

**“A STATUS OF WOMEN IN ADMINISTRATION -
A SOCIO - PSYCHOLOGICAL STUDY OF
WOMEN ADMINISTRATORS IN
THANE DISTRICT OF MAHARASHTRA STATE.”**

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Yashwantrao Chavan Maharashtra Open University, Nasik
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EVALUATION CERTIFICATE

This is to certify that the undersigned have assessed and evaluated the Research Project “A status of women in Administration–A Socio-Psychological study of women Administrators in Thane District of Maharashtra state” submitted by Mrs. Madhuri S. Deshmukh. The project report has been (accepted/rejected) for the partial fulfillment of the Doctor in Philosophy degree in Political Science.

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CERTIFICATE FROM THE GUIDE

This is to certify that Mrs. Madhuri S. Deshmukh has completed the Research Project “A status of women in Administration–A Socio-Psychological study of women Administrators in Thane District of Maharashtra state” under my guidance and supervision, and submitted the project report as laid down by Yashwantrao Chavan Maharashtra Open University, Nashik. The material that has been obtained from other sources is duly acknowledged in the thesis. It is further certified that the work or its part has not been submitted to any other University for examination under my supervision. I consider this work worthy for the award of the degree of Doctor in Philosophy. in Political Science.

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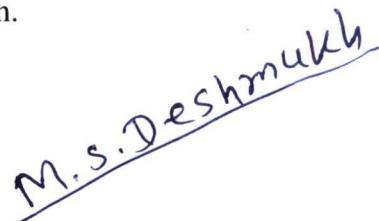
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A handwritten signature in blue ink, slanted from bottom-left to top-right, reading "M. S. Deshmukh".

Mrs. MADHURI S. DESHMUKH

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CHAPTER I

THE STATUS OF WOMEN IN ADMINISTRATION

1.1 INTRODUCTION:

“You can tell the condition of a nation by looking at the status of its women.”

Pandit Jawaharlal Nehru

A woman of any nation is the mirror to its civilization. If women enjoy good status it shows that the society has reached a level of maturity and sense of responsibility (Mehta, Hemangi.D, 408) (1) while a decadent image conjures up if the opposite true. The story of Indian women is as old as the history of Indian civilization. (2012)

Women through ages have been for social scientists and other intellectuals, a subject for Fascination and academic attraction. Studies of women and their multifarious problems depict the bias and discrimination to which have been subjected, and which even today are matters of concern for any same person.

Status of women is a pretty worn out them. Much has been written and much has been spoken on the subject and yet one has to go on harping on the same them for the simple reason that the woman has not attained her full status and it is remind her of it so that she may continue her efforts till the goal is reached.

The term ‘status’ signifies, the sum total of the various culturally ascribed roles one has to play and the rights and duties inherent in a social position. Beside the ascribed status, there is also the ‘achieved status’ which results from one’s efforts and personal achievements. The concept of status is used to indicate the ordering of individuals in terms of attributes such as, level of education, occupation, income, perception of one’s status within the home and in the community, decision making role, number of restrictions imposed of one’s activities and so on.(Sharat,Dwivedic)

Considering status in the light of these attributes it is to be noted that the level of status of women varies from country to country, the widest difference in levels being between women in developed and developing countries and pitifully low in the developing countries. Even within a country the level of status of women differs from rural to urban areas.

Status means the rewards and prestige that a person can expect who performs that particular role as the ranking of social position in terms of power, prestige and esteem in comparison with another. Status was determined on the basis of work instead of income. The basis of work, explained in terms of seasonal activities.

The status of women in the Indian society is a process of change. Women, like men have participated in all the activities performed in the society. But women have to perform some other roles meant for them in the society. For example, women contribute to subsistence. They control and collect materials for survival in addition to these women have to prepare food and perform other important activities like child bearing and infant care. The preliterate society's allocation of work is done on the basis of gender and generation. In the writings of some notable scholars of last century, it is believed that matriarchal family is the foundation of the human society. Children are traced through the family of the mother, and newly married couples live together with the family of the mother and work for the mother headed family. The economies of such families are fully controlled by the mothers. For about five thousand years ago women were excluded from politics but they continued to exercise varied roles. They had to enjoy legal protection for property. There prevailed patriarchal civilization. During this period a woman was given draconian punishment if she challenged male dominance. The Minoan Society (which took shape in 3000 B.C.) women were provided right to involve themselves in social religious and political matters.

1.2. Status of Women in Ancient India

The women of ancient times had immense power. Aryans were the main inhabitant of India. These people were mainly Brahmins and they used to give the status of goodness to women. At that time women enjoyed no less than status of Lakshmi (Goddess of wealth) in the households (Mehta, Hemangi. D, 408)(2). A

famous Sanskrit Shloka (From the Hindu Verse) signifies the status of women in that era. (Tiwari, 25-27) (3)

“*Yantra Naryastu Puhyante, Ramante Tatra Devta.*” Meaning the place where women are worshiped, God themselves inhabit that place.

Women in ancient time had place even superior to men. They had representation in each arena from assemblies to religious rituals. In fact no ritual of Hindu Brahmins was supposed to be complete without the presence of the women. An incident of Ramayana is a proof of this when Lord Rama was performing “Ashavamedha Yajna” his wife Sita was not with him and he had to use the gold idol of his wife to compensate for her absence.

Ancient Indian women had say in each and every aspect related to their lives. They had to choose their own life partners. The process of choosing the life partner of own choice is known as ‘Swayamvar’ in which grooms assembled at the house of bride and she used to choose the one who she liked. Maharishi Ved Vyas ‘Mahabharata and Maharishi Valmiki’s Ramayana bear testimonial to this. In Mahabharata, Draupadi’s father arranged for her ‘Swayamvar’ and Arjuna (a Pandava Prince in exile) successfully managed to fulfill the conditions and became eligible to marry her.

Even the model women of Tretayuga, (Second out of four ages of Hindu mythology) “Sita” also had ‘Swayamvar’ in which kings of different states participated and Lord Rama won her over by breaking “Shiv Dhanusha”. (Hindu god Shiva’s Bow) Not only princely women but the common women were also given the same rights. Women were so important that many of the major battles were fought for them. The fiercest battle of ancient India Mahabharata was fought for the honor of Draupadi (wife of Pandavas ruler of Indraprastha) insulted her in the court and that led to the enmity between cousins and resulted in the most devastating battle of ancient India.

Ravana was the best scholar of his time and was the master of all the four Vedas of Hindu religion and had immense powers. Even gods were not able to defeat and kill him but a woman was able to bring his doom. Ravana captured Sita and tried to marry her forcibly which led to his domestic arena but they were also part of religious teachings. In ancient India woman like Gayatri, Maitreyi, Anusuya were renowned seers of their time this shows that women had the right to religious

teachings. They were not prohibited from learning. They could learn whatever they wanted.

The status of women of Vedic era began to decline with time (render inequality) started creeping into the society. Slowly women's status degraded to such an extent that they were not given the freedom, which was available to even shudras (lowest caste in ancient Hindu society). They were not given the basic rights. They were debarred from religious practices. They began to lose their political freedom as well as Vedic age worst. And till the time of 'Smritis' (religious scripture of Hindus) the condition became so bad that women were not allowed free access to education they were given education related to just domestic purpose.

1.3. Status of Women in Medieval India

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, 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 (Burton,106) was that original Indians wanted to shield their women folk for the barbarous Muslim invaders. (Tiwari,25-27)(4)

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 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, Jaur and restriction on girl education.

In the Vedic age, women enjoyed relatively high position in Indian society. They enjoyed freedom for spiritual progress and intellectual development when the Aryans were engaged in welfare for political expansion; they looked to their women for co-operation. Vedic texts are replete with references to rituals recommended for ensuring the birth of daughter. Women were initiated in to Vedic studies were married at mature age and had full freedom. In the choice of their husbands. The tender regard for womanhood is one of the distinguishing characteristics of the Vedas and such women enjoyed a fair amount of personal freedom and equality with men. The women smile has been treated as a mark of divine beauty. There is great Goddess like Saraswati "Aditi". It is remarkable that in such a remote age women had an exalted position. Woman had free access to education and training in their learning and participation in religious ceremonies and functions, however, it appears that the prevalence of learning among women was restricted only to very few (Milter 1984)(5)

"In the Vedic period among the higher section of society, the sacred initiation (Upanayana) of girls was common and they used to go through a regular course of education." Some attained distinction in the realm of theology and philosophy and considerable number of women use to follow the teaching carrier.

During the period of Puranas and Smrutis women were much respected. Purana's also asserted that woman was not polluted by forcible assault and conception. Women has been given the status of Mother, goddess and is considered the source of Shakti. According to Manu, women must be honored and adorned by their Father, brother and husband.

In the post Vedic period hermitages were situated in the far flung forest areas, and as such for security reasons the practice of sending women to school that were situated in the remote forests, began to be looked upon with disfavor. It was preferred that women receive training at home either father/brother/s or member of their groups such a practice made it obvious that tradition of imparting learning to women restricted to high families only. This limited aspect of learning also curtailed their religious rights and in general, girls used to have no formal education from elders, brothers, father, or learned guests.

Buddhism and Jainism came into existence in the form of revolt against Brahmins, tried to assign an important and honorable place to women in society. Many women achieved distinction as teacher and scholars. Though there was between men and women, discrimination but at the religious level there was no discrimination. With the diminishing influence of Buddhism, the educational position of women further deteriorated and remains shaky as the evident from the interpretation of religious dictum as given by various law givers.(Patwari,Hirday N,2011)(5)

The decline of position of women dates back to the period of Manu Smruti, that 500 B.C. to 1800 A.D. Manu's code provided a legal and ideological legitimate for a pattern of social structure which lasted for more than a thousand years. The code laid down the basic frame work for hierarchical caste structure. Patriarchal Joint Family with the eldest male as the supreme head of the patrilineal kin group gave subordinate status for women and Shudras. Even the Bhagavad Gita one of the most sacred books of the Hindus places women, Vaishyas and Shudras in the same category and describe them as being of sinful birth. Manu also observed that a girl by her father, a wife by her husband and a widow by her son should be protected. As such the total Hindu period is charge with the authoritarian rule of patriarchy. According to Parashar punishment for killing either a women or a Sudra was identical. The birth of daughter which was not a source of anxiety but the birth of son is bliss, incarnate, while that of a daughter is the root of family misery. Education of women which was an accepted norm during the early Vedic period slowly began to be neglected and later on, girls had totally no access to education. Upanayana or the sacred thread ceremony which was performed to initiate a person into the Vedic studies was prohibited in the case of women and Shudras by the Manu code thus closing the doors for any formal education to women. The only sphere in which the position of women improved in this age was the one of proprietary rights, otherwise she continued to lose all along the line. (Oluwasanya, 56-64)(6)The right of the widow to inherit the share of her husband came to be eventually recognized all over the country by 1200 A.D. In Bengal the position was further improved by conceding her right even when her husband had not separated from the joint family at the time of his death. The scope of 'Stridhana' was further extended by the Mitakshara School by inheritance and partition. The widow's estate continued to be a limited one, but in some parts of south India she was allowed to gift it away for religious purposes without the consent of reversionary.

Women has been given the status of Mother, goddess and is considered the source of Shakti According to Manu, women must honored and adorned by their father, brother and husband. Women have been the subject of love, hate, appreciation, ridicule, acceptance, rejection and god evil ambivalence since ancient times. Man found woman a natural object for the satisfaction of the passion like food. She satisfied his natural urge and became an essential part of his existence. However because she was dynamic being capable of expression her won wants and needs, man could not control her as easily as he wished. This created frustration within him since he could neither rule nor ignore her. Thus all the finer and baser qualities of humanity became associated with woman. She was viewed as Goddess, the representative of all that's good in human nature as which, the harbinger of all the evils in the society.

Women hold a significant position of distinct character in every social structure. The pursuit of women's issues took its birth along with them. Industrial Revolution in England at the end of 18th and beginning of 19th Century. Prior to Industrial Revolution women had no say or opportunity to express themselves. Even if they did, their voices were unheard. Right from the evolution of the universe down to the modern world the written record of history provides an ample testifying evidence to show that, with the exception of a few royal and intellectual women, whose number was just merger the total of women folk had no say in any sphere of life.

As a gradual process woman the over got their right to vote. Their appearance in political, social spheres was on unchallenging claim to their right as a human individual and living being. Since the beginning of 20th Century, gradually women began to stop in to the social and public life. Today they have emerged shoulder to shoulder with men and claim equal rights in every sphere of life, but their number have its glory. Women of today are assuming different roles besides the role within their homes. The traditional family model, the husband as bread-earner and the wife as home maker becoming a vestige of past society. As women are emancipating and emerging in all walks of life, they are faced with may gender related conflicts. Working women considered their work as an aspect of their nurturing formation. There were some differences in the division of Labour when wife was employed. Modernity has created certain conflicting and anxiety situations among the women due to the laxity in shedding traditional outlook and at the same time in assimilating

the modern outlook. The incompatibility in women's outlook has put them into a problematic situation at various levels. Modernization of women has to a very great extent been able to break—the shackles of tradition and drastic changes in their belief, attitude and values. Employment has brought about socio economic emancipation of women pushing equalization and equalitarian and egalitarian values to the forefront. Equal opportunity in employment is supposed to be extended to people irrespective of sex, race, place of birth etc. But there are only certain professions o which women are attracted. It is accepted that women are best suited as school teacher. The rise of teaching as an occupation for women in contemporary. Asian societies and the growth in their number in this respect are due to large expansion of education of women, which is the result of modernization.

The traditional concept of women bound by the household of child bearing, child rearing and domestic miscellany has gradually changed. The process of emancipation from her time to time while elevating her from her domestic existence has been speeded up, but despite all those changes women's position has not been fully improve life from both inside and outside the home.

The position of women in a given epoch has to reflect both the material and spiritual culture of the society. India, some historian have attempted to link the economic development of the society with the position of the women on one side and rise or better position in the other.

1.4. Status of Women in India - Pre-Independence

Thorough the first cultural contact of India, society with the western world began in 1498 AD as Vasco-da-Gama anchored his ships a more lasting impact came with British rule particularly after 1820. Therefore form the indigenous point of view, the use of English language as a medium of instruction significantly affected the education system. Further for the newly emerging middle class, English language become gateway to the ideology of liberalism, this enshrined the values of liberty, equality, equality for individual and secularism. Through in colonial India, the application of these values was limited to the extent that it did not harm the interest of

British rulers. During this period there were two major movements, which affected the position of women. These were the social freeform movement of the 19th Century and the nationalist movement of the 20th century. Both movements raised the question of equal status of women. The social reform movement has been regarded as a key to the intellectual process that went in to making of modern India. The issue which attracted the attention of the 19th century social reformers was sati, the ill treatment of widows, the ban on widow remarriage, polygamy, child marriage, denial of property rights and denial of secular education to women. It was felt that by enacting progressive legislation social change could be initiated. Raja Ram Mohan Roy, Ishwarchand Vidyasagar, M.G. Ranade, D.K. Karve, Rabindranath Tagore, Swami Dayanand Saraswati, Mahatma Phule and others from all parts of the country raised their voice against some of these unjust practices while revivalist believed in reviving the old Vedic Social presumed to be the ideal society for women one of the important off shoot of the social reform movement was the convening of the National Social conference in 1887 which provided a forum to the reformers from all parts of the country to discuss various practices and institutions which needed to be reformed. In their annual meeting women's problems were always raised.

Very powerful force which helped to change the position and attitude towards women was the Nationalist movement particularly during the Gandhian phase. Through in the liberal and military phase of freedom movement, Indian women were shown entering the political field a more significant mobilization, however, took place after 1920. He vehemently criticized the customs of child marriage, prohibition of widow remarriage age, temple prostitution and the custom pardch. His concept of women was a peculiar blend of religious and rational elements. He had immense faith in the women inner strength and her moral appeal. In the various Satyagrahas that were launched not only upper class urban women but lower class rural women also assumed leadership. The constitution of women in the Nationalist movement that women were willing to join processions, face police firing and go to prison.

The pre-independence period thus marked the beginning of awareness of the suffering of women due to oppressive social customs. During the phase a favorable climate was created to improve the status of women through legal reformers there were many laws which were passed during 1920-1940. The social legislation, there were

other laws which affected women's work status, such as limiting hours of work in organized industries prohibition night work restricting work in the mines.

It was a humanitarian and National movement and led to the abolition of sati and the validation of widow remarriage by legislation. The initiative came from the people and it was supported by enlightened administrators like William Bentinck who responded to the call for prompt action. The revivalist group like the Arya Samaj also initiated reform and encouraged girl education. In the ancient past when women were free and not bound down by the existing evils, and these later were regarded as a violation of the true traditions of India. The efforts of these groups were supplemented by the attempts of the Foreign Christian missionaries to open school for girls. All these agencies played a significant role in changing the status of women in India.

The change in the status of women in India is a slow, steady continuity process. It began a century and half ago when Ram Mohan Roy and his successor and followed attention on the social evils which victimized women and thereby hampered progress. The founding of the Brahmo Samaj in 1828 started the movement for the emancipation of India women from the cloches of ignorance and evil social customs. Two developmental trends run through the movement for reform and change which are interesting. The reform movement led by the Brahmo Samaj and continued by a host of others wanted to eliminate evils which was not only hampered progress but also enslaved women to harsh customers. (Hermann Kulke, Dietmar Rothermund, 103. 43)(7)

Modernization & its impact on Indian Women:-

For centuries women's in India have been deliberately denied opportunities of growth in the name of religion and ancient socio-cultural practices. At the advent of independence, women rigidities and vices influenced, due to which, their status in the society touched nadir. To be sure, the situation of women was bleak all round. The entire personal plane, women were victim of widespread illiteracy, feeble health, segregation in the dark and dingy rooms in the name of Purdah enforced marriage before marriageable age interminable widowhood, rigidity of fidelity and opposition to remarriage of widows turning many of them into prostitutes course of polygamy,

degrading scared rite of matrimony to a system of shameful traffic putting to death of female children, violence used to make women follow sati, commercialized marriage through dowry and above all the complete denial of individuality. At the economic structural plane, the women were pre to economic independence, early tutelage of husbands and in laws, heavy domestic work load and invisible unpaid and cognized work absence of corner and mobility, non reorganization of their economic contribution poor work conditions and the wages, and monotonous jobs which men denied to do. As the socio-political plane, women suffered from the denial of freedom even in their own home, repression in some direction and unnatural indoctrination in others, unequal and inferior status everywhere, rigid cast hierarchy and untouchability. Most women were reduced to dumb driven cattle and led to inhumane beastly life. In independent India two major forces, among others, which acted as catalyst in creating nationalist movement and the leadership of Mahatma Gandhi. Despite their miseries and misfortunes thousands of women of different communities and all walks of life came out of their homes to join the nationalist movement as political campaigner, participated in activity in the protest marches and demo stations face lathies and bullets and suffer progress. The founding of the Brahmo Samaj in 1828 started the movement for the emancipated of India women from the clutches of ignorance and evil social customs. Two developmental trends run through the movement for reform and change which are interesting. The reform movement led by the Brahmo Samaj and continued by a of others wanted to eliminate evils which was not only hampered progress but also enslaved women to harsh customers.

Not only women swept in the high tide of the struggle for independence, but, they also launched a separate movement of their own to for their rights while breaking the chains of India's slavery, they broke their own age old shackles. They fought orthodoxy, superstition and communal separation. They prove themselves of extra ordinary capacities and projected a free, strong and courageous image of Indian womanhood. Events evinced that without the Co-operations of women, the freedom struggle will not succeed.

1.5. Status of Women after Independence:

India won Independence in 1947, after this Indian constitution was framed and adopted in 1950. Women were granted equal statues and position under Article No.

14 of the constitution. But still women were not able to achieve their rightful place in the social customs, traditions and myths ingrained through centuries of prejudice continued to operate to prevent women from exercising their rights and opportunities that were offered to them. One of the basic reasons for this was the mass illiteracy among Indian women. It is well recognized that in the struggle for empowerment of women education plays a significant role. In India women's education was by and large neglected till very recently.

Independence opened a new chapter in the history of the struggle for improving status of Indians women. The constitution of free India, Juristically, neglected the premise of inequality of women which lay at the heart of the Indian social system. The constitution proclaimed the equal status of women with man in every aspect. The reorganization of Judicial equality of Indian women compares favorably with that of women in some of the third countries and also with that of some of the advanced countries where even such judicial equality had not been enunciated in the principles laid down in the constitution a series of legislative enactments have been passed at central and state levels to overcome a number of social disabilities particularly in the area of marriage and property rights. In India the major efforts for improving the status of women have been through legislation. In 1955 Hindu marriage act was passed. The act abolished polygamy for Hindus, allotted divorce to their husband or wife on the same grounds and specified the marriage age for girls 18 and boy's 25 years.

The preamble to the Indian Constitution promises of equality into reality since education has spread only in a small section of the community; sufficient public awareness with regard to these laws has not been created.

India is one of a large number of third world countries, where females are still at considerable disadvantage demographically. Socially, culturally and economically perfect equality may be a far cry for a long time but few will dispute that the goal in however Compromised a form will not be enhanced with better physical survival, better education, better, better social legislative, cultural and managerial participants and decision makes in development. The constitutional Amendment to 73 and 74 acts

enable women to take decision in the area of their concern as well as total development of the society.

Today the law grants immense power to women, she has the right or equal status in the social, cultural, economic and political fields. But what was lacking was the will of her own part so that she could claim equality with men. It was the world of her own disbelief and ignorance which always kept her as the shadow of her man. As such the first step towards up gradation is to educate her and make her conscious of her position and status. Through education in India is free and compulsory, yet she is not able to permit her children especially the girls, to attend school. The irony of the situation is that in spite of the protection provided by law, she remains unprotected.

