CHAPTER-I
INTRODUCTION

1.1 ORIGIN AND HISTORY OF THE CONCEPT OF HOUSEHOLD AND HOUSEHOLD WOMEN

Manu and Manusmrti: In historical context Manu may be a mythical historical person. He is mentioned in the Vedas itself and is described as the law giver. The later commentators and law givers such as Yaska, Baudhayana, Apastamha, Samkara, often quote him and his works. So Manusmrti is a mirror of the society in its past present and future times and therefore can he held responsible for the condition of anyone anything in the present Hindu Indian society including women and Dalits. Its all-pervasive authority derives its strength from the sacred and secular powers of times including our own. Manusmrti has been placed between 200BC-200 AD by the scholars rather a very long time for a person to exist in his earthly life. However this time in the history of the Indian nation is of permanent importance.

Manu: Manu and Manusmrti are the two words that invoke mixed feelings. There are some who would like to perform the funeral rite for the man and his work as many times as possible while other would like to make it the centre of Hindutva relying point on matters of religious social and legal importance. Women's voice of protest has not been so loud nor their organizations that political clout though as we shall see they have much to complain about for their present state of affairs which has been sustained mainly by the laws of Manu.

Manusmrti: The position and status of women can be ascertained from the myths, lore, traditions, customs and laws that a civilization, nation, community evolves during its long history of existence. It is in the social and religious framework that we find the truest picture of the placement of an individual or institution in any culture and civilization. Many represent the continuity from the past to the present of his own as well as ours making it impossible for us to ignore him and his codes. Manusmrti can give us a fair amount of information about the position of women in the Vedic times as well as in the early Christian era and offer some insights on the present state of affairs in the life of women in our times. Manu does not regard women as necessary evil but as the prime factor in man's life. She is not inferior to man in any respect. She is as
much part of the creator as man is; for He divided himself into two parts one being male and the other female to imitate the creation. He sees women as a component part of man in the manner man is a component part of women and together they make a complete whole. At the sometime Manu sees the hand of God in allotting women a love for bed chair and ornaments physical desires, anger, dishonesty, malice and bad conduct. He finds them weak enough to fall into falsehood. He therefore does not consider the parts of the divine equal though they are one. So the no equal part needs protection which should be provided but not forced upon against her will. We have a fair idea of Manu's views on women: she is a creation of God as man too is the male and female created by the divine from his own body divided into two equal parts but the female part is weaker hence needs protection. Let us look into other aspects of womanhood in the light of Manu's perception. These aspects are Daughter, Wife, Mother, Widow and Others.

**Daughter:** Manu gives a special place and preference to the daughters. The elder sister gets preference in marriage first. The man who marries a girl, whose elder sister is yet married is considered to be an undignified man. He gives instruction that unmarried girls should be given preference over the Brahmans at the feeding on ceremonial occasions making them no way less auspicious than them. According to Manu father is the real guardian and protector of the daughter as long as she is not married. It is his duty to arrange for her marriage to the deserving groom at the right age.

**Wife:** Manu has very high regards for married and family life and places women at the center of men's life equating her with the goddess of prosperity. He regards the wife as the half of her husband and man incomplete without the company of his wife. The unity between husband and wife is of a permanent nature which is ordained and established by the creator himself. She is not purchased from the market like cattle and gold she is a gift from gods as a result of man's meritorious works. Her personhood is held in high esteem by Manu court of law requires man to touch the head of his wife and take oath defamation of her results a heavy fine; she cannot be deserted unless found guilty of crime against the castes otherwise husband is fined husband cannot exchange hard words to her. However He recognizes a fair amount of reciprocity between husband and wife which he appreciate as well as prescribes punishments for the lapses wife acquires the qualities of her husband as does the river those of the sea
the husband suffers for the sins of his wife and vice versa the ruler should not exempt from punishment even the wife of the accused Mutual fidelity till death. According to Manu is the dharma for the husband and wife. They are created to procreate and perform religious rites together. Manu required wife to serve obey and honor her husband and never do anything that might displease him whether he is alive or dead. He commands the faithful wife to worship her husband as a god even if he is virtue less seeks pleasure elsewhere and has no good qualities. The center of her sacrifice vow and fast must be the husband. The reason for such devotion is the happiness that she receives from him in this world and the next for this devoted service. So he assumes her exaltation in heaven.

Her duty is to produce children and always keep her face smiling and radiant with beauty in order to attract her husband. She should be clever in managing her household affairs. She should avoid alcohol association with wicked people separation from husband confused about sleeping at unusual hours and living in other houses for the causes of the ruin of a woman. Manu required women not to seek independence because in her youth as married women should be under the control of her husband and must not seek separation from him. In doing so she saves both the families from dishonor. Manu takes away their independence liberty and freedom from women as such by laying down a general principle that nothing must be done independently by her even in her own house. There are certain rights that a woman enjoys as the wife. The first and foremost is her participation in the religious activities of her husband of course without the mantras. But this rite is received only for the savarna wife the wife of equal caste and by no means a wife of a different caste. For this reason he ordains that a twice born (Dvija) man versed in the sacred law shall burn the dead body of the wife of equal caste with the sacred fires and marry again to kindle the fire a new. Partiality and injustice to the women folk and caste bias of Manu the law giver is quite evident here. Manu stamps out any rebellious attitude of women with his assertion that there are no separate sacrifices for women independent of her husband nor fast without his consent. To force his views he prohibits Brahmana to attend a feast given on the occasion of the sacrifice performed by a woman. Manu holds husband responsible for the support of his devoted and faithful wife as a tribute to gods who has given her to him. One can mark the word Sadhvi faithful and devoted as a condition for the support though the marriage rite provides unconditional support. She cannot just be cast off
unless proved guilty of causing loss of caste. Even an exceeding corrupt wife is allowed by Manu to staff in her house confined and compelled to perform penance. Husband has to make provision for the maintenance for his wife. He reminds the husband that even a virtuous wife may be corrupted is she is not allowed at least minimum subsistence.

It is the duty of the husband even if he is weak to provide protection to his wife. This protection has different meanings and reasons for money. The protection almost means to guard to keep an eye and to imprisonment in the context of women. The reasons which one described by Manu are to preserve the purity of his offspring character of all concerned and the Dharma. Husband has to guard his wife in order to be sure that she conceives from him only. In yet another reason law giver himself charges women of adulterers in nature as they do not come for beauty nor age and give themselves to any man. Through their passion for men through their unstable temper through their natural heartlessness they become dislodged to their husband. He absolves himself by pointing out that this is inherent in nature for the creator allotted to women a love of bed of comfortable sitting place of ornaments passion, anger, dishonesty, malice and bad conduct. Manu is a step forward from Adam instead of blaming women he blames the creator. Manu is conscious of the fact that it is neither helpful nor advisable to apply force in guarding wives nor possible to arrange a security set for that purpose. He prefers brain washing and suggests inculcating the importance of chastity in their mind so that they may be their own guards. They should be kept away from drinking associating with wicked people tendency to be away from the husband grambling, sleeping and residing at others houses as they corrupt her mind. Thirdly she should be kept busy in management of the household affairs. Because she does not have any time to think or do any undesirable or shameful act. Conjugal relationship as considered by Manu is a religious duty because through this alone a son is born to provide spiritual benefit to the family. He has some days to suggest which results in the conception of a male child and also days to avoid for they result in female child. Manu is very particular about the fact that one should be very understanding of women in her period and should avoid physical relationship. To make them understand he emphasizes the evil good consequences of having or not having physical relation with his wife with the loss gain of wisdom, energy, strength, sight and vitality.
He gives such a man credit and honour of a brahmachari. He applies the laws of touchability untouchability in case of women in period. Manu provides the laws taking away the conjugal rights of a woman and giving it to another and taken by a man. He allows super cession only on two conditions the wife is not virtuous and she is not endowed with offspring. Another wife may at any time supersede the one who drinks alcohol is of bad character, rebellious, diseased, mischievous or wasteful. He is a bit careful about the one who is not endowed with off sprint therefore allows super cession in the eight year for the barren wife in the tenth whose children die off in the eleventh who is bearing daughters only but immediately the one who take harshly. The concern of having son is so great that even a good matured and virtuous but sickly wife is not spared from super cession with her own consent and without disgrace. Surely not a good way to show generosity in maltreatment of a helpless wife. It is natural that a wrong wife may protest but Manu does not allow her that right and suggest her immediate confinement or abandonment from the family. Manusmrti coins a technical term Adhivedana for super cession.

There is a difference in super cession and polygamy. In polygamy all the wives could enjoy the conjugal rights but in the case of super cession conjugal rights of the superseded wife are taken away and bestowed upon the other. She however continues to live in the same family. Marriage in Vedas and Vedic society cannot be dissolved as it is considered a sacrament. Manu too does not allow divorce at all and observes that neither by sale nor by repudiation is a wife released from her husband let their mutual fidelity continue until death wife is a gift from God and not something he got from his will as such he should support her as a gratitude to gods. Manu does not give any right to husband of a crime causing loss of caste and even if she is an outcaste she is not to be cast off but to undergo the penance. A misbehaving wife can be deprived of her property and cohabitation with her husband whereas a wife who shows disrespect to an addicted drunkard or diseased husband can be deserted for three months and be deprived of her ornaments and furniture. But Manu spares a wife who respects to a husband who is mad outcaste eunuch or afflicted with incurable diseases from any punishment. Manu does not allow to caste off an adulterous wife providing only confinement and penance. She could be put to death by the King but could not be abandoned by her husband. Conversely, the wife too has no right to abandon her
husband and take to another. Manu denounces in strongest possible terms adulterous relations with others wife and prescribes heavy punishment corporeal as well as banishment. He argues that adultery causes mixture of castes and the destruction of Dharma hence heavy punishment is justified. Even talking with others wife with no proper justification leads to a penalty and considered to be an adulterous act. Manu prescribes the punishment of death in such cases to all except the Brahmin. The laws of Manu do not protect the wives of actors and singers as he considers them involved in adulterous relationship. He punishes man involved in such cases or female slaves with female ascetics lightly. Manu's attitude towards erring wife is far more sympathetic than towards men. In most cases of adultery the wife is neither given legal punishment nor is she driven out of the husband in the laws of Manu which recommend religious penance and confinement in her house. It is in the rare case of an audacious wife Manu advises the King to let her devoured by dogs in a public place. With regards to property Manu does not allow any share to the wife son and slave are declared to have no property and the wealth they earn goes to him to whom they belong.

She only had the right of maintenance against her husband who could never be denied to her even if she becomes unchaste or outcaste or persisted in immorality. But what really belongs to her is Stridhana. After the death of mother this goes to the children. If she was childless and was married by the condemned form of marriage (Asura, Paisacha, Rakṣasa) it is returned to her family. It is only in the case of five recognized marriage (Brahma, Daiva, Prajapatya, Arsa) that the property remained with her husband. It is strange that Manu does not give her any specific powers regarding the sale or gift of their own Stridhana. She cannot spend anything from it without the sanction of her husband. It does not mean that he has right over it. He can only temporary seize her property as a disciplinary measure if she is inimical towards him. If the relatives of her husband try to use her property Manu ordains their punishment as thieves and considers their action a sin that leads them to hell.

**Mother:** The mother is undoubtedly the object of greatest reverence for her children in Indian religious and culture as also it is found in world over. Manu also has the same emotions. Motherhood is considered the cherished ideal of the life of women as Manu observes to be mother mere women created. He grants several concessions to her such
as, pregnant women are exempted from paying toll tax no punishment if the path of
the King is made unclean. On the contrary a barren woman is looked down as impure
and Brahmana are not allowed to take food from them. The duties assigned to mothers
by Manu are quite clear. She is the caretaker of her children and as such they are not
permitted to separate from them on any account. She is not granted independence and
existence of her own and has to live with the super vision of her own sons after the
death of her husband. She is expected to uphold and not to discredit her own family as
well as her fathers.

**Widow:** According to Manu widow should not die with her husband but he expects
her to live a life of self negation after the death of her husband. Manu is absolutely
against the marriage of the widows. He says nowhere a second husband is declared for
virtuous women.

For many thousands of years men have generally been thought of as the main
breadwinners in families it was mainly their job to hunt animals for food grow food
crops or earn money while the women have cared for children prepared food cleaned
the house and made and cared for clothes. In societies of hunters and gatherers for
example the traditional society of the Australian aboriginal people the men hunt
animals for meat and the women gather other foods such as grain fruit and vegetables.
One of the reasons was that it is much easier to gather fruit while looking after a baby
than to hunt a fast moving animal. Even when homes were very simple and there were
few possessions men and women did different jobs. In rural societies where the main
work is farming women have also taken care of gardens and animals around the house
and helped men with heavy work whenever a job needed doing in a hurry usually
because of the season the heavy work that a traditional housewife in a rural society
would do are Picking fruit when it was ripe for market Planting rice in a paddy field
Harvesting and stacking grain Cutting grass in rural studies the word housewife is
occasionally used to refer to the person who does the majority of the chores within a
farms compound as opposed to field and livestock work. In the 19th century more and
more women in industrialising countries stopped being homemakers and began to do
jobs that men usually did. At this time many big factories were set up first in England
then in other European countries and the United States. Many thousands of young
women went to work outside the house compound.
1.2 BACKGROUND OF THE CONCEPT OF HOUSEHOLD AND HOUSEHOLD WOMEN

Households are complex entities made up of the aggregation of different individuals that can be differentiated by gender, age, and kinship relations. For example, a nuclear family is traditionally defined as a married couple and with or without their offspring’s. An extended family can include a nuclear family and other relatives.

