

**MUSLIM WOMEN IN DOMESTIC WORK: A SOCIAL WORK STUDY IN
VIJAYAPURA CITY**

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By

**Mr. Ibrahim J. Mangalagiri
Reg.No. MSW/14-15/13**

Under the Guidance of

Dr. G. B. Sonar

Associate Professor,

Department of Social Work

Karnataka State Akkamahadevi Women's University, Vijayapura



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CHAPTER – 6

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6.1. Introduction:

The major findings of this present study are listed below. The major findings are drawn from the empirical data collected from the Muslim women Domestic Workers who reside in Vijayapura city.

6.2. Major Findings

6.2.1. Personal Profile of Muslim Women involved in Domestic Work:

- Out of 323 respondents, 27.2 percent of respondent's age is between 26-30 years.
- 85.8 percent of the respondent's age married.
- 87.9 percent of the respondent's age at the time of marriage was between 16-20 years.
- 69.7 percent of the respondents had an arrange marriage.
- 30.7 percent of the respondents do Domestic Work between the age of 21-25 years.
- 37.8 percent of the Domestic Worker was involved in Domestic Work since from 1 – 5 years.
- 82.0 percent of the respondents are illiterate.
- 57.9 percent of the respondent's spouse are illiterate.
- 28.8 percent of the respondent's spouse occupation is street vendor.
- 71.5 percent of the respondents have 1 to 2 male and 65.9 percent of the respondents have one to two female children in the family.
- 29.7 percent of the respondents have five to seven members in the family.
- 99.4 percent of the respondents are from urban area.
- 85.8 percent of the respondents are from nuclear family.
- 85.1 percent of the respondents are not a single parent family.

6.2.2. Economic Status of the Respondents:

- Out of 323 respondents, 46.7 percent of the respondent's monthly income is 6001/- to 9000/- rupees only.
- 91.3 percent of the respondents don't do any savings from their earnings.
- 65.6 percent of the Domestic Workers have own house.
- 16.4 percent of the Domestic Workers not applicable for this because they have own house.
- 78.9 percent of the Muslim women Domestic Workers have kaccha house.

- 50.8 percent of the Muslim women Domestic Workers source of loan is SHG.
- 15.5 percent of the Domestic Workers have availed loan for husband business.

6.2.3. Occupational Status of the Respondents:

- Out of 323 respondents, 96.3 percent of the Muslim women Domestic Workers nature of job is part time work.
- 57.6 percent of the Domestic Workers attended 1 to 3 houses for work daily.
- 98.1 percent of the respondents carry live out work.
- 54.8 percent of the respondents have opted Domestic Work due to poverty.
- 93.5 percent of the Muslim women in Domestic Workers carried utensils cleaning and 32.2 percent of them spend 4 hours in a day for utensils cleaning.
- 92.3 percent of the Muslim women in Domestic Workers carried clothing washing and 30.0 percent of them spend 3 to 4 hours in a day for clothing washing.
- 87.3 percent of the Muslim women in Domestic Workers carried floor cleaning and 27.6 percent of them spend 3 to 4 hours in day for floor cleaning.
- 20.4 percent of the Muslim women in Domestic Workers carried cooking work and 4.3 percent of them spend 5 hours in day for cooking.
- 7 percent of the Muslim women in Domestic Workers carried looking after children and 4.3 percent of them spend 3 to 5 hours in day for looking after children.
- 59.4 percent of the respondent's home to work place distance is 0.5 - 1 km.
- 89.5 percent of the respondent's mode of transportation is walk.
- 59.1 percent of the respondent's monthly income for Domestic Work is Rs. 3001/- to 6000/- rupees.
- 93.2 percent of the respondents are getting on time wages.
- 54.8 percent of the respondents have received extra payment for overtime work.

6.2.4. Relationship between employee and employer:

- Out of 323 respondents, 96.6 percent of the respondents said that their employers have provided tea during work hours, 84.2 percent of the respondents have provided breakfast during work hours, 80.8 percent of the respondents don't get lunch during work hours, 80.5 percent of the respondents get weekly off with wages, 80.2 percent of the respondents are provided gits / bonus during festivals, 80.8 percent of the respondents are not provided annual increase in wage, 98.8 percent of the respondents have adequate place at work place and 87.6 percent of the respondents have healthy hygiene at work place.