Today millions of women still suffer because they are women equal rights granted by the constitution cannot be translated into reality unless the traditional attitudes towards a woman's role in society are altered. According to Plato as far as state is concerned there is no difference between nature of man and women.

The status of women in any country depends on their ability to earn the status; the first condition of acquiring this ability is attainment of clear conception of the term status. Adequate education and knowledge not only hold strong position. Whether at home or in the society as a whole, situation did not help women status to get strengthen or even to retain that position against hazards of life.

The constitution of India and the legal codes bestowed upon women the privilege to equal rights with men, the same facilities of education, profession and employment. But the bulk of women are deprived of this boon of raised status, mainly because majority of them are devoid education, even the of literacy.

Earlier the middle class used to look after the children and house work. The growth of education and parent encouraging women to pursue education led to recognizing the fact of giving equal opportunities are however uneven in organized sector only a few sections of the society enjoys these employment benefits. In

developing countries the problem is intensified due to the increasing unemployment and widespread competition.

As such the concern of government is highly justified and genuine. The problem has received included this in the 10 point programme as a welfare state its becomes imperative for the fundamental rights of the women and make provision in the law for up gradation of their status in order to establish equality in the distribution of work and wages. No wonder why the simple principle equal work and equal wages is not adhered to, many years of prejudices have dubbed the woman as non workers and crown it all, come in the way, her own attitude towards her man.

The position of women in modern India has changed considerably, educationally and legally. India was one of the first countries in the world to give woman the right to vote. The constitution of India emphasizes the importance of freedoms for all and contains a number of provisions for the empowerment of women's right to equality and no discrimination are defined as fundamental rights.

1.6. Study of Women - Challenges and Prospects:

Women of today are assuming different roles besides the role within their homes, urbanization, and industrialization of socio-economic evolution have provided with new avenues to express and assert themselves. The changed social milieu along with the new wave of modernization has attended their roles and relationship. The traditional concept of women's role is no longer held. The traditional family model the husband as bread earner and the wife as home maker is coming vestige of post society. Women today as they are bread earners and social psychology need to develop one's self-identity are encouraging women to take to a more active role outside the home to undertake full time jobs, and to participate more women are taking up employment and in the process they are facing the challenges of gender differentiation and gender stereotypes if not at the legal since but at least at the individual levels, By trying to combine the home roles and job roles they are sensitive to many problems.

Since employment of middle class woman is a new trend which is an effect of modernization and social change there are no fixed pattern or redefinition of roles of

women. Neither working wives nor their husbands or other relatives nor society in general are clear and can define their roles. Several studies of both foreign as well as indigenous have proved that women are confined to the four walls of the house. They are bread earners for family. They are benevolent, violent, peaceful, vigorous and competent. Their status varies from family to family, society to society, nation to another and from one work situation to another.

It has been often said that women is physically fragile and temperamentally unfit to do strenuous jobs involving hard labor. But it is not physical incapacity which has kept her in the background. It is the illiteracy and lack of facilities for the technical. It has been noticed that in the fields of agriculture, fisheries, horticulture, forestry and household industries, women have been working side by side with their male partners. In agricultural sector women are always working with their counterpart. In urban sector they are competitively at a disadvantageous position because their service can be utilized only in the factories as unskilled manual laborers or domestic servants in the private and unorganized sector. Although in the cities a small percentage of educated women are unemployed in the officers as clerk, receptionists and telephone operators, yet the percentage of employment remains low.

Apart from superficial changes, any basic change in the attitudes of women towards their own sex and status also in the society's general response to them is still far from visible. The gender discrimination continues to assume complex and veined dimension in Indian society. Despite a long list of plans and programme the Indian women's stills remain marginalized. A lack of concern in the society at large and lack of involvement among the policy makers were seen to be the chief reason for the status of women. In early days plans borrowed from and imposed by foreign organizations could not generate a sense of commitment. The imported models of development left in scope for India society and Indian women to keep pace with the whirlwind speed which the slogan of women's emancipation adopted to reach the point of gender equality.

With regards economic position it may be felt that though women at the lower stratum have been working for wages. The middle class women's entry into the world of work is more significantly felt after the Second World War. Though they have

taken to few professions like medicine, teaching, engineering, still their entry into a number of fields in merger. Through there are several types of problems that are being faced by women in these professions they are not raising their voice against the inter and intra stereotype empowerment aspects and several other issues related to their individual as well as organized welfare at both micro and macro levels.

Women have passed several phases of life in suppression and sufferings in the history of mankind in the past. As she has emancipated a little in the later part of 20th century and thereafter, the problems faced by women at different levels need for the study related to women problem in the open society.

One of the most remarkable ironies of the present age is that human civilization has over the past several millennia, taken women man's partner in development and the search for happiness, to the very heights of achievement and recognition and the depths of exploitation. The question still remains, what seems to be the reason for the inequality of the sexes? Women stereotyped and exploited only as biological creature itself a myth or has man inadvertently relegated women to a position of second class being by his own assumed position as a child bearer while the male arrogates.

1.7. Status of Women in Modern India

The status of women in Modern India is a sort of a paradise. If one hand she is at the peak of ladder of success, on the other hand she is mutely suffering the violence affected on her by her own family members. As compared with past women in modern times have achieved a lot but in reality they have to still travel a long way. Their path is full of roadblocks. The women have let the secured domain of their home and are now in the battle field of life, fully armored with their talent. They had proven themselves⁶. But in India they are yet to get their dues. The sex ratio of India shows that the Indian society is still prejudiced against female. There are 933 females per thousand males in India, according to the census of 2001, which is much below the world average are 990 females. There are many problems which women in India have to go through daily. These problems have become the part and parcel of life of India in women and some of them have accepted as their fate⁷.

Women continue to play a marginal and peripheral role in the overall national context despite constituting almost half of the population with critical role in production and social process. This is not only inequitable but also hampers development with high efficiency cost, for no country can sustain its development if it underutilizes its women as productive resources.

Despite a heightened consciousness and a greater awareness of role of women, no society treats its women as well as its men. Consequently, women continue to suffer from diverse deprivations. All this leaves one with an uncomfortable feeling of frustration, of opportunities missed and challenges avoided.

Widespread discrimination against women is structural and entrenched, reflected in the persistent pattern of under representation in parliament, administration, management, professional and technical work and share in earned income.

The correction of this tradition of unhappy and unequal development of women necessitates, inter-alia focused intervention targeting education, training, child care, health, nutrition, credit employment, welfare services support and legal safeguards. Investing in women's capabilities and empowering them is surest way to enhance overall development.

Attempt to provide equality to women were not carried to their logical conclusion necessitating their reinforcement by tougher laws, stricter enforcement and exemplary punishment. There is also compelling need to resolve certain basic issues about the socialization process inherent in a hierarchical society, resource and power distribution patterns and cultural values. Evidently E components - education, employment, earnings, empowerment, entitlement to property and effects of violence – as also health-care, vulnerability of women to thatching, legislation to Advance Rights continue to be important in India.

This necessitates an identification of the factors responsible for impending advancement of women, such as adequate access to housing and basic services, limited support services and technologies for reducing drudgery and occupational

health hazards and for enhancing their productivity and devising a broad based strategic action plan for realization of equal partnership of men and women.

1.8. Status of Modern Women in Present Age:-

The chief obstacle in the way of women's equality has been the strongly held belief over the world that women can be of little service outside the home. The attitude is more marked in backward communities, where women have fewer opportunities of showing their mettle and bound by feudal traditions and social & religious taboos which keep them away from economic and political participation. Hence, it is natural that backward people and backward sections of population are more anxious for their equality & freedom. The cry for more and more liberty, it is said, is a sign of progress whereas the cry for equality is the inevitable sign of backwardness. Judged by these standards all over the world, women may be regarded as the most backward section of the human community.

The women's movement for freedom and equality is just over 100 year old, if we start from the year 1848 when the American pioneer, Susan B. Anthony, unfulfilled the flag of equality for women. Since then the struggle with wider objectives has gone on all over the globe under the inspired leadership of pioneer women and women's organizations. They believe that women have role to play in patriotic fellowship with their men folk to build a better world through – building a better country. Since 1848, the world has witnessed movements for educational opportunities political right and economics equality. The agitation for these goes on and increases as women are awakened and diminishes in the progressive countries where these problems are tackled successfully.

In the west, the status of women was changed by the conditions generated by the industrial revolution, humanitarian movement and the women's movement for equality. In Asia and all over countries industrially not so advanced, the change was brought about by reformers with a strong religious background. The pace of progress was accelerated by political circumstances like liberation movement and the impact of communism a new ideology which undermine tradition and religious beliefs.

The gains of freedom, although impressive, are far from the real goals to be attained. In countries where women have had decades of freedom and opportunities, their participation is even now very restricted. Such as United States, a most progressive country where women are educated and organized with amazing efficiency and effectiveness, their number in the diplomatic services is 200 of these two are chiefs of mission, but there are only 14 members, in the house of representatives and one of the senate. This is strange because of league of women voters is one of the most powerful women's organization there doing electioneering work.

Those of us who distressed to find so few women actively participating in the councils of the world must remember that in Britain, the first woman was elected in 1918, from an Irish Constituency, but as a member of the Sinn Fein party she refused to take her seat. The first woman to become a Cabinet Minister was Margaret Bond in 1929. Howsoever few such women by them will be remembered of for their championship of great causes and their zeal for humanitarian service.

The number of women in the legislature of any country is far below the ratio warranted by their numbers, interest in public affairs and social welfare or qualifications. Politics is just not regarded as woman's domain. She can be used as Voter, Canvasser and Propagandist, but when it comes to sharing power and rights, the picture is not so clear. I have had heard this complaint only from political aspirants but also from women holding executive positions in administration. There is no doubt that today women are living in glass houses. Their actions are critically watched and their achievements evaluated by applying higher standards⁶.

INTERNATIONAL ORGANISATIONS: -

There are many international women's organizations which have worked with great idealism and altruism and still work with the same spirit. They include the Women's league for peace and freedom the International Alliance, International federation of university of women, the international council of women and the federation of business and professional women. These works as international pressure groups

without a political prejudice with absolute devotion to the cause of women's freedom and equality and with the object of making women's united strength real force for peace and international understanding. We have organizations in India which are associated with these international bodies, besides national organizations which carry on the work within the country. (Ed.David P.Forsythe)(7)

It was a result of the combined efforts of all these organizations that found legislate and administrative offices all over the world women moving about working with confidence and sense of responsibility. Yet this is the achievement of few decades only.

Table 1.1 Showing the Achievement of Women.

COUNTRY	YEAR
1. New Zealand	1893
2. Australia	1902
3. Finland	1906
4. Norway	1913
5. Iceland	1915
6. Denmark	1915
7. Sweden	1921
8. English Women	1917
9. Soviet Union, Netherland, Ukraine	1918
10. U.K., Canada, Luxemburg, Ireland	1918
11. Weimar Republic (German)	1919
12. Australia, Czechoslovakia	1919
13. Italian Women	1945

Source:- <http://culturedarm.com/an-international-record-of-womens-suffrage>

The Table 1.2 Showing first Asian country to give the vote to women was:-

COUNTRY	YEAR
1. Mongolia	1924
2. Ceylon	1931
3. Thailand	1932
4. Philippines	1937
5. Indonesia	1949

Source-<http://www.infoplease.com/society.html>

All over the world, we find the revolutions, patriot's movements and political cataclysms have been favorable to women. Sometimes we are led to wonder why human society is so thick needed that it needs a revolution and the infinite tragedy accompanying is to realize that the social justice cannot be denied long to any group of human beings, much less to women, who have an interest in preserving peace.

To Indian women, however, who did not suffer the bitter struggle of the suffragette movement, the vote as such was never looked upon as a yardstick of progress or emancipation. It was, of course, important in the eyes of the law that Indian women should get the vote. It enables both the sexes to work in cordial co-operation in framing the Constitution in 1950 and in implementing the political and social legislation that has followed since.

During the last 35 to 40 years, the progress of increasing women's participation in the economic as well as the political life of their countries has been going on steadily. Today, there are perhaps a little over a dozen countries where women do not have the right of franchise. This is to a large extent due to the increasing opportunities now available to women for education and employment. But the pattern of development is not even. The movement for uniformity of standards of development is very much like Galahad's search for the Holy Grail. It is seen approaching and before we reach it, disappears.

WIDE SPREAD INEQUALITIES:-

If we look at the world as it is constituted today, we find inequalities of every kind for instance there are member countries of the United Nations do not have a democratic form of the Government. There are countries which still accept the segregation of women behind the well. There are also countries where educational opportunities are denied to women either because of poverty or harmful social customs, and even⁶ when all these opportunities are available, political rights are denied. Then there are countries which discriminate against women by differential qualifications or limited franchise. All these things should be a matter of great

concern to all of us who think, feel and believe that the freedom and inequality of women is a necessary corollary to real freedom. In healthy society, not only should all activities be integrated but also all sections of the society. We should agree with Plato that the absence of women's participation would be loss to the community⁶. Therefore all these inequalities should be totally eradicated.

International action to raise the status of women began in a small way with the League of Nations. In the 15th assembly of the League, we find a resolution expressing appreciation of the work done by women in support of the League of Nations and nothing that women were unanimous in declaring that the equal status of men and women was a prerequisite of the effective collaboration of women in the work of the League, and that their collaboration could be effectively exercised through the competent women to assembly delegations and on Governments concerned. The same resolutions asked for the appointment of competent women to assembly delegations and on Government committees of the League and in the higher posts of the secretariat.

The United Charter went further to give effect to the principle of equality and freedom. An organ of the United Nations, the commission on the status women studies the question of discrimination based on sex and discusses questions like the political rights of women in private law, the nationality of married women, educational and economic opportunities for women, technical assistance and participation. The United Nations has already adopted a convention on political rights of women and has been signed by 42 states and ratified by 22. The second convention on the nationality of married women is intended to provide that a wife's nationality should be governed by that of her husband and to ensure more consistency in nationality laws. The commission helped by Governments having consultative status with it, and with the co-operation of the specialized agencies, is also concentrating on such questions as opportunities for higher education and employment.

In the field of economic development and participation, the question that is in the forefront is that of equal pay for equal work. The ILO convention on this is the first step towards the realization of equality in the field of employment in India, in all Government and Government sponsored fields the principle is not only accepted but

also implemented. Its application by private enterprise is yet to be fulfilled. This is again a matter of attention of the Government and non-Government organization.

INTERNATIONAL OBJECTIVES:-

It is worth nothing those women's organizations which work in the international objective. Their function is to create a state of mind which will facilitate and increase the participation of women in public life by exercising constant vigilance to see that legislation is implemented in the appropriate manner. They are concerned with not only the free countries where their organizations have affiliates but with problems which are human and therefore universal. Their extensive contacts with one another and annual or biennial meetings to discuss common problems have had good results. Today, the demands of women in under privileged countries or dependent territories do not go unheeded. They are no longer cries in the wilderness but appeals to listening sympathetic kindred groups. In fact, the world community of women in getting closer together for promoting equality and peace than it has ever been before.

1.9. Status of women in the world – A Historical Perspective:-

The last hundred years may rightly be called the age of woman's awakening in this world. Although in history we read of the independence of women in certain communities in ages past, such independence was truer of the primitive community or of communities which had been left out the main stream of European civilization. For even in unassailable strongholds of democracy like Athens, women were merely possessions and obtained education under great difficulties. According to "as for the state is concerned there is no difference between the natures of men and women." It was because of unequal laws and customs then prevailing in Greece. Mill also supports for equality. Human society has too much a long way before this dream of philosophers and this ideal of equality and freedom can be realized fully in actual life.

The most remarkable thing about the story of women's progress towards freedom and equality is the strange uniformity of its pattern whether in Africa,

America, Asia or Europe, the prejudices that hamper the path of progress the obstacles that woman has to encounter and surmount seem almost⁶.

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The prejudices persisted even after the advancement of women in the fields of education and industry. Although progressive literature like vindication of the rights of women, influenced the movement for equality all over Europe and Asia there were other and more factors. (Syonides, Jansuz, and Vladimir, Volodin)(8)

In the last 20 years there has been global with a strong support from the United Nations to understand the discrimination and restore status of women of the world the slogan has been equality development and peace.

The United Nations general Assembly declared the international year of women's decade and organized three world conference decided strategies for advancement of women up to 2000 A.D. The world has consciously marched forward with various instruments for eliminating discrimination against women during the 20 years. The 4th world conference on women held in Beijing in 1975 focused on the structural changes that are necessary in the society. It emphasized that no enduring solution without the full participation empowerment against women create environments of harmony and partnership of men and women.

There are countries like Sweden, Finland and Norway where women make up half of national legislatures. Stories of power shift from husband to wife are in plenty. Commenting on how widows have been thrust into power of dynamic imperatives in Asian countries like Philippines, India, Indonesia, it is observed that they can manipulate these women but every time, they were surprised that once in power, women handled the men and mastered old style. "But behind most successful women there has been the hidden of man."

In Europe the emancipation of women is very recent event. Not long ago nobody heard of "Votes for women, 'even soul for women was at one time in Europe a here confined to a very few. The most prosperous period of Europe before the advent of modern science was the one in which the Romans were at the helm of

affairs. In Europe of Romans, woman was treated like a chattel to dispose of by man at his pleasure. Under the Roman law the position of woman was in certain respects similar to that which she occupied in Medieval India. In Europe it was so when to remain absolutely under the power of father, husband as guardian and to do nothing without their consent. In ancient times indeed this authority was so great that the father and husband could after calling a family council, put the woman to death without public trial. The reason that the women were so subjected to guardianship was an account of their unsteadiness of character.

The concept that “woman is as much human being as a man and thus entitled to the same freedom, rights and responsibilities”, is yet to find universal acceptance in spite of the unequivocal assertion that women have complete and equal rights with men in every respect by the international Bill of Human Rights. This has been rejected right from 1945 in the charter of United Nations and then in the convention on elimination of all forms of discrimination against women in 1967 and the Nairobi declaration in 1979.

In spite of so much propaganda about women's liberties in the west, the fact remains that till recently the western women wrested the right to vote in the second decade of the 20th Century. Indeed it was a single step in the women's movement. In Netherlands, first step was taken for women's universal suffrage in 1917 followed by Austria, Britain, the Baltic countries, Czechoslovakia, Germany, Iceland, Luxembourg and Sardinian countries. America proclaimed women's suffrage in 19th century. The status of women in many parts of the world must have been of one or more bondage until the advent of modern ideas of freedom and equality.

Women should be conscious about their rights, privileges, status, position etc. She is the mother of the race and liaison with the generations. She is not only the symbol and source of progress, but she can mould the future of the nation also. Women are making efforts round the world to see that their rights are respected, voice needed, their opportunities widened. The voice from the kitchen is being heard in international forum. They should be brought into the mainstream of national development not as beneficiaries but as contributors and partakers along with men, and as writers to claimants of social security. Let us all strive to give women the place

they show richly and rightfully deserve in society. There is no one person or institution or agency, which alone empowers women.

If we look at the world as it is constituted today, we find inequality of every kind for example there are member countries of the United Nations do not have democratic form of Government. There are countries which still accept the serration of women behind the veil. There are also countries where educational opportunities are denied to women either because of poverty or harmful social customs; and even when all these opportunities are available, political rights are denied. Then there are countries which discriminate against women by differential qualifications or limited franchise. All these things should be a matter of great concern to all of us who think, see and believe that the freedom and equality of women is a necessary corollary to real freedom. We should agree with Plato that the absence of women's participation would be loss to the community; hence it becomes imperative that these inequalities should be totally eradicated.

International action to raise the status of women began in a small way with League of Nations. In the 15th Assemble of the league we find a resolution expressing appreciation of the work done by women in support of the League of Nations and nothing that women are unanimous in declaring that the equal status of men and women was a prerequisite of the effective collaboration of women in the work of League, and that their collaboration could be effective exercised through the competent official organs of the League and the Government concerned.

The United Nations charter went further to give effect to the principles of equality and freedom. An organ of the United Nations, the commission on the status of women, studies the question of discrimination based on sex and discusses questions like the political rights of women, equal pay for equal work, the status of women in private law, the nationality of married women, educational and economic opportunities for women, technical, assistance and participation.

1.10. Importance of Study

India is living democracy and its survival will largely depend upon our capacity to shake off historical conceptions and traditional attitudes towards women who form more than half of the population of this country with the dawn of independence a change has taken place with regard to women to women's place in India society. Social changes, especially in tradition bound societies are accelerated by political convulsions. The struggle for freedom was one such yet it will not be incorrect to say that the particularly participation of women in the freedom movement by itself could not have speeded up the pace of change. The ground was already prepared by the reformers of earlier days. It was the uprooting and displacement of most population as consequence of the political settlement which made the change urgent and necessary. In western countries wars and revolutions have been instrumental in changing women's status; because they give opportunities to women of demonstrate their competence and thus change.

Ancient India was on the top of world map because the fair sex worked shoulder to shoulder with their counterpart and participated in all aspects of national life. Though there is no dearth of talent, among half of our population even today, they have been to some extent liberating women from their traditional household chores and without their close association in various socio-economic productive Programmes.

Only a few of the women have left the sheltered and protected life of home and managed to venture in to the wider world. A literate and working woman cannot only minimize wasteful expenditure on marriages and population growth but also plan the family budget and nutrition in a better way. She can break the barriers of superstition and evil customs and help to create a new society where women power play vital role, through women constitute half of our population.

Women no longer like to be looked up on child bearing machines. They do want to be confined to the household duties alone but are keen on entering public life, equipped with higher technical and professional kind of education. No area or field is

without women job holders. As a result, are working women able to harmonize their dual roles? If the same is true, to that extent education has helped them to do so in the process of home making are sensitive to the familial expectations and the still male dominated society? Through women have extended every field, men know how to suppress them whether they are equal position as a coworker/s or are in law paid job.