A polygamous family comprises of one husband with several wives and their respective off-springs. Here an important social issue that arises in the context of understanding these various households concepts and its exact meaning how resources are allocated within the household. The most remarkable development was taken place in society that is the share of single households from all households members in joint family and the nuclear family share of couple households with children. The small size of the households comes under extended family. These all family necessarily requiring large changes to understand type of household household work whether it is paid work or unpaid work and time period required for chores than skilled needed in household couple. The recent changes in household structure leads therefore to an increase of the average time devoted to paid work and a decrease in the average time devoted to unpaid work.

All the time women wanted to be recognized as an active part of family and society not only as mothers or housewives but also as processioned women. At a time it was almost impossible for them to have access to power and to get recognition but some great women succeeded in breaking the limits and showed that the world women’s place was also there at outside of the household. According to Kaledin (1984) an important value of this group of dissidents was their acceptance of femininity as a positive force in the world and that women’s role as mothers and housewives was not exactly negative. Even with all the national efforts to maintain women in their housewife role many of them were finding in work (by necessity or by option) a way to fulfill a life that could not be completed only by family life (Harvey 2002).

Margaret Mead and Harvey in 2002 says most women worked because their salaries were necessary to support their families’ needs. In reality the kind of women that
worked significantly changed after the war: before it the majority of women that were a part of the working force were young and single. However, after 1945 the female work force was twice as big and still the majority of these women were housewives (Harvey 2002). Even if women were becoming gradually more involved and present in the work force and many of them had proved that women were capable of amazing accomplishments and managed to begin a cultural and social transformation on the 1950s mentality about women femininity was still seen as a concept that would only help America to establish the stereotype of the perfect family life. Even with these changes in womens roles, Indians did not think the positions or the responsibilities which were allotted to women could be important and thus this feminine participation in the working world was not recognized as a real evolution. Therefore, the efforts for the return of the traditional woman were increasingly present in the daily life of families. Magazines television series commercials and radio programs were the fastest ways to pass this idea on to women the image of the ideal housewife and mother was diffused everywhere. It was as if society refused to see the changes which women started to live. As if the whole nation lived in a constant effort to believe that women were still the same ones always satisfied of being the perfect housewife and mother.

**Vanessa Martins Lamb:** studied that Women’s world was limited to the family life to their body and appearance to their husband’s wills to the children the house and the activities in their neighborhood. In a way of having women's lives revolve more and more around their households only. Women who worked out of the house were considered masculinized as someone who did not want a family life and who had chosen her career instead of the true female mission taking care of her house and spoiling her family. At the time the idea of togetherness was one of the major characteristics of the society. It was a concept that the nation needed for this organization based on the family on the specific role of women as housewives and of men as husbands responsible for their families. It was the beginning of a time when women were seen as the housewife the dedicated mother and the affectionate wife. Commercials were also a way of promoting the ideology of the housewife. The new electric household appliances had their place in the commercial adds and on television the advertisements represented women using the vacuum cleaner running the washing machine or cooking in a kitchen equipped with the most modern devices. It was the development of the consumer society. Most women were happy pleased to have all
these facilities their houses were impeccable and their families spoiled.

**Woman as Housewife:** India is a multifaceted society where no generalization could apply to the nation’s various regional religious social and economic groups. Nevertheless certain broad circumstances in which Indian women live affect the way they participate in the economy. A common denominator in their lives is that they are generally confined to home with restricted mobility and in confidentiality. The ideal family was that of the successful husband the children running in the garden or watching the brand new television set and above all the wife cooking in her highly equipped kitchen doing the laundry in the most modern washing machine and cleaning the house with her extremely powerful vacuum cleaner while wearing high heels and pearls and with an intact hairstyle.

Throughout history women have generally been restricted to the role of a homemaker that of a mother and wife. Despite major changes that have occurred in the status of women in some parts of the world in recent decades norms that restrict women to the home are still powerful in India defining household activities such as cooking, washing, cleaning, purchasing and taking care of children, elder are considered appropriate for women. They are by and large excluded from political life which by its very nature takes place in a public forum. In spite of India’s reputation for respecting women, including treating her as a Goddess, history tells us that women were also illtreated or not have good education. So there was no equality between men and women from ancient. This is true of ancient medieval and early modern times excepting some revolutionary movements such as that of Basaweshwara is the 12th century philosopher in Karnataka, who advocated equality casteless society status for women and betterment of the oppressed. Reform movements in the 19th and 20th centuries led by great social reformers provided boost to women’s legal status in India. Independence of India indicated the introduction of laws relating to women and The Constitution provided equality to men and women and also gave special protection to women with Government rules and regulation to realize their interests effectively. Special laws were enacted to prevent offensive representation of women in the media and sexual harassment in workplaces. The law also gives women equal rights in the matter of adoption maternity benefits, equal pay, good working conditions and in ancestors property but still women discriminated in daily wages labour private
employment they are not get equal pay for equal work due to being a women labour.

The distinction between the image promoted by the times ideology and the feminine reality of the 1950s was so sharp that women started to think that they themselves were the problem that they were restricted into something that they couldn’t identify. Women were so used to eating what their families wanted to eat to wearing what all their neighbors were wearing and doing what all other families were doing that they could not find themselves any longer they were confused about their inner selves. Cultural historians examining the mid twentieth century have pointed out that the image of home and family as the only source of happiness and accomplishment was created during and after World War II to promote the American Way of Life.

The ideal wife was almost childlike. Women did not feel the need to become more mature they left their parents house for their husband’s house. They lived in a protected and limited world a life in which the family had the central place. (Harvey 2002: 125) The impact of suburban life and of the perfect housewife model on women had been extensively analyzed by feminist thinkers from Betty Friedan to Marilyn French. Isolated in their limited and child centered life countless women were trying to find an escape something that would make their worlds larger than the family sphere.

The national movement under the leadership of Mahatma Gandhi was one of the first attempts to draw Indian women out of restricted circles of domestic life into equal role with men. Writing in Young Indian in 1918 Gandhiji said Woman is the companion of man gifted with equal mental capacities. She has the right to participate in the minutest details of the activities of man. She has the same right of freedom and liberty as he. The Constitution of India not only provides for equal rights and privileges for women and men but also for making special provisions for women. A series of special legislations have been enacted from time to time for raising the status of women in the country. Various welfare and development schemes have been introduced to improve the living conditions of women and increase their access to and control over material and social resources such as accessed to take care of a need e.g. time, talent, knowledge, skills, values, attitudes, energy and money.

India as a complex society where still women considering as weak. Developments in the 1950s and 1960s in attempting to extend recognition and
opportunities to women have brought some aspects of the common culture into serious question and have provided the national government with one of its greatest challenges. The patriotic duty of women was to give men their place back in the professional world. Most certainly women were put under an immense pressure to return to their traditional role as mothers and housewives completely dedicated to their children and dependent on their husbands. Some women felt the government was going too far when it started to promote the idea that women should be happy washing dishes, preparing meals cleaning the house and be the ideal woman. All these efforts carried out by the household finances to repair the car or to take care of all the family’s needs. Against the threat of a change in the feminine role the official efforts were to make women take back their places as housewives but essentially to make them obey the wills of their husbands who had already sacrificed so much in the war. However, a great deal of women of the lower classes returned to work as soon as the children started school. In spite of the government’s campaign for women to stay at home many of them had to work to help their husbands maintain the family’s standard of living. These women claimed more respect from the husbands the families and society. Any change in the nature of and female roles thus automatically affects the home the economy the school and perhaps above all the definition of whom we are as human beings (Chafe 2007). Still cannot continue to think of 1950s women only as housewives and mothers we need to consider that they were also engaged into something larger than the family sphere. The ideal of the perfect woman as housewife and mother these women were not completely satisfied with their household duties volunteer and creative work. It is central to recognize that women were not only responsible for the family’s wellbeing and for domestic organization their contribution to society expanded beyond house limits. Women’s role at the time should not only be seen as housewives and perfect mothers but also as active individuals who played a vital part in the construction of cultural life and of social activism in building the future of a country.

Moreover the work which women perform inside the house is often unpaid invisible and unaccounted and by virtue of being outside the monetized economy the economic contribution of women’s activities has also been typically undervalued. The strength of traditional family roles has kept the work that women do for family far from being acknowledged. Family responsibilities based on gender play a large part in
establishing the work environment (Lyman et al. 1985). Men organize their living around the demands of their work and women may downplay their contribution and accept even encourage minimum recognition (Hood 1986). This strategy generally applies to all characters of women like daughters, wives, mothers and grandmothers (Ponthieu and Caudill, 1993). Men’s contribution to their family’s economic wellbeing has been mainly in the realm of paid employment while women’s contribution has been more broadly based including a mix of paid employment and unpaid family work. Her unpaid family work which includes various household activities such as food preparation, house cleaning, laundry, caring for the dependent children and elderly ill family members, assisting in a spouse’s work. Contribute directly or indirectly to the family’s economic wellbeing and managing family finances (Voydanoff 1990). One of the important requirements of living human beings is happy family life besides satisfactory workplace.

ILO report in 1998 that women represent more than forty percent of the world’s labour force yet their share of management positions remains unacceptably low. The higher the positions the more glaring is the gender gap. In the largest and most powerful organizations the proportion of top positions going to women is generally 2 to 3 percent. For women with family responsibilities their upward movement may be hampered as they juggle time to devote to both career and family.

Women who work carry a double load as an employee and a housewife. They are supermoms playing varied roles and reconciling between tradition and modernity (Taisha 2002). The breaking up of joint family system into emerging pattern of nuclear family without the supporting family structure has created the problem of balancing work and family life. With regard to roles within the family domain attitudes towards the homemaker role did not vary across the life cycle. Commitment to this role appears to be higher among women than men. It appears that even in the case of dual career couples where both partners are equally qualified and working in professional jobs the work devotion is more strongly developed among men whereas the homemaker identity is relatively more strongly developed in women (Bhatnagar and Rajadhyaksha 2002). Husbands or parents are generally of the opinion that a woman should work provided she could combine both her home and job commitments. While a man is free to play a game of tennis or badminton in the evening or to go to a bar for a drink or
play cards women have to complete the formalities of home responsibilities since there is no gender equality in India in real life situations. There is no dearth of laws and policies for women’s welfare and raising their status in society. But these exist on the paper only and are seldom implemented effectively. No doubt some women have reached very high positions in the public life but their number is countable only. India cannot progress till one-half of its population i.e. women is provided with equal access to participation and decision-making in social, political and economic life of the nation. India is in a developing phase and there is a socio-economic change in the country. As we have entered into a new century more families will continue to face economic and non-economic challenges stimulated by technological advances. Developing and maintaining financial competency for all ages will continue to be a concern of society.

The income of the family may be same but the pattern of spending it varies from family to family and individual to individual in spite of having identical needs and desires. Unlimited desires coupled with scarcity of funds compel for the need to manage the available resources for the optimal outcome. When it is scarce however, careful management is necessary to get the most from the money you have. Financial planning or management is therefore it is an integral part of the family living. It is very important to maintain a stable financial household and is intimately interwoven into the fabric of management itself. Good financial planning and ability helps in avoiding financial crisis and achieving the definite goals. If childcare and housework have been redistributed from women to men time available for participation in civil society or in socializing outside the family must surely have been redistributed from men to women. Two issues so far emerge as research questions on time use in relation to social capital. Firstly, we can analyses changes in the nature of each of the three main categories of working time use paid work unpaid work and leisure are they becoming more conducive to the development of social capital? Secondly changes in the work life balance that is the relative time spent in each of the three categories conducive to more opportunities for the generation of social capital or are they tending to threaten the maintenance of existing social capital. Both these questions can be posed in relation to trends over time but equivalent questions can also be posed in cross section. For example, occupational differences in total working hours and in working time patterns help to explain the greater participation of middle class people in formal
associations identified both by Putnam (2000) and by Hall (2001). However, we should not expect a simple relationship between the amount of available time and the actual development of social capital. Women are among those identified by further as potentially vulnerable groups in this process. UNICEF points out that women throughout the world play multiple roles as mothers as homemakers attending to their family’s basic needs as produces and contributors to the family income and as community organizers. As women’s labour force participation rises there is a risk of the dual burden on women of paid work and housework, childcare (Gavron, 1983, Hochschild 1997, Bond and Sales 2001, Gershuny, Godwin and Jones 1994, Bittman and Wajcman 2000, Layte 1999, Pilcher 2000). Lone parents in particular experience pressure and conflict between the two roles of mother and paid worker (Backett-Milburn et.al. 2000) and their number is growing as a proportion of all mothers (Ford and Millar 1998).