6.2.5. Social Status of Respondents:

- Out of 323 respondents, 86.7 percent of the respondent's neighbour's views is good about being Domestic Workers.
- 44.6 percent of the respondents participate in community gatherings on every Friday.
- 87.0 percent of the respondents have underprivileged feelings. Of them majority 41.8 percent of the Domestic Workers was mentioned poverty as reason for this.
- 86.1 percent of the respondents have never experienced discrimination in social gatherings.
- 70.0 percent of the respondents visit to religious places.
- 97.8 percent of the respondents celebrate religious festivals with great enthusiasm.
- 98.8 percent of the respondent's don't experienced hurdles by employers due to Purda / Bhurka system.

6.2.6. Family Support and Environment of Respondents:

- Out of 323 respondents, 46.1 percent of the Muslim women Domestic Workers are strongly disagreed that there is suitable atmosphere in their family to share their feelings.
- 88.5 percent of the Muslim women Domestic Workers are disagreed that their family has not encouraged them in making decisions.

- 75.5 percent of the Muslim women Domestic Workers have agreed that they sit together and have food.
- 71.8 percent of the Muslim women Domestic Workers are agreed that they attend social functions with their family.
- 87.3 percent of the Muslim women Domestic Workers disagreed that their opinions are not valued in their family.
- 75.5 percent of the Muslim women Domestic Workers are disagreed that they share their problems with family.
- 80.5 percent of the Muslim women Domestic Workers are disagreed that when they do something well, they get praise and attention from others in their family.
- 74.3 percent of the Muslim women Domestic Workers family members do not guide each other.
- 44.6 percent of the Muslim women Domestic Workers family comes together to sort out any new situation that may arise in their family.
- 68.4 percent of the Muslim women Domestic Workers do not feel free to do anything what they wanted to do.
- 50.2 percent of the Muslim women Domestic Workers agreed that they maintain confidentiality about family issues.
- 65.0 percent of the respondents are agreed that whenever something needs to be done in the house, everyone joins in happily.
- 42.1 percent of the respondents disagreed that Muslim women Domestic Workers talks to someone in the family when they feel upset.
- 68.7 percent of the respondents disagreed that members of their family constantly keep bickering over small matters.
- 53.6 percent of the Muslim women Domestic Workers are disagreed that they often go out to visit friends and relatives with family.
- 77.7 percent of the Muslim women Domestic Workers are disagreed that whenever anyone in their family is angry with another member, he/she makes sure to sort out things with him/her.

- 67.8 percent of the respondents are disagreed that decision to continue a particular job is taken by the family members concerned in consultation with other family members.
- 45.8 percent of the Muslim women Domestic Workers are disagreed that women are respected in my family.
- 76.2 percent of the Muslim women Domestic Workers agreed that the other family members stand up for our family.
- 48.3 percent of the Muslim women Domestic Workers disagree that their family members trust them very much.
- 54.8 percent of the respondents had never experienced domestic violence in their family and 25.4 percent of the respondents have beaten and verbally abused by husband in the form of domestic violence.
- 54.8 percent of the respondents have mentioned that their husband ask money to drink alcohol as reason for domestic violence.

6.2.7. Gender Role in Family of Respondents:

- Out of 323 respondents, 66.6 percent of the Domestic Workers has mentioned that major decision in household purchases have taken by themself only. 75.2 percent of the respondents mentioned that decision on purchases of daily household needs made by them. 58.2 percent of the respondents take decision on your visits to family or relatives/ friends by themselves. 57.9 percent of the Domestic Workers only taken decision on spending the money. 63.8 percent of respondents' husband takes decision on reproductive rights.

6.2.8. Awareness of Domestic Workers Union:

- Out of 323 respondents, 56 percent of the respondents do not have membership of the registered Domestic Workers union. Majority 76.6 percent of the respondents are not aware about Domestic Workers union. Majority 56.0 percent of the respondents don't know about benefits of being member of the union. Majority 36.8 percent of the respondents mentioned that union membership personally helped to get labour card.

