, 45.7 percent were nuclear and 6.3 were from extended family and majority of the respondents were studied up to High school level(35.1 percent), 19.9 percent were studied intermediate level, 25.5 percent were Graduates, only 7.9 percent were post graduates and 11.8 percent household women Respondents were illiterate. Due to low family income, participation of wives in economic activities was pronounced. By and large the husbands were engaged in 42.3 percent were private employed 30.3 percent were daily wage labour, Business 23.1 percent, 22.6 percent were Govt. Employed. More than half of the respondents were below the age group of 30-34 years (17.8 percent). As for as marital status was concerned (99.2 percent) found to be
married. The major check of the respondents belong to Hinduism (74.8 percent). The respondents had on an average more than two living children.

10.2 CONCLUSION AND MAJOR FINDINGS

Though many factors affect the ability of women to take part in the decision-making process in the household, education plays a decisive role here. In socio-economic decision making level education motivates occupation, decision of sending children to school and level of purchasing power. Educational status influence demographic variables for decision making including age at first marriage, consent to get marry, decision to have children, and decision to use contraceptives. Education also plays a role in political sector including consent to vote. Due to the influence of the education, women in Bangladesh are getting more decision making power at household level than earlier though the rate is slower than other neighboring south Asian countries. It is noticeable that in many cases women and husbands jointly make decision that indicates the respect to each other and strong bonding of family. Therefore government should promote education for all rural married women to make room for them to establish their right in decision making at family as a single unit of society.

The role of women in the home is not to make sure the house is always clean, though they can help with that. It is not to bow to the wishes of the man whenever he makes a demand. The role of the woman is to be a teammate with her husband in creating a home, and raising great children to function well in society. How can women get back to their important role in the home? Before women can get back to their place in the family, they must recognize that they have stepped back from that role. If you are a woman reading this, you may ask yourself whether or not you have stepped back from or abandoned all together your place in your family. Rather than coming up with some strategy on how to fulfill your place in the home, just begin again by being involved. You know what to do. You have the instinct for it. So, go for it. Love your spouse and children. You will make mistakes, but so will they. If you are struggling to get back to your position as the woman of the house, then seek out the help of other women who are doing a great job in their home. Take their advice. Watch them. Understand that they did not get to where they are automatically. They had to work hard at it. They had to make a lot of mistakes. But they kept at it and
never gave up. Women who put their whole self into their spouse and children are the ones who are changing the world. The saying is true that the hand that rocks the cradle is the hand that rules the world. This study is short and simple. But as a researcher did not want to go further into deep with this research because it is only a doctoral course so there is a time limit completes it. Mother and wife have had such a profound impact on every member’s life. If you are a man reading this the take note of your wife and praise her for her part she plays in your home. If you are a woman reading this the current research encourage you to take the steps necessary to either get back to your part in the home or to continue to hang in there and play that important role to your family. Without the woman in the home, the family would be left incomplete. Hence, the researcher made a rorous efforts here to condense the major findings of the present research as follows.

- **Household Women Perception Regarding Women Status in Different Period** concerned here are few important determinants which were comes out as influential the concept of household women societal status. Odds ratio 616 shows that property right or ownership has greater advantage in bringing about a positive change in the field of perception as well as knowledge. Where women having house in their ownership had more positive perception than women not having ownership of house on their name and statistically it was highly insignificant.

- The education of housewife had the most influence on the perception and positive optimism towards women status in terms of equality. The effects of this variable were positive. It indicates that the odds of perception or knowledge towards their own status will probably increase by a factor of two times.

- The participation of women in all sorts of family matters and decisions became one of the strong ways to achieve dissemination of knowledge. The odds of knowledge is two times higher among women who were taking part in all sorts of family decisions compared with those women respondents who were unable to do so.

- **Role of Govt Rules and Regulation in Changing the Status of Households Women:** The role of government policies in changing the status of women reveals that the odds of formal help seeking attitude among household women 1.6 times higher among the women group who were belonging to scheduled
caste and scheduled tribe community in comparison with those women respondents who did not have the same reservation privileges rather even though they belonging to forward caste or that matter OBC.