1.3 INTRODUCTION TO THE CONCEPT OF HOUSEHOLD AND HOUSEHOLD WOMEN

Census of Karnataka 2011 defines as A household is usually a group of persons who normally live together and take their meals from a common kitchen unless the exigencies of work prevent any of them from doing so. Persons in a household may be related or unrelated or a mix of both. However, a group of unrelated persons live in a house but do not take their meals from the common kitchen then they are not constituent of a common household. Each such person was to be treated as a separate household. The important link in finding out whether it was a household or not always depend upon a common kitchen. There may be one member households two member households or multi-member households.

Concept of Household: households as though they are not gendered entities in which women play pivotal roles. Households actually analyze women or gender inequality. Household transformation without ever employing the terms women or gender inequality. Because the perspective has virtually erased gender from households it is essential that to rethink world system notions (Ward 1993). According to Smith and Wallerstein (1992) three structural forces determine the boundaries and internal dynamics of households the cycles and trends of the world economy state machinery and ethnicity, culture, subculture. Why did gender disappear in this unrealistic fashion.
Obviously we need to rethink this concept so that we do not make women invisible in this manner. If we are to stimulate the household we must begin with a reexamination of income pooling. Smith and Wallerstein (1992) have defined a household as a unit that pools income for purposes of reproduction and they have linked this notion to the semi proletarianization of women. Stagnations in the world economy create pressures on small household structures to enlarge boundaries and to self exploit more. For a wage worker in a semi proletarian household is more able to accept a low real wage since this worker may be able to assume that via self exploitation other compensating forms of income will be available (Smith and Wallerstein 1992). To subsidize the low and unstable wages of its members the household pools four types of nonwage income market sales rent transfer payments and subsistence.

As Wallerstein: Has argued most of the world's households acquire only a minority of their survival needs from wages. It is imperative therefore that we select terminology that reflects our knowledge of the historical fact that nonwage and unpaid labor is the pivotal thesis of the world-systems model of households (Smith, Wallerstein, and Evers 1984, Smith and Wallerstein 1992). Prefer to think of households as resource pooling units in order to encompass all sorts of women's economic and non material activities that are not implied by the list of four types of nonwage income. Households are not just producers and consumers. They are also units of reproduction they are decision making and resource allocating units they are sometimes economic enterprises that produce market commodities they are arenas that transmit culture and ethnic heritage and they are units that support and organize antisystemic resistance (Ulshofer 1983, Dunaway 1995, 1997, 2001, Hall 2000). Furthermore, households pool many resources that are not material. For example, the first resource that a woman brings to her household is her own body which naturally reproduces human life feeds infants and is the object of sexual gratification. Nor does the notion of income pooling call attention to the non material resources brought to households by women such as care giving or specialized eco medical knowledge (Mies, Bennhold Thomsen and von Werlhof 1988).

The third conceptual weakness is that the world system approach masks the power struggles and inequities within households. Indeed the tendency of world system analysts has been to beg off this issue. After laying considerable groundwork about the
external processes that shape households Wallerstein and Martin (1979) apologetically commented in 1979, What remain much less known are the actual dimensions of the reorganization of internal household dynamics. In the early 1990s after several radical studies of household inequities had appeared (e.g. Beneria and Roldan 1987) writers of the second world system monograph on households (Smith and Wallerstein 1992: 12) were still excusing their failure to address the internal structure of the households and how power and goods are distributed internally. In short the perspective admits that resource allocation is inequitable (McGuire, Smith and Martin 1986) but we have not prioritized that household reality in our theory or our research. Because it ignores such inequities the perspective has transformed women into appendages of households thereby effectively erasing them from the world system (Vellenga 1985). We need to stop depicting households as though they are ungendered monoliths. To do that we must assess the true extent to which capitalism exploits the nonwaged labor of women. We cannot make such an inquiry unless we decompose household pooling strategies and recognize internal inequities. Within the different contexts of pool and housekeeping allowance groups women's capacity to conspirator the duty component of their total workload is very limited. They can mobilise claims to other women's labor. In no case however, have women been able significantly to diminish their own contribution by having husbands undertake a share of domestic work. Men's sharing strategies involve collective and individual components the women's closely linked to the present and future situation of children tend towards an overall collective character (Beneria and Roldan 1987).

**Concept of Household Women:** Women the word sounds so powerful. Women constitute almost half of the world's population. Since eternity household women have played a role more important than men and that is no overemphasis. The reality of women’s lives remains invisible and this invisibility persists at all levels beginning with the family to the nation by taking importance of household women housework. Women have been socialized to take care of others desires ahead of their own. With all these most of the Women are identified and identify themselves as the keepers of the family responsible for the health, education and wellbeing of their children and husbands. Women are taking more responsibility for their household family management the stage has been set for advancement in all spheres of life. In this way the most men are considered as economically productive women who are engaged in
fulltime household work are classified by the government of India as economically unproductive. Yet the same tasks performed by these housewives if done at another house become a paid job and therefore valued. Thus, household members derive utility from consuming the output of household production. Implicitly this implies that home produced goods are perfect substitutes for market goods.

From Historical Perspective Women social, economic and political status is lower than that of men in all countries. In India there were distinct stages of rise and fall in the status of women. During the Vedic period women's progress kept pace with that of men. Women were men's friends and coworkers. In that action oriented society no religious rites could be performed by a man without the participation of his wife. But in the post Vedic period the enlightened precept gave way to Manu's precept woman does not deserve independence and she was expected to be controlled as a daughter, wife and mother by her father, husband and son respectively. In medieval period, the position of Indian women was very miserable. Women could marry once among Hindus while a man was permitted to have more than one wife. Women were mostly required to live within the premises of their houses to cook food and to feed and take care of their children and other members of the family. Hindu women had no right to inherit property, nor did they enjoy the right to terminate an undesirable marriage (Saheb Deen Maurya 1988). Muslim rule brought a further deterioration in the status of women. Purdah and polygamy were two most important institutions of the Muslim conquerors bringing in more and more restrictions on the rights and freedom of women. Moreover, both Muslim and Hindu women were economically and socially, totally dependent on men. This period is known as the darkest period for women in Indian history (Beena Shah.1995). In the latter half of the eighteenth century the position of Indian women had reached the greatest degree of deterioration. The social institutions and customs not only thwarted the free growth of women but also regarded them unfit for participation in social, political and religious functions of any significance. They were even debarred from receiving education. Thus for about 2000 years (from 200BC to 1800AD) the position of women was deteriorating (ibid.). When the British ruled India, they established the modern capitalist economic system and modern state based on principles of liberty and equality and generated a new climate to bring changes in the old, traditional feudal, unequallitarian social structure and norms based on equality. They favoured and encouraged education for women. Independence
reinforced the challenges and struggles to improve the status of women. The need to encourage education for women in general and higher education in particular has been recognized in free India. But the improvement in the status of women and their education is not commensurate with expansion in the facilities and opportunities for their education. Women's position changed as the social structure changed from communal to matriarchal and from matriarchal to patriarchal.

In a patriarchal society such as ours here exists the unfounded belief that man is the breadwinner of the family. Consequently, the male child gets the best of the limited facilities and resources with the family. The girl child runs the risk of being aborted through the misuse of modern technology of amniocentesis. She is deprived of school education because she has to take care of siblings at home and since she is to be married off soon investing in her education is liability not an asset. Despite the fact that women are massively involved in agriculture, food production and the like their work counts for nothing. Their activities as producers are not reflected in statistics thus making their contribution invisible. Culturally, in an effort to uphold cultural heritage the past is glamourised and with it the trend towards equality of women and enhancement of their role in development gets inhibited. This unfortunate state of affairs stems from the fact that the role of women in overall development has not been fully understood nor has it been given weightage in the struggle to fight poverty, inequality and injustice. Women do not have an aggressive mind a conquering nature the desire to subdue to control. This was the cause of their disempowerment. This is why women and feminine principles were dethroned by patriarchy (Kamla Bhasin 1995). Women have always made a very significant contribution to their societies but a patriarchal conspiracy has prevented women's contribution from receiving its due recognition. The reason is that society's legitimating myths the creation of written historical records and the production of authoritative self knowledge have all been enterprises controlled by males. Women have been and still are excluded from the production of and representation in many social and cultural activities but even when they are included they do not receive their due recognition.

General Attitude Towards Women: The best possible way to ascertain the attitude of Vedic society towards women may to look for the instances where women are overtaken by misfortune of falling into unfortunate situation. Such a situation may
give us glimpses into the genuineness of society's sympathy towards the weaker sex. It also enables us to find out how far man is prepared to rise above the prejudices of his gender and judge the women by an equitable standard. Hindu society as any other society has laid down a much higher standard of sexual morality for women than men and has framed rules which are harsh and unsympathetic to them. The Vedic thinker however, have shown a fair amount of sympathy and consideration towards the lapses of women from the marriage vows. They were allowed to take part even in religious service provided they confess their error.

The statues of the women in Vedic society are assigned only when she attains marriageable age and establishes a home through marriage. It is at this time the man accept her as the joint partner of his household in presence of his kith and kin invoking the witness of the super natural through a ceremony which is regarded as sacramental. This is repeated for thousands of years by everyone who is married according to Hindu marriage sacraments and imbibed in those who belonged to that tradition but it has seldom been successful in providing the ideal state of joint partnership in the family situation in India. The theory of joint partnership needs to be refocused revived and expanded to include of women as such not merely a wife in order to emphasize and regain the rightful place for the women in the man made society. The Vedic society was definitely a male dominated society generally known as patriarchy.

Changing Societal Status Of Household Women: Over the recent past spread of education increased urbanization and advancement in technology have exhausted social awakening among women which has helped in breaking the old customs and taboos of restrictions. Women have started asserting for their rights at par with men. After India attained independence and the construction was passed in 1950 the framers of the constitution rightly felt that it was not sufficient to confer some minor benefits on women but it was necessary to declare in unequivocal terms their right to equality with men. Having declared in solemn terms in the preamble that the constitution was designed to secure justice-social, economic and political, and equality of status and opportunity, and to promote fraternity assuring the dignity of the individual, the constitution provided in Art.14 equality before the law and equal protection of laws to every person. In Art.15, it was provided that there should be no discrimination inter alia on grounds of sex. The framers of the constitution rightly felt that in the
circumstances prevalent, deliberating equality of status was not sufficient. As one judge of the Supreme Court observed in connection with equality of opportunity of weaker sections it was like asking a lame person to run a race without a handicap along with a physically fit person. It was therefore expressly provided that the principle of equality or nondiscrimination will not prevent laws being passed in favour of women. Art.23 prohibited traffic in human beings which would take in using girls for prostitution and for other immoral purposes. In the chapter on directive principles Art. 39 provided that men and women shall have an equal right to an adequate means of livelihood and there should be equal pay for equal work for both men and women. In the new chapter on fundamental duties every citizen was called upon to renounce practices derogatory to the dignity of women. After the constitution there was a spate of legislation in favour of Hindu women. In the course of two years 1955 to 1956 four important pieces of legislation were enacted. The Hindu marriage Act1955 enabled a woman to claim judicial separation or divorce by mutual consent if after one year of marriage the couple found that they could not live together. The Hindu succession Act.1956 conferred on daughters equal rights of succession along with the sons in a man’s property. Later this right was extended to joint family property also in Andhra Pradesh and Tamil Nadu and the wife and un married daughter were regarded as copartners in the joint family entitled to a share along with the male member. In Kerala the joint family system was abolished.

The dowry prohibition Act was passed in 1961 which was later amended. Under the amended Act dowry included cash received in connection with marriage not merely in consideration of marriage. As dowry deaths became more common the burden was placed on the husband of proving that the death of his wife was not due to the result of demand of dowry contrary to the principle of criminal law that the burden is on the prosecution to prove that an accused is guilty. In conformity with constitutional requirement the equal remuneration Act 1976 was passed. This requires employers to pay the same remuneration to men and women for performing the same work of a similar nature. The maternity benefits Act 1961 provides for women for absence of work following child birth. The position of Muslim women under Islamic law is equally bad if not worse. There are many schools of Muslim law and there are some minor differences between the schools. A majority of the Muslims in India are governed mainly by the Hanafi School. Under the Muslim law marriages is a civil
contract. But whereas normally a contract. Cannot be entered into by a minor i.e. a person below the age of 18, a girl who has attained puberty is treated as an adult under Muslim law with the that even a child can contract a marriage provided she has attained puberty and no other persons consent is necessary.