- 61.0 percent of respondents have not taken part of rally. 98.8 percent of the respondents have not taken part in demonstration. 99.4 percent of the Domestic Workers have not taken part in human chain. 61.6 percent of the Domestic Workers have not taken part in street corner meeting. 99.4 percent of the Domestic Workers have not taken part in fasting. 97.5 percent of the Domestic Workers have awareness of the governmental schemes for the Domestic Workers.
- 98.1 percent of the respondents need someone's help to enrol their names in governmental schemes.
- 50.5 percent of the Domestic Workers have expectations social security from the present work.

6.2.9. Life Satisfaction of The Muslim Women Domestic Workers:

- Out of 323 respondents, 62.4 percent of the Muslim women Domestic Workers are extremely dissatisfied with their life.
- a majority 62.4 percent of the respondents are extremely dissatisfied towards their life. In order to see the association between age in completed years and life satisfaction, chi-square test was applied. It is found there is a significant association between these variables with significant level at 0.00. Hence, the hypothesis, "there is no significant association between age and life satisfaction". is rejected.
- 62.4 percent of the respondents are extremely dissatisfied towards their life satisfaction. In order to see the association between marital status and life satisfaction of the respondents, chi-square test was applied. It is found at a significant level at 0.00. Hence, the hypothesis, "there is no significant association between marital status and life satisfaction of the respondents". is rejected.
- 62.4 percent of the respondents are extremely dissatisfied towards their life satisfaction. In order to see the association between involvement of Domestic Work and life satisfaction of the respondents, chi-square test was applied. It is found that there is a significant association between these variables with significant level at 0.00. Hence, the hypothesis, "there is no

significant association between involvement of Domestic Work and life satisfaction of the respondents". is rejected.

- 62.4 percent of the respondents are extremely dissatisfied towards their life satisfaction. In order to see the association between educational qualification and life satisfaction of the Domestic Workers, chi-square test was applied. It is found that there is a significant association between these variables with significant level at 0.00. Hence, the null hypothesis is rejected.
- 62.4 percent of the respondents are extremely dissatisfied towards their life. In order to see the association between family size and life satisfaction of the Domestic Workers, chi-square test was applied. It is found that there is a significant association between these variables with significant level at 0.00 was found to be significant. Hence, the hypothesis "there is no significant association between family size and life satisfaction" is rejected.
- 62.4 percent of the Domestic Workers are extremely dissatisfied towards their life. In order to see the association between native place and life satisfaction of Domestic Workers, chi-square test was applied. It is found there is no significant association between these variables with significant level at .546. Hence, the hypothesis, "there is no significant association between native place and life satisfaction of Domestic Workers" is accepted.
- 62.4 percent of the respondents are extremely dissatisfied towards their life. In order to see the association between type of family and life satisfaction of the Muslim women Domestic Workers, chi-square test was applied. It is found there is a significant association between these variables with significant level at 0.006. Hence, the hypothesis, "there is no significant association between type of family and life satisfaction of Domestic Workers" is rejected.
- 62.4 percent of Muslim women Domestic Workers are extremely dissatisfied towards their life. In order to see the association between single parent family and life satisfaction of the Domestic Workers, chi-square test was applied. It is found there is a significant association

between these variables with significant level at 0.00. Hence, the hypothesis “there is no significant association between single parent family and life satisfaction of the Domestic Workers” is rejected.