Women are becoming sensitive to that every day out of home experience, as a matter of fact they are gradually developing self-esteem as it is related to the personality of their own as human beings. The goal in the life is not only to become good wives but to become successfully, efficient and equals with men in many walks of life.

But still there are any stereotypes in the changing world of today? Once upon a time the house hold work was considered as the sole responsibility of women in all societies of the world. Famine persons and babes (1955) (9) role was firmly anchored in the internal affairs of the family, while the adult male role was primarily anchored in the occupational world. Similarly the report of the Government of India stated that in 1974 women in the age group of 15 to 59 years of age were having stereotype house hold duties as their main activities working and non-working women emphasis the importance of household for women. Working women considered their work as an aspect of their nurturing formation. 24 In spite of women employment there was no change in the patriarchal authority and the division of labor or stereotype roles assigned to each of them. In short it is clear that roles remain gender stereotype even through women are highly educated or the prime breach earlier. (Kibel,Mandy)

Until a decade ago there were several stereotypes, out of the home on the job roles assigned or performed by women, but after 1990, women are really accepting jobs even in the areas that were purely reserved for men for example Bus conductor, Women Pilots, Public Vehicle Driving, Police Force, Mining etc. the stereotype jobs once performed by women have already made entry in to the once stereotyped read differential exclusively for men as a consequent result of it, as women have made entry jobs they are secretive to a large number of problems as they may come across at work place, may be in workers at factories (Public or Private Sector) or working as bus ticket collector. Whatever may be the jobs or situation women are sensitive to much kind of issues and problems.

In a holistic concept of development which perceives women as an integral part that need to be developed along with men lies the true future of development of women and society. The realization that women's issue cannot be compartmentalized and isolated emerged as constant value.

Although the Article 16 of our constitution has recognized the right of equality for women in India. Yet the findings of the national report on women which was published by the Government of India under the title 'Towards Equality' nearly 15 years ago were very depressing and discouraging.(Singh,Anju,43) (10) However, one good thing which the report did, was the creation of a stir on National level. The condition of the women in our country could be so hollow; this gave us a rude shock and set the nation thinking. It was, perhaps, under this stress that the Government envisaged the national perspective for women highlighting the problem. This realization once again installed the proverbial DEVI at the center of the stage, with care and concern all around. This was not a merger achievement. Since then various schemes have been introduced in the spheres of technology, education, health and agriculture, concerning the problems of the women. As a common housewife, she manages the house, tends the fields, works in the factories, man the industry and yet remains in the background. She feels shy to claim the equal partnership with her counterpart. But does the fruit of her labour grant her the status she deserves? In a country which boasts of glorious heritage, where woman has not only enjoyed the equal status but has been described in the scriptures more than the better half, it has become necessary today, for the Government to create special laws and enforce them rigorously to give the desired social and economic status to women.

A huge mass of humanity is ignorant about their rights or status. They do not claim it because they are not aware of it, because they are not educated.

It is pity that all these years, she has remained shackled to her age old image of a 'Dasi' (slave girl). In the tradition ridden society, her position has been no better than a pair of shoes, which may be lay aside, discarded or changed, at the sweet will of master from the very child-hood she was fought to remain a slave to the man, may

be her father, brother or the husband supposed to be her protector. The confusion created in her life, has brought her to the cross roads where the proverbial ‘Shakti’ appears to be helpless and needs to support to others, to keep her going. This help has come now through the parliamentary legislation approving the 20 point programme-1986 and finally launched on 1st April 1987.

Today the law grants immense power to the women. She has the right or equal status in the social, cultural, economic and political fields. But what was lacking, was the will at her, own part of claim equality with the man. It was the world of her own disbelief and ignorance which always kept her as the shadow of her man.

As such the first step towards up gradation is to educate her and make her conscious of her position and status. Though education in India is free and compulsory, yet she is not able to permit her children especially the girls, to attend the school. The irony of the situation is that in spite of the protection provided by the law, she remains unprotected. It has often been said that woman is physically fragile and temperamentally unfit to do strenuous jobs involving hard labour. But it is not the physical incapacity which has kept her in the background. It is illiteracy and lack of facilities for the technical training.

Exploitation of women in any form is punishable under the law. Education and publicity alone make the people conscious of the problem. In order to enhance awareness and mass consciousness of the rights of women, a programme of educative publicity has been taken up.

The 20 point programme envisaged by Late. Shri. Rajiv Gandhi, (Ex- Prime Minister of India) lays specific stress, besides other points, on the equality of women. With a view to achieve the desired goal the schemes has been described as the road to the destination. Some of the important targets which have received attention at all levels are:

- 1) Raising the status of women
 - 2) Creation of mass consciousness about the status of women
 - 3) Highlighting the problems
 - 4) Provisions of training and facilities of employment
 - 5) Participation of women in the nation building activities
 - 6) Creation of mass hysteria against dowry and social exploitation of women.
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CHAPTER II

APPROACHING THE PROBLEMS

2.1 Introduction:

In no society today do women enjoy the same opportunities as men. This unequal status leaves considerable disparities between how much women contribute to human development and how little they share in its benefits. It is true that, after centuries of neglect, the past two decades have seen unprecedented human development efforts contributing greatly to rapid progress in building women's capabilities and in closing gender gaps in those capabilities (Ramesh 74-76).⁽¹⁾ Despite this progress a widespread pattern of inequality between men and women persist in their access to education, health and nutrition, and even more in their participation in the economic and political spheres. Women now share much more in the benefits of social services both public and private but continue to be denied equal opportunities for political and economic participation. No women enjoy the same protection and rights as men in the laws of many countries.

In India, the last decade has been marked by the growth and development of the women's movement. New issues have been raised new methods are used for bringing awareness among women and different structures are appearing to mobilize women and voice their feelings and needs. In fact international women's decade provided leverage to women's movement in India.

Neglect of women power in our society is perhaps the important cause of our backwardness. Nearly 82% of women are illiterate and most of them live in the remote and inaccessible parts of the country. They are not even aware of their rights guaranteed by the constitution. Thus they do not demand the enforcement of their rights within the family, community or nation. Countries that hope to be in the vanguard of economic development and social change

should accord women as high a status as that of man to enable both the sexes to play the necessary complimentary role in the progress of the nation.

Only a few of the women have left the sheltered and protected life at home and managed to venture into the wider world. A literate and working women cannot only minimize the wasteful expenditure an marriages and population growth but also plan the family budget and nutrition and evil customs and help creates new society where woman power play a vital role. Though women constitute half of our population without proper education and training they can hardly become in the developments around them education to women means educating the whole family. This will result in eradication of poverty as well as removal of inequalities between men and women. Suppression of women means suppression of progressive ideas.

It is expected that composition of workforce will undergo a change in 21st century. Women who constitute about 50 % of the total population of the world will exert to have an appropriate share in the workforce. The socio-political milieu and socio-political institutions will assert that the women get their rights and legitimate place in the composition of workforce. It is expected that women will have sufficiently larger share in the workforce as compared to the modern times. This new development will entrust additional responsibility to the managers of different organizations and notify the tasks which would be performed by the women force in the respective organization keeping in view the plus and minus points of the segment of the workforce.

However the government being conscious of the present declining trend in women's participation in employment is determined to expand training facilities for women, promotion of industries involving women's participation, providing easy credit facilities to women entrepreneurs, budgeting of female labour force as a special component of area development plan and most important of all is the promotion of Women's Development Corporation. At the same time, areas and sectors involving low employment avenues for them. Steps are being taken to modernize the traditional occupations of women. Steps are also being taken to provide required skills in special lines simultaneously.

A women's capability for leadership is obviously nurtured through her dealings with many household member under her command and control. But only an educated or a working woman can contribute substantially to the national development. The role of women in our society even as career women's not to speak of that as housewife is not insignificant. They have achieved recognition as active politicians, efficient, administrators and good jurists. They have played a significant role in the socio-economic and political development of our country. The old order which confined women to the home a servants, helpers to their men-folk, is being replaced now by a new one in which women increasingly undertake to fulfill many roles, within the home as wives, mothers and home makers and outside it, as partners and co-workers of men in all types of enterprises(Jules Michelet).(2)

It is however, unfortunate that the socio-economic and legal reforms towards the upliftment of women have awakened only a few of them about their rights and duties.

The work done at home by women is regarded as unremunerative. Our economists and statisticians are to be blamed for this as they have deliberately omitted their supposedly non-productive labour form national accounts statistic; even though it has been established that invisible work of house wives in fact represents some 23.40 % G.L.P. If at all her services are needed outside home under economic pressure and to play a constructive role in society is equally important that her counterpart most share some domestic burden. However, in practical life it has been seen that an average working wife is expected to return home to take care of the children, to cook, tidy up the house wash and iron clothes, doing minor stitching, repair her children's stocks and get school work done so that they may be well equipped to face the world next morning. An educated husband on the other hand has freedom to visit libraries, attend talk, discussions and seminars and in general pursue his academic interests without a thought to the drudgery his wife has to face. What is needed today is to give recognition to the social nature of women's work in the family by way of housework and child care only by providing socially arranged services for these

activities, women will be able to play an equal part in the development of our society.

What has gone wrong, in the field of employment of women in jobs which till now were the preserve of men is that we have put the cart before horse. It is like expecting an underdeveloped economy to take off towards growth by putting up heavy industry and forgetting that there is something more important i.e. the infrastructure. In the same way without cultivating the proper culture for it, without preparing society for accepting such a novel more with an open mind.

To improve this situation, we shall have to reform society radically by changing the respective roles played by men and women, in the family, in productive and non-productive work, in the management of the economy and public affairs, and above all in people's minds. Let us create such an infrastructure first and then expect their greater involvement in working force. Unless such corresponding change occurs in the role and relative expectations on both sides, it is difficult, if not impossible, for an average woman to go up the professional ladder.

It is an acknowledged fact that women, by and large, are excluded from certain crucial economic, social and political activities, that their roles as wives and mothers are associated with fewer power and prerogatives than are the role of men with the result that there is wide disparity in working force participation between the sexes (Jane Flax 245).(3) The imperative need is to provide equality of status, role and position to women keeping in view the constitutional directives. Improvement in the equality of the output of working is one way of enhancing their contribution to socio-economic development.

The other and probably the more important aspect is that of drawing into productive work women who are equipped to produce but do not equally and perhaps even important is the problem of non-utilization of the potential of women in service sector and professions of different kinds. Women must

engage themselves in productive work because work outside home confers on them prestige and status as compared to housewife (Gulati 1975)(4). There is need for the society to recognize the role of a woman and to appreciate that she has much to contribute to the family and to the community as man, if not more.

Illiteracy, lack of training in the basic skills, ineffective enforcement of labour laws and industrial awards non-implementation of national policies, non-appraisal of job performances and not discarding traditional attitudes are the various cases of the vicious circle of underdevelopment and low productivity, poor conditions of health and welfare, which have most serious implication not only for women but for society as a whole and for future generation.

Women continue to play a marginal and peripheral role in the overall national context despite constituting almost half of the population with critical role in production and social process. This is not only inequitable but also hampers development with high efficiency cost, for no country can sustain its development if it underutilizes its women as productive resource.(P.B.Shelley)(5)

Despite a heightened consciousness and a greater awareness of role women, no society treats its women as well as its men. Consequently, women continue to suffer from diverse deprivations. All this leaves one with an uncomfortable feeling of frustration, of opportunities missed and challenges avoided¹⁰.

Widespread discrimination against women is structural and entrenched, reflected in the persistent pattern of under representation in parliament, administration, management, professional and technical work and share in earned income¹⁰.

The correction of this tradition of unhappy and unequal development of women necessitates, inter-alia focused intervention targeting education, training, child care, health, nutrition, credit, employment, welfare services

support and legal safeguards. Investing in women's capabilities and empowering them is surest way to enhance overall development¹⁰.

Attempt to provide desired equality to women were not carried to their logical conclusion necessitating their reinforcement by tougher laws, stricter enforcement and exemplary punishment. There is also compelling need to resolve certain basic issues about the socialization process inherent in a hierarchical society, resource and power distribution patterns and cultural values. Evidently E-components i.e. education, employment, earnings, empowerment, entitlement to property and effects of violence – as also health-care, vulnerability of women to thatching, legislation to Advance Rights continue to be important in India¹⁰.

This necessitates an identification of the factors responsible for impending advancement of women, such as adequate access to housing and basic services, limited support services and technologies for reducing drudgery and occupational health hazards and for enhancing their productivity and devising a broad based strategic action plan for realization of equal partnership of men and women.¹

2.2 Objective of the Study:

1. To study status of women administrators in selected Government offices today and their role in the administration.
2. To study the effects on the status of Women administrators at their home.
3. To examine how socio-economic background of the women administrator has contributed towards their development.
4. To study the women's position at office and their inter personal relation with employees.
5. To study how Women administrators get co-operation from their departmental colleagues and develop the department at their own.

2.3 Hypothesis:

The present study aims at testing the following hypothesis through observations and findings.

1. Women administrators have intellectual and administrative capacities to bring about desired development of concerned department.
2. Women administrators are not less than their male counterpart's, working in government department.
3. Prevalence of discriminatory attitude by male administrators against women administrator.
4. Women administrators in Government department face many difficulties.
5. Women administrators have to prove themselves to get the responsible positions

2.4 Methodology & Statistical Techniques to be used:

For the purpose of study four departments that are Police, Banking, Revenue and Education have been considered.

A) Research Design: -

My research design is Explanatory Method. The purpose is of formulating a problem for precise investigation.

Descriptive research design will also be used to find out the psychological aspect, status at home, relations with colleagues, women's problem and difficulties as an administrator and support from family.

B) Sources of Data: -

To collect the data two methods are used:

- 1) Primary Data – Primary Data will be collected through questionnaires and interview methods. The selected sample for the questionnaire is 400 in all that is 100 samples from each administrative department.
- 2) Secondary Data – Secondary Data will be referred from various secondary sources like books on women administration, magazines, journals, booklets, reports, newspapers and various websites.

C) Sources of Data: -

There are two types of sampling methods which will be used:

- 1) Probability (Random) sampling method.
- 2) Non- Probability sampling – Since the population is divided in to various levels of administrator like Class I, Class II. The best method of sampling will be Random Sampling.

D) Sample Size: -

My sample size is 100m in four sectors like Police, Banking, Revenue and Education in all 400 samples.

E) Statistical Tools: -

Sample statistical techniques like Measures, of Central Tendency (Mean, Mode, and Median), Standard deviation, co-relation, regression etc. are used for analyzing the data.

2.5 Scope of the Present Study (Selection of Sample & collection of Information):-

The scope of the research is confined to the women working in some of the Central and State Government departments, Banks, Police, Revenue and Educational Institutions in Thane District. There is no variation in opinions, final results are clubbed together. The study is restricted to women employees in non manual service occupations, such as executive, managerial and professional categories. Thane district and Thane Dombivali, Ulhasnagar, Kalyan cities are chosen for the field study. Thane district is selected because this is the biggest district in Maharashtra. Thane district is fast changing industrialized city as it generates metropolitan culture, and a modernization city experiencing the unprecedented growth public and private establishment in recent times.

The reason for selecting Thane district is the modernization of agriculture not only resulted in the multifold increase of production but also changed the socio-economic composition of town as well as district over the last ten to fifteen years

there is unprecedented growth of infrastructural facilities in the town collared employment since the city represents a semi urban character, it was thought that there is a need to examine the effect of ‘changing environment’ on the lives of women. The particular group is selected for the study mainly because women working in different field more or less a uniform group with almost the same employment opportunities and conditions, comprising a similar social group in society. Working women have been considered for study because they happen to be employed in urban areas and have also acquired a specific amount of education for their employment incidentally the researcher is also interested in this area because of her commitment towards women’s emancipation.

2.6 Review of the Literature:

Women’s employment had not been a serious matter of concern during the independence period. Significantly, very little is known about various aspects relating to women’s position and role

In public employment as no scientific study is undertaken during that period. It was only after Independence, that there was a rise in women’s employment in different sectors and it was recognized that there is need to know many things about women to formulate public policies for improving the International Women’s year followed by ‘Debate’ in 1975, many things have come to a limelight and everyone started seriously examining the aspects. The publication of the Committee Report on Status of Women’s followed by a conscious effort of encouraging research of women by Research Institutes, particularly Indian Council of Social Science Research and other funding agencies helped many studies to emerge. A review of studies mainly undertaken during the post independence period has been taken up here. The review however is confined to women’s status in India and especially white collared women employee.

The work done by ‘Hate’ on ‘Women in India’ is of great importance of all studies undertaken before independence. Her first study is on ‘Socio-Economic

condition of the Educated Women in Bombay city' (1930)(1). In this study, 'Hate' feels a definite and personal status of women and this change is deep and vital.

The second study deals with the 'Social Position of Hindu Women' (1946)(2). The study revealed that 19 present of the women were engaged in some kind of remunerative work in India and as far the reasons employment. It was found that 67% of question raised by the author is whether the pattern of female employment typical of Latin America is more conducive to economic development than the very different pattern prevailing in Africa and in India. The Kala Rani has discussed about "Role conflict in working in India" in 1976. She studied about 150 educated married working women. The data mainly collected through interviews and observations. She discussed about the dual role of working women and argues that it women cannot live up to both the expectations; it would lead the role conflict.

The study also attempts to find out the husbands attitude towards respondent's work. The working women feel that the home and children are their prime responsibilities and they have expressed dissatisfaction with the amount of time that they are able to spend on their families.

J.M. Unawalla's "A study of Women Executives at work and at home" 1977(3), has probed into the phenomenon of working women and listed its implications at work and house.

The survey was conducted in the then Bombay city. She finds that using ability and rising higher is the main reason for working. The study attempts to know the attitude of superiors towards working women. It shows that women are accepted by their superiors for what they are and men in general accept a lady boss as well they would a male boss.

Lalitha Devi's "Status and Employment in India, 1982"(4), examined the role of white collar employment in contributing to higher status among women. The study is conducted on 300 women employees.

In India, the position of women in the Indian Civil Service is concerned; very few articles are available, most of which have been written by the Women I.A.S. Officers.

Teresa Bhattacharya, in her article, “Women in the I.A.S. till 1970”(5), published in the journal of the L.B.S. National Academy of Administration (Mussoorie) vol.16 No. 4 October – December, (1971), compare of Indian Women the early 19th century along with the women in the I.A.S.

According to her, I.A.S. formulation levels of Government in the states as well as the centre. To carry out such responsibilities and work efficiently certain qualities like initiative, ability to make independent decisions and to get along with people are very essential, as they have to work under the continuous high pressure from the public as well as from the political leaders approach to the book both economical and sociological and its scene is the whole of the developing world. This is the first investigation ever undertaken into what happens to women in the process of economic and social growth throughout the underdeveloped world.

Finally, she suggest that in future when a large proportion of women may have jobs, it becomes an important task to devise new educational and training programmes which can help to reduce the productivity gap between male and female labour, thus fitting women to their new way of life(Mc Farland 299-308).(6)

After Independence, due to Constitution provision and expansion in the educational acquiring the educational qualifications, mainly western oriented. Rama Mehta, in her study “The Western Educated Hindu Women”, has covered a segment of western educated Hindi Women. The study finds out the impact of western education and influence of Indian Society.

The Young Women Christian Association (1971)(7) study on the “Educated Women in India” attempts to draw attention on the educated women in India Society today and examines the situation relating the equal opportunities for education, gaining access to employment which makes use of professional skills and the need for

further education which could lead to further participation of women in social, economic and political life.

The Govt. of Maharashtra appointed a committee (1972)(8) to examine a few unfortunate instances involving the safety of women employees, which had occurred in the state. The committee issued questionnaires and held public sittings for collective evidence. The various suggestions received were considered and recommendations were made.

“Committee on the Status of Women in India” appointed by the Govt. of India in 1971 to evaluate the changes that had taken place in the status of women since independence and to examine the impact of the complex process of social change on various sections of women(Nayak 15-16).(9)

The Objectives of the Committee are:-

1. To examine the Constitutional, Legal and Administrative provisions that have a bearing on the social status of women, their education, and empowerment particularly in the rural sector and to suggest more effective programmes (Patel Prabhudas 57-59)(10) To consider the development of education among women and determine the factors responsible for the slow progress in some area and suggest remedial measures.
2. To survey the problems of the working woman including discrimination in employment and remuneration.

The committee made an exhaustive study and submitted its report in 1974. The committee found that majority of women is still very far off from enjoying the rights and opportunities guaranteed to them by the Constitution.

Promilla Kapur on the changing status of working women in India (1974)(11) finds out the reasons for women’s work. She says women work not because of economic necessity but because they want to have economic

independence, individual status or to have some intellectual satisfaction to satisfy their socio-psychological needs, is in itself significantly indication of their improved status.

The author has also discussed the problems of working women. She says the problems are mainly two folds at two levels. One is of inner conflict due to dual commitment and concern and the other is at practical difficulties of carrying out the dual role with multiplicity of roles and she faces the major parts of confusion with regard to her status and role.

Kiran Wadhera in her study “The new Bread winners” (1976)(12) says the change in the role and status of working women has brought forth many conflict, dilemma and frictions. The situation is aggravated by the fact that most women have plunged into their new role by force of circumstances and not because of sudden change in their own.

The study analyzes the factors like reasons for women’s work, job conditions, attitude towards employment, working women and their families, marriage and the working women.

The author also obtained the views of employers, husbands, fathers and mother-in-law of the few respondents. The study indicates that there is no striking change in the status of women in the family and in the respect that they command in society. The author puts the blame on women for having accepted the new role without demanding changes in the traditional image of women.

On the basis of socio-psychology, she highlights that the fair sex does have certain distinct abilities, aptitude, value and motivations whereas men are generally found with higher mathematical abilities and mechanical aptitudes, higher legal, political and military inclinations, higher orientation towards power, success and higher aggressiveness women show greater verbal ability, greater aesthetic and literary tendencies and a higher inclination for social work. She describes three necessary qualities, assertiveness for a women entering in the I.A.S.