A man can divorce his wife without assigning any reason by merely pronouncing Talak which need not be even in the presence the wife though it takes effect only when it is communicated to her. The remedy of the wife is only to get back her dower or by Talak – i-Tafweez which is only delegating by the man to his wife of his right to divorce to the wife which is very rare. Even several Muslim religious leaders are of the view that divorcing a wife at the sweet will of the husband is morally detestable but no effort has been made to change the law. However by the dissolution of Muslim marriage Act 1939 wide powers were given to a Muslim wife to claim divorce such as cruelty failure to maintain husband missing for over four years the position of a Muslim widow under Muslim law is much better than that of a Hindu widow under ancient Hindu law as she can remarry. While as stated earlier a number of laws were passed to confer rights on Hindu women which brought them on par with women in most civilized countries there has been practically no legislation except the dissolution of Muslim marriage Act to improve the status of Muslim women. This is partly due to the stubborn opposition by Muslims to effect a change in the personal law especially after the rise of fundamentalism. The British made it a policy to interfere with personal law as little as possible. Even after independence the legislature members of which are predominantly Hindus is afraid to wound the sentiments of the minority community. On the other hand the Muslim women protection on divorce Act which was passed as a result of the decision of the supreme court in Shah Bano’s case which recognized the right of a divorced Muslim women to claim maintenance under sec. 125, CPC ostensibly to restore Muslim personal law was a retrograde step and has made the position of women worse. The directive principles of state policy envisage a uniform civil code. In view of the intransigent attitude of some leaders of the Muslim community this goal has not been achieved even though it is more than 40 years since the constitution was passed. As matter of fact no serious effort has been made in that direction. It is up to the majority community to dispel the fears of the minority that by having that by having a uniform civil code the law applicable to Hindus will be foisted on them. There are many areas of law in which one can borrow from the other. If only
the leaders sit together there can be no difficulty in framing a uniform civil code.

Christian women are governed by the special marriage Act the Indian succession Act and from the legal point of view they have not much to complain. It has however to be noticed that under the Indian divorce Act a man can claim dissolution on the ground of his wife’s adultery alone but the wife has to prove that the husband's adultery is coupled with cruelty or desertion or incestuous. This wholly unjustified discrimination has been pointed out repeatedly by courts but no effort has been made by the legislature to amend the law. Apart from this it is well known that almost all the Christians in India are converted mostly from poorer classes or scheduled castes. They still follow Hindu customs and the plight of Christian women in this country is no better than that of Hindu women. As observed earlier in ancient times as long as the women was content to play the role of a chaste wife mother of her children she was treated with respect cases of molestation of women and outraging their modesty were few and far between. But unfortunately in recent times cases of rape have become more common and violence against women has been on the increase. The Hindu adoption and maintenance Act gave the right to women to adopt. However when the husband was living she had to get his consent (similarly if the husband wanted to adopt he had to obtain the consent of the wife). After his death she was free to adopt.

Women were often very proud to be a good homemaker and have their house and children respectably taken care of. In the early 20th century the two world wars (World War I 1914–18 and World War II 1939-45) were fought by men from many countries. While the men were at war their wives went to work to keep the countries running. Women, who were also homemakers worked in factories, businesses and farms. Women kept doing many of the jobs they had commenced during the wars. By the 1960s in western countries it was becoming more accepted for a woman to work and be a career girl until the woman got married when she should stop work and be a housewife. Some jobs like teaching were only done by unmarried women. Many western women in the 1970s believed that this was not treating men and women equally and that women should do whatever job they were able to do whether they were married or not. At this time women were becoming more educated. As a result of this increased education some women were able to earn more than their husbands so
the husband would remain at home to raise their young children. This was not commonplace. In the late 20th century it became harder for a family to live on a single wage. Subsequently, many women were required to return to work following the birth of their children however often they continue the homemaker role within the family. It is becoming more commonplace for the husband and wife to be employed in paid work and both share in the housework and caring for the children. In other families there is still a traditional idea that housework is only a woman's job so that when a couple get home from work it is only the wife who works in the house while the man takes a rest after his day's work. The governments of Communist countries in the early and middle 20th century such as the Soviet Union and China encouraged married women to keep working after giving birth. There were very few housewives in Communist countries until the Free Market Economic reform in the 1990s which led to resurgence in the number of housewives. Conversely in the Western World of the 1950s many women quit their jobs after giving birth to be a housewife. Only 11% of married women in the USA kept working after giving birth. After the feminist movement (accompanied by the civil rights movement) about 50% of married women in 1978 USA continued to work after giving birth while in 1997 the number was 61%. The number of housewives increased in the Bush era in the 2000s. After the 2008 financial crisis because of a decrease in family income forced women to keep working to help the family the percentage of married US women who kept working after they giving birth increased to 69% in 2009.

Today’s women are not just home makers but bread winners too they are good at earning money too. Men and women tend to look at things differently. India has the world’s largest number of professionally qualified household women. India has more female doctors, surgeons, scientists and professors than the United States with all the household activities.

1.4 HOUSEHOLD WOMEN BY COUNTRYWISE
In China: In imperial China (excluding periods of the Tang dynasty when women had higher status in society) women were bound to homemaking by the doctrines of Confucianism and cultural norms. Generally, girls did not attend school and therefore, spent the day following their mothers and female relatives in household chores such as cooking and cleaning which would assist them after their marriages. In most cases
the husband was alive and able to work so the wife was almost always forbidden to take a job and mainly spent her days at home or doing other domestic tasks. As Confucianism spread across East Asia this social norm was also observed in Korea, Japan and Vietnam. After the founding of the Republic of China in 1911 these norms were gradually loosened and many women were able to enter the workforce. Shortly thereafter, a growing number of females began to be permitted to attend schools. Starting with the rule of the People's Republic of China in 1949 all women were freed from compulsory family roles. During the Great Leap Forward and Cultural Revolution some women even worked in fields that were traditionally reserved for males. In modern China, housewives are no longer as common especially in the largest cities and other urban areas. Many modern women work simply because one person's income is insufficient to support the family a decision made easier by the fact that it is common for Chinese grandparents to watch after their grandchildren until they are old enough to go to school. Nonetheless, the number of Chinese housewives has been steadily rising in recent years as China's economy expands.

**In India and Pakistan:** In India different approaches to domestic responsibilities are found in the various ethnic groups. In a Hindu family, the head of the family is the Griha Swami (Lord of the House) and his wife is the Griha Swamini (Lady of the House). The Sanskrit words Grihast and Grihasta perhaps come closest to describing the entire gamut of activities and roles undertaken by the householder or housewife. Grih is the Sanskrit root for house or home Grihast and Grihast are derivatives of this root as is Grihastya. The couple lives in the state called Grihastashram or family system and together they nurture the family and help its members (both young and old) through the travails of life. The woman who increments the family tree (bears children) and protects those children is described as the Grihalakshmi (the wealth of the house) and Grihashoba (the glory of the house). The elders of the family are known as Grihshreshta. The husband or wife may engage in countless other activities which may be social, religious, political or economic in nature for the ultimate welfare of the family and society. However, their unified status as joint householders is the nucleus from within which they operate in society. The status of a woman as a housewife anchors them in society and provides meaning to their activities within the social, religious, political and economic framework of their world. However, as India undergoes modernisation many women are in employment particularly in the larger
cities such as Mumbai, Delhi, Kolkata, Chennai, Hyderabad, Bengalore where most women will work. In Muslim families use of the term housewife (or its equivalent) is uncommon even though housewives are very common and stay at home husbands are extremely rare. Muslim society sets different expectations for the husband and wife, but respects their individuality. Families are generally viewed as sets and not units.

**In North Korea:** Until around 1990 the North Korean state required every able bodied male to be employed by some state enterprise. However, some 30% of married women of working age were allowed to stay at home as fulltime housewives (less than some countries in the same region like South Korean, Japan and Taiwan, more than the former Soviet Union, China Mainland and Nordic countries like Sweden, and about the same as todays USA). In the early 1990s after an estimated 600,000 - 900,000 people perished in a famine which was largely a product of the North Korean government's unwillingness to reform the economy the old system began to fall apart. In some cases women began by selling homemade food or household items they could do without. Today at least three-quarters of North Korean market vendors are women. A joke making the rounds in Pyongyang goes: What do a husband and a pet dog have in common? Answer: Neither works nor earns money but both are cute stay at home and can scare away burglars.

**In United Kingdom:** Two British magazines for housewives have been published: The Housewife (London: Offices of The Million 1886-1900) and Housewife (London: Hultons 1939) On a Tired Housewife is an anonymous poem about the housewife's lot: Here lies a poor woman who was always tired She lived in a house where help was not hired: Her last words on earth were: Dear friends I am going To where there is no cooking or washing or sewing For everything there is exact to my wishes For where they do not eat there is no washing of dishes. I will be where loud anthems will always be ringing but having no voice I will be quit of the singing. Do not mourn for me now do not mourn for me never I am going to do nothing for ever and ever.

**In United States:** 1950s Tetrapak advertisement depicting a housewife as a selector and consumer of products. A Minnesota housewife in the kitchen of her mobile home in previous decades there were a large number of mandatory courses for young women to learn the skills of housework. In high school[where?] courses included sewing, cooking, nutrition, home economics, family and consumer science (F.A.C.S) and food
and cooking hygiene. More recently these courses have been mostly abolished[when?] and many people of both sexes in high school and college would be more likely to explore resources[vague] on the more academic topics of child development child psychology and managing children's behavior. Some modern women are leaving the paid workforce and concentrating fulltime on childrearing, particularly through their children early years. There is considerable variability within the stay at home mother population with regard to their intent to return to the paid workforce. Some plan to work from their homes, some will do parttime work some intend to return to part or fulltime work when their children have reached school age some may increase their skill sets by returning to higher education and others may find it economically feasible to refrain from entering (or reentering) the paid workforce. Similarly, there is considerable variation in the stay at home mother's attitude towards domestic work not related to caring for children. Some may embrace a traditional role of housewife cooking and cleaning in addition to caring for children. Others see their primary role as that of child care providers supporting their children's physical, intellectual, emotional and spiritual development while sharing or outsourcing other aspects of home care.

1.5 MEANING AND DEFINITION OF THE HOUSEHOLD WOMEN

According to Wikipedia: A housewife is a woman whose main occupation is running or managing the family's home caring for and educating her children, cooking and storing food, buying goods the family needs in day to day life, cleaning and maintaining the home, making clothes for the family and who is generally not employed outside the home. Merriam Webster describes a housewife as a married woman who is in charge of her household. (1)The term may sometimes be used in contrast to a career woman.

Meaning of The Household Women: Household women are a term used to describe a married woman who stays at home to personally raise her children and take care of their needs. This is the traditional role of women at least through the children's pre-kindergarten years. They also had known as Homemaker, housewife, housekeeper or House Husband. She is The Heart of the family. There will probably be reference to her doing laundry, grocery shopping, cooking, household cleaning, chauffeuring, managing the family finances and/or sewing. Her children and husband usually
appreciate what she does.

**House Chores:** House chores are components of housekeeping, and are usually in reference to specific tasks to be completed. House chores are washing dishes, taking out trash after dinner. One difference between housekeeping and house chores is housekeeping is normally undertaken by adults and house chores can be assigned to children in the family.

**Housekeeping:** Refers to the management of duties and chores involved in the running of a household such as cleaning, cooking, home maintenance, shopping and bill pay. These tasks may be performed by the household members or by other persons hired to perform these tasks. The term is also used to refer to the money allocated for such use. By extension, an office or organization as well as the maintenance of computer storage systems. A housekeeper is a person employed to manage a household and the domestic staff.

According to Mrs Beeton's Book of Household Management the housekeeper is second in command in the house and except in large establishments where there is a house steward the housekeeper must consider herself as the immediate representative of her mistress.

**1.6 ROLE OF HOUSEHOLD WOMEN IN FAMILY**

Household are roles and cumulating of demands. Roles are social norm which create expectation of behavior in certain socially sanctioned way. Woman’s role based on biological reproduction with an emphasis on motherhood and on performing housekeeping activities set her place in the private domain contrary to that of man whose assignment was to exert economic power in public domain. This dichotomy between both roles although settled along centuries in its fundamentals and also consecrated in a relative sexual division of labor has changed considerably along mankind history. Living up to responsibility and carrying out task duties associated with role. The bread winner role involves income earning and supporting the family. The homemaker role entails household tasks and parenting entails child care tasks involving direct interaction with children. Each spouse would carry collective burden of responsibility for each of these household roles. Household women role can entail an almost unlimited variety of tasks which make enormous time demands on the
housewife. Gender roles in performing housework. Housework has been a subject of wide interest among family researchers for decades. Housework and sex segregated roles, economic productivity, attaining satisfaction, emotional wellbeing, and the issues of stress, burden, equity and conflict at the family level are also subjects that raise interest among family member.