6.2.10. Quality Of Life of The Muslim Women Domestic Workers:

- Out of 323 respondents, 75.5 percent of the Muslim Women Domestic Workers quality of life is low.
- Majority of the Muslim women Domestic Workers belonging to 41 years to 45 years of age are having low quality of life when compared to other age group; i.e., 18 years to 25 years, 26 years to 30 years, 31-35 years, 36 years - 40 years, and 46 years and above age groups. The chi-squares test is applied to see the association between the completed age and quality of life of Muslim women Domestic Workers. It is found there is a significant association between these variables with significant level at 0.000. Hence, it calls for the rejected of null hypothesis.
- Majority of the Muslim women Domestic Workers 88.9 percent of the Muslim women Domestic Workers are unmarried they have low quality of life. When compared to other married status; i.e., married, divorce, deserted and widow. The chi-square test is applied to see the association between the marital status and quality of life of Muslim women Domestic Workers. It is found there is a significant association between these variables with significant level at 0.029. Hence, it calls for the rejected null hypothesis.
- Majority of the Muslim women Domestic Workers belongs to 16 years to 20 years of involvement of Domestic Work and they have low quality of life. When compared to other years of involvement in Domestic Work; i.e., 1 years to 5 years, 6 years to 10 years, 11 years to 15 years and 21 years and above involvement in Domestic Work. The chi-square test is applied to see the association between the years of involvement in Domestic Work and quality of life of Muslim women Domestic Workers. It is found there is a significant association between these variables with significant level at 0.000. Hence, it calls, rejected null hypothesis.
- Majority of the Muslim women Domestic Workers belonging to 6th to 8th standard education and they have low quality of life when compared to other educational qualification; i.e., illiterate, 1-5th standard and 9 -10th standard. The chi-square test is applied to see the association between the educational qualification and quality of life of Muslim women Domestic

Work. It is found there is a no significant association between these variables with significant level at .486. Hence, it is calls, accepted hypothesis.

- Majority of the Muslim women Domestic Workers 87.8 percent of the Domestic Workers have 8-10 members in the family they have low quality of life. When it compared to other size of family members i.e., 2 members to 4 members, 5 members to 7 members, 11 members and above of size of family. The chi-square test is applied to see the association between the size of family and quality of life of Muslim women Domestic Workers. It is found there is a no significant association between these variables with significant level at .140. Hence, it calls accepted hypothesis.
- Majority of the Muslim women Domestic Workers 75.4 percent of the Domestic Workers are from urban area they have low quality of life. When compared to semi-urban area. The chi-square test is applied to see the association between the native place and quality of life of Muslim women Domestic Workers. It is found there is a no significant association between these variables with significant level at .420. Hence, it calls accepted hypothesis.
- Majority of the Muslim women Domestic Workers 91.3 percent of the Muslim women Domestic Workers are from joint family they have low quality of life when compared to other type of family i.e., nuclear family. The chi-square test is applied to see the association between the type of family and quality of life of Muslim women Domestic Work. It is found there is a significant association between these variables with significant level at 0.007. Hence, it calls rejected null hypothesis.
- A majority 77.1 percent of the Muslim Domestic Workers are single parent in family they have a low quality of life when compared to other they have both parents in the family. The chi-square test is applied to see the association between single parent family and quality of life of Muslim women Domestic Workers. It is found there is a no significant association between these variables with significant level at .788. Hence, it calls accepted hypothesis.

6.3. Summary:

This well incorporated critical interpretation and genuine effort of present study is an essential attempt to explore the Occupational, Economic, Social and Psychological Issues and Quality of life of the Muslim women in Domestic Work at Vijayapura City. It is found that notable percent of the Muslim 26-30 years of the age. It is found that majority of the Muslim women Domestic Workers are married at the age of 16-20 years of age. It may be true because most of the Indian parents feel that girl child is burden for them. Vijayapura is one of the districts which is still under developed. The educational level of Muslim women Domestic Workers is very less. Most of them are illiterate. It is common phenomenon in Muslim women Domestic Workers family. It looks like Muslim families have not given much importance to education of girl child.

The socio-economic status plays significant role in every individual life. In the same way Muslim women Domestic Worker are most vulnerable and they are more prone to face consequences in their life. Though Muslim women Domestic Worker still live in kaccha house. Most of the Muslim women Domestic Workers are not having any savings. Due to the responsibility of the family, children marriage, children education, and repayment of the loan. Muslim women Domestic Workers have taken lone form Self-help groups, employer, national banks and money landers. Whatever the amount they earn by Domestic Work that is spent to bear all these activities.

The most of the Muslim women Domestic Workers have choose live out work. So that most of them have selected 3 to 4 houses for a day and they spend nearly 4 to 6 hours per day in the household activities. This is considered as part time work. So that Domestic Workers may earn nearly Rs. 8000/- to 10,000/- which plays a vital role in managing their families. Majority of the Muslim women Domestic Workers have mentioned that due to poverty and lack of skills they have opted this work.