In the end, she makes a few simple suggestions to her fellow women officers that through several practical difficulties cannot be avoided, but to get over with these, they must socialize themselves and mix up freely with their male colleagues and to maintain a level of informal extra official relationship with them in addition to the official relationship.

Nisha Sahal, an I.A.S. officer in her article ‘Women in the Indian Administrative Services – A Growing Phenomenon’ in Ajeet Kaur’s Directory of discusses women’s position in the Indian Civil Services (Pre-Independence)(13) at a time when they were not allowed to enter these services and the changes that took place after independence. It is a denial of talent and opportunity. If women are not appointed to the Indian Administrative Services, she believes that with the increasing deterioration in law and order in the country, women can play an important role since they have a deep insight into human problems and are able to clearly grasp the significance of socio-economic factors and lend a human touch to the administration.

Shashi Mishra’s article on “Women in Administration – some psychological aspects”(14) published in Public Administrator, focused on the practical problems faced by women I.A.S. officers. She quotes an amusing example of the ceremony when the I.A.S. officers have to receive the guard of honour, when women trainees dressed in sarees find it cumbersome and feel clumsy

particularly when their sarees flutter under a strong breeze. However, once the ball is thus set rolling women officers do as good as their male colleagues in all the fields of administration, conducting elections, auctions, semi judicial proceedings, probing in to problems of tribal, dealing with the exigencies of Municipal Administration. Still, according to the author, a women I.A.S. officer is often not sufficiently assured. She is pulled into opposite directions by the official duty and task at home. If she is prepared to put official duties upper most she may develop some sort of guilt complex towards the children. Either way, it is setback for her and this is the only fundamental limitation for women officer.

Geeta Chaturvedi in her book on, “Women Administrators of India, 1985”(15), focused upon women Administration of Rajasthan including senior

bureaucrats holding administrative position in different departments of the Govt. of Rajasthan and the senior level administrators holding the Educational Institutions in the state. An analysis has also been made regarding the attitudes and orientation of women administrators towards various aspects of social change, political modernization and economic development in India.

Usha Talwar in her book “Social Profile of working women, 1984”(16) has preserved comprehensive account of working women and to substitute actual research findings for speculative evaluation.

2.7 International Works:

The first book on women and civil service London (1934)(17) written by Evan Dorothy wrote about the historical background of the British women in civil service as well as she included war time developments and their present distribution in the different classes i.e. executive as well as administrative.

Another work on the women in British civil services was taken up by the Hilda Martinadale, women servants of the state, 1870-1938(18), where a compilation has been made of factual and detailed information regarding the employment of women in civil services in the early days, in the years of war, post war settlement and reorganization, their distribution in the treasury classes, in various departments of post office (which first employed women), Health, Education, Labour, Unemployment Assistant Board, Home Agriculture, Inland Revenue and Estate office and other departments.

The author explains that the employment contributes to new roles outside at home and office and these new roles enable women to acquire higher status. The employment has given women an opportunity to shoulder responsibility, play new roles, interact with new people, face new situations, all of which were preserves of men. Another opportunity that employed women gets to go out without chaperoning join clubs, participate in social meaningful and prestigious programmes and thereby expand one's resource base and status base.

The study attempts to analyze the socio-economic characteristics reasons for working, dual role to work and effect to work on decision making.

The study conducted by Ellis and Lane(19) has also revealed that the stratification in the society tend to bind persons to the class in which they are born. Glen H. Elder(20) in his research mentioned that there is a close and direct correlation between the birth place, region and social class of an individual and his educational attainment. Taussing and Joysln conducted a study (21) on the American business leaders in which they focused on the social origin and social stratification, and found out that there is a close relationship between social, economic and cultural background.

CHAPTER III

FEMINISM & WOMEN'S LAW IN INDIA

3.1. Feminism:-

Feminism is a collection of movements aimed at defining and defending equal, political economic and social rights and equal opportunities for women. Its concepts overlap with those of rights. Feminism is mainly women's focused on women's issues, but because feminism sees us gender equality, some feminists argue that men's liberation is therefore a necessary part of feminism, and that men are also harmed by sexism and gender roles. Feminists are persons whose beliefs and behaviors are based on feminism. (Beasley, Chris, pp. 3–11)(1)

Feminist theory emerged from these feminist movements and includes general theories and theories about the origins of inequality, and in some cases about the social construction of sex and gender, in a variety of disciplines. Feminist activists have campaigned for women's rights—such as in contract, property and voting while also promoting women's rights to bodily integrity and autonomy and reproductive rights. They have opposed domestic violence, sexual harassment, and sexual assault in economics. (Hawkesworth, M. Epp. 25–27)(2) They have advocated for workplace rights, including equal pay and opportunities for carriers and to start businesses. Some of the earlier forms of feminism have been criticized being agreed towards white, middle class, educated perspectives. (hooks, bell. (2000)(3.) This led to the creation of ethically – specific or multiculturalism forms of feminism. (medlibrary.org)

3.2. History of Feminism:-

Feminists and scholars have divided the movement's history into three waves.

- 1) First Wave :
- 2) Second Wave
- 3) Third Wave

1) First Wave:

First wave feminism was a period of feminist activity during the 19th century and early 20th century. In the U.K. and U.S. it focused on the promotion of equal contract marriage, parenting and property rights for women however, by the end of the 19th century, activism focused primarily on gaining political power, particularly the right

of women's suffrage, though some feminists were active in campaigning for women's sexual, reproductive and economic rights at this time.(Hawkesworth, pp. 25–27)(4)

Early progress in women's suffrage was achieved in Britain's Australasian colonies at the close of the 19th century with the self governing colonies of Newzealand and South Australia granting women the right to vote in 1893 and 1895 respectively, and followed by Australia permitting women to stand for parliamentary office and granting women's right to vote. In Britain the suffragettes and the suffragists campaigned for the women's vote, and in 1918 the representation of the people act was passed granting the vote to women over the age of 30 who owned houses. In 1928 this was extended to all women over 21 in the U.S. notable leaders of this movement included Lucretia Mott, Elizabeth Lady Stanton and Susan B. Anthony, who each campaigned for the abolition of slavery per to championing influenced by Quaker thought. In the United States, first wave feminism is considered to have ended with the passage of the 19th Amendment in the United States constitution (1919),(5) granting women the right to vote in all states. The term first wave was coined retrospectively after the term second wave feminism began to be used to describe a newer feminist movement that focused as much on fighting social and cultural inequalities as political inequalities. During the late Wing period and reform movements such as the hundred days' reform, Chinese feminist called for women's liberation from traditional roles and neo-Confucian gender segregation. Later the Chinese communist party created projects aimed at integrating wormed into the workforce, and claimed that the revolution had successfully achieved women's liberation.

In 1989, Quasim Amin, considered the "Father" of Arab Feminism(6) wrote the liberation of women which argued for social reforms for women. Hoda Shaarwi(7) founded the Egyptian feminist union in 1923 and became its president and a symbol of Arab women's rights movement Arab feminism was closely connected with Arab nationalism.

The Iranian constitutional revolution in 1905 triggered the Iranian women's movement which aimed to achieve women's equality in education, marriage, carriers

and legal rights. However, during the Iranian revolution of 1979, many of the right that women had gained from the women's movement were systematically abolished, such as the family protection law.

2) Second Wave:

Second wave feminism is a feminist movement beginning in the early 1960s and continuing to the present day. It consists with third wave feminism. Second wave feminism is largely concerned with issues of equality other than the suffrage, such as ending discrimination.

Second wave feminists see women's cultural and political inequalities as inextricably linked and encourage women to understand aspects of their personal lives as deeply politicized as reflecting sexist power structures. The feminist activist and author Carol Hanisch(8) coined the slogan "the personal is political" which became synonymous with the second wave.

Second and third wave feminism in China has been characterized by a reexamination of women's roles during the communist revolution and other reform movements, and new discussions about whether women's equality has actually been fully achieved.

In 1956, president Nasser of Egypt initiated as part of his government "state feminism" which outlawed discrimination based on gender and granted women's suffrage, but also blocked political activism by feminist leaders during his presidency, his wife Jehan Sadat,(9) away from women's equality with the new Islamist movement and growing conservatism. However, feminism which argues for women's equality within an Islamic framework

3) Third Wave:

Third wave feminism began in the early 1990s as a response to perceived failures of the second wave and to the backlash against initiatives and movements created by the second wave. Third wave feminism seeks to challenge or avoid what it

deems the second wave's essentialist definitions of femininity, which they argue, over emphasize the experiences of upper middle-class white women.

Third wave feminists often focus on "micro politics" and challenge the second waves paradigm as to what is, or is not, good for women, and tend to use a post structuralism interpretation of gender and sexuality. Feminist leaders rooted in the second wave such as Gloria Anzaldua, Bell Hooks, Cheta Sandoval, Cherrie Moraga, Audre Lorde, Mazine Hong Kingston and many other black Feminist, sought to negotiate a space within feminist thought for consideration of race related subjectivities.

Third wave feminism also contains internal debates between difference feminists, who believe that there, are no inherent differences between the sexes and contend that gender roles are due to social conditioning.

3.3 Post Feminism:-

Post feminism describes a range of viewpoints reacting to feminism. While not being "antifeminist" post feminism believe that women have achieved second wave goals while being critical of third wave feminist goals. The term was first used in the 1980s to describe a blackish against second wave feminism. It is now a label for a wide range of theories that take critical approaches to previous feminist discourses and includes challenges to the second waves ideas other post feminists say that feminism is no longer relevant to today's society. Amelia Jones(10) has written that the post feminist texts which emerged in the 1980s and 1990s portrayed second wave feminism as monolithic entity and criticized it using generalizations.

3.4. Theoretical Schools - (Feminist – Theory):-

(Chodorow, Nancy (1989)(11).Feminist theory is an extension of feminism into theoretical or philosophical fields. It encompasses work in Variety of dispense, including anthropology, sociology, economics, women's studies literary criticism art

history, psychoanalysis and philosophy. Feminist theory aims to understand gender politics, power relations and sexuality. While providing a critique of these social and political relations much of feminist theory also focuses on the promotion of women's rights and interests. Themes explored in feminist theory include discrimination, stereotyping, objectification, (especially sexual objectification) oppression and patriarchy.

The American literary critic and feminist Elaine Showalter(12) describe the phased development of feminist theory. The first she calls 'feminist critique' in which the feminist reader examines the ideologies behind literary phenomena. The second show alter calls "gynocriticism" in which the "woman is producer of textual meaning" including the "psychodynamics of female creativity".

Linguistics and the problem of female language, trajectory of the individual or collective female literary career and literary history the last phase she calls "gender theory" in which the ideological inscription and the literary effects of the sex/gender system are explored. This model has been criticized by the scholar Tori Moi(13) who sees it as an essentialist and deterministic model for female subjectivity and for failing to account for the situation of women outside the west.

CIVIL RIGHTS

From the 1960s on the campaign for women's rights was met with mixed results in the U.S. and U.K. Other countries of the EEC agreed to ensure that discriminatory laws would be phased out across the European community. (Hägg, Göran)(13)

In the U.S., the national organization for women (NOW) began in 1966 to seek women's equality; including through the equal rights amendment enacted their own. Reproductive rights in the U.S. centered on the court decision in *roe v wade* enunciating a woman's right to choose whether to carry a pregnancy to term. Western women gained more reliable birth control, allowing family planning and carriers. The movement started in the 1910s in the U.S. under Margaret Sanger and elsewhere under major stops and grew in the late 20th Century.(Lockwood, Bert B.)(14)

The division of labor within households was affected by the increased entry of women into workplaces in the 20th century. Sociologist, Arlie Russell Hoch's child found that, in two carrier couples, men and women, on average, spend about equal amounts of time working, but women still spend more time on housework although Cathy young responded by arguing that women may prevent equal participation by men in house work and parenting.

In International law, the convention on the elimination of all forms of discrimination against women (LEDAW) is an international convention adopted by the United Nations general assembly and described as an international bill of rights for women. It came into force in those nations ratifying it.

In the final three decades of the 20th century, western women know a new freedom through birth control, which enabled women to plan their adult lives, often making way for both career and family. The movement had been started in the 1910s by U.S. pioneering social reformer Margaret Sanger and in U.K. and international by Maire Stops.(15)

Relationship to political movements in the U.S., feminism, when politically active formerly aligned largely with the political right, e.g. through the national woman's party, from the 1910s and presently aligns largely with the left, e.g. through the national organization for women of the 1960s to the present although in neither case has the alignment been consistent.

Socialism:

The left and feminism:-

Since the 20th century some feminism has allied with socialism. In 1907 there was an international conference of socialist women in Stuttgart where suffrage was described as a tool of class struggle, Clara Zelkin of the social democratic party of Germany called for women's suffrage to build a "socialist order, the only one that allows for a radical solution to the women's question." (Badia, Gilbert,P320) *A history of(16)*

In Britain, the women's movement was allied with the labour party. In the U.S., Betty Friedan(17) emerged from a radical background to take leadership. Radical women are the oldest socialist feminist organization in the U.S. and are still active. During the Spanish civil war, Dolores Ibarruri (La Pasionaria)(18) led the communist party of Spain. Although she supported equal rights for women she opposed women fighting on the front and clashed with the Anarcha – feminist muggers' liberals.(Duby, (Georges; Perrot, Michelle; Schmitt Pantel, Pauline (1994).)(19)

In Latin America, revolutions brought change in women's status in countries such as Nicaragua where feminist ideology during the Sandinista revolution aided women's quality of life but fell short of achieving a social and ideological change. (*The Radical Women Manifesto: Socialist Feminist Theory, Program and Organizational Structure.*)(20)

Fascism:

Scholars have argued that Nazi Germany and the other Fascist states of the 1930s and 1940s illustrate the disastrous consequences for society of a state ideology that, in glorifying women, becomes anti-feminist. In Germany after the rise of Nazism in 1933, there was a rapid dissolution of the political rights and economic opportunities that feminists had fought for during the prewar period and to some extent during the 1920s in Franco's Spain the right wing catholic conservatives undid the work of feminists during the republic. Fascist society was hierarchical with an emphasis and idealization of virility, with women maintaining a largely subordinate position to men. (Blamires, Cyprian, 232-233)(21)

Civil rights movement has influenced and informed the feminist movement and vice versa. Many western feminists adopted the language and theories of black equality activism and drew parallels between women's rights and the rights of Non-white people. (Duby, Georges; Perrot, Michelle; Schmitt Pantel, Pauline ,p. 600.(22)

Despite the connections between the women's and civil rights movements, some tension arose during the 1960s and early 1970s as non-white women argued that

feminism was predominantly white and middle class and did not understand and was not concerned with race issues. Similarly, some women argued that the civil rights movement had sexist elements and did not adequately address minority women's concerns.

Those criticisms created new feminisms such as Black feminism and Chicana feminism.

Currently, many feminist organizations worldwide participate in antiracism activism, in diverse areas such as immigration law in Europe, caste discrimination in India and the discrimination of formerly enslaved African ethnic groups in Africa and Middle East.

Cultural:

Cultural feminism attempts to revalidate undervalued 'female nature' or female essence as its critics assert that it has led feminists to retreat from politics to lifestyle.

During much of its history, feminist movements, and theoretical development were led predominantly by middle class white women from Western Europe and North America. However, at least since 5000 Urmer truth's 1851(23) speech to American feminist, women of other races have proposed alternative feminisms. This trend accelerated in the 1960s with the civil rights movement in the United States and the collapse of European colonialism in Africa the Caribbean, parts of Latin America and south East Asia, since that time women in developing nations and former colonies and are of colour or various ethnicities or living in poverty have proposed additional feminisms.

Workmanism emerged after early feminist movements were largely white and middle class black feminism argues that sexism, class oppression and racism are inextricably bound together. Chicana feminism focuses on Mexican American,

Chicana and Hispanic women in the United States. Multiracial or women of colour feminism is related.(24)

Standpoint feminists argue that feminism should examine how women's experience of inequality related to that of racism, homophobia, classism, and colonization. Post colonization feminist argue that colonial oppression and western feminism marginalized postcolonial women but did not turn them passive or voiceless. Third world feminism is closely related. These discourses are related to African feminism, Motherism, Sitwanism, Negofeminism, Femalism, Transnational Feminism and African Womanism.

Riot Grrrls is an underground feminist punk movement that started in the 1990s and is often associated with third wave feminism. It was grounded in the DIY philosophy of punk values. Riot Grrrls took an anti corporate stance of self sufficiency and self reliance, Riot Grrrls emphasizes on universal female identity and separatism often appears more closely allied with second wave feminism than with the third wave. The movement encouraged and made adolescent girls stand points central allowing them to express themselves fully.

Lipstick feminism is a cultural feminist movement that attempts to respond to the backlash of second wave radical feminism of the 1960s and 1970s by descrambling symbolic of feminine "Identify such as make up suggestive clothing and having sexual allure as valid and empowering personal choices".

Religious:

Christian feminism is a branch of feminist theology which seeks to interpret and understands Christianity in light of the equality of women and men. Most agree that god does not discriminate on the basis of biologically determined characteristics such as sex and are involved in issues such as the ordination of women male dominance claims of moral deficiency and inferiority of abilities of women compared to men and overall treatment of women in church. (Gaynor, Annie Laurie)(25)

Islamic feminism is concerned with the role of women in Islam and aims for the full equality of all Muslims, regardless of gender, in women's rights, gender equality and social justice grounded in an Islamic framework. Although rooted in Islam, the movement pioneers have also part of an integrated global feminist movement. Advocates of the movement seek to highlight the deeply rooted teachings of equality in the Quran and encourage a questioning of the patriarchal interpretation of Islamic teaching through the Quran, hariat, (saying of Muhammad) Shariat Claw towards the creation of more equal and just society. (Val Moghadam) (Margot Badran)(26)

Secular or atheist feminists have engaged in feminist Criticism of religion, arguing that many religious have oppressive rules towards women & misogynistic themes and elements in religious texts.

The feminist movement has effected change in western society, including women's suffrage, in education, in gender neutrality in English, job pay more equal to men's the right to initiate divorce proceedings, the reproductive rights of women to make individual decisions on pregnancy and the right to enter into contracts and own property. Feminist have struggled to protect women and girls from domestic violence, sexual harassment and sexual assault, emphasizing the grounds as women's rights, rather than as men's traditional interests in families safety for reproductive purposes on economic matters, feminists have advocated for workplace rights, including maternity leave and against other forms of gender – specific discrimination against women. (Abdennur Prado)(27).

They have achieved some protections and societal changes through sharing experiences, developing theory and campaigning for rights.

3.5 Recent Women's Studies:-

Women's studies have gone through changes in various waves of history. The first wave reflected in the compilation of bibliographical studies. This made women an important subject for study and brought a huge scattered literature at one place.

Consequently, review after reviews started pouring in. this reflected diversity and volume of literature available. The emerging trend was that now studies signify a new focus moving away from historical, prescriptive and ideal typical accounts based on scriptural analysis to more problem-specific and action/policy relevant research.

Then, began the second wave, when scholars became concerned with the reassessment of roles of women in society. In that process, attention shifted to the great majority of illiterate women in rural areas and urban slum dwellers. This made invisible women visible or at least, highlighted their problems and concerns.

The third wave in women's studies focuses on women of a particular area, cast or tribe dealing with their specific problems rather than attempting a comprehensive macro – study. The approach was anthropological.

The fourth wave in women's studies is reflected in attempts towards a comprehensive theoretical overview of the problems of social change. The fifth wave concentrates on the role of western educated elite women as thought they were trend setters among Indian women. Needless to say, a small section elite woman is not necessarily the bellwether of what is happening to women in wider society.

The sixth wave is visible in the feminist analysis of women's problems. The feminist brought to the fore new dimensions of women's subordination in society. It rejected that biology is destiny ideology and argued that sexual inequalities result from a variety of factors accessible to change. It emphasized on the sex within the family and community at large. In its wisdom, men must accept shared responsibility at home and children in order to allow women's equal participation in all society activities. Domestic work, birth control, reproduction and sexual division of labour were considered to be the causes of women's subordination in society.

Given the various waves of women's studies it would be in order to demonstrate the specific concern of researches in social economic and political dimensions. In the social dimension, a large number of factors were emphasized as the cause of women's subordination and low status in society. The marriage and family found utmost attention, for the private sphere has been considered as one of the

root causes of women's problems. The focus was on both the institution per se and abhorrent customs that have come to be associated with it. The studies were concerned mainly with the changes taking place in the institutions of family and marriage be it Hindus, Christians or Muslims, in particular reference to the age at marriage, marital relationship, selection of spouse and the family planning, attracted attention of scholars are infanticide, prostitution, Purdah, dowry and divorcee. These studies examined the legislations made towards eradication of these evils and highlighted their shortcomings in tackling the problems.

Education of women is another popular theme since 1980 onward on which many reviews and reports have appeared. Studies directed towards the status of rural women's education both formal and non-formal, revealed very disturbing trends. The illiteracy is more rampant among women enrolled at every level of education. Primary, secondary, higher and professional – technical is very small and outweighed by men in each case. The women have been prey to various constraints in pursuing their education for many girls act as surrogate mothers, share household responsibilities at any early age, assume other sex roles and confront parent's apathy or reluctance resulting in dropout is socializing women for unknown future. While it was expected creating more unemployment among married women, graduate as compared to women as whole, without providing any alternative, women's education was found eroding the traditional parental ties.

The health problems of women are another area which attracted attention of scholars. The main focus is on access of women to recent health programmes, their nutritional intake availability of the pre –natal, natal and post-natal services, and fertility and mortality rates. The studies reported the poor health condition of women due to poor access to health services and lack of nutritional diet more mortality was reported among women than among men.