Household Women considering slave and as belongings their husband property. Greater levels of equality between men and women. A variety of reasons that is economic, political and ideological, increasing emphasis by both sociologists and the participants themselves on the concept of a form of family relationship. Family relationships are a trend that has not as yet been fully realized across the class structure. Features of family life seemingly need to be present as married couple will be increasingly home centered. The extended family structure will increasingly be less important. Male and female roles will cease to be segregated and instead will achieve greater balance in relation to the home and work. We can begin to test this proposition by examining gender and power relationships within the family, using the example of household work. Household work as an integral part of household women being female. Being a wife and mother are incorporated into a woman's perception of herself as a woman. They are the only occupations into which workers are socialized from birth and the only occupations so bound with notions of love and duty and with romantic illusions about women's reproductive functions. Given the strength of the ideology the role of women within marriage is highly resistant to change.

**Role of Woman:** Women are the equal importance of the man in the home. Men are very important to their family. Unfortunately, the man has dropped out of the home in our society. Equally important though is the woman in the home. Women hold a key position in the shaping of the next generation and in the life of their husband. Just as men have disappeared from the landscape of the home women have disappeared as well. While the industrial revolution and other factors contributed to the man becoming uninvolved in the family there are factors that have contributed to the woman becoming second rate in the family. We will look at why women have become seemingly unimportant to the family why women are so valuable to the success of the family and how to help women get back to fulfilling their important role in the life of their husbands and children. Because Father as head of household exercising economic
control over family in Pre-Industrial Family (Pre-1750) father considering as Productive as an economic unit Having economic links with wider society and in Asymmetrical Family (1750 -1900) industrialisation process Involving a clear separation between home and work Having absent of fathers (at work) Emphasising women's role as mother and domestic labourer and Symmetrical Family (20th century) states Stable Child-centred Involving greater levels of equality between males and females Mutual adaptation between needs of home and economy.

**Role of The Mother:** Caring for children was eased for mothers because of the presence of household slaves. A mammy might begin her responsibility before the birth of the child as she attended her mistress during pregnancy. She took the infant under her care as soon as it was born. She might even serve as wet nurse in any event she was expected to give the master's children continued and devoted service and to show them partiality even over her own offspring. The mammy was an important part of every household with children and if her charge was a girl she might serve the girl without interruption until she was grown. Oftentimes a warm and lasting attachment was formed between a mammy and the children she nurtured.

**Joint Conjugal Roles:** Husband and wife share domestic tasks and interests Dispersed social network People known to family with parents. Husband and wife have similar interests Typical of middle class families but found increasingly in working-class families Segregated Conjugal Roles Husband and wife have different tasks and interests Highly connected social network People known to family are also known to each other Husband and wife have separate interests Typical of working class families but may be found in some middle class families. social reality that we construct in order to help us measure the reality of social life (that is we are unlikely to find families that conform fully to either of the above types of conjugal relationships although different families will lean more heavily to one or other extreme).

**Gender and Power Relationships:** Concept of power helps to explain why the economic independence of women is a crucial factor in greater levels of equality in relation to gender roles within both the family and society as a whole. At present Changes within the family should be viewed in a positive light. Women individual choice personal freedom gender equality needed for this generation to get the equal power on par with men.
The relationship between men and women both in society generally and the family specifically has changed over the past 200-350 years. In Britain women now have full legal and political equality with men. Women have progressed from being possessions of men with no legal status of their own to being considered legal citizens in their own right. It is right to argue that the position of women in society has been changing.

These changing process gender roles within the family have changed. Has legal and political equality has brought with it full social equality. A contemporary example of stratified diffusion might be the idea of cohabitation as an alternative to marriage. The practice of cohabitation as a conscious alternative to marriage first started to appear amongst the upper classes that were socially powerful enough to ignore conventions relating to marriage illegitimacy and so forth. Gradually as the practice increased amongst this class it came to be seen as increasingly acceptable.

Bott stresses the nature of a married couple's immediate and personal social network the more-extended a couple's external social relationships the more-likely were their family roles to be segregated Bott's study (Family and Social Network1971) can be criticized in terms of a small possibly unrepresentative sample. Many feminist writers have argued that although class is important an equally important concept (patriarchy) has largely been neglected by (male) sociologists as a means of explaining the basis of gender relationships within the family.

Goldthorpe and Lockwood et al (in their refutation of the embourgeoisement thesis) have also indicated that they found evidence of a split in the working class that reflected this notion affluent workers being more home centred (privatised) than their traditional working class peers. There is another side to this equation that argues legal and political changes have not radically altered the relationship between men and women within the family. The relationship has changed in some way but it is still men who seem to benefit most from family life. By understanding the nature of such things as domestic labour power relationships and so forth it should be possible to come to some conclusions about the nature of gender roles within the family.
1.7 FUNCTIONS OF HOUSEHOLD WOMEN

Household women day today activities are considered as unpaid work is not an entirely adequate characterization of the use of time to sustain family life. The definition of work can be situated within debates about paid and unpaid labour production and social reproduction within the Marxist literature on gender (Gardiner 1976; Himmelweit 1995; Della Costa and James 1972). Production is activity which contributes to use-values to be sold or tax-financed and is normally associated with an employment relationship or with self-employment. Social reproduction on the other hand creates or maintains workers productive capacity and the family unit of which they are part and is not directly part of a market process. In the original formulation of these distinctions the point was to show that domestic labour indirectly contributes to surplus value by providing a free and necessary service to the male worker which employers would otherwise have to pay for. This concept does not easily draw a boundary between domestic work and leisure in an era of complex lifestyle choices to what extent is it ‘necessary’ for the capacity of the present and future workforce that we refit our kitchens according to fashion or cultivate our gardens? However, an argument can be developed that an inadequate work-life balance prejudices both the quality of children’s upbringing and the quality of community life. It may also prejudice life-long learning for which the individual worker is made largely responsible in a world of frequent job changes. Social reproduction can in some cases be delegated to market providers one can pay a laundry to do the washing the supermarket to provide a microwave-ready meal or a child minder for childcare. Bearing in mind all the definition we can distinguish eight forms of unpaid work cleaning, washing, purchasing, saving and guest hospitality.

**Home Management:** Manage day to day activities, purchasing, kitchen, Account management, saving, cleaning travel related to house and garden, laundry work are washing, drying and folding cleaning lamp and bicycle, lighting lamps.

**Finances Management:** Paying monthly household bills in a timely manner Managing spending. Making sure all household issues are resolved regarding health/car insurance cell phone bills, doctor appointments. Any other secretarial duties that need to be done to help run a smooth partnership with the husband that is working to pay the bills. Home maintenance gardening, decorating, house repairs, car maintenance. Cleaning, Repairing, Construction and decorating house, making land
for garden, remaining, Planting, Watering, Cropping garden.

**Kitchen Management:** Cooking food, Baking, Warming prepared food, Making roti, chapati, Dosa, iddli vada, uppit, Preparing rice, Setting the table, Serving and feeding food, Processing of food items, Boiling, Drying  Handicrafts: Sewing clothes, Knitting clothes, Making toys, Embroidery.

**Caring duties** in relation to home management, taking care husband, children, sick and elderly guest hospitality which could be externalized or delegated. Rearing and caring for children, Bathing and dressing children, Feeding babies, Wiping noses and bottoms, Getting children ready for school and work, Driving the children to school and other activities, Helping with homework, Supervising music practice, Reading storybooks, Stopping fights, Moral and religious guidance, Comforting babies, children and partners, Helping husband in work, Being and sharing together with children, Health care, Socializing, Teaching, Volunteering for school canteen and other jobs, Playing with children.

**Elder care Food related:** Preparation of meals, buying food, serving food, washing up after meals. Regarding Health care Doing first aid, Caring for sick people, Caring for pets, Listening to people's stories of their day, Giving advice, Entertaining guests Caring for aged persons, guests, Feeding, Washing, Dressing, Nursing, Essential chatting.

**Caring for Animals:** Feeding, Washing animal's food pot, cleaning the animals, cleaning the place of animals, collecting grass.

**Transporting Work:** transforming goods e.g. shopping, travelling to and from shops. Shopping time and related travel such as electricity bill paying, tax paying and visiting friends, relatives daily veg purchasing activity.

**Shopping:** purchasing home appliances, material, food grains, rice, jawar, wheat, shopping for new clothes and other family needs, Tends the garden and all home and family requirements.

**Cultural and religious activity:** Work related to marriage in the family Celebrating cultural and religious activities other rituals related to the house praying
Cleaning And Washing Clothes: Cleaning the home, Seasonal cleaning like washing the curtains and beating carpets, Cleaning out the garage, Decorating, Washing clothes, Ironing clothes, Mending clothes, Washing up dishes and utensils, Cleaning the table or eating place, Tidying the kitchen, putting dishes away, saving. Fhing fuel, Fhing water.

Leisure Activity: Personal hygiene and dressing, Sleeping, Eating, In bed when ill, Other personal care, Travel related to personal needs, Listening to radio, Watching television, Attending the cinema, Attending the theatre, Listening to music, Home entertainment, Public entertainment, Indoor socializing, Outdoor socializing, Attending cultural and religious festivals in public, Attending other family's marriage party, Taking part in sports, Visiting friends, neighbours, relatives, Visiting restaurants, Café visits, Attending social gatherings, Walking, running, studying at school, Studying at home, Travelling to and from school, Attending tuition, Writing, reading a letter, Reading newspaper, magazine, book, Travels related to leisure activity.

Service Work: Dual career households are more likely to have longer commuting time per adult than single earner ones, since home will rarely are close to both partners work. Industrial restructuring and more frequent job changes in recent years have also left many households living far from their workplace with residential moves constrained by house prices inflexible social housing arrangements and school availability. Notwithstanding the slightly fuzzy boundaries between non caring domestic work consumer work, subsistence production and home maintenance the conceptual distinction between these types may facilitate analysis of longterm trends in unpaid work and differences between types of household. Several household works are traditional gender ideologies among wives and husbands relative to women and men. Now a day 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.

Economic Tasks: household economic tasks included not sewing, beedi making, tuition, agriculture, embriodary and catering which is performed within the home reflected the family's economic relationships with external systems. The internal activity of a home was governed in part by the requirements of the interchanges with
other systems in the community and in part by the kind and amount of goods obtained in these interchanges. In the case of the Indian family there was very little economic interchange. All family members worked labor dividing along sex lines with men employed in the fields and women carrying on the housework and caring for the children.

**Religious Tasks:** Ideally every morning and every evening in a godly Indian home the father led his household in prayer in scriptural reading and song. At mealtime thanks were offered to the Lord. Sabbathday services commonly lasted two hours or more but devotions in the home were reasonably brief. Besides the daily rituals once a week children and others in the home were to be catechized in the grounds and principles of religion or at least to be taught some short orthodox catechism. This religious instruction was not a mere formality parents were expected to try to make religion understandable meaningful and significant in the lives of their children.

**Unpaid Labour:** In Indian society women have historically always worked for wages on farms in factories in their homes and so on. Women have also historically been the primary unpaid domestic labourers. At present unpaid domestic work is thought of as low skilled low status work with little actual value which is performed by women (and girls) in the private sphere of the home and family in return for economic support from the primary male breadwinner and the love of family. While this work is seen as fundamental to the smooth maintenance of the household and often glorified as the natural order of gendered heterosexual relations it is also seen as essentially worthless in concrete terms if performed in one’s own home.

**Sharing Household Work With Husband:** The mean hours per week that husbands and wives spent on housework and husbands average share of housework in the three countries. Whereas wives housework hours are almost identical in Japan and the United States (33.5 hours and 32.4 hours respectively) there are substantial differences in the housework hours of husbands. Japanese husbands spent an average 2.5 hours per week on household tasks whereas American husbands spent about 8 hours per week on those tasks. Consequently, Japanese husbands contribution to housework was merely 7% of the time both spouses spent on housework whereas American husbands contributed approximately 21%. Given the differences in the definition of housework the average hours in the Korean data are much higher than in the Japanese and U.S.
data. Husbands average share of housework in Korea was about 18% which is almost as high as it was in the United States. However, if we could extract the time spent only on female household tasks in Korea (like we did for Japan and the United States) the pattern and share of husbands housework in Korea would be more similar to Japan's. The percentage of husbands who did no housework at all was 43% for Japan, 33% for Korea, and 10% for the United States. In any event gender inequality clearly persisted in the division of domestic tasks in all three countries. When we look at the average total workload a very different picture emerges. The lower panel indicates that when household and labor market hours are considered jointly gender balance in total workload becomes similar among the three countries and the obvious gender inequality we saw in the division of housework almost disappears. Men's average share in total workload was about 48% for Japan and the United States and 50% for Korea. The gender equality in these overall averages in total workload nevertheless masks large gender differences in total workload when viewed from the employment hours of each spouse. As shown in the right panel whereas the total workload of wives who did not work in the marketplace was considerably less than that of their husbands wives total workload increased dramatically as their employment hours increased in all three countries.

1.8 VALUE OF HOUSEHOLD WOMEN IN A FAMILY

Household women Household work is full time job for women because it is integral part of household women to perform household responsibilities taking care of children husband and parent. This full time occupation bound with notions of love and duty and with romantic illusions about women's reproductive functions. Given the strength of the ideology the role of women within marriage is highly resistant to change.