The relation between the employer and Muslim women Domestic Workers plays an important role in receiving good working conditions. In this regard the present study findings prove that Muslim women Domestic Workers have a good

relationship with their employers or owners. So far, the Muslim women Domestic Workers are getting basic facilities during the work. They will be treated good as in the society.

The family environment of the Muslim women Domestic Workers is not in favourable. They need support and encouragement from the family. But all these things are not given to them. It may be true because Muslim women Domestic Workers family are more vulnerable from many aspects i.e., economically, socially, and human rights. They even don't get praise and attention from other family members when they do something well. Whenever they find and face some sort of problems from their employers though they share with other family members no one will stand with them. The finding of the study shows that Muslim women Domestic Workers have chaotic family environment.

Due to male dominance and low level of socio-economic status of family Muslim women Domestic Workers are extremely dissatisfied with their life and have low level of quality of life. This is needed to concentrate by the society that Muslim woman Domestic Workers significantly contribute in the enhancement of family economic status. They also take responsibility as equal to men in the family. Their presence in solving problems of family, handling the household activities, taking care of children, and maintaining the family is very important.

6.4. Suggestions:

In this section an attempt is being made to provide suggestion in the light of the above findings of the present study to improve the functioning of Muslim women Domestic Workers in Vijayapura city.

Government:

1. They must be covered by all of the social security measures that are available to Workers in the unorganised Sector.
2. Preventing verbal/physical/sexual abuse in the workplace should be prioritised. A local level board should be established to receive, investigate, and resolve harassment complaints. Employers must be educated on the significance of developing and maintaining positive employee-employer relationships.

3. The government should expand job opportunities so that their husbands and family members can get good jobs that will increase their monthly income.
4. Muslim Women Domestic Workers are neglected from health, so there should be easy accessibility of quality health services in affordable rates, government should ensure mobile health clinic service and organise free health check-up camps and the medicine should be provided free of cost to the Muslim Women Domestic Workers.
5. During the survey many Muslim Women Domestic Workers have reported that they are suffering from mental stress because of intake of alcohol and domestic violence by husband, use abusive language, harassment by employers in such case government should establish counselling centres for improving their mental health.
6. Based on the results many Muslim Women Domestic Workers have chosen this profession due to low literacy and lack of skills, so government should organise skill development programmes to enhance the skills of Muslim Women Domestic Workers.
7. Judicial system should take serious with the cases related to exploitation of Women Domestic Workers and ensure severe punishment.
8. Government should be organised legal assistance camps at places nearby Muslim Women Domestic Workers report their exploitation to the concerned authorities to seek their justice.

Non-Government Organization:

1. Advocacy programs should be organized for trade unionists for their greater involvement in supporting women Domestic Workers and their self-organizations.
2. NGO's, Government Departments, Women Child Development Departments should organise awareness programmes to change the view of society towards Muslim Women Domestic Workers. This will help to improve social status of Muslim Women Domestic Workers.
3. This research found that many Muslim Women Domestic Workers have borrowed loan form local money lenders so NGO's and Domestic Workers

Unions should create SHG's of Muslim Women Domestic Workers and make them financial stable.

4. Due to lack of literacy majority of the Muslim Women Domestic Workers were not aware about the laws and acts which are related to unorganised Sector Workers in this case NGO's, Government, and Domestic Workers Unions should organise awareness programmes. It will helpful for bargain and getting equal wage for equal work.
5. NGO's and Domestic Workers Unions can take awareness drives among Muslim Women Domestic Workers on Social Security and other Schemes of Central and State Government.

Employers:

1. Given the current high cost of living, it is critical that employers pay the legally mandated Minimum Wage so that Domestic Workers are not exploited and can live a decent life.
2. They must be given paid leave during major religious and national holidays.
3. Employers must provide the basic facilities to Domestic Worker during the work and should discriminate them.
4. Also, employers give respect to Domestic Workers.

Domestic Workers Union:

1. There should be women Domestic Workers' unions to represent them at various levels and to secure the support of the wider labour movement.
2. Union makes sure that every Domestic Worker should be registered with issue of identity cards.
3. Unions need to organize the awareness programme on the facilities provided by the government, NGOs and unions.