- The odds of making use of Government policies is 3.0 times higher among those household women who were upgraded their education compared with those women respondents who were less educated or remained illiterate. So, it can be said that education is one of the best ways to achieve dissemination of individual’s positive attitude or learned behavior towards the achievable direction, in understanding the Government, proposed policies and programmes towards uplifting the women status in Indian society.

- Participation of women respondent in family decision making process was illustrated an odds of positive attitude towards understanding and utilizing Government women welfare schemes found to be three times (3.4) more compared to their counterparts who were slightly lagging behind in taking part in a family decision making process.

- **Women perception regarding Households work as paid work:** The ratio of women having positive perception means those women who considered household work as professional full time paid work these days to those women who do not have the same opinion The odds of perception that is found to be 2.6 times higher among the women who were residing in a newly established extension areas in comparison with those who were staying in old city areas and dist. Headquarters.

- Family income of household wife appeared to be most simulative factor in changing the perception towards domestic work these days among household women whose family income is fluctuating in a manner of zig zag way. The odds of negative perception among respondents were deserved to be (1.5) times higher among those household women respondents whose family income was less in comparison to their counter parts whose family income is more and they believe that domestic work was not remained any more as a unpaid work rather it is a full time paid work.

- The odds of positive perception was 1.5 times higher among these women who studied up to pre-University compared with those women who were less educated or remained illiterate. So, it can be said that education is one of the best ways to achieve dissemination of positive perception.
**Household women involvement in decision making process:** reveals that significant effect on the decision making of the women respondents in terms of Religion, caste, income and type of family has shown a positive effect on the decision making conditions of the women respondents.

The odds of participation and taking decision that is, the ratio of women who had able to take decision in a family atmosphere to those who do not able to do the same in their respective families were 2.6 times higher among the women group who were belonging to other major religion of India than that of Hinduism and Islam as such. It means decision making power was observed to be less among the women who believe in Hinduism or Islam as their religion.

Cast of women appears to be positive and significant effect on a decision making conditions of a women respondent’s in terms the odds of taking decision independently not only found more among the forward caste women but also got double the odds ratio i.e. almost one time higher (0.54) than that of the backward caste women. This shows that the practice of caste system had got a greater disadvantage in bringing about a positive change in the field of societies living conditions.

The decision making concept related to the odds of taking independent decision is 1.1 times higher among women who were staying in a nuclear family compared with those women who were staying in a joint family system. So, it can be said that family system is one of the best way to achieve dissemination of women attitude towards the positive direction, in terms of taking independent decision in all most all family matters, whether it is a major or minor in its nature.

The women respondents number of living children also appears as a significant influential variable upon women who were in the longer duration of marriage as well as got to have more number of children tend to have an odds of moderately have high opportunities of taking independent family decisions which is two times (2.4) more compared to their counterparts who were having lesser duration of marriage and obviously less number of children, into their credit.

**The empowerment of household Women and family management:** The significant of the women empowerment leading to better family management in terms of having property ownership by women respondents on their name.
The odds of having property ownership that is the ratio of women having property right on her name to those who do not have the property right on their name is 0.7 times higher among those women who have enjoyed longer duration of married life and achieved the empowered status in comparison with those women who did not have such long span of successful married life and also not achieved fully empowered status in their respective family most probably failed to manages the family in a proper way.

Women empowerment leading to better family management through the education of respondents. The odds of empowered women are about double (1.8) of that among the non empowered women, this shows that women being empowered has greater impact on the better family management. It is also true that women who were in a position of taking independent family decisions have more accountability and responsibility than that of those women who were unable to take any family decision independently.

The effect on the women empowerment leading to better family management that is participation of housewife appears to be the most important in decision making variables affecting on the women respondents empowerment.

Before scribbling a concluding remark one would like to quote often used quotations that when you educate a man only one person is educated but when you educate a woman, families get educated. Moreover, when women constitute 50 percent of India’s adult population thus being direct representatives of health of the country and Shouldering the additional strain of motherhood responsibility. Definitely women are the vulnerable specially in the field of survival at birth, higher education, Property right and her reproductive health which are the vital for housewife, mothers and the future generation.