Household women are spending maximum time on housework has remained quite constant over the past half century. So women tend to take pride in their achievements as wives and mothers they feel that they do a good job and this tends to militate against organizing to improve their social status. Women are capable of rejecting traditional roles and beliefs but the constant ideological assault of male expectations and power especially in family. But is makes difficult for women to break free of gender stereotyping. Majority of the women are indulging themselves in unpaid
housework which is not in considered as paid employment. Performed chores such as cooking, cleaning carried out chores such as shopping out this labour even in situations where the female works fulltime. Family lifecycle is an important concept in relation to domestic labour. So Household work is largely performed by women. Because housework is part of the female domain it increase in family commitments such as the birth of children or care of relatives falls disproportionately on the female increasing the number of hours she works. Time spent on childcare stocking up the home with purchases and meal preparation all increased. As we above know that from antiquity to till today women are socialized into the idea that domestic labour is part and parcel of a woman's life in society. A woman's sense of self is developed in a social environment that actively encourages men and women to adopt gender appropriate roles. Women want to replace a form of housework that gives them some limited control over their work with a form of labour (paid employment). Whereas male work involves a relatively fixed time scale female labour continues throughout the day. Consequently concepts of leisure time vary between males and females this also tends to hold true even when children are not involved preparing the evening meal. Although both paid labour and domestic labour are exploitative the Capitalist profits from male female labour just as men profit from female labour the key difference is that one is paid at the same time as the other is not. The ability to earn money brings with it a degree of power since the male worker for example makes the female dependent upon him for her physical existence.

The Value Of Women To The Family: Women play such an important part in the life of the family. Their value is beyond measure. No amount of money can adequately compensate a woman for her work. Words cannot express what women mean to the success of their husband and children. But women are valuable. They are not second rate. They are not inferior. They are not weak. Giving birth to children putting up with the daily pressures of life dealing with the demands of children maintaining a good relationship with her husband and often working a full time job on top of all that would drive many men to their grave. Women are truly strong in their ability to handle it all.
1.9 THE CONTRIBUTION OF HOUSEHOLD WOMEN IN A FAMILY

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.

Household women contribute to the family: By this I mean that women are made different than men. That is a good thing. Women have a special gifting 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 my wife's input on many issues that have come up over the years I would be a pathetically sad case. She causes me to see the big picture and to understand what I cannot understand on my own.

Household women taking care of family without expectation: Women have such a way of loving their husband and children without conditions. You do not have to prove yourself. You are loved just because. My wife has taught me though I have not arrived yet how to love fully no matter what. She has such an amazing capacity to put up with a lot from me and from the children yet we know that we are loved. Men tend to be performance oriented. They want results. For the woman just being there is enough.

Household women 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. I have discovered that when my wife isn't bringing joy to our home that it is usually because of something I did to ruin it. If you are a man reading this and think that your wife is not bringing joy to your home you may want to find out if you have wounded her in such a way that you sucked the life out of her. If so then do what is necessary to heal that wound. The joy will return.

1.10 WOMEN STATUS IN DIFFERENT TIME PERIODS

Women were actively involved in religious and social matters in Vedic period. They had some freedom to choose their partner in marriage and a widow was permitted to remarry. As India started taking steps towards civilization social discrimination increased. Jainism and Buddhism emerged as potent religious reform movements. According to Buddha women’s spiritual capacities were equal to men’s.
Buddhism began as a religion that treated women as equal to men in their capacity for personal spiritual development. The universal prejudices against women who are said to be weak minded fickle, treacherous and impure are shared by the Jains and expressed in several passages of the canon and in the form of maxims. The high status that women enjoyed during early Vedic period gradually started deteriorating in the late Vedic period. Lineage began to be traced in the male line and sons were the sole heirs to family property. As the economic and social status of sons began to rise the position of women saw a steep decline. The position of women reached an alltime low during the age of the Dharmashastras. It is during this age that codes of conduct prescribing behavior norms for women were evolved. This period saw the exclusion of women from both economic and religious sphere. During the period of Dharmashastra child marriage was encouraged and widow marriage was looked down upon. The birth of girl child was considered as an ill omen and many parents went to the extent of killing the female infants. The practice of Sati became quite widespread because of the ill treatment meted out to widows.

Women enjoyed equal status and rights during the early Vedic period. However, later (500 B.C) the status of women began to decline with the smritis and with the Islamic invasion of Babar and the Mughal empire and later Christianity curtailing women’s freedom and rights. Although reformatory movements such as Jainism allowed women to be admitted to the religious order by and large the women in India faced confinement and restrictions. The practice of child marriages is believed to have started from around sixth century. Women start losing their status or who was responsible for this situation. The position that women occupied in the medieval and later the colonial period is of utmost importance. Women were never put on high pedestal in the Shastras.

**Status of Women in the ancient India:** The Vedic society in India was patriarchal and masculine and the house lord enjoyed absolute control over all other members of the family. But in spite of all these women occupied a much better position during the Vedic age she enjoyed an honored position in the family despite the old concept that wife was the property of the husband still persisted during this period. The Vedas provided that girls should train themselves to become complete scholars and youthful through Brahmacharya Sukta and then enter married life. Dr. A.S. Altekar is also of the view that the social or familial status of daughters was fairly satisfactory during the
Rig Vedic period. The Veda further provided that parents should gift their daughter intellectuality and power of knowledge when she leaves for her husband’s home and they should give her a dowry of knowledge. It is further stated that the right is equal in father’s property for both son and daughter. Manusmriti also said that women are worthy of worship. The gods reside in those households where women are worshipped. It is again stated that they were educated like boys and had to pass through a period of Bramacharya. The marriage was considered essentially a union of two persons of full development. During the Rig Vedic times daughters did not have any right to hold acquire or dispose of property since she was not accorded legal status. But the daughter living in her father’s house throughout her life got a share of his property. But she could not claim any share with her brothers since it is laid down in Rig Veda that a son born of the body does not transfer wealth to sister.

Married daughters living with their husbands could inherit from their father only when they had no brother. But the position of the wife was fairly satisfactory. She enjoyed absolute equality with men in the eye of religion. Her social status was not only of a loving wife but also of a loving mother. She was described by Vedic sages as an ornament of the home. Despite this exalted status the wife did not have any legal status during the Vedic period and hence she could neither hold nor inherit property. It was believed that the landed property could be owned by one who had the power to defend it against rivals and enemies. The wife was obviously unable to do that so she could not hold any property and during this period widow could marry again. She need not give up her ornaments and shave her head. The people practiced polygamy. It was generally prevalent among aristocratic classes. Dowry system was common in rich and royal families but only in the form of movable gifts. In the post Vedic period from 1500 BC to 500 AD the exalted status of women suffered a setback due to the various restrictions put on women’s rights and privileges by Manu. Manu’s code depicted changed status of women which is characterized as obedience to her husband is the beginning the middle and the end of female duty. Manu and other Smritikars insisted for the perpetual dependence of women. Yajnavalkya declared that women should follow the words of her husband this is their highest duty. Manu further emphasized that a woman’s father protects her in childhood the husband in youth and her sons protect in old age a woman is never fit for independence. The social or familial status of daughter was also towards deterioration during this period. The age of marriage was
lowered and it was recommended that the girls should be married before they attained puberty. Her proprietary right has also not improved much. The daughters like sons did not have right by birth in the joint family property. As a rule female could not be coparceners in the coparcenary. However, she was given a right in the separate property of her father. So she was not altogether ignored as is clear from the slokas of various sages. Manu said that as is self so is a son and a daughter is equal to son how they when one’s self is living in a form of one’s daughter can anyone else take the wealth.38 Brihaspathi also stated that the wife is declared to be the inheritor of the husband’s wealth and in default of her the daughter like a son springs from the limb of man how any other man can inherit her father’s property while she lives.

It can be concluded from the slokas that even with respect to the separate property of the father the daughter’s right to succeed to that property was restricted and limited. She could succeed only in default of a son, grandson, great grandson and a widow. But Smriti writers were of the opinion that she could get to the extent of one fourth share of what she should have had had she been a son. So Manu said that With respect to the wife’s legal status it was generally thought that she had no proprietary rights. This is because the ancient society was feudal and patriarchal. The Scriptures and Dharma Sastras perpetuated this patriarchal system which insisted for women’s implicit obedience and subordination. The reason behind such an attitude was that wife has no separate entity of her own apart from the husband. They are considered to be one in the eye of law. Hence, wife is not entitled to separate ownership. Further during the life time of her husband she has only the right for residence and maintenance. In the matter of partition a wife cannot demand partition. However if partition took place during the life time of her husband she is entitled to get a share equal to that of her son or sons. She will get her share only if she is not in possession of her stridhana. In such a case she would be allotted that much share to make it equal to that of a son. Again Hindu Law never allowed women independence with regard to the disposition of property. Ancient law gives like Manu said that woman should never make expenditure out of the family property belonging to several or even out of her own stridhana without the assent of her husband. Another Law giver Narada too said that women’s business transactions are null and void except in case of distress women are not entitled to make a gift or sale. A woman can take only a life interest whilst she is living together with the rest of the family. It can be concluded that the social status of
women was not satisfactory in the post Vedic period also. There was a revival of the evil custom of Sati as well. Widow Remarriage was also discouraged. A widow can live in the joint family and receive maintenance. In course of time the widows were being tortured by brother inlaws under the guise of niyoga. To overcome these widows were allotted a life estate in her husband’s share and she was permitted to live separately. The most remarkable feature of this period is hence the recognition of the proprietary right of the widow.

**Pre Constitutional Period:** During the British period the attitude behavior and living pattern of Hindu Society changed and reached the maximum degree of deterioration. The worst aspect of their social degradation was the terrible sufferings and social falling of women which even engaged the attention of almost all social reformers. Thus the plight of women became the focal point for social reformation. During the 19th century serious efforts were made by social reformers like Rajaram Mohan Roy for eradication of social evils and making people sensitive to injustices perpetrated to women. Flood gates were open to social reforms during this period. The reform movement successfully eradicated some of the deep rooted evils like Sati. A good number of social legislations like Widow Remarriage Act 1856 The Child Marriage Restraint Act 1929 was enacted to improve the status of women.

**Medieval Period:** The Indian woman’s position in the society further deteriorated during the medieval period when sati among some communities child marriages and a ban on widow remarriages became part of social life among some communities in India. The Muslim conquest in the Indian subcontinent brought the purdah practice in the Indian society. Among the Rajputs of Rajasthan, the Jauhar was practiced. In some part of India, the devadasis or the temple women were sexually exploited. Polygamy was widely practiced especially among Hindu kshatriya rulers. In many Muslim families, women were restricted Zenana areas.

**Medieval Indian Women** Medieval India was not women's age it is supposed to be the dark age for them. Medieval India saw many foreign conquests which resulted in the decline in women's status. When foreign conquerors like Muslims invaded India they brought with them their own culture. For them women was the sole property of her father brother or husband and she does not have any will of her own. This type of thinking also crept into the minds of Indian people and they also began to treat their
own women like this. One more reason for the decline in women's status and freedom was that original Indians wanted to shield their women folk from the barbarous Muslim invaders. As polygamy was a norm for these invaders they picked up any women they wanted and kept her in their harems. In order to protect them Indian women started using Purdah (a veil) which covers body. Due to this reason their freedom also became affected. They were not allowed to move freely and this lead to the further deterioration of their status. These problems related with women resulted in changed mindset of people. Now they began to consider a girl as misery and a burden which has to be shielded from the eyes of intruders and needs extra care. Whereas a boy child will not need such extra care and instead will be helpful as an earning hand. Thus a vicious circle started in which women was at the receiving end. All this gave rise to some new evils such as Child Marriage, Sati, Jauhar and restriction on girl education.

**Sati**: The ritual of dying at the funeral pyre of the husband is known as Sati or Sahagaman. According to some of the Hindu scriptures women dying at the funeral pyre of her husband go straight to heaven so it’s good to practice this ritual. Initially it was not obligatory for the women but if she practiced such a custom she was highly respected by the society. Sati was considered to be the better option than living as a widow as the plight of widows in Hindu society was even worse. Some of the scriptures like Medhatiti had different views it say that Sati is like committing suicide so one should avoid this.

**Jauhar**: It is also more or less similar to Sati but it is a mass suicide. Jauhar was prevalent in the Rajput societies. In this custom wives immolated themselves while their husband was still alive. While their husband used to fight the last significant battle known as Shaka, with the enemy. Thus protecting the sanctity of the women and the whole clan.

**Child Marriage**: It was a norm in medieval India. Girls were married off at the age of 8-10. They were not allowed access to education and were treated as the material being. The plight of women can be imagined by one of the shloka of Tulsidas where he writes Dhol, gawar, shudra, pashu, nari, ye sab tadan ke adhikari. Meaning that animals, illiterates, lower castes and women should be subjected to beating. Thus women were compared with animals and were married off at an early age. The child
marriage along with it brought some more problems such as increased birth rate, poor health of women due to repeated child bearing and high mortality rate of women and children.