In the economic dimension, Three themes have attracted attention of scholars: women's employment their participation in development and impact of technology on them. Studies assessing women's participation in the labour force reveal that the majority of women are employed in the labour force reveal that the majority of women are employed in unorganized and unpaid towards women's employment.

There is general tendency of segregation of work by sex in the world of work. Women are, by and large employed in jobs which are categorized as women's work. Even the employment for educated women is lacking. The study analyzing implications of employment for women in terms of role conflict and effects of employment on personality, reveal that the majority of working women express job satisfaction.
(SUBRAMANIAM, GEETHA)

Studies focusing on the impact of technology on women indicate that they have benefited. Women were less as compared to men. The technological innovations have differing impact on women of different classes and castes. In many cases, women have been displaced from their traditional jobs or thrown to jobs that are monotonous and fall invisible sector of economy.

Studies dealing with the role of rural women in development conclude that women in development conclude that women are unequal patterns in development and many times development goes against their interests. Neither are they beneficiary nor agent of development. They are seldom consulted on their needs and problems.

In the political dimension, analysis has paid attention to the women's political participation, leadership, voting behaviour, power position and participation in rural movements. It has been surmised that women suffer from powerlessness.

With this review exercise it is possible to identify some broad contours of research on women and when the major focus have been it transpires that issue have been sector-specific (women and agricultural development and modernization, industrialization, technology, educational development, law, demographic trends etc.) area specific group specific or issue specific, women economic role have remained collection. That has attracted attention towards the submerged economy of invisible rural women. The socio-cultural and political aspects of women's status are the other area where scholar's attention has been diverted.

As interesting trend that has surfaced is that the woman question has now assumed a political international and developmental character in place of viewing it is essentially a social and cultural phenomenon. This could be possible because women

themselves are gradually getting involved with the politics of knowledge by using innovative techniques of data collection, research and project development. This has been well summed up by a feminist scholar. Women in the citadels of academia are daily assaulting the scared cows of learning. They are questioning the historians who have reconstructed a past labour and whose theory of growth proclaiming the magic of market place has so disastrously deluded so much of the third wave:

A close look at the concerns of researches reveals that women in India after independence confront a lot of constraints in socio-cultural, political, and economic domains. Their social situation has not improved much.

Whatever researches are they show very little or no concentrated concern with the vital questions, etc. what are the conditions of women in rural India? What are the constraints before them? What contributions and determine their conditions, put constraints and affect contributions? How do conditions constraints and contribution interact with one another? Not only this that the studies of the past reject these issues, they are basically descriptive, qualitative and based on elementary quantitative data. And, all this limits their scope in so far as their predictive value is concerned and also they can not be utilized for making broader generalizations.

In summary, then proceeding analysis of some of the selected socio, demographic legal, educational, political and socio-cultural indicators of women reveals that even after decades of assiduous effort women's conditions continues to be miserable and they still confront immense international and national spectacular developments have turned the attitude of society towards women and women's perception of their own situation. Consequent upon these efforts and development, a spate of women's studies in different directions were made which inter alias raised new question on women question.

3.6 INDIAN FEMINISM

Pre-colonial Social structures and women's role in them reveal that feminism was theorized differently in India than in the West. Colonial essentialization of Indian culture and reconstruction of Indian womanhood as the epitome of that culture through social reform movements resulted in political theorization in the form of nationalism rather than as feminism alone.

Historical circumstances and values in India make women's issues different from the Western feminist rhetoric. The idea of women as 'powerful' is accommodated into patriarchal culture through religious. This has retained visibility in all sections of society by providing women with traditional cultural spaces. Another consideration is that whereas in the West the notion of self rests is competitive individualism where people are described as "born free yet everywhere in chains", by contrast in India the larger social collective, dependent for its survival upon cooperation and self denial for the greater good. (Nayar,2008)(28)

Indian feminist scholars and activists have to struggle to carve a separate identity for feminism in India. They define feminism in time and space in order to avoid uncritically following western ideas. Indian women negotiate survival through an array of oppressive patriarchal family structures, age, ordinal status, relationship to men through family of origin, marriage and procreation as well as patriarchal attributes – dowry, siring sons, etc. – kinship, caste, community, village, market and the state. It should however be noted that several communities in India, such as the Nadirs of Kerala, Shettys of Mangalore, certain Maratha clans and Bengali Families exhibit Matriarchal tendencies, with the head of the family being the oldest women rather than the oldest man. Sikh culture is also regarded as relatively gender-neutral.

The heterogeneity of Indian experience reveals that there are multiple patriarchies and so also are there multiple feminisms. Hence feminism in India is not a singular theoretical orientation; it has changed over time in relation to historical and cultural realities, levels of consciousness, perceptions and actions of individual

women and women as a group. The widely used definition is “An awareness of women’s oppression and exploitation in society, at work and within the family, and conscious action by women and men to change this situation. (Bhasin and Khan, 1986)(29) Acknowledging sexism in daily life and attempting to challenge and eliminate it through deconstructing mutually exclusive notions of femininity and masculinity as biologically determined categories opens the way towards an equitable society for both men and women(Geetanjali Gangoli, pp-2-16.)(30) .(Kumar Maharana,pp-10-18)(31)

The male and female dichotomy of polar opposites with the former oppressing the latter at all times is refuted in the Indian context because it was men who initiated social reform movements against various social evils. Patriarchy is just one of the hierarchies. Relational hierarchies between women within the same family are more adverse. Here women are pitted against one another. Not all women powerless at all times. Caste-community identifies intensify all other hierarchies. The polytheistic Hindu pantheon provides revered images of women as unique and yet complementary to those of male deities.(Kumar Maharana,pp-10-18)(32)

3.7 History of Indian Feminism:

First Phase (1850 – 1915):-

The colonial venture into modernity brought concept of democracy, equity and individual rights. The rise of the nationalism and introspection of discriminatory practices brought about social reform movements related to cast and gender relations. The first phase of feminism in India was initiated by men to uproot the social evils of Sati (Widow immolation), to allow widow remarriage, to forbid child marriage, to reduce illiteracy, as well as to regulate the age of consent and to ensure property rights through legal intervention. Women in this phase were categorized along with lower Castes as subjects of social reforms and welfare instead of being recognized as autonomous agents of change. The emphasis was no recreating new space in pre existing feminine roles of caring. The women involved were those related to male activities, elite, western-educated, upper caste Hindus.

Second Phase (1915 – 1947):-

During this period the struggle against colonial rule intensified. Nationalism became the pre eminent cause. Claiming Indian superiority became the tool of culture revivalism resulting in an essential zing model of Indian womanhood similar to that of Victorian womanhood, special yet separated from public space. Gandhi legitimized and expanded Indian Women's public activities by initiating them into the non-violent civil disobedience movement against the British – Raj. He exalted their feminine roles of caring, self-abnegation, scarifies and tolerance, and tolerance, and carved a niche for those in public space. Women - only organizations like All India Women's Conference (AIWC) and the National Federation of Indian Women (NFIW) emerged. Women are grappling with the issues relating to the scope of women's political participation, Women's franchise, Communal awards and leadership roles in political parties.

Women's participation in the freedom struggle developed their critical consciousness about their role and rights in independent India. This resulted in the introduction of the franchise and civic rights of women in the Indian constitution. There was provision for women's upliftment through affirmative action, maternal health and child care provision (Crèches), equal pay for equal work etc. The state adopted a patronizing role towards women. Women in India did not have to struggle for basic rights as did women in the West. Utopia ended soon when the social and cultural ideologies and structures failed to honour the newly acquired concepts of fundamental rights and democracy.

3.8 The concept of Feminism and Equality:-

In India, the concept of equality was completely alien until liberally exposed western educated Indians introduced it in the early 19th Century. However, the term did not get meaning or became an operational principle in Indian life until the country gained independence in 1947 and adopted a democratic government. The Indian constitution then granted equality and freedom discrimination based on gender or religion, and guaranteed religious freedom. Also seven five years plan developed to

provide health, education, employment and welfare to women. The sixth five year plan even declares women “partners in development”.(patel,smriti)(33)

It is crucial to note that there is a western concept of Indian women that Indian women themselves do not agree with at all. The concept of feminism in western culture, instead, this issue should be viewed as one of “human rights” within Indian context.

In addition, the characteristics that western culture would label as forms as oppression. Indian women would instead define as forms of “sorrow”. The difference is significant and should be noted to understand that Indian women and westemers are going to see some of the issues in completely different lights. Such terms include Hunger, poverty, Disease, infant deaths, use of their bodies in labor by landlords, Ruthlessness of customs, Burden of tradition, unrelenting demands of ritual, beating without reason, etc.

3.9 Beginning of the ‘Feminist’ Movement in India:-

Unlike the western feminist movement, India’s movement was initiated by men and later joined by women. Some of the most influential men involved were; Dr. Ambedkar, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Keshav Chandra Sen, Mahatma Phule, Gopal Ganesh Agarkar, Mahadeo V. Ranade, Dhondo Keshav Karve, etc.

The efforts of these men included abolishing Sati which was a widow’s death by burning on her husband’s funeral pyre, the custom of child marriage, abolishing the disfiguring of widows, banning the marriage of upper caste Hindu widows, promoting women’s commonly among female infants, and the poor care of female infants and child bearing women. Although out wed infanticides are still highly popular in rural India, and are continuing to become even more prominent. This is due to the fact that, most especially in rural areas families cannot afford female children because of the dowry they must pay when their daughter gets married. Like infanticide, the payment of dowry is also illegal, but is still a frequent and prevalent

occurrence in rural India. Women are considered to be “worthless” by their husband if they are not ‘able’ to birth a male child and can often face much abuse if this is in the case.

There is a poor representation of women in the Indian workforce. Females have a ten percent higher dropout rate than males from middle and primary schools, as well as lower levels of literacy than men. Since unemployment is also high in India, it is easy for employees to manipulate the law especially when it comes to women, because it is part of Indian culture for women not to argue with men. Additionally, labour unions are insensitive to women’s needs. Women also have to settle for jobs comply with their obligations as wives, mothers and homemakers.

Hindu Women in India:-

In the Hindu religion, there has been partial success in terms of gender equality reform law and family law while this is a major advancement relative to other religions in India. It is still not a complete triumph in terms of feminism and relieving oppression. Gandhi came up with the term “Stree Shakti” for the concept of womanhood. In the Hindu religion, Gods are not exclusively male. Hinduism sheds a positive light on femininity, females are considered to compliment and complete their male counterparts; it is important to note that the deities of both knowledge and wealth are female.

Muslim Women in India:-

Despite Indian law that considers all men and women equal subjects Muslim societies in some places do not treat women as equals. Muslim women are the most notable Indian citizen for having their constitutional rights neglected, and are denied equal protection of the law as citizens because of inefficient implementation of law and lack of knowledge about the position of women in Muslim religion among the people. They are considered the most disadvantaged, impoverished, and politically marginalized group within Indian Society, as well as the most economically and socially vulnerable. The majority of Muslim women are never employed outside the

home, due to misinterpretation of Islam. In Islam, women have equal rights as well as men. In every social and economical stage Islam gives freedom to women. Islam's leading lady or Mother of all Muslims Hazrat Khandija, wife of Hazrat Mohmeda Saheb (S.A.V.) was biggest business woman of her days. In the 'NIKAH' (Marriage) first consent takes from women. This is real and true customs of Islams. The Muslim subjects themselves to Shariat/Muslim Personal Law or MLPS, which for them overrides even the Indian constitution. However, the incomplete knowledge about the Muslim Shariat has turned administration in many areas as gender based in favor of men. However, the issue of relativism and cultural comes into play yet again when discussing Muslim women and their situation. Before feminist activities can try to 'help' them fight for equality and the rights enumerated to them in their Country's Constitution. Muslim women must first identify their situation and recognizes the ill justices they suffer before action can be taken. It must be noted that such a decision cannot be made for them.

Women at work:-

In general in the uneducated and rural section of the Indian society, which forms a major percentage of total population, women are seen as economic burdens. Their constitutions to productivity are mostly invisible as their familial and domestic contributions are unfairly over looked. Indian women were contributing nearly 36% of total employment in agriculture and related activities, nearly 19% in the service sector, and nearly 12.5% in the industry sector as of the year 2000. The unfortunate reality is that the high illiteracy rate among women confines them to lower paying, unskilled jobs with less job security than men. Even in agricultural jobs where the work of men and women are highly similar, women are still more likely to be paid less for the same amount and type of work as men. However, in the urban section of Indian society, women are society. Educational women are sometimes accused of using such laws, to unleash legal terrorism on husbands by disgruntle wives.

3.10 Women and Education:-

Some of the main reasons that girls are less likely to reach optimal levels of education include the fact that girls are needed to assist their mothers at home, have been raised believe that a life of domestic work is their destined occupation, have illiterate mothers who cannot educate their children, have an economic dependency on men, and are sometimes subject to child-marriage.(Nath,Thakur,p 458-464)

In 1986, the National Policy on Education (NEP) was created in India, and the government launched the program called Mahila Samakya, whose focus was on the empowerment of women. The Program's goal is to realize their potential, learn to demand information and find the knowledge to take charge of their lives. In certain area of India, progress is being made and an increase in the enrollment of girls in schools and as teachers has begun to increase. Efforts are still being made to improve the level of education that females receive to match that of male students. (S,Sangeeta)(34)

Something important to note is that educated women are becoming associated with lower fertility rates in India, and making efforts to spread the use of contraception to uneducated Indian women.

Modernization:-

Modern influences are affecting the younger generations in parts of India, where girls are beginning to forgo the more traditional ways of Indian life and break gender stereotypes. In more flourishing parts of the country, the idea of "dating", or more specifically openly dating has come into play, and the terms 'girlfriend' and 'boyfriend' are being used some women advertisements. However, this is not the norm throughout the country; such modernizations and the women behind them face serious resistance from anti-liberalists. The country is still severely male dominant and unwelcoming to such movements that go against sex and gender traditions in India.

3.11 Relevance to Feminism

At one time in India – in the ancient Vedic period – there were equal rights between men and women and even Feminist law makers like Gargi and Maitreyi. But the later Vedic period polarized the sexes. Males oppressed females and treated them as other or similar to a low caste.

Today, Patriarchy is just one of the hierarchies which keep females down, oppressed by the traditional system.

In religious rituals and customs, females are barred from taking part in all worship. In Kerala, females are not allowed to enter in the Ayeppa temples. They are also barred from even touching the ‘linga’ idol of Lord Shiva.

In Politics, recently all political parties have promised to reserve 33% of the legislative seats for women in their manifesto, but this has not been passed into law as the male dominated parties oppose the bill.(Lowden,Linda)

In financial matters although women are permitted to work outside the home, their rights on any household matters have always been denied. A woman has to take charge of the kitchen, even if she is a wage-earning member of the house hold and holds down a job outside of the home. The husband will not take charge of kitchen even if he is unemployed and at home all day, s man who cooks for his family violates the laws of manhood.

Legally, although the court recognized that sons and daughters have equal rights regarding patriarchal property, those rights are never exercised; today as in generations past, ownership changes hands from father to husband to son and the rights of a daughter or a daughter in law are denied.

So feminists are still fighting to give women and girls the freedom to take full advantage of their abilities. Women need real opportunities to live up to their dreams, and they need equal fights protected in the U.S. Constitution.

Women may not call themselves feminist, but even though they believe wholeheartedly in equality. During 1970s, feminism made incredible gains for women. American Women went from being second class citizens to breaking down barriers in education, jobs and politics.

Today women have near equality. According to the Bureau of Labor Statistics, more women go to college than men. Women are now flooding traditionally in the male dominated fields like law medicine and science. While the wage gap overall remains significant, it has almost disappeared for younger women. In 1998, younger women who were 24 years old earned 91% of male wages. Soon even this tiny gap will vanish. Women are now athletes, musicians, artists, marines, police officers, firefighters and even construction workers. There really is not a door left closed to us anymore. That is not to say there is not still work to be done. Finding safe, adorable child care is a struggle for many women. Reproductive rights and the effects of sexism remain major concerns. But these concerns should not be considered just women's issues; they are men's issues, too.

The problem is instead of reaching out to women and men on practical issues like child care, today's feminists have veered into extremist and alienating Campaigns that bash men and promote women as helpless victims. Feminism has gotten stuck in academic gobblegook about male oppression and women who disagree are labeled as enemies of feminism.

There is still some work to be done to give women full equality. But there are far more pressing issues in America than gender; racism, poverty, child abuse and neglect, just to name a few.

It is time to finish up the business of equality between the sexes. It won't be done, however, as long as the self-proclaimed leaders of the feminist movement alienate the very women they need.(world youth report,p249-269)

- **Gender Gaps in Wages**

There is a gap between wages of women and men. When we look at absolute numbers, women earn 44% less than men, and when we take the variables (like numbers of hours worked, years of experience) into consideration, women earn 21% less than men.(wager,kristjan)

While a part of the wage differences can be explained through differences in working hours, work experience and occupations, it does not mean that differences are not caused by discrimination and stereotypical gender roles. This can be expressed in several ways:

- **Stereotyping of occupations:**

A number of professions are considered men only, or more suited for women, some because of the physical nature of the work involved and some because of a perceived mental difference between men and women. An example of the later is science in general, where some people claim that men have a better aptitude for understanding it.

- **Different perception of work done by men and women:**

Study after study has shown that both men and women have a tendency to evaluate men as better than women, when everything else is equal. This means that men will get better results for the same work.

Men are also perceived as better leaders than women, since they “take charge”, contrary to women who “take care”. This lead to promotion of men over women, even if they are gender patterns in society.

US families is to consider women as caregivers and men as earners, even when both work. This means that if they decide that one of them should reduce their working hours, it will in most cases be the women who do so.

From a pure economical perspective, it also makes sense, since women earn less than men for the same hours, so the relative cost of reducing the hours is less for the woman than for the man.

- **Penalizing of Part-time Workers**

People who work part time earn 17% less than people that work full time. Since women are more likely to work part time than men, women are more likely to be penalized. Women are also more likely to be paid by the hour than the men.

So all in all, on top of the explicit gender specific discrimination of women when it comes to pay, there are a number of other issues that also lead to discrimination of women, which leads to lower wages for female employees.

- **Blaming of Victim**

There is a large tendency to blaming the victims when they are female, and the crime or behavior is mostly targeted towards women. One obvious example of this is the case of rape victims who are being blamed for “asking for it” because of their clothes or because they were somewhere unsafe.

This of course not only ignores the fact that rape victims are likely to know the perpetrator, but it also absolves the perpetrator of guilt. There is no justification for this, like there is absolutely no justification for the behavior of the perpetrator. Not only does it try to make the women responsible for the very thing they were the victim of, it also reduces men to mere animals who cannot control themselves.

A different kind of blaming the victim happens when people find it absolutely acceptable that women can’t go out without being bothered by men. The justification usually runs something like; they should know that someone would hit on them when they are in town. Men should not feel entitled to go and disturb the women while they are engaged in other things, and they should definitely leave them alone when they are turned down.

- **Turning the women into breeding machines**

The attempts are made by politicians, while others are made by private citizens. All of them have the goal to make it impossible for women to make decisions over their own bodies.

In short there is still an obvious inequality in the US (and in the western countries in general). As long as such issues are around, there is still very much a need for a feminist movement, willing to fight the battles needed to get full equality between the sexes.

3.12 WOMEN AND LAW

The Constitution of India is based on the ideals of liberty, equality, apart from its principles of upholding the dignity of human beings. By 42nd Amendment, a new chapter entitled fundamental duties was incorporated. One of the clauses of it is renounce practices derogatory to the dignity of women article 14-18 deals with equality in general. It is very painful to note that our family law does not treat male and female equally. Marriage, divorce, adoption, dowry, guardianship, maintains and succession are some of the areas where law has provided rights to women. Yet, in practice women are discriminated on the basis of sex. There is great hiatus between Constitutional percepts and prevailing practices. Looking to the condition of women in criminal law matters, family law matters, it is necessary that legal aid must be provided to them.

The tasks of reconstruction, development and nation building all call for major changes in the social order, to achieve which social legislation is one of the main instruments. It can act directly, as a norm setter, or indirectly providing institutions which accelerate social change by making it more acceptable in the “post independent India”, we have a series of laws for the advancement of women. The legislations have been brought out in order to give equal rights and privileges with men, eliminate discriminations against women, abolish inequality between the sexes, and remove external barriers coming in the way of their self realization and development.
(Patel,R,p15)(35)

1. Hindu Marriage Act:

To reform the Shastric Hindu Law evoked strong protests from the orthodox section stepped in patriarchy. The consideration of Hindu code bill was successfully separate enactment modifying the Hindu Law.

- a) Hindu Adoptions and Maintenance Act – 1956
- b) Hindu Minority and Guardianship Act – 1956
- c) Hindu Succession Act – 1956

2. Dowry Prohibition Act:

According to Cambridge dictionary, dowry is a property which woman brings to her husband at marriage, and includes the land, all sorts of properties, valuable securities given or agreed to be given directly at the time of marriage expenses. The dowry does not include mehr.

After independence, in 1961 the dowry prohibition Act passed. The law amended twice and punishment more stringent. (Gupta, Dashrath R., p107-123)(36)

Table 3.1 Showing National crime record supplied figures for dowry:

<u>Year</u>	<u>Dowry Deaths</u>
1989	11,673
1990	11,699
1991	12,300
1992	12,077
1993	11,837

Source:- National crime record bureau , New Delhi(37)

3. The Child Marriage Restraint Act:

Child Marriages are an old age problem in India, with the objective of talking this evil which has far more divesting in its consequence was passed. The child marriage restrain Act, 1929 (this act has been amended) today this

act remain a dead letter. The available evidence suggests that owing the fear of payment of dowry, if a girl is married after puberty, in the economically weaker sections, child marriages have become common.(Simister, J., and P. 1594-611. Web.)(38)

Bhathwari Weni, aged 37 year old, community worker in Rajasthan, who was raped by three men, when she was trying to stop the marriage of her one year old cousin, she undertook a long and protracted struggle and ensured the rapists were put behind the bars.