Traditionally mother one who takes care of the family and children. It is she who rare care and protect the future generation. But due to differences in her socio economic status, women does loose her existence due to lack of knowledge, or being too busy with family chores to take advantage of the govt policies and programmes.

Knowledge related salary for household work was determined by the factors like wife’s present age, husband occupation and household economic status, location of their residence and of their educational level of women have effect
on her societal status. So it can be concluded that perception and got to related to any concept do differ from individual to individual in terms of their above mentioned background characteristics.

✓ After doing the detailed scientific investigation of the problem the findings from different contingency tables suggest that perception of household women towards their own status is influenced by their education of women, husband occupation, current age of women, family structure and media factors.

✓ Having studied perception of household women about their own societal position from above discussed few different angles it becomes essential to know the development of empowerment ability of the women respondents towards managing family affairs has been done through the succeeding analysis chapter.

10.3 SUGGESTIONS

➢ Women's Empowerment through Home Based Work : Evidence from the present research findings of study suggested that policy makers must focus on improving women’s income earning potential in home based production in combination with implementing strategies to increase women's ability to control that income. The study concludes that welfare programmes must pay attention to both the market and the households in order to promote women entrepreneurs.

➢ The study concludes that Government welfare programmes must pay attention to both the market and the households in order to promote women as a better entrepreneur. In turns automatically the status of household women gets lifted.

➢ The number of facts illustrate about the women economic and social value to the individual households and society, which are often not sufficiently taken into account, alike Working time and remuneration for a work are two key dimensions of working conditions to be addressed to ensure household work as all paid work for cached every household women who undertake it.

➢ The empowerment of women occurs only when women are involved in decision making process which leads to their better access to resources, and therefore improved their and their family’s socio economic status. In recent years, gender equality and women’s empowerment have been recognized as crucial to the socio economic, political and health development of entire
country, not just individual families. This is evident in the fact that promotion of gender equality and empowering women is one of the eight Millennium Development Goals.

- Empowered women do not aim at being superior to men. They respond as equals and co-operative in order to work towards the common good. Empowered women will use their talents to live fulfilling lives. They maintain their strength in the presence of pressures of family, religion, and work, and they contribute towards the empowerment of all family members. Empowered women define their values and formulate their beliefs themselves. They strengthen themselves through other women’s support and sustain their own moral visions.

- Evidence shows that work family policies are indispensable to achieving decent and productive work and key to the attainment of equal opportunity and treatment for men and women at work. To this end, an increasing number of legislative and practical measures have been adopted to achieve a work and family balance. Yet, as the ILO supervisory bodies have observed, relatively few governments have set up comprehensive policy frameworks in line with Convention No. 156 and unpaid family responsibilities continue to undermine the achievement of decent work and gender equality objectives.

- To ensure progress on this front, Governments, international and regional organizations, employers and trade unions, non government organizations, multi and bi-lateral actors, Bretton Woods’s institutions and other relevant actors are encouraged to, recognize as well as give more and more responsibilities to the world women folk.

- Which set out an integrated policy framework for making paid work more compatible with family responsibilities and making care giving more compatible with paid work. These instruments aim at a better sharing of family responsibilities between men and women and at equality of opportunity and treatment of men and women with family responsibilities. Providing a broader equality framework by ratifying and implementing ILO Conventions Nos. 100, 111 and 183.

- Review and revise to adopt gender sensitive policies to improve the recognition, status and welfare of caregivers, both paid and unpaid, in terms of rights, social protection, working conditions, and representation.
Increase public investment in infrastructure and public services to alleviate the unpaid work demands on households which particularly affect women and girls (including transportation, water and energy supply, health services, childcare and other family and community services).

Improving working conditions and the quality of working life, including measures aimed at: the progressive reduction of hours of work and increase amount for overtime, more flexible arrangements in working schedules, rest periods and holidays, adequate and fair wages and incomes and social protection measures.

Offer support to parents re entering employment after a leave period for family reasons. Strengthen social dialogue and coordination between concerned ministries, employers, trade unions, women’s organizations and civil society to ensure coherent policies and measures to promote greater understanding, recognition and sharing of family responsibilities, between the State, the private sector and households and between women and men.