**Restriction on Widow Remarriage:** The condition of widows in medieval India was very bad. They were not treated as human beings and were subjected to a lot of restrictions. They were supposed to live pious life after their husband died and were not allowed entry in any celebration. They were not allowed to remarry. Any woman remarrying was looked down by the society.

**Purdah System:** The veil or the Purdah system was widely prevalent in medieval Indian society. It was used to protect the women folk from the eyes of foreign rulers who invaded India in medieval period. But this system curtailed the freedom of women.

**Girl Education:** The girls of medieval India and especially Hindu society were not given formal education. They were given education related to household chores. But a famous Indian philosopher Vatsyayana wrote that women were supposed to be perfect in sixty four arts which included cooking, spinning, grinding, knowledge of medicine, recitation and many more. Though these evils were present in medieval Indian society but they were mainly confined to Hindu society. As compared to Hindu society other societies such as Buddhism, Jainism and Christians were a bit lenient. Women in those societies enjoyed far more freedom. They had easy access to education and were more liberal in their approach. According to Hiuen Tsang, the famous traveler of that time, Rajyashri, the sister of Harshavardhana was a distinguished scholar of her time. Another such example is the daughter of king Ashoka, Sanghmitra. She along with her brother Mahendra went to Sri Lanka to preach Buddhism. There was one major evil present in South India of medieval time. It was the custom of Devadasis.

**Devadasis:** It was a custom prevalent in Southern India. In this system girls were dedicated to temples in the name of gods and goddesses. The girls were then onwards known as Devadasis meaning servant of god. These Devadasis were supposed to live the life of celibacy. All the requirements of Devadasis were fulfilled by the grants given to the temples.
Modern India: With the advent of the British the status of women saw many changes. The East India Company (EIC) was mainly a trading company involved in trade in India. To expand their trade network they started acquiring territories. As they were a trading company the question of law and order in the acquired territories posed a great challenge before EIC. Therefore, the company acquired the rights to make laws related to the criminal area. For dealing with civil matters most importantly dealing with matters which involved the personal laws the EIC consulted Moulavis and Pundits. At that time the customs were devised and sustained by male members. Women were not even consulted. Women’s wrongs formed the theoretical basis for men’s rights or more properly male duties towards moderating women’s lust. Women were not given equal matrimonial rights to property rights to widows to remarriage adoption and divorce rights. This situation was severely criticized by the colonial authorities. In return Indian cultural nationalism argued in favour of Indian tradition. Therefore, the 19th century is often termed as the century of social reform. The criticism angered the people of India and caused a serious threat to the longevity of colonial rule in India. Baroda was the first to introduce divorce provision. The Princely state of Mysore enacted the Infant Marriage Prevention Act of 1894. Keeping pace with these princely states Malabar part of Madras Presidency and Travancore introduced reforms. But the major drawback was that the Princely States could not stop violation of these laws across their borders.

Sati was first abolished in Calcutta in 1798 a territory that fell under the British jurisdiction. Raja Ram Mohan Roy fought bravely for abolition of sati and with assistance from Lord William Bentinck and a ban on sati was imposed in 1829 in the British territories in India. Ishwar Chandra Vidyasagar who wrote Marriage of Hindu Widows relying heavily on the Shastras, fought for widow remarriage. Reformers like Mahadev Govind Ranade and Dayananda Saraswati also actively participated in the reform movement resulting in the enactment of the Hindu Widows Remarriage Act XV of 1856. In Maharashtra social reformers like Pandit Vishnu Shastri, Sir R.G. Bhandarkar, Agarkar and D.K. Karve have made significant contributions in this regard. Before the Hindu Women’s Right to Property Act XVIII of 1937 and the Hindu Succession Act XXX of 1956 came into effect the Dayabhaga and Mitakshara Laws laid down that a widow could become a successor to her husband’s estate in the absence of a son, son’s son, son’s son’s son of the deceased and the estate which she
took by succession to her husband was an estate which she held only during her lifetime. Early marriage affected the growth and development of the children. So fixing the minimum age of marriage of men and women by law was voiced as early as the mid 19th century by Ishwar Chandra Vidyasagar and Keshab Chandra Sen. Vidyasagar argued that early marriage was detrimental to the health of women their efforts coupled with that of Mahatma Gandhi resulted in the passing of the Child Marriage Restraint Act, 1929.

**Female Infanticide:** A girl is considered a burden by parents. Since a girl child would be going to her husband’s place upon marriage the parents did not want to waste their resources on her upbringing. Again the demand for large dowry and the huge wedding expenses caused a lot of hardship to the parents. So the parents preferred a male child as they would be able to bring in large dowry. These considerations led to the practice of killing the girl child once she was born. The practice of female infanticide was common among certain castes and tribes in India, especially in the north and north-western states. The evil of female infanticide was ended by propaganda and the forceful action on the part of the British Government. Through the efforts of Keshab Chandra Sen, the Native Marriage Act of 1872 was passed which abolished early marriages made polygamy an offence sanctioned widow remarriages and inter caste marriages. In 1901 the Government of Baroda passed the Infant Marriage Prevention Act. This Act fixed the minimum age for marriage for girls at 12 and for boys at 16. In 1930 the Sarda Act was passed to prevent the solemnization of marriages between boys under the age of 18 years and girls under the age 14 years. However, even today the Act remains merely on paper on account of several factors. A woman activist recently remarked that at home the men create the mess and women clean it up and this should also be clone outside die home and in the government. Men have made a/ mess till now but they should also lend a helping hand to clean up the mess and not leave that entirely to women.

### 1.11 HOUSEHOLD WOMEN STATUS IN PRESENT FAMILY SETUP

**Women in India:** From the day of Adam and Eve women have been considered as the second sex. Women have been viewed either in the image of Eve or in the image of Mary by the western world. The double standard regarding the status of women is found throughout the history of India. In India, there has been stereo typical
glorification of the women. The state and status of women in India from the ancient period till the modern age changes from period to period. During the Vedic period Indian women had enjoyed privileges and positions in the society and they were worshipped as goddesses. During this period their progress kept pace with that of men and no religious rites could be performed by a man without the participation of his wife. The position of Indian women was very miserable in the medieval period. She was expected to be controlled as a daughter, wife and mother by her father, husband and son respectively. Further, women was permitted to marry only once among Hindus while a man was permitted to have more than one wife. Women were required to live within the house to cook food and to feed. They were required to take care of their children and other members of the family. Hindu women had no right to inherit property, nor did they enjoy the right to terminate an undesirable marriage. In the Muslim period, suppression of women increased manifold and their life was miserable since there are so many folk beliefs and common things like child marriage, purdah system, dowry, polyandry, polygamy and female infanticide. Education and opportunities to participate in the activities of men were not given to the women and they are bound to be satisfied with the household affairs only. Purdah and polygamy were two most important institutions of the Muslim conquerors bringing in more and more restrictions on the rights and freedom of women. Still polygamy remains legal for Muslims under the terms of the Muslim Personal Law Application Act of 1937 as interpreted by the All India Muslim Personal Law Board though it is illegal for Hindus and other religious groups under the Hindu Marriage Act. Further, both Muslim and Hindu women were totally dependent on men economically and socially. This period is known as the darkest period for women in Indian history.

In the latter half of the eighteenth century the position of Indian women had reached the greatest degree of deterioration. They were even debarred from receiving education. The social institutions and customs not only thwarted the free growth of women but also regarded them unfit for participation in social, political and religious functions of any significance. Thus the position of women was deteriorated for about 2000 years (from 200 BC to 1800 AD) by changing from communal to matriarchal and from matriarchal to patriarchal. Women empowerment movement is a major part of human civilization and it has been of the significant social and political development of the closing decades of the 20th century. During the British rule in
India new systems were established based on principles of liberty and equality and in turn generated a new climate to bring changes in the old traditional feudal unequalitarian social structure and norms based on equality. They favoured and encouraged education for women by establishing schools and colleges and by introducing English education in India. The European missionaries may be said to be torchbearers of modern education in India. In the Indian freedom struggle the women came to the forefront. Women had a notable role during the nationalist movement. Since then an upward trend is visible with regard to the status of Indian women. While some of the women have started movements demanding voting rights to the women. After independence many militant movements rose against the government. Independence reinforced the challenges and struggles to improve the status of women in India.

India stands far below in gender related indices. There are historical reasons for the lower status of women in India especially in rural areas. Patriarchal symbolism ritualism, dualism, marital traditions and caste systems are some of the historical factors that prescribe the status of Indian women. Some of these traditions are thousands years old and their impacts have become almost irreversible. By socialization both men and women develop gendered self image since childhood and carry these stereotypes till their death.

1.12 CHANGING STATUS OF HOUSEHOLD WOMEN IN INDIA

Changing Status of women can be measured by the positions possessed and roles played by the individual in social, political and economic spheres of life. In this way gender differentia in Status is perceived. Inequality between sexes is basically an inequality in access to material and social resources between them (Bhagat 1990). A study by the United Nations pragmatises the best measure of status is the extent of control that a person has over his or her life derived from the access of knowledge, social and economic resources and political power and autonomy enjoyed in the process of decision making (1975).

It is in the 19th century that some progressive changes were observed in the socio economic status of women in India. Today there is a rapid transitional period in the status of women in India. The following are the accounts of changes in the socio economic status of women mainly focus on this special class of women. Among the
various factors environmental and institutional factors contributing to rise in the social position of women in India the most important have been advances in science, technology and education, national awareness and the changes made in law. Consequently, new social roles started emerging both for men and women. Advance in science and technology led to new production processes, occupations and skill which in turn led to an increased demand for women labour. Women today enjoy better health and hygiene conscious because of the progress in the national health programmes including family planning. As a result they are not only relived of their worries and their preoccupation with matters such as too frequent childbirths and health problems of large families but they can now afford to invest part of their energies in the activities outside their homes. Changes in the social attitudes of women themselves as well as those of men have been observed due to wide spread use of radio cinema and television and with the spread of books and newspapers. The shift from rural to urban living has also affected changes in the social role of women. Not only have many women attained relief from the dawn to dusk hardship in the village life but they have also gained access to increased employment opportunities vis à vis their higher education. There are five major factors which contribute to the socio economic changes. Social Legal changes Educational improvement Women employment and economic role National awareness and Participation in political field.

**Legal Changes:** India has a long and a continuing tradition extending over centuries of oppression of women. Women enjoyed an honorable position in the distant past. Subsequently patriarchy deprived women of their rightful status in India. During the Vedic period woman was given an honored position. She was the mistress of her husband’s home. During the time of Kantilla remarriage and divorce was permitted even child marriages was on the rise especially between children belonging to age group from 8 to 12. But a wife could inherit her husband’s property only in the absence of a son. Even then she had only a widow’s estate. She could not sell or otherwise dispose of her property which would on her death revert to the husband’s other heirs. She was however entitled to *stridhana* that is property gifted to her by her parents presents received. Over which she had an absolute right. On her death this would devolve on her female heirs. A woman was not entitled to adopt when her husband was living. An adoption was always permitted to man. In most schools of Hindu law a woman could adopt with her husband’s permission and in the absence of
such authority with the consent of his kinsmen. A girl could not be adopted as adoption was only a means for a man without son who could alone save him from the hell. Reference has already been made to the practice of Sati in certain parts of India and the passing of legislation prohibiting Sati. The Hindu Widow Remarriage Act, 1856 the Child Marriage Restraint Act 1929 the Hindu Women’s Right to Property Act 1937 and the Hindu Women’s Right to Separate Residence and Maintenance Act 1946 were some of the measures that sought to improve social and economic status of women to a very limited extent. The framers of the Indian Constitution rightly felt that it was not sufficient to confer some minor benefits on women but it was necessary to declare in unequivocal terms their right to equality with men and various other rights which would help them in attaining an equal status or an equal footing with men. These include Articles 14, 1523 and 39 among others in the Constitution. Besides the provisions in the Constitution the following legislations were passed since 1950: The Hindu Marriage Act 1955, The Hindu Succession Act 1956, The Hindu Adoption and Maintenance Act, The Dowry Prohibition Act 1961, Equal Remuneration Act 1976, the maternity benefit act 1961.

During ancient times when women were content to play the role of a wife and mother they were treated with respect. Cases of molestation of women and outraging their modesty were few during those times. But unfortunately in recent times cases of rape has become more common and violence against women has been on increase. To meet these atrocities against women various stringent punishments have been provided in the law. These enactments have to some extent have enabled women in India secure social and economic justice especially in case of Hindu women. An important step was taken in securing social justice to women as the Hindu Marriage Act which gave women the right to divorce by mutual consent. Despite such legislation it has to be admitted that cases of divorce are rare in our country. If it is due the fact that there is harmony in marriage and there is no need for divorce it would be a cause for satisfaction. But the truth of the matter is that divorce cases are rare because the divorcee is regarded as many as social outcast. The employment opportunities for women are increasing day by day and they are preferred more than men. Other legislative measures favouring women include the Guardians and Wards Act, 1890. Though under the Constitution and under the law women have equal political right as men so as to enable them to take part effectively in the administration of the country
even today there is no adequate representation of women in political field. Representation of women in Assemblies and Parliaments is dwindling with every election and does not exceed 10%. During elections very few get a chance of being elected against a male candidate. In villages specially men have a dominant voice and are able to dictate to women whom they should vote. Most of them are illiterate and are dependent on their husbands or fathers. Unless and until women are educated and made aware of their rights and attain independence one cannot expect a woman to take an active part in the administration of the country in large numbers.