The child marriage Act was amended in 1992; it prohibited child marriage and prescribed punishment for those parents and guardians who solemnized such marriage.

4.The Immoral Traffic (Prevention) Act, 1956

Introduction Bill No. 58 of 1954 With a view to implement International Convention signed at New York on the 9th May, 1950, " THE 4) 4) SUPPRESSION OF IMMORAL TRAFFIC IN WOMAN AND GIRLS BILL, 1950" was introduced in the Lok Sabha on the 20th December, 1954, by the then Minister K.N. Katju. STATEMENT OF OBJECTS AND REASONS^{2@39)} (1) In 1950 the Government of India ratified an International Convention for the Suppression of Immoral Traffic in Persons and the Exploitation of the Prostitution of others. Under Article 23 of the Convention, traffic in human beings is prohibited and any contravention of the prohibition is an offence punishable by law. Under Article 35 such a law has to be passed by Parliament as soon as may be after the commencement of the Constitution. (2) Legislation on the subject of suppression of immoral traffic does exist in a few States but the laws are neither uniform nor do they go far enough. In the remaining States there is no bar on the subject at all. (3) In the circumstances it is necessary and desirable that a Central law should be passed which will not only secure uniformity but also would be sufficiently deterrent for the purpose. But a special feature of the Bill is that it provides that no person or authority other than the State Government shall establish or maintain any protective home except under a license issued by the State Government.

This will check the establishment of homes which are really dens for prostitution." REPORT OF SELECT COMMIT.

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Laws Related to Women

WOMEN-SPECIFIC LEGISLATIONS

The Immoral Traffic (Prevention) Act, 1956

1. The Dowry Prohibition Act, 1961 (28 of 1961) (Amended in 1986)
2. The Indecent Representation of Women (Prohibition) Act, 1986
3. The Commission of Sati (Prevention) Act, 1987 (3 of 1988)
4. Protection of Women from Domestic Violence Act, 2005
5. The Sexual Harassment of Women at Workplace (PREVENTION, PROHIBITION and REDRESSAL) Act, 2013
6. केंद्र सरकार द्वारा महिलाओं का कार्यस्थल पर लैंगिक उत्पीड़न (निवारण, प्रतिषेध एवं प्रतितोष) अधिनियम, २०१३ की धारा २९ के अंतर्गत बनाये गये नियम
7. The Criminal Law (Amendment) Act, 2013

- WOMEN-RELATED LEGISLATIONS

1. The Indian Penal Code, 1860
2. The Indian Evidence Act, 1872
3. The Indian Christian Marriage Act, 1872 (15 of 1872)
4. The Married Women's Property Act, 1874 (3 of 1874)
5. The Guardians and Wards Act, 1890
6. The Workmen's Compensation Act, 1923
7. The Trade Unions Act, 1926
8. The Child Marriage Restraint Act, 1929 (19 of 1929)
9. The Payments of Wages Act, 1936
10. The Payments of Wages (Procedure) Act, 1937
11. The Muslim Personal Law (Shariat) Application Act, 1937

12. Employers Liabilities Act 1938
13. The Minimum Wages Act, 1948
14. The Employees' State Insurance Act, 1948
15. The Factories Act, 1948
16. The Minimum Wages Act, 1950
17. The Plantation Labour Act, 1951 (amended by Acts Nos. 42 of 1953,
34 of 1960, 53 of 1961, 58 of 1981 and 61 of 1986)
18. The Cinematograph Act, 1952
19. The Mines Act 1952
20. The Special Marriage Act, 1954
21. The Protection of Civil Rights Act 1955
22. The Hindu Marriage Act, 1955 (28 of 1989)
23. The Hindu Adoptions & Maintenance Act, 1956
24. The Hindu Minority & Guardianship Act, 1956
25. The Hindu Succession Act, 1956
26. The Maternity Benefit Act, 1961 (53 of 1961)
27. The Beedi & Cigar Workers (Conditions of Employment) Act, 1966
28. The Foreign Marriage Act, 1969 (33 of 1969)
29. The Indian Divorce Act, 1969 (4 of 1969)
30. The Contract Labour (Regulation & Abolition) Act, 1970
31. The Medical Termination of Pregnancy Act, 1971 (34 of 1971)
32. Code of Criminal Procedure, 1973
33. The Equal Remuneration Act, 1976
34. The Bonded Labour System (Abolition) Act, 1979
35. The Inter-State Migrant Workmen (Regulation of Employment and
Conditions of Service) Act, 1979
36. The Family Courts Act, 1984
37. The Muslim women (Protection of Rights on Divorce) Act, 1986
38. Mental Health Act, 1987
39. National Commission for Women Act, 1990 (20 of 1990)
40. The Protection of Human Rights Act, 1993 [As amended by the
Protection of Human Rights (Amendment) Act, 2006 - No. 43 of
2006]

41. Juvenile Justice (Care and Protection of Children) Act, 2000
42. The Child Labour (Prohibition & Regulation) Act
43. The Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 1994
44. The Prohibition of Child Marriage Act, 2006

Abortion in India

Abortion in India is legal only up to twenty weeks of pregnancy under specific conditions and situations which are broadly defined as:

- the continuance of the pregnancy would involve a risk to the life of the pregnant woman or of grave injury of physical or mental health, or
- there is a substantial risk that if the child were born, it would suffer from such physical or mental abnormalities as to be seriously handicapped.

An adult woman requires no other person's consent except her own.^[1]

In many parts of India, daughters are not preferred and hence sex-selective abortion is commonly practiced, resulting in an unnatural male to female population sex ratio due to millions of developing girls selectively being targeted for termination before birth.^[2]

Before 1971

The Indian Penal Code, which was enacted in 1860 and was written in accordance with British law at the time of its creation, declared induced abortion as illegal. Induced abortion was defined as purposely "causing miscarriage". Abortion practitioners would either be incarcerated for up to three years, fined, or both; women undergoing abortions could be imprisoned for up to seven years and also be charged an additional fine. The only exception was when abortion was induced in order to save the life of the woman. Despite the fact that this passage in the penal code was changed in Great Britain in 1967, India did not change it until 1971.

Countless women died attempting illegal abortions as a result of the penal code, and it was a combination of this and the growing population that made the country reconsider its initial stance.^[3] In 1964, the Central Family Planning Board of the Government of India met and formed a committee designed to examine the subject of

abortion from medical, legal, social, and moral standpoints.^[3] The Abortion Study Committee, led by the then Health Minister of the state of Maharashtra Mr. Shantilal Shah, spent the next two years studying the issue, and submitted a report with its suggestions in December 1966. This report considered the penal code to be too restrictive and recommended that the law's qualifications should be relaxed; many of these suggestions were included in the subsequent Medical Termination of Pregnancy (MTP) Act.^[3]

1971 and beyond

The Indian abortion laws falls under the Medical Termination of Pregnancy (MTP) Act, which was enacted by the Indian Parliament in the year 1971 with the intention of reducing the incidence of illegal abortion and consequent maternal mortality and morbidity.^[4] The MTP Act came into effect from 1 April 1972 and was amended in the years 1975 and 2002.

Pregnancies not exceeding 12 weeks may be terminated based on a single opinion formed in good faith. In case of pregnancies exceeding 12 weeks but less than 20 weeks, termination needs opinion of two doctors. The Medical Termination of Pregnancy (MTP) Act of India clearly states the conditions under which a pregnancy can be ended or aborted, the persons who are qualified to conduct the abortion and the place of implementation.^[5] Some of these qualifications are as follows:

- Women whose physical and/or mental health were endangered by the pregnancy^[3]
- Women facing the birth of a potentially handicapped or malformed child^[3]
- Rape^[3]
- Pregnancies in unmarried girls under the age of eighteen with the consent of a guardian^[3]
- Pregnancies in "lunatics" with the consent of a guardian^[3]
- Pregnancies that are a result of failure in sterilization^[3]

5 Sexual Harassment and Eve Teasing: -

Sexual harassment at work is a feminist myth. The guideline defines sexual harassment as anything from a remark to physical advance that offends self respect of women. Women have been greatly praised in the literature and religion of our

country. They have been called ‘Devi’ and ‘Shakti’ but their actual position is made clear at the time they go out of the house alone. Eve-teasing are almost recognized a male sport there are three sections of Indian Penal Code (509,294,354)(40) to deal with such crimes but there is nonspecific law which deals with the crime in its entirety. Unwelcome sexual advances, requests for sexual favors and other verbal or physical conduct of a sexual nature constitute sexual harassment.

We find women being insulted almost every day, everywhere and every time. It is almost a fortune for a woman to walk alone on the road. Sexual harassment and eve-teasing are treated as low priority crimes.

Women who have gone to the police against sexual harassment at work have suffered. Far seem Shaikh Suhail, the 25 year old chemistry lecturer complained in 1989 that her vice principal and head of chemistry department, H.B. Garav had kissed her in the principal’s room. On account of complaint made by her she was issued memos, and she was demoted. She was also deprived of examination work and inconvenient time table. Tasneem herself breaks down while describing how insecure she has become how afraid to trust anybody. “Yes, I have lost a lot” she keeps on saying Wherever I go; I am identified with that incident.

It is almost an occupational hazard accepted by most of the women. Doordarshan news reader Kaveri Mukherjee when she was employee of Oberoi hotel, had initiated proceedings against the managing director of hotel complaining that her services had been terminating because she had refused to succumb to the passes made by the managing director.

On March 21, 1984, a young women, Suman Rani was raped by two policemen. She filed a complaint against them. After the trial the accused were given the mandatory minimum sentence of 10 years imprisonment by both the session and the high courts. There after the 1989 Supreme Court gave a judgment that sent shock waves through the country when it reduced the sentence by half.

Even in a country like U.S., the president of United States was used for sexual harassment by a woman who was employed by a state of Arkansas when he was Governor.

1. Legal protection for Working Women Factories Act 1947.
2. Equal remuneration Act:
Equal remuneration/pay should be given for equal work.
3. Maternity Benefit Act, 1961:
Maternity Benefit Act allows maternity relief to women.
4. Legal Aid Services Authorities Act, 1987:

The recommendation of the committee and commission, the Govt. of India exercising its duty under the article 39 (a) enacted the legal aid services authorities Act, 1987, which provides free and competent legal services to the weaker sections of the society to ensure the opportunities for securing justice are not demitted to any citizen by reason of economic or legal system promotes justice on the basis of equal opportunities.

After Independence:-

Introduction:-

The Constitution of India guarantees equality of sexes in fact grants special favour to women. These can be found in three articles of the Constitution.

Article 14: Government shall not deny to any person equality before law or the equal protection of the laws.

Article 15: Government shall not discriminate against any citizen on the ground of sex only.

Article 16: No Citizen shall be discriminated against in matters of public employment on the ground of sex only.

Equal Pay:-

Women all over the world are paid less than men for doing the same work, though several countries like India have laws prohibiting such discrimination.

The equal remuneration Act was passed in 1976 to ensure that there was no discrimination in pay only on the ground of sex. The Act also says that “No employer shall, while making recruitment for the same work or work of similar nature, make any discrimination against women except where employment of women in such work is prohibited by law”.

The Supreme Court delivered the first major judgment on the equal remuneration Act in 1987 in Mackinnon Mackenzie US Audrey D’Costa. Audrey was confidential lady stenographer in the company. She was paid less than the male stenos in the equal remuneration Act. Her company appealed to the Supreme Court judgment giving elaborate reasons in favour of the woman.

Protection of Factories Act in 1948:-

1. Under Section 48, rooms should be clean, adequately lighted and ventilated and under the charge of women trained in the care of children and infants.
2. No adult worker shall be required to work in a factory for more than 48 hours in a week.
3. On each working day, No period of continues work shall exceed five hours.
4. Under section 66, no women shall be required to work or allowed to work except between 6 a.m. and 7 p.m.
5. A worker is entitled to a day’s rest each week.

3.13 Social Security:

Articles 41, 42 and 43 of the Constitution lay down directive principles in regard to social security.

Article 41: - State shall make effective provision for securing the right to work, for education and for public assistance in case of unemployment, old age sickness and disablement.

Article 42: - The State shall secure humane conditions of work and for maternity relief.

Article 43: - The State shall strive to give the workers a living wage and a decent standard of life for the social security of some Acts.

1. Workmen's Compensation Act, 1923
2. Minimum Wages Act, 1948
3. Pension Act, 1871
4. Maternity Benefit Act, 1961:- The provisions in this Act are meant to protect the health of the woman and her child and to mean part of the expenses of the expenses in confinement.

The law provides for job security to women during and after pregnancy, and the payments and other benefits to protect the health of the mother and baby before and after birth.

5. The Employees Provident Fund Act 1952:- This provides Institutions of a Provident Fund for employees. The basic object of the Act is to provide for the future of the employee after her retirement or her dependents in case of her early death.

Equality:-

The Constitution of India guarantees equality of sexes and in fact grants special favour to women. Those can be found in three articles of the Constitution Article 14 says that – equality before law and equal protection of the law.

Article 16:-

This article guarantees that no citizen shall be discriminated against in matters of public employment on the grounds of sex only.

All these are Fundamental Rights.

The most important and interesting case illustrating women's rights to equality, was decided by the Supreme Court in 1981. A number of airhostesses of Indian Airlines and Air India challenged their service rule as male chauvinist and discriminatory. They quoted articles 14, 15 and 16 in their petitions.

The rules stated that air hostess shall not marry for the first four year of their joining; they will lose their jobs if they become pregnant and they shall retire at 35 years, but managing director of the airlines extended the term by ten years at his will.

The Judges gave the following reasoning:

According to the regulation, an airhostess starts her carrier between the age of 19 and 26 years. Most of the airhostesses are not only S.S.C. which is the minimum qualification, but possess even higher qualification and there are very few who decide to marry immediately after entering the service. Thus, the regulation permits an airhostess to marry at the age of 23 years if she joined the service at the age of 19 which is all standards a very sound and salutary provision. Apart from improving the health of employee, it helps a good deal in the promotion and boosting up of our family planning programme.

Secondly, if a woman marries near about the age of 20 to 23 years, she becomes fully mature and there is every chance of such a marriage proving a success all things being equal.

Thirdly, it has been rightly pointed out to us by the airlines that if the bar of marriage within four years is removed, they will have to incur huge expenditure in recruiting additional airhostess either on temporary or on Adhoc basis to replace the working airhostess if they conceive.

The second question was whether an airhostess could be asked to leave if she becomes pregnant. The airlines had argued the efficiency of women. It was said that in the early pregnancy some were prone to get sick.

The Supreme Court said this appeared to be “purely an artificial argument because once a married woman is allowed to continue in service then under the provision of the maternity benefit Act, 1961, she is entitled to certain benefits including maternity leave”.

The Judges explained at great length the reason why pregnancy could not be a bar to employment. Several U.S. Supreme Court decisions were also quoted in this context. Since this a recruitment problem in several of our Institutions, it would be useful to quote some passage from the judgment. “We are unable to understand the argument of the airlines that a woman after bearing children becomes weak in physique or in her constitution. There is neither any legal or medical authority for this bold proposition. Having taken the airhostess in service and after having utilized her services for four years, to terminate her service, if she is pregnant, amounts to compelling the poor airhostess not to have any children and thus interfere with and divert the ordinary course of human nature. It seems to us that the termination of services of an airhostess under such circumstances is not only callous and cruel, but an open insult to womanhood, the most sacrosanct and cherished institution. We are constrained to observe that such a course of action is extremely detestable and abhorrent to the notion of a civilized society. Apart from being grossly unethical, it smacks of deep rooted since of utter selfishness at the cost of all human values. Such a provision is not only manifestly unreasonable and arbitrary but contains the quality

of unfairness and exhibits male despotism and is, therefore, clearly violation of the Article 14 of the Constitution.

Another case:

In Bombay Labour Union Vs International Franchises Ltd. (1966), the Supreme Court considered the bar on married women working in a particular company, it said we do not think because the work has to be done as team, it cannot be done by married woman would more likely to be absent than unmarried woman or widows. If it is the presence of children, who may be said to account for greater absenteeism among married women that would be so more or less in the case of widows with children also. The fact that the work has got to be done as a team and presence of all those work men is necessary, is in our opinion no disqualification so far as married women are concerned. It cannot be disputed that even unmarried women or widows are entitled to such leave as the rules provide and they would be availing themselves of these leave facilities.

The question about Retirement:-

About the airhostess case was retirement age special to them. The Supreme Court struck down that rule also. The argument of the airlines was that after 30 or 35, airhostess loses their charm and ability to handle difficult situations. Therefore, the authorities were given discretion to grant extension of their service period. The Judges said that there could be no cut and dried formula regarding retirement, and several factors and circumstances must be taken into account in deciding the question. It was not correct to say that woman loses her normal faculties or efficiency at 35 or 40 years. It was difficult to generalize it varies from individual.

“We fail to see how a young and attractive airhostess would be able to cope with difficult or awkward smartness or beauty cannot be the only hallmark of competency”.

The argument that airhostess should be young and attractive and should possess pleasing manners seems to suggest that airhostess should have sweet smiles

and pleasant behavior certain and look after passengers which cannot be done by older age. This argument seems to be based on pure speculation and an artificial understanding of the qualities of the fair sex, and if we may say so, it amounts to an open insult to the institutions of our sacred womanhood. Such a morbid approach is totally against our ancient culture and heritage as a woman in our country occupies a very high and respected position in the society as a mother, a wife, a companion, and social workmen. It is idle to contend that young women with pleasing manners should be employed so as to act as showpieces in order to cater to the varied tastes of passengers when in fact older women with greater experience and good will can look after the comforts of passengers much better than young women can.

Another important case highlighted discrimination against women in Govt. employment. In this case, Miss C.B. Muthamma complained of denial of promotion and challenged two rules affecting women members of the Indian Foreign Service which she belonged. These rules which have since been deleted, stated that - A women member shall obtain permission of the Government in writing before her marriage is solemnized. At any request to resign from service, if the Govt. is satisfied that her family and domestic commitment are likely to come in the way of due and efficient discharge of her duties as a member of the service. (**Patel, Baldevbhai P.317-323)(41)**

No married woman shall be entitled as of right to be appointed to the service.

The case of Government was so bad that these rules were deleted and Miss Muthamma was given promotion before the judgment was given. But the Supreme Court in its judgment called upon the Govt. to overhaul the service rules to remove the sex discrimination. The judgment stated that the rules showed a “misogynous posture and was a hangover of the masculine culture of handcuffing the weaker sex”. Marriage affected the efficiency of males and females alike in these days of nuclear families, intercontinental marriage and unconventional behavior – one fails to understand the naked bias against the gentler of the species.

3.14 EVE TEASING AND SEXUAL HARASSMENT

Eve teasing and it's aggravated from sexual harassment of women, especially at the place of work are crimes which are almost a recognized male sport. Perhaps, it is the response that women get for not staying within the Laxman Rekha of the home. It is probably the result of the deep rooted male psyche to put down women who do not fit in their nations of propriety. Sexual harassment crosses all professions, social start and levels of income. It can be easily found in film studio as in a file filled government office and in private organizations, through some professions seem more prone to it than others.

Women have been greatly praised in the literature and religion of our country, they have been called 'Devi' and 'Shakti' but their actual position is made clear at the time they go out of the house alone. The very biology that enables them to bear children and to be worshipped as mother goddess condemns them to be constantly abused and considered good only for sex. This keeps women in a state of tension wherever they are.(Chakraborty,p1-24)(42)

The situation poses real problems, especially for the working women. The make the situation worse there is no specific law which deals with this crime in its entirety.

There are sections of Indian Penal Code (section 509, 294 & 354)(43) which can be exploited to deal with such crimes complaints of sexual harassment are usually trivialized by the society and the legal institutions even the case reported by victims, who have reached senior bureaucratic positions of harassment against themselves are treated the same way. The case of Kiran Bedi as a senior official is an apt example. She was transferred out of a prestigious place in New Delhi when she acted strictly with such offenders. These incidents prove that the fight against male chauvinism is usually fruitless. No social scientists have written a paper on it, no psyching or psychologist has done research on this very common and reprehensible form of behavior. Women's organizations too neglect to analyze it with as much care as they do with other issues.

A new bill of make Delhi eve-teasing prohibition Act in 1988 was passed seeing the ever increasing cases of eve teasing and sexual harassment of women and to make the conviction of the culprits. It was also intended to create greater confidence in the victims. It was relief to realize that this issue was being taken up seriously. This act makes eve teasing a non-bailable offence.

SEXUAL HARASSMENT WOMEN AT WORKPLACE

It was amazing truth those years after an established tradition of Indian working women, their harassment at place of is so common. There are about ten million women who have entered all fields from medicine to politics to piloting planes yet nearly all the same problems.

Ela Choudhary, a commercial artist in Government Directorate of Employment and Training, has a brave albeit arduous, story to tell. She was allegedly molested by the immediate boss in November 1983. She complained to the Director General who did nothing to help her. Ever since then she has been heaped with counter allegations of having tampered the attendance register. Eight years later in 1991, though the remarks on her confidential file were expunged, she has not received justice. According to her the department was delaying the procedure because it was waiting for the culprit to retire with a clean record. It was after his retirement that she got justice and vindicated of her stand.

In 1989, when Mukti Datta, Secretary to Jan Jagran Samiti(43), accused the then Union Minister of Environment and Forests, Z.R. Ansari of forcibly pushing her inside his private office and Parivahan Bhavan, in Delhi when she went to complain to him about an alleged timber mafia operation in Almora. She filed the F.I.R. and Ansari was subsequently but later released on bail.(44)

This case went to the court and resulted in a compromise in March 1992.