One can appreciate that in India there are various legislations, policies and programmes that have been implemented to protect the interests of the people. In some aspects women are needed to be well concentrated to improve their status. Unfortunately, the policies and programmes, getting failed at the time of implementing stage.

It is high time to prop up women to allow having job and promotions without any ambiguity and consternation. Simultaneously, more family and career counseling centers are required to open including the semi urban areas so that proper awareness can be generated, particularly among the country wise women.

Work places are not sufficiently safe and conducive for women. The private sectors are needed to take serious interventions in protecting their employees’ dignity and image. This is based upon the fact that most of the female respondents of this study admit that sexual harassment is not completely rooted out from their offices and in many working or places, there was no committee in act to look into the sexual harassment cases, commonly.

In the work places there should be proper baby sitting and child care centers so that working mothers can keep their jobs without having to choose between their job and child care. Dual career families will benefit a lot and many
conflicts can be avoided through this measure. Educated women who are not in employed can be motivated to secure jobs.

- There is a need to reform maternity and paternity leave rules and the private sector should not create any adverse circumstances that directly or indirectly force pregnant employees to quit from the job during their pregnancy.

- Some private institutions or companies are exploiting their employees without giving proper salaries to them and there is a need to prosecute these institutions for reprehensible justice to the employee. Corrupted officials are the main hurdles in proper execution of their duties. So, immediate actions should be taken against them.

- There is a greater need to encourage organizations and activists working on gender issues in a large scale. Women should be aware to oppose any form of discriminations against them and men should accept women as equals.

- Patriarchal attitudes can be diminished through the proper socialization of the child at home and school. Study materials should cite proper examples and pictures maintaining gender equality. For example, The Journal of Family Welfare not is cited as always women performing the domestic work in the kitchen, cleaning, serving of food and caring for a baby only but a man can also be cited in those places. These values are needed to be incorporated in the education materials from childhood.

**SCOPE FOR THE FURTHER RESEARCH**

Somebody asked to speak today on the role of women in the 21st century, this was not an easy topic, for any researcher to discover. In preparation of the present research study read the words and pronouncements of many leading women throughout the world. And researcher was most surprised. As these women leaders went out and spoke to the young women of America, they addressed only one topic over and over again: how could women more successfully compete with men and learn to behave more like men? These feminist sorts of speeches were often filled with resentment and anger. They were urging women to be tougher, to learn to fight, to learn to play the game in the world like men. But researcher find it very interesting when meet with other women respondents with a media and political background many of whom gave up having a family to pursue their goals researcher find them asking themselves whether their career achievements really add up to the sum of a
successful life. The researchers studied these ideas and have seen the results of this philosophy, the researcher convinced that women's value will not be in trying to imitate men, or in becoming more like men. Our value will be in honoring our womanhood and femininity and offering to the world the wisdom that is held in this other vital half of humanity. This very moment in every single city in the world from Nigeria to Nepal a girl is being born. These young ladies will become women in the new century. They will soon be looking to ask us for guidance on what their hopes dreams and responsibilities will be in this new world.

As a human Civilized society must be able to answer this question. That is why what we are doing here today is so vitally important. That is why we must be very serious about the example we set and the legacy we leave. There are many people today who believe that we are on the verge of a worldwide crisis unprecedented in human history. Anyone who picks up a newspaper anywhere in the world reads of racial riots in Los Angeles genocide in fragmented Yugoslavia, politically-motivated starvation in some parts of Africa. And there is not a major city in any country on this earth that is not plagued by the growing moral diseases of crime, drugs, immorality and hopeless poverty and climate change No one nation has an answer to these problems. No system of government has proven so successful that it can avoid these problems. We should be celebrating a worldwide spring of New Hope. The countries that were enslaved by communism have fallen under the weight of their own lies and deception. Yet, despite early hopes of new freedom, the people in the former Soviet Union Eastern Europe find middle caste, sub sharer African Latin Americans and united states of America and Asian nations find themselves in growing chaos, unabated economic crises and now violence and bloodshed. These are all for what? Why? And how for it will continue cannot we realize ultimately we all need only a drop of water, piece of bread, piece clothe and place to live and let others (men and women together) live peacefully.