**Women and Education:** Lack of formal as well as informal education for women has a crucial effect on their involvement and status in society. This shortfall is mainly due to the poor appreciation of the value of female education by parents and society in general. There is a false assumption in some sections of rural society that investment in training women girls is a waste as they ultimately marry and take away the skills acquired to their new families. Educating women will not only enable them to get better job. The National Policy on Education 1986 has emphasized that women's development is essential for national development. Its highlights are as given below:

- Education will be used as an agent of basic change in the status of women. The Report of Education commission 1864-66 For full development of our human resources the improvement of homes and for moulding the character of children during the most impressionable years of infancy the education of women is of even greater importance than that of men. In the modern world the role of women goes much beyond home and the bringing up of the children.

- **Women and Empowerment** The most conspicuous feature of the term empowerment is that it contains the word power. It may be broadly defined as control over material assets intellectual resources and ideology and even be economically self sufficient or independent but also society as a whole will gain. Women will get married at an older age choose to have smaller families and in turn nurture and educate their young. The process of challenging existing power relations and of gaining great control over the sources of power may be termed as empowerment.

**Women Employment:** The main reason for girls not being adopted is that girls are considered as an economic burden. Even today the main object of parents having daughters is to constitute an additional burden are not adopted. Women are not willing
to exercise their right to adopt whether they are widows or are unmarried as difficult economic conditions do not permit an addition to the family. The condition of women in India is more miserable in every field of social life. They are paid half of three quarters of the money while their male counterparts earn for the same job. In India a predominantly agricultural country women do more than half of the total agricultural work. But their work is not valued. On an average a woman works 15 to 16 hours a day unpaid at home and underpaid outside. According to National Committee of Women the growth in the percentage of women labour force in the organized sector is minimal in the last sixty years i.e. 3.44 percent in 1911 to 17.35 percent in 1971, besides the work load either in the field or in the factories or offices the women have to do the household such as cooking, washing, cleaning up the house. The younger women besides all these have to carry the burden of early pregnancy childbirth and breast feeding. In terms of help offered to people for their various functions women seem to receive the least attention from the society. The status of women is intimately connected with their economic status which in turn depends upon rights roles and opportunity for the participation in economic activities. The economic status of women is now accepted as an indicator of a society’s stage of development. However, all development does not result in improving women’s economic activities. Pattern of women’s activities are affected by prevailing social ideology and are also linked with the stage of economic development.

**Women and Economy**: World economic profiles of women indicates that while women account for half of the world's population and perform two thirds of the hours worked they receive only one tenth of the world's property registered in their name (Satnam Kaur 1987). Little attention has been paid to her as an economic being which she very much is especially in a rural family. The fact that a rural woman besides being a home maker is also a partner in food production efforts and that in poor rural families the women have to play an economic role as well was ignored. Leelamma Devasia and V.V.Devasia (1994) view that when a woman attains economic independence she naturally becomes the mistress of her own body and author of her own decisions. Equitable access to resources power and decision making is essential to gender equality and this is a critical determinant of economic well being social status and political power. However, there is substantial evidence that economic resources in
the hands of male household members often do not benefit female members in equal degree and thereby independent ownership of such resources particularly land can thus be of crucial importance in promoting the wellbeing and empowerment of women. One of the means to empower women is to conscientise them to raise their economic status and thus bring them into the mainstream of national development. Hence within the overall context of Human Resource Development it is necessary to ensure that women get their rightful share out of the development plans and that they assume their rightful role in society (Chetana Kalbagh 1992).

**National awareness and Participation:** Indian women have shown in the past and even today that they are not inferior to men in any field. We had a woman Prime Minister. We have a number of women ministers Governors and Members of Parliament and die Assemblies who are acquitting themselves creditably. There are many able doctors lawyers and quite a few judges and top bureaucrats. Even in business they are occupying high positions. Women are in the police force and have even entered the Air Force. Even scaling Mount Everest has not been beyond their capacity. Women writers have contributed a lot to literature. In schools and colleges the performance of girls is much better than those of boys so much so that a time has come when there should be reservation of seats for boys instead of for girls. But such advance in the position and status of women is confined to the upper strata of society. This should percolate to the lower strata of society which forms the bulk of the population. Women’s welfare movements must reach the small towns and villages. Except a few dedicated great women like Mrs. Durgabai many social reformers confine their activities to big cities and even then concentrate on seminars and conferences which attract public attention through the media and avoid doing field work in areas which really need their guidance and assistance. Apart from all this there must be a sustained effort to change the psychology of Indian women. It is difficult to break away from thousands of years of tradition which expects the wife to follow the footsteps of the husband.

Psychological context of development programmes for women in India. Since Independence careful and intentional governmental planning has been used in the development process in India. In this context women's work and their role have increasingly been recognized as essential inputs in the overall planning process. The
following reasons necessitate their entry into the mainstream of the development process.

**Development Programmes For Women:** In the first and second Five Year Plans women's concerns held a low profile. The focus shifted to education maternal and child health in the 3rd and 4th Five Year Plans (1961-1974). Economic development employment and training for women were taken up in the fifth Plan (1975-80). However, the sixth Plan document recognised women's development as an independent sector. This along with several other policy documents in particular the Report on the Committee on the Status of Women in India (1974). The Blue Print of Action Points and National Plan of Action for Women (1976) resulted in the introduction of schemes specially oriented to women's needs. The seventh Plan (1985-1990) envisaged bringing them into the mainstream by creating awareness of their potential for development Twenty seven beneficiary oriented programmes in different sectors providing direct benefits to women have been introduced. Some of these programmes are: 20 point Programme The Rural Landless Employment Guarantee Programme (RLEG) National Rural Employment Programme (NREP) Development of Women and Children in Rural Areas (DWACRA) Integrated Child Development Scheme (ICDS) Integrated Rural Development Programme (IRDP) Training of Rural Youth for Self Employment (TRYSEM) and NREP stipulate that one third of the beneficiaries should be women. The eighth Plan also lays emphasis on. Human Resource Development against the physical and financial resources. HRD is conceived as a package of many activities such as nutrition health, culture, education, even labour, agriculture and food. This package needs to be delivered to every child born in this country. From conception to graduation is the range of HRD. The earlier approaches regarded women as beneficiaries of health, education and welfare services. Later the focus of the government shifted to the need for widening and enhancing women's equal participation in national development efforts (GOI 1992). Programmes are a definite and planned set of actions to achieve certain goals. The stated policy goal is women's economic independence. For this the women have to be made aware of their rights and capabilities to ensure their access to the resources and services. To achieve this it is important to understand: the socio political organisational and economic realities of the rural poor women their long term and short term needs the factors which deter their participation in the programmes. The poor women are the
most powerless in society. Gender inequality is a fact of life of Indian villages and is reflected at all levels. They have double even triple burdens and work but are still not considered productive workers.

1.13 NEED OF THE STUDY

Do not underestimate the enthusiasm of household women. They were a way to show society that women were fulfilled basic requirements of family members with the role of the perfect housewives and they can also perform dual role responsibility with love and affection which cannot possible for in a male. So for this reason she must get reward respect and value on par with men.

Family Management is an art that may be acquired by every woman with good sense and they have tolerable memory. She has been produced in a family with managing all responsibilities with difficulties The Indian women are traditionally good managers employ them while their servants are eating in washing the cups, glasses, arranging the household responsibility in systematic way. This occupies but a short time and the lady has the satisfaction of knowing that they are in much better order than they would be if left to the servants. It also relieves that women has well knowledge about cooking, arranging breakfast, lunch and dinner time to time which should be done every day with the same systematic regard to exact neatness and method as family member required and expected. They are also good homemaker, caretaker, purchaser, transporter and maintainer of good relationship with friends, relatives and neighbours. But they not consider housework as paid work. Because they have thought that household work is primary duty of women there is nothing special in it. Imagine asking any woman that old question what do you do? Unless women works in a standard paid employment situation she will likely say nothing. But if you ask the question in another way What things do you do during the day? Than their answers was I do all housework? was the amazed response from women who could not believe the number and complexity of the tasks After women acknowledged everything that they do their minds turned to the question of why they had assumed that if they were not in paid employment their work did not count. It will show that their belief had come from years of being told thinly and not so slightly that they were simply doing what they were supposed to do. That as women they should gladly take on the work associated with the care of children and the home along with community and
neighbourly responsibilities. Finally they told that After all it is women’s work is not it? Some other women doing other work which they call it as paid work. They are expected to do both. There is something wrong with the way of women life in doing things.

So now a day things are changing and this change need to development of women society. As advocates for women’s equality we must raise the issue of unpaid work. Unless and until we acknowledge the reality that women are doing double duty and respond accordingly it will be impossible for women to achieve real equality in our society. Women themselves need to value what they do and demand their fair share of reward for their work. Men need to re examine their contributions to work home and community. Governments need to use their communications budgetary and policy making power to achieve equity between genders.

Through this study we should present some information and policy recommendations that address the inequities associated with women status. To empower the societal Status of household Women. The growth of social consciousness and culture also resulted in Improvement of women status in India with existing of education. As secondary education and higher education began to be popularized in the 1980s and made available to the general population. Majority of housewives actively participate in developing community policies for ecological and educational issues. When we give some proper guidance about their self esteem. However, there has rarely been a research dedicated to interpreting their household activities home management value of their contribution to family and their existence in society which is integral to their personal development and empowerment. The changes and empowerment of the housewives take place by assigning economic value for household activities. Because she empowered actively influence on family their community and improve her own societal status. This shows us that the activities offer sharing household work create intimate relation among all family member. The study on housewives societal position focused on the household women and their household responsibilities which related to family management their household activities with taking care of children and elder of family. Women wanted to be recognized as an active part of society not only as mothers or housewives. At a time when it was almost impossible for them to have access to power and to recognition some great women
succeeded in breaking the limits and to show that women’s place was also outside of the household. According to standpoint theory the standpoints of the subordinated influence the processes through which their knowledge is produced along with the social relations namely their household work in measurable life.

1.14 STATEMENT OF THE RESEARCH PROBLEM

Women constitute half of India’s population but her Social status is invisible in family as well as society both in rural and urban area. Social support appears to enhance individuals social economic and psychological conditions of household women. So for heighten the women social position by assigning economic value to the household work is become necessary in todays society. Household women social status has been recognized by the effort of the individual institution and women. The Govt. of India struggling extremely hard to improve the socio economic status of women with the effective implementation several programs such as SHG strishakti yojana, mane belaku, bhagyalaxmi madilakkittu. It also undertaken various programs related to salary for housework or wages for housework to empowerment of household women who have substantial poor and most vulnerable section of the society. This study main focused target is women get respect in country with social support which will help her to get their own identity and equal status on par with men in Indian society. This work is possible only by the acceptance of family member, women and social network including family friends, relatives, husband, children. These all supportive tend to strengthen the health and wellbeing of the household women. Household women Social status influenced by all the social support of family members because individual cannot survive in society all alone rather each one need to understand each other anxiety. A diffident attempt is made to analyze critically the following issues to live together related household women and their societal status

1.15 CONCLUSION

Today women have attained a remarkable position in probably all fields and they are in no way inferior to men. India has a remarkable history with women from being the Prime Minister to the Governor and then to the President. The need of the hour is for the women to realize their rights and be attentive. Women are the present and the future of INDIA. Thus this study would help the family women to understand the housework duties and its various dimensions understand the relationship between
individual related variables, family related variables, and design interventions for enhancing emotional intelligence of design support systems to enable the household women and their family responsibilities and thus reduce interference of family life in work, and redesign work related variables such as task variety time spent on housework sharing housework and problems of family role conflict to improve household women societal status. In addition this study will help in taking stock of the existing programmes for enhancing wages for work and evolving strategies for strengthening Govt. of Indias existing programmes of housewife which is introduce in sept 2013 by Krishna Tirth. This research would be able to formulate policies for enhance the women importance in family and empower them by assigning salary for her household activities. The present study elaborate observations in household women activities are productive and focus on desirable to society for recognition. And provide them their long pending demand of equal status on par with men not by making and implementing the laws but surely changing the men’s mindset from negative to positive in other wards dominative to accommodative.
“Household Women and Their Societal Status: A Sociological Study of Gulbarga City”

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END CHAPTER

Chap: 10
Summary, Conclusion and Suggestions