This work is based on an empirical study of women domestic workers serving in middle class households. Observable facts collected from Agra city have been analysed and interpreted in the backdrop of literature available on gender issues and women's studies. The overlap in the women domestics, social sphere as workers and as women has been explained and elaborated. Issues such as their socio-economic status, everyday struggles and relationship with their employers have been observed and analysed.

Theoretically, the study makes use of Marxists and functionalists categories drawn from a variety of feminist literature. It could well prove to be a sequel to other studies and deserves wider attention of sociologists, social workers, activists, policy makers, planners and even housewives who are the potential employers.

Behind every will kept home and house are the unaccounted efforts of the housewife and behind nearly every home and housewife, are the unacknowledged, well hidden efforts of the domestic worker, who helps the housewife in the performance of her domestic chores.
Indian society has a long history of ‘domination and subordination’ in relationships as witnessed in the structure of slavery serfdom and jajmani relations. At present, due to globalization, emergence of new markets, communication revolution and rise in popular culture, the relationship between the domestic workers and others with whom they interact on an everyday basis, has undergone change.

The world of women domestics has largely remained under cover. They have never come to the forefront. They have only 'peeped' from the drawn curtains of the living rooms of their employers. They have remained confined to some insignificant corners of the household and are only called upon when their services are required. How the employers and their family members relate to the domestic workers is a subject of concern and investigation.

Even when located at structurally different points in terms of global locations, religion, caste, class, race and ethnicity, the idea of participating in one another's lives does not dawn on either the domestic worker or the employer. Thus neither the employer nor the domestic worker has succeeded in stepping into one another's shoes.

Based on the empirical study of two hundred domestic workers and fifty employers in Agra city, the present study is an account of the socio-economic condition, which surrounds the
domestic workers. The study also relates to everyday struggles 
laced by these workers and the ways in which the employers and the 
workers relate to and interact with each other.

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