On August 8, 1989, Dayanand Narvekar, the speaker of Goa Assembly allegedly propositioned a 19 year old employee Sunita Haldhankar, in his chamber in his secretariat. She wrote a letter to Chief Minister of Goa – “I was called to his office and he started being dirty and obscene went massive, I feel ashamed to repeat all that the man was lost to all shame”.

Narvekar denied everything, but he was booted out of office by the enraged people of Goa. But barely three weeks after his resignation, his parent partly to totally ignore the going on and announced its candidate for the forth coming LOK SABHA seats.

Rukmani, a ticketing officer, in a reputed middle Easter Airlines in Delhi, had to give up her lucrative job because the senior manager of the airlines, who was stationed abroad and visited the city frequently, demanded lot of sexual attention from her. Her patience broke the day he tried to molest her.(S.Sobha ,p206-76)(45)

An incident which generated a lot of controversy took place when Rupal Bajaj, a senior I.A.S. officer, accused the then Director General of Police, Punjab, K.P.S. Gill of sexually abusing her at dinner party.

The case made the headiness, ‘I realized that silence only helps the culprit continue with the same kind of behavior’ said Mrs. Deol about the decision to go to the court. Despite lodging the complaint regarding the incident with the Chief Secretary, the advisor to the Governor himself, no disciplinary action was taken against Mr. Gill. The Governor merely reprimanded him from attending parties for the future. Mrs. Bajaj informed the Governor that she wanted an action to be taken under the relevant administrative procedure and criminal laws. The advisor of the Governor called her next day saying that Mr. Gill was present and wanted to apologize. Mr. Bajaj filed a complaint against Mr. Gill charging him with the use of criminal force while intending to outrage the modesty of his wife. Gill sought to minimize the whole incident he involved a rarely utilized provision of the Penal Code which states that no action will be a criminal of since if the harm caused is so no person of ordinary sense and temper will complain about the harm.(Raham)

Predictably, Mr. Gill felt that all women should endure such behavior while attending official parties or important figures as he himself, assault a woman an apology should suffice to eradicate the incident.

Given Mr. Gill responsibility as the Director General of Police for the enforcement of laws, his behavior should be exemplary. One wonders what level of harassment and degradation a woman must tolerate before the criminal laws will offer protection. The case was dismissed by High Court and Bajaj has gone in appeal to the Supreme Court

CHAPTER IV

WOMEN ADMINISTRATORS IN THANE DISTRICT

4.1 INTRODUCTION:

The traditional belief is that '**women are supposed to work inside the house**'. Earlier in our country exclusion of women from all economic and intellectual activity was due to tradition and social customs. This hindered their participation in economic and other socio-cultural activities in the similar manner, as is prescribed in the case of men.

In the past, women all over the world were kept out of the social—political realm. Socially, they were assigned a secondary role as daughter, sister, wife, mother and mother in law, homemakers, child bearers, household servants, obedient wife, self sacrificing mother etc. This thousand year old practice remained un-questioned until the 20th century. The modern era too has brought about new forms of subjugation and denial of women their rightful place, i.e. equal work but no equal pay, sexual harassment at the work place, isolation from the governance of their country, etc. The changes began to show up with women becoming more and more assertive of their rights with the help of the emerging feminist movements and emancipation struggles, thus they realized to redefine their traditional roles, which prevented them from entering in the areas dominated by men. As corollary women got enfranchised, secured freedom to get education and began to seek employment of their choices. They began to enter into the areas, which were hitherto forbidden, to them..

The feminist movements have forced egalitarian norms to be applied to the status of women, to abolish discrimination and inferior social status that they have been subjected to however, from the perspective of social practice rather than principal, sexual inequalities appear to be particularly persistent and complex; each new step by women towards “public” life removes some inequalities but gives rise to new ones.

It is thus simplistic to consider that disparities between the status of men and women are the residue of traditions. On the contrary, the integration of women in

society raises new problems of inequality. In a country like Republic of Korea, for example economic development has transformed the lives of women much more than the lives of men. In 1986, women in an industrial sector worked an average of 55 hours per week, yet her salary average was less than half of what a man earns.

Review of the existing literature from sixties to mid seventies on the reason that propel women, to work, point towards a belief requesting that women's employment is a special phenomenon under adverse circumstance. There is no recognition of the desire on the part of women to give expression to their own talents and skills. The official document of ministry of Labour, Govt. of India (lab our bureau, 1964) states four factors that propel women to work. These are inadequate income of the principal earner, mishap such as incapacity or death of the breadwinner, a women's desire for economic independence and securing higher standard of living.

The scenario of women's employment has undergone manifold changes after eighties due to several factors, the most significant factor being promotion of education among women. Secondly, the reorganization of the fact that a family economy based on the income is inadequate for good living. This belief has basically emerged due to the rising cost of children's education, marriage and concern for future security. Thirdly, transaction from joint family system to nuclear family system has facilitated the decision to work. Finally, there is as an overall acceptance of workingwomen, as norm, thereby a paradigm shift from the earlier attitude.

A woman has to exercise her option of a career, domestic role or a combination of both, to weigh her decision in terms of personal benefits or rewards and investment or costs. It is interesting to find out the types of working women in the recent researches. Matural (1970)(1) categorized two types of working woman - first who are inclined to work, second who are employed without choice. In different circumstances, they would refrain from work. These are women compelled to work. These correspond to the classification of working women by Ram Mather (1989)(2) from banning, administrative, secretarial job, legal professions etc. Accordingly, women willing to work and carry their domestic responsibilities like to participate in both ways. They are drawn into employment by a realization that their personal satisfaction and well being would not be attained in the domestic sphere alone.

Women forced to work are less emancipated. They are confronted with crises between total commitment to domestic role and the necessity to combine occupation role with the primary role of wife and mother. Economic necessity, arising out of the inadequate income of principal breadwinner or pressure from husband or others peoples them to work.

It is often observed that an individual's background plays a significant role in the formation of his attitudes, belief, commitment to his work and it all makes up his entire personality and quality of his attitudes and values. Similarly the social class from which they come from has a very significant impact on motivation for work, which is true, determines their status. This is truer in the case of women in India.

Women in India represent a more traditional section of society and have been neglected through out ages. Therefore, their participation in any walk of life is viewed as a sign of progress particularly in case of administration. In this context it's necessary to know from what strata of society they are drawn. One of the methods of analyzing, this is to examine the socio-economic background of women. It also gives us an insight in to the social process of traditional society.

The level of socio-economic condition of women indicates their level of status in any society. In a heterogeneous, complex and highly stratified society like ours, the position and status of women naturally differ from region to region, class to class, from one religion to the other and from one occupation to the other. Consequently even women's own perception to their condition varies, although the overall picture of deprivation and discrimination.

4.2 STATUS OF WOMEN IN ADMINISTRATION

DEFINITION

In her book on *Women in Civil Services*, Swaran Lata has identified two types of statuses for women.

“Status is classified into:

1. Ascribed Status

2. Achieved Status

Ascribed Status is assigned to individuals at birth without reference to any innate abilities, but it is often ascribed on the basis of sex, age, family relationships and birth in a particular social group. Achieved status requires social qualities gained through competition and individual effort. It can be based on education, occupation and marital status.

Women's status is complex phenomenon, and has to be studied as an integral part of the socio – economic structure in which women had been and are living? In the course of Indian history, through the rise and fall of civilizations, women's position has been fluctuating on the basis of the various legal provisions enacted to improve and secure the status of women. It can be pointed out that during the British Raj, women achieved a high degree of consciousness about their status due to the impact of western thoughts and the efforts put in by the social reformers and leaders of both the sexes, and they enjoyed a good status with a certain degree of freedom".(p21 Swaran Lata)

Bureaucracy is an administrative system by virtue of which the government is run by the department, each ruled by its separate chief, as apposed to a government being run by ministers owing a collective or associated responsibility to the people.

In India multiplicity of caste, creed, religion and occupation complicates the very process of representation of people in the government executive, the bureaucracy can promise to become a welcome channel through which a representative cross-section of people belonging to diverse social cultural and economic back rounds can be flown in. Such a bureaucracy can be appropriately termed as a representative bureaucracy. Such a bureaucracy assumes great importance when once considers the axiom that what a person thinks has a direct relationship with the profile of his social environment the later influencing he selection of his value system and his normative infrastructure.(p81 Swaran Lata) (3)

Inclusion and Exclusion of the study:

The study is restricted in its scope owing to the following limitations.

1. Having conducted a study of women employees in various sectors and having information that is practically unwieldy to be condensed into a single dissertation, the investigator is made **to restrict her present study only to some categories of women belonging to organized sector.**
2. **The focus of present study is on urban organized sector (professions) and is confined only to class I and II, Teaching, Banking, Revenue and Police.** Due to the limitations of time, space and money, only the organized sector in urban areas is covered. Hence present study cannot claim to be comprehensive one as it restricts itself to a particular area and only certain category of employees.
3. Since the **present study is based on the field survey conducted in specific areas and specific categories of employees**, overall generalizations can not be drawn.

At methodological level, the study reveals that in work of this kind, data could only be collected through interviews and observations; other kinds of methods may not yield the kind of intimate details needed for the study. But interview method itself has certain disadvantages of its own.

The present study intends collecting the background data and life conditions of the employees. Thus, the study may not be able to throw greater insights into the problem from historical point of view. However, proper care has been taken to present the ‘super structural setting’ related to the status of women and few correlations are attempted to observe the changes in their overall position.

Many women administrators were not able to appreciate or understand the value of such research and were, therefore reluctant to respond. Many were not willing to give out intimate details of interpersonal relations within the family and

their frank opened up their hearts before the author. Class I and sometimes Class II are more co-operative.

4.3 INTRODUCTION OF THANE DISTRICT

Introduction – Location and Boundaries(www.thane.nic.in)

Thane District is a biggest district in Maharashtra. This district lies in the north-west of Maharashtra state. Nasik and Ahamadnagar district are to the east of Thane district. Raigad district is the south and Pune district to the southeast Mumbai suburban district is to the south west. The Arabian is to the west, where as Gujarat and Dadra & Nagar Haveli territories are to the north of this district.

Land forms

There are different land forms in Thane district. The western part of the district is a plan whereas Tungar, Jivdhani, Tandulwadi, Takmak etc, are hills. The Sahyadri Mountain is on the eastern boundary of the district. The Jawahar Mokhada plateau is the north-eastern part of district. The different land forms in a region constitute it physical setup of Thane district. There are three physical divisions.

1. The mountain region of Sahyadris – The Sahyadri ranges constitute the eastern part if the district parts of Murbad, Shahapur, Jawahar and Mokhada Talukas from this region.
2. The river basins – The Central part of this district is mostly low living area. Kalyan, Bhiwandi, Wada, Dahanu, Ulhasnagar and Talasari talukas from this region.
3. Coastal region – The western part of the district is a coastal plain, Dahanu, Palghar, Vasai and Thane talukas make up this region.

There are Vaitarna and Ulhas are the two main rivers in Thane district.

Climate – The Arabian Sea is to the west of Thane district, which is why the climate of the district is generally hot and humid. The mountainous regions receive more

rainfall than the coastal region. Jawahar, Wada, Shahapur, Murbad and Thane Talukas receive more than the other Talukas. Jawahar and Suryamal are the hill stations in Thane district. Minimum temperature is 17.5 Celsius.

Maximum temperature is 34.4 Celsius. Average rainfall is 2,576 m.m.

Administrative departments

Total Tahsils	- 15
Total Panchayat Samiti	- 13
Cities	- 37
Total Villages	- 1748
Desert Villages	- 23

Population:

Thane district is a biggest district in Maharashtra. According to the census of 2010, the population of Thane district was 82 lakhs, 2011 census the population may be one and half crores.

Thane District

	Tahsil	Area Sq.	Population
1]	Thane	355.09	2486941
2]	Kalyan	307.05	1276614
3]	Ulhasnagar	130.00	473731
4]	Ambarnath	341.09	366501
5]	Murbad	910.04	170262
6]	Bhiwandi	721.08	945582
7]	Vasai	732.08	795863
Total Population:			65,15,499

Thane Gramin

	Tahsil	Area Sq.	Population
1]	Jawahar	617.05	111039
2]	Mokhada	489.04	67319
3]	Vada	421.01	142753
4]	Palghar	1025.00	454635

5]	Dahanu	963.00	331829
6]	Talasari	267.02	121212
7]	Vikramgad	469.07	114254
8]	Shahapur	1574.03	273304
Total Population:			16,16,350



THANE DISTRICT GENERAL

SOCIAL STRUCTURE:

The Social Structure of the district is very much similar to other district of Maharashtra. The population is composed of people from different religions and communities. The language is Marathi whereas Sindhi is second in like spoken in the district. Large number of Sindhi refugees settled in the district, especially in Ulhasnagar and is now with several localities around it there are people from almost all the states of our nation and is cosmopolitan in nature. Proximity to Mumbai has helped the district to develop. The people from this town as well as from district are industrial workers besides from fishing community. Mohammedans came here and settled since 10th century, so as the Parsis from Persia. This shows that the western coast as well as the interior was well known to West Asians since many centuries. Thane and few other places from the district like Sopara and Kalyan were the places of great consequence and hence attracted many people to come and settle. Next to the Sindhis are Gujratis who are mainly traders. South Indian mainly came for work: as an employee either in Private or in government. But in historical period there are intentional efforts to invite to Brahmins from South to settle in different areas. The rulers gave them to settle. This has happened in all the areas of Maharashtra, so also in Thane district. People from Rajasthan especially Jains by faith and also Hindu are settled here for trading and because of its proximity with Mumbai. All these migrated people are totally mixed with the locals; they follow their own traditions and maintain their identity through language and attire. Even people from different parts of Maharashtra have settled here in 20th century from employment and few for business.

Tribal are aborigines of this region and have still maintained their identity. Though are aborigines of this and have still maintained their identity. Though, almost all the communities have developed in various respects, tribals are still poor, uneducated and socially backward though urbanization has its own influence on these people and from many parts of the district tribal people have come to plain areas to settle down.

ECONOMIC & INDUSTRIAL DEVELOPMENT

The Thane – Belapur – Kalyan Industrial belt is the centre of highly sophisticated industries, some of the factories are organized with foreign collaboration. In the industrial aspect Mumbai has direct influence, Vasai – Bhiwandi, Palghar and Dahanu industries are developing whereas remaining area has conventional village industries.

TRANSPORT AND COMMUNICATION

Railways The general scheme for railway construction was formulated in 1843. Thereafter a committee was formulated and the first railway line was opened for traffic from Mumbai to Thana on 16th April, 1853. This was the most important land mark in the economic development not only of the district but of nation. On the 1st May 1854 the extension to Kalyan was opened. On 1st October 1955 NE branch was completed from Kalyan to Vasind and from Vasind to Kasara on 1st January 1861. Now the district has Broad gauge railway under central railway and western railway.

The stations on Central Railway – Thane (Junction), Kalva, Mumbra, Diva (Junction), Vashi, Sanpada, Jui Nagar, Nerul, Belapur, Kaman, Kharghar and Bhiwandi Road, Vashind, Asangaon, Atgaon, Khardi, Kasara, Dombivli, Thakurli, Kalyan, Shahad, Ambivli, Titwala, Khadavali, Nilaje, Vithalwadi, Ulhasnagar, Ambernath, Badlapur, Vangani.

The stations on Western Railway – Mira Road, Bhyander, Ayagaon, Vasai Road, Nala Sopara, Virar, Vaitarana, Safale, Kelva Road, Palghar, Boisar, Wangaon, Dahanu Road, Gholwad.

Total railway length – single – 94.92 Kms. Double – 207.72 Kms. Triple – 33.09 Kms.

Railway Development: - Part of Konkan Railway is being developed in the district for which Diva is the junction. Recently diva – Vasai railway was opened for public.

Part of Konkan Railway is being developed in the district for which Diva is the junction. Recently Diva – Vasai railway was opened for public.

District Population and Area: Taluka wise (1991 census)

(In Thousands)

Taluka	Towns	Sq. Km.	Area Population (1998-99)	Village				
				Inhabited	Unhabited	Total	Male	Female
Thane	Total	355.92	15	-	3	1297	702	595
	Rural	28.63	15	-	0	11	6	5
	Urban	327.29	-	-	3	1286	696	590
Vasai	Total	402.73	93	-	7	432	225	207
	Rural	352.04	93	-		217	112	105
	Urban	50.69	-	-	7	215	113	102
Palghar	Total	835.69	229	3	3	335	174	161
	Rural	817.22	229	3		305	158	147
	Urban	18.47		-	3	30	16	14
Dahanu	Total	980.50	174	-	1	270	137	133
	Rural	959.76	174	-		237	120	117
	Urban	20.74	-	-	1	33	17	16
Talasari	Total	287.92	41	-		93	47	46
	Rural	287.92	41	-		93	47	46
	Urban			-				
Jawahar	Total	847.89	126	2	1	140	70	70
	Rural	844.37	126	2		131	65	66
	Urban	3.52			1	9	5	4
Mokhada	Total	478.35	79	-	-	82	41	41
	Rural	478.35	79	-	-	82	41	41
	Urban							
Wada	Total	755.49	171	1	1	114	58	56
	Rural	744.66	171	1		102	52	50
	Urban	10.83	-	-	1	12	6	6
Bhiwandi	Total	619.26	206	4	3	626	361	265
	Rural	585.50	206	4		225	118	107
	Urban	33.76	-	-	3	401	243	158
Shahapur	Total	1554.85	218	41	219	112	107	-
	Rural	1548.44	218	4	-	210	107	103
	Urban	6.41	-	-	1	9	5	4
Murbad	Total	865.77	196	1	0	146	75	71
	Rural	857.49	196	1	0	134	68	66
	Urban	8.28	-	-	1	12	7	5
Kalyan	Total	317.08	65	-	1	1061	565	496
	Rural	91.82	65	-	-	46	24	22
	Urban	255.26	-	-	1	1015	541	474
Ulhasnagar	Total	324.54	66	3	1	431	226	205
	Rural	302.54	66	3		62	32	30
	Urban	22.00	-	-	1	369	194	175
District	Total	9558.00	1679	18	23	5249	2793	2458
	Rural	8830.75	1679	18	-	1856	950	906
	Urban	727.25	-	-	23	3393	1843	1550

4.4 SOCIO-ECONOMIC BACKGROUND OF WOMEN ADMINISTRATORS

INTRODUCTION

The social class of a woman has a very significant impact on motivation for work which in turn determines her status. Women in India represent a more traditional section of society and have been neglected through out the ages. Therefore, their participation in any work of like is viewed as a sign of progress particularly in the case of administration. In this reference it is necessary to know from what strata of society they are drawn. One of the methods of analyzing this is to examine the social – economic background of women. It also gives us an insight into the social process of traditional society.

The level of socio-economic condition of women indicates their level of status in any society. In a cosmopolitan heterogeneous, complex and highly stratified society like ours, the position and status of women naturally differ from region to region, class to class from caste to caste from one religion to other religion and from one occupation to the other consequently even women's own perception to their condition varies, although the overall picture is deprivation and discrimination.

The working and behavioral style of the women employees at various level of administration is of crucial importance. The behavioral style can be analyzed by getting at the heart of their value system one of the methods of knowing the value system is to analyze the socio economic background of these employees and analyze their perception levels. The approach is based on the assumption that socio-economic background shapes the values system of the individual. It is necessary to understand the value system particularly when the thrust of the Government programmes is on the neglected sections of the society. After gaining an insight into the attitudes and values it is felt that an effective strategy can be devised to create desirable attitude for effective functioning of the bureaucracy.

A large number of research studies in the social behavioral sciences like sociology education, psychology, frequently highlight social economic status as one of the independent variables in several studies to conclusively demonstrate that socio-economic factors have an important relation with experimental outcomes.

With these objectives in mind an investigation is undertaken to study the socio economic background of women employees in Government.

4.5 Conclusion

To sum up, the women generally enter into the service at young age as their mean age is only 30.5 years. Their caste background indicates that the representation of backward, scheduled caste and Tribes are negligible while presence of Brahmins is striking. The educational background of the respondents shows that most of them are graduates. The respondent's average service worked out to be 20.3 years. The young age and limited service support the assumption that women started entering into employment only during the last decade. The respondents overwhelmingly belong to urban areas and to a large extent their parents are engaged in Government Service. It reveals that Government employee's wives and children have better chances of employment. The details of the respondents 'Mother' profession, most of them are in Government service. Regarding the marital status more than fortiehs of respondents are married and half of them have marital period 17 years.

Most of the respondents were employed before marriage.

WOMEN ADMINISTRATORS IN THANE DISTRICT – SAMPLE DESCRIPTION

SOCIO-ECONOMIC BACKGROUND

(Questionnaires & Tables)

INTRODUCTION:-

The level of socio-economic condition of women indicates their level of status in any society. With objectives in mind an investigation is undertaken to study the socio-economic background of women employees in Govt. and other professions.

The treatment of Indian women as an important human resource asset would not only empower her but also would raise her status. The following accounts of changes in the socio-economic status of women, the middle class:

1 Among the various environmental and institutional factors contributing to rise in the social position of women in India, the most important have been advances in science and technology led to new production processes, occupations and skills, which in turn, led to an increased demand for women labour.

2 Women today enjoy better health and they are better health and hygiene conscious because of the progress in the national health programmes including family planning. As a result, they are not only relieved of their worries and their preoccupations with matters such as too frequent childbirths and health problems of large families, but they can also now afford to invest part of their energies in the activities outside their homes.

3 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.