Social Work Educational Institution:

1. Intervention field work can be undertaken by the departments in collaboration with agencies dealing with Domestic Workers for reciprocal benefit of the Domestic Workers and as well as community at large.
2. Intervention research studies are encouraged by the departments at the levels of P.G., M.Phil. and Ph.D. Dissertation.

3. Social Work Educational institutions must establish counselling centres for psychological support of the Muslim Women Domestic Workers.
4. There is a need for special training programs implemented for social Workers in the institutions working with Domestic Workers.

6.5. Implications of Social Work:

Social work itself has wider scope it deals with different issues of human beings of the society, for example; education, poverty, women and children, elderly, domestic violence, etc. Domestic Work is the largest community in unorganized Sector. Socially they are discriminated and they highly represent backward communities of the society. In this regard Social Work Profession has major role in prevention of violation and protecting human rights of this community. Hence, Social Workers are the professional frontline Workers in uphold the under privileged community of the society. For the empowerment of the quality of life and life satisfaction of Muslim women Domestic Workers. Professional of social work apply social work methods, tools, techniques and different skills to bringing Muslim Women Domestic Workers into mainstream of the society.

- Social Case Work theories and approaches can be used for understanding in-depth insights of the situations of violence, discriminations, and exploitation faced by Domestic Workers.
- Social Group Work method is effectively used in enhancing the skills in problem solving process and it will be helpful for creating and developing the strong unions of Domestic Worker for availing and protecting individual rights.
- Community Organization method can be used in identifying the issues of Muslim women Domestic Worker. Also helpful for organizing the community to receive their constitutional rights and provisions.
- Social Welfare Administration method can be used by social Workers to implement preventive and rehabilitative programmes relating to the empowerment of Muslim women Domestic Workers.

- Social Work Research would be used to make interventions research to make need assessment of their employment and make interventions to bring desirable changes in their life.
- Social Action method can be largely need with this section of the society to organize unorganized Muslim Domestic Workers in the term of their action groups and develop them as pressure from to address, issues

6.6. Conclusion:

The most vulnerable working Sectors in society are Muslim women Domestic Workers in the informal economy. They hailed from a minority group who's legal, economic, and political standing limited their capacity to demand their rights. Domestic Workers are among these women, whose social and economic contributions to society are hidden from the public eye, as well as the country's laws and policies. They suffer difficulties because their employment is not classified as skilled, and their rights to minimum wage and acceptable working conditions are routinely disregarded. In India, both men and women have worked as Workers in other people's houses for generations. Domestic employment is not a new phenomenon in India, but it cannot be considered as a continuation of ancient feudal culture, in which the wealthy employed 'Workers.' The nature of labour and Workers has been rapidly altering in both urban and rural settings. It is also underestimated since it is frequently conducted by low-caste migrant women.

Domestic Work, on the other hand, continues to be underestimated. It is deemed unskilled since most women have traditionally been thought competent of completing the labour, and the skills they are taught by other women at home are regarded instinctive. Domestic Work encompasses mental, manual, and emotional aspects, as well as communities of care Workers. The employer-employee relationship is complicated, and it is characterised by dominance, reliance, and inequality. In addition, this is a field where the majority of the employers and employees are female. Domestic Workers in India are looking for adequate and effective legislative and institutional protection. The government has made steps to defend their rights at both the national and state levels. Nonetheless, the limited labour regulations covering Domestic Workers approved by national and state governments suffer implementation challenges.

6.7. Scope for Further Research:

- Further exploration of research is needed to understand the impact of socio-cultural characteristics on Muslim women Domestic Workers.
- Focused studies need to be conducted by researchers to find the geographical, economic, psychological, health, and physiological issues of Muslim Women Domestic Workers.
- More research studies are needed on how the family environment forces Muslim Women to choose the Domestic Work Profession and how it can be prevented.
- Studies need to be conducted on the importance of social Workers in the field of prevention of exploitation and harassment among Muslim Women Domestic Workers.
- Future studies need to be qualitative in nature to gain in-depth knowledge and find ways for intervention techniques to prevent Muslim Women from Domestic Work Profession.
- There is a need to undertake intervention and action studies on the issues of Muslim Women Domestic Workers.