4 The shift from rural to urban living has also affected changes in the social roles of women. Not only have many women attained relief from the dawn to dusk hardships in the village life, but they have also gained access to increased employment opportunities vis-à-vis their higher education. (p 57 C. Chakrapani)

AGE:-

TABLE No. 4.1
Age Particulars of the Respondents:-

Respondents Profession	Age-groups				Total
	25-30	31-40	41-50	51-60	
Teaching	0 0.0	20 4.4	69 15.3	65 14.4	154 34.1
Banking	2 0.4	10 2.2	74 16.4	15 3.3	101 22.4
Tahsil Office	0 0.0	6 1.3	54 12.0	4 0.9	64 14.2
Police	0 0.0	26 5.8	71 15.7	11 2.4	108 23.9
NGO	1 0.2	8 1.8	12 2.7	3 0.7	24 5.3
Total	3 0.7	70 15.5	280 62.1	98 21.7	451 100.0

From the total sample of 451, the population has been divided into 4 age groups – 25-30, 31-40, 41-50 and 51-60.

The respondents are categorized on the basis of 5 professions – Teaching, Banking, Tahsil Office, Police and N.G.O.

It reveals that Banking profession has been preferred by a population of 74 i.e. 16.4%, Police 15.7% (71), Teaching 15.3% (69), Tahsil Office 12% (54) and N.G.O. 2.7% (12) in the age group of 41 to 50.

In the age group of 31-40, 4.4% (20) Teaching, 5.8% (26) Police, 2.2% (10) Banking, 1.3% (6) Tahsil and 1.8% (8) N.G.O. respondents responded to the

Questionnaires. In the age group of 25-30, total 0.7% (3) respondents can be seen, whereas in the age group of 51-60, 21.7% (98) respondents can be seen.

There are more employees in the age group of 41-50, i.e. 62.1% (280). **This indicates that Class I and Class II employees are more aged compared to other service employees.**

CASTE

TABLE No. 4.2
Caste Background of the Respondents:-

Respondents Profession	Caste					Total
	Brahmin	CKP, Saraswat	Maratha	S.C.	Other	
Teaching	70 18.4	10 2.6	24 6.3	2 0.5	48 12.6	154 40.4
	29 7.6	5 1.3	17 4.5	2 0.5	9 2.4	62 16.3
Tahsil Office	5 1.3	0 0	36 9.4	7 1.8	1 0.3	49 12.9
Police	13 3.4	8 2.1	72 18.9	4 1.0	4 1.0	101 26.5
	8 2.1	0 .0	6 1.6	1 0.3	0 0.0	15 3.9
Total	125 32.8	23 6.0	155 40.7	16 4.2	62 16.3	481 100.0

To study the status of women in administration, caste factor plays an important role.

Table No. 1.2 reveals that the **Teaching Profession** is dominated by Brahmins to the extent of 18.4%, followed by 6.3% of Marathas, 2.6% of C.K.P., 12.6% of others and merely 0.5% of S.C.

Banking Sector is dominated by 7.6% Brahmin followed by 4.5% Marathas, 2.4% Others, 1.3% C.K.P./Saraswat and 0.5% S.C.

Tahsil Office is dominated by 9.4% Marathas followed by 1.8% S.C., 1.3% Brahmins and 0.3% others.

Police Department is dominated by 18.9% Marathas, followed by 3.4% Brahmins, 2.1% C.K.P./Saraswat and 1% of S.C and Others each.

In the N.G.O., Brahmins are 2.1%, followed by 1.6% Marathas and 0.3% S.C.

On the basis of above classification, it reveals that Marathas have the domination of 40.7%, followed by 32.8% Brahmins, 16.3% Others, 6.0% C.K.P./Saraswat and 4.2% S.C.

It may be preferred that the Public Service is dominated by Marathas and forward castes in particular.

In spite of the reservation system, the presence of women administrators belonging to S.C. and S.T. are negligible. Perhaps, the reasons are lack of education amongst themselves and non-availability of qualified women candidates.

RELIGION

TABLE No. 4.3
Religion of the Respondents:-

Profession	Religion				Total
	Hindu	Muslim	Christian	Other	
Teaching	146	0	8	0	154
	32.4	0.0	1.8	0.0	34.1
Banking	95	0	5	1	101
	21.1	0.0	1.1	0.2	22.4
Tahsil Office	62	0	2	0	64
	13.7	0.0	0.4	0.0	14.2
Police	107	0	1	0	108
	23.7	0.0	0.2	0.0	23.9
NGO	19	4	1	0	24
	4.2	0.9	0.2	0.0	5.3
Total	429	4	17	1	451
	95.1	0.9	3.8	0.2	100.0

Table no. 4.3 reveals the status of women administrators on the basis of religion.

The religion of an individual especially woman for career selection plays a significant role.

Christians are more in numbers (3.8%) than Muslims (0.9%) in Public Services, though the population of Muslim Community is more than that of Christians and others 0.2%.

It can be revealed that in almost all the professions, Hindus dominate the scene to the extent of 95.1%.

The explanation of the very low percentage of Muslim women may be not only because of Social taboo but also due to a few of them take higher education and

start earning. On the whole, the Islamic pattern of life is one in which women has her main function confined to home life.

EDUCATION

TABLE No. 4.4
Educational Background of the Respondents:-

Respondents Profession	Education				Total
	Under graduate	Graduate	Post - Graduate	Ph.D.	
Teaching	0	1	92	61	154
	0.0	0.6	20.4	13.5	34.1
Banking	2	51	48	0	101
	0.4	11.3	10.6	0.0	22.4
Tahsil Office	0	59	5	0	64
	0.0	13.1	1.1	0.0	14.2
Police	0	101	7	0	108
	0.0	22.4	1.6	0.0	23.9
NGO	0	16	7	1	24
	0.0	3.5	1.6	0.2	5.3
Total	2	228	159	62	451
	0.4	50.6	35.3	13.7	100.0

The Education Commission has aptly remarked in this context that “in the modern world, the role of women goes much beyond the home and bringing up children. She is now adopting a career of her own and sharing equality with men, the responsibility of the development of society in all its aspects”.

In the 21st century, the importance of women education cannot be denied because it decides the status of woman in the society. Higher the education, higher will be the status in the society.

Therefore, Education is a key factor in the formation of status of women.

The above table (Table 4.4) is classified on the basis of Undergraduate, Graduate, Post Graduate and Ph.D.

Attractive Salaries, Eligibility Criteria and Self-esteem are the key words to women, opting for higher education in above mentioned professions.

It reveals that 50.6% respondents are the graduates in administration, 30.3% are post graduates, 13.7% are Ph.D.s and only 0.4% are Undergraduate.

In teaching profession, 20.4% (92) are post graduate and 13.5% (61) are Ph.D.s. In Banking Profession, 11.3% (51) are graduates, 10.6% are post graduates. In Tahsil office 13% are graduates & 1.1% are post-graduate. In Police 22.4% are graduate (101) & 1.6% (7) are post graduates.

This shows that ‘under-employment’ problem in India and woman’s inevitable choice for lower level occupation. In spite of higher education, they are concentrated in lower levels of administration.

Highly educated women especially technically qualified; wish to work either to make education useful.

Women wish to study even after their marriage and to have children. The present generation believes that education helps in adjusting the married life.

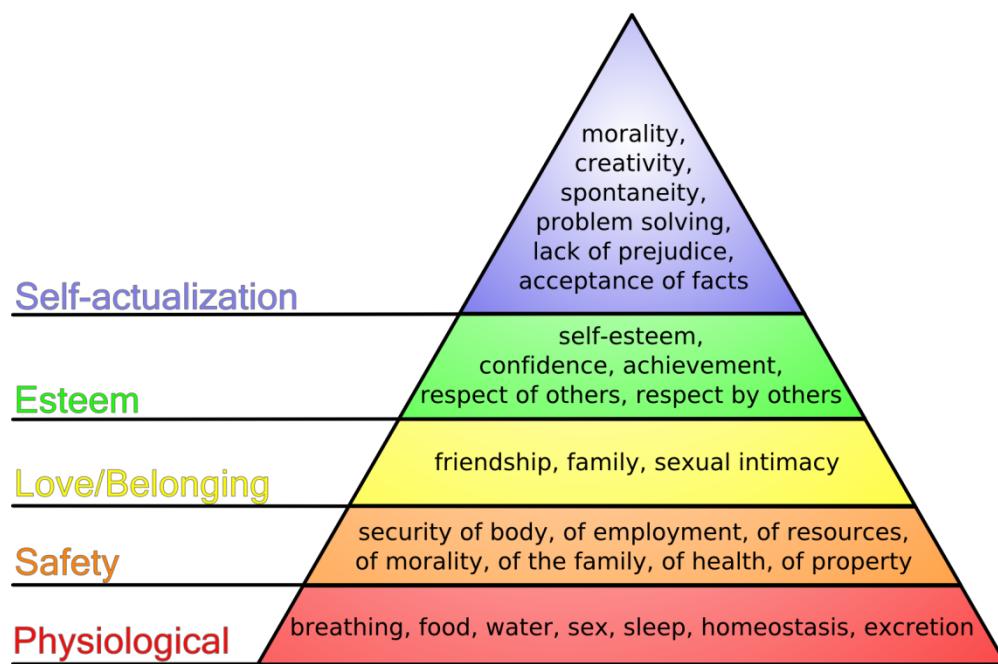
It also revealed that, in the employment of all nature the basic eligibility criteria is pushed up further by the Employer’s from S.S.C. to H.S.C., to Graduate, and now to post graduation. Perhaps in future, Ph.D.s will be required. 13.5% Ph.D. holders reflect this in Education field.

DESIGNATION

TABLE No. 4.5
Designation of Women Respondents:-

Respondents Profession	Designation						Total
	HOD/ Princip al	Profess or	Lecture r/ Reader	Assistant/ Operator	Clerk/ Police	Other	
Teaching	58 13.7	15 3.6	60 14.2	7 1.7	0 0.0	6 1.4	146 34.6
Banking	35 8.3	35 8.3	2 0.5	24 5.7	1 0.2	3 .7	100 23.7
Tahsil Office	2 0.5	15 3.6	24 5.7	21 5.0	2 0.5	0 0.0	64 15.2
Police	5 1.2	14 3.3	2 0.5	34 8.1	50 11.8	0 0.0	105 24.9
NGO	1 0.2	1 0.2	5 1.2	0 0.0	0 0.0	0 0.0	7 1.7
Total	101 23.9	80 19.0	93 22.0	86 20.4	53 12.6	9 2.1	422 100.0

Table no 4.5 is classified on the basis of designation because professional status of women empowers and motivates the women to work to their utmost best. Maslow's theory of Self Actualization is a theory of Motivation. The five sets of needs are arranged in a hierarchy of their importance to individuals.



Designation enables a person to realize her full potential and the needs of women when fulfilled, women enjoy status in the society.

On the basis of this motivation, various categories are made on the basis of hierarchies –

In Teaching Profession – Principal, H.O.D., Professor, Asst. Professor, Lecturer, Shikshan Sewak.

In Banking – Manager, Accountant, Clerks, Assistant & Others

In Tahsil Office – S.D.O., Tahsildar, Naib Tahsildar, Clerks.

In Police Department – D.I.G., S.P., A.C.P., D.C.P., Inspector, Sub-Inspector, Hawaldar, Policemen.

The Table concludes that 23.9% are Principal/H.O.D. in Teaching, 8.3% in Banking, 1.2% in Police, 0.5% in Tahsil Office and 0.2% in N.G.O. i.e. higher ranking women, Class I or Class II.

In the middle designation Category the overall percentage is around 54.7%, whereas in the lower category (class III), the percentage is 2.1%.

NUMBER OF YEARS IN THE SERVICE:-

TABLE No. 4.6
Total service of the Respondents:-

Respondents	Number of years in service					Total
	1-5	6-10	11-20	21-30	31-40	
Teaching	6 1.3	7 1.6	47 10.4	79 17.5	15 3.3	154 34.1
Banking	3 0.7	4 0.9	53 11.8	39 8.6	2 .4	101 22.4
Tahsil	0	0	53	11	0	64
Office	0.0	0.0	11.8	2.4	0.0	14.2
Police	3 0.7	3 0.7	72 16.0	30 6.7	0 0.0	108 23.9
NGO	0 0.0	7 1.6	16 3.5	1 0.2	0 0.0	24 5.3
Total	12 2.7	21 4.7	241 53.4	160 35.5	17 3.8	451 100.0

Table 4.6 reveals that the total service of the respondents. If we assume the starting age of service is 25 and ending age of service i.e. retirement age 60, the total span of service comes to 35 years. But, this cannot be seen in all the professions, but in some professions retirement age is 58 years.

Grouping the table 1-5 years, 6-10, 11-20, 21-30 and 31-40; maximum percentage of women i.e. 53.4% served in group of 11-20 years, in 21-30 years the percentage is 35.5%, in 31-40 its 3.8%, 6-10 its 4.7% and 1-5 years its 2.7%.

The table reveals that in the Teaching profession, the percentage of total span of service is highest i.e. 34.1% followed by Banking 22.4%, Police 23.9%, Tahsil Office 14.2% and N.G.O. 5.3%. If we combine the 11-20 and 21-30 years groups, the total comes to $53.4\% + 35.5\% = 88.9\%$

It can be concluded that women in Administrative services remain for a period of 11 to 30 years.

TABLE No. 4.7
Total Numbers of Members in the Family:-

Profession	Number of family members							Total
	1	2	3	4	5	6	7	
Teaching	5	30	55	51	8	1	4	154
	1.1	6.7	12.2	11.3	1.8	0.2	0.9	34.1
Banking	1	7	17	42	28	6	0	101
	0.2	1.6	3.8	9.3	6.2	1.3	0.0	22.4
Tahsil Office	0	4	13	34	12	1	0.0	64
	0.0	0.9	2.9	7.5	2.7	0.2		14.2
Police	1	6	41	42	15	3	0	108
	0.2	1.3	9.1	9.3	3.3	0.7	0.0	23.9
NGO	1	2	13	5	2	1	0	24
	0.2	0.4	2.9	1.1	0.4	0.2	0.0	5.3
Total	8	49	139	174	65	12	4	451
	1.8	10.9	30.8	38.6	14.4	2.7	0.9	100.0

The family is the indication of an individual. For women, it is the responsibility at social and personal level.

In today's perspective, we find more of 'Nuclear families' which has 3 to 4 members. In earlier days, larger the size of the family, larger will be income notion was prevalent. On an average, the size of the family used to be 6-7.

The above table reveals that 38.6% respondents have four members, 30.8% respondents have 03 members, 14.4% respondents have 05 members and 6-7 family member respondents' percentage is 2.7% & 0.9% respectively.

It can be said that, the number of size in the family has been declined over the years in the women administrators and 'Nuclear family' concept has been accepted by the women. Women are more concerned with their standard of living status, quality education of the children, comforts, luxuries, rather than larger the size, larger the income outdated concept.

TABLE No. 4.8
Father's Profession of the Respondent:-

Respondents profession	Fathers Profession				Total
	Service	Business	Housmen	Agriculture	
Teaching	105 23.6	42 9.4	1 0.2	2 0.4	150 33.7
Banking	79 17.8	21 4.7	0 0.0	1 0.2	101 22.7
Tahsil	56	6	0	1	63
Office	12.6	1.3	0.0	0.2	14.2
Police	89 20.0	14 3.1	3 0.7	2 0.4	108 24.3
NGO	17 3.8	6 1.3	0 0.0	0 0.0	23 5.2
Total	346 77.8	89 20.0	4 0.9	6 1.3	445 100.0

An analysis of parental background gives an understanding that how the choices for the job governs the pattern of selecting the jobs. The data shows the hereditary character of employment in public services.

Father's profession is divided into four categories – Service, Business, Housemen, and Agriculture. It can be seen that in the Indian family system, the influence of father' and mother's profession on children and job convenience also.

Out of total 346 respondents (77.8%), 105 (23.6%) in Teaching profession, 79 (17.89%) in Banking, 89 (20%) in Police, 56 (12.6%) in Tahsil Office & 17 (3.8%) in N.G.O. come from their father's profession. Father's profession of 20% respondents is Businessmen, 0.9% father's profession is Housemen and 1.3% Agriculture. This indicates that the background of the father is an important aspect to determine the career of the children.

TABLE No. 4.9
Mother's Profession of the Respondent:-

Profession↓ Response→	Service	Business	Housewife	Total
Teaching	44 10.1	5 1.1	101 23.1	150 34.3
Banking	55 12.6	2 0.5	42 9.6	99 22.7
Tahsil Office	37 8.5	2 0.5	23 5.3	62 14.2
Police	52 11.9	0 0.0	52 11.9	104 23.8
NGO	17 3.9	0 0.0	5 1.1	22 5.0
Total	205 46.9	9 2.1	223 51.0	437 100.0

The table indicates that, due to the respondent's mother's education, almost half of their mothers are in service (46.9%) or in business (2.1%). This indirectly shows that educated mother's children have better chances in executive and decision making jobs than others. The respondent's mothers, who are employed, most of them are in government service. The remaining half (51%) are housewives out of which majority of them (23.1%) are in teaching profession.

TABLE No. 4.10
Marital Status of the Respondents:-

Respondents profession	Marital Status				Total
	Married	Unmarried	Widow	Divorcee	
Teaching	135 29.9	17 3.8	1 0.2	1 0.2	154 34.1
Banking	81 18.0	15 3.3	5 1.1	0 0.0	101 22.4
Tahsil Office	43 9.5	8 1.8	13 2.9	0 0.0	64 14.2
Police	103 22.8	3 0.7	1 0.2	1 0.2	108 23.9
NGO	14 3.1	5 1.1	3 0.7	2 0.4	24 5.3
Total	376 83.4	48 10.6	23 5.1	4 0.9	451 100.0

In a typical Indian family system, the support of spouse, family or women's own family in case of unmarried followed by widow affects the decision to continue the job, either by virtue of extra income or finalized security, which can be seen in the collected data.

This criterion of questionnaire is divided into four categories – Married Women, Unmarried women, Widows and Divorced women.

The Highest percentage is of married women in almost all the profession. In Teaching 29.9%, Banking 18%, Police 22.8%, Tahsil office 9.5% and N.G.O. 3%. The total percentage of Unmarried respondents is 10.6% only, Widow 5.1% and Divorcee 0.9%.

The study shows that there are more married women than unmarried women in administration. This also indicates that the need of money is more in married women than the unmarried.

CONCLUSION:

To examine the socio-economic background of the female administrators, on the basis of Age group, Caste, Religion, Education, Designation, Number of years of service, Father's profession, Marital status and Total numbers of members in the family; we can sum up as follows:

- The respondents generally enter in the service at young age as their mean age is around 30 years.
- Their caste background indicates that the representation of C.K.P., Backward Classes like S.C. and other are negligible while presence of Marathas & Brahmins is striking i.e. 40.7% and 32.8% respectively.

♦ Religious Background of the Respondents:-

Throughout the ages, religion has played an important role in the society. It is a process of socialization and maintaining the stability of social system and also social relations. Religion, in a country like India, is the most important influencing factor in the lives of the people. The major religions followed are – Hindu, Muslim, Christian and others. It may be inferred that, in general, that the administrative services are dominated by forward castes in particular. In most of the professions, Hindus have upper hand and have lion's share in the administrative services and enjoy status.

♦ Education:-

The educational background of the respondents shows that most of them are graduates (50.6%) & post graduates (35.3%). Highly qualified women, wish to work either to make education useful or to support their family. Especially, teaching profession has been given the top priority followed by Banking and Police professions.

The highly educated women stand at the junction of tradition and modernity. The family background and traditional heritage pull them towards traditionalism whereas education, job, urbanism, participation in politics and media exposure push them towards modernity.(p 202 Kali Nath Jha)

♦ Designation:-

Designation of the respondents in service also decides the status of women in administration. Higher the designation or post, higher will be the status. The concept is rooted in the minds of the women administrators.

♦ Number of years of service:-

The respondent's average year of service worked out to be 10.8 years. Number of years of service is the pride for the women, as it indicates the sacrifice and hard work she put on for her family. She enjoys the satisfaction as well as status in the society.

♦ Father's Profession:-

As analysis of parental background gives an understanding that how the choices for the job govern the pattern of selecting jobs. It shows that the hereditary character of employment in the administration.

♦ Mother's Profession:-

The details of the respondent's mother's education shows that educated mother's children have better chances in executive and decision making jobs than others. The respondent's mothers, who are employed, most of them are in government service.

♦ Marital Status:-

To enquire into the marital status is very essential as it has a number of implications on the job and job performance, since it involves managing the family as well as the job, especially for women. Out of total 451 respondents, 376 are married women which constitute 83.4% of the data. It shows that there are more married women (83.4%) than unmarried (10.6%) in administration. This also indicates the need of money is more in married women than in unmarried women, which means that women are managing both family and job efficiently. They have an element of satisfaction that we are also the supporters of the family as their male counterpart.

It is the socio-psychological need, economic independence, individual status and work satisfaction which matters for them, which may be considered a significant change in their life.

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CHAPTER V

THE ROLE OF WOMEN ADMINISTRATORS IN ADMINISTRATION

5.1 INTRODUCTION:

The question of female employment has gained prominence as a worldwide phenomenon. Working women's role has significant and wide implications for the society and family. There are implication of women's work roles and statuses at the level of attitudes, creation of new value and norms and challenging past conditions of psyches, resulting in new adjustment patterns. The accompanying changes at the macro and micro level are manifold.

At the macro level, there is a way by which female employment is linked to advancement. In developed economies, there is marked increase in the employment opportunities for women. The nations operating on a full employment basis found it necessary to draw in as much of female workers. It is high time to appreciate the need of women as well as men for national development and increasing their standard of living. The United Nations commission and the specialized agencies of the U.N. have been quite active to respond to the needs of working women in developing countries.

In the context of women becoming keen on shouldering responsibilities as professional gain entry into new professions in all concerned sphere; there is an increasing need to discuss these aspects exclusively from the point of view of challenges faced by keeping in mind that properly qualified woman professionals also aspire for acquiring knowledge and expertise and training to develop capability to shoulder higher responsibilities, achieve professional and administrative excellence.

When she enters into a field of application, many a times, she is confronted with her first inner conflict. In most of the professions, except for a few women administrators, are very less in numbers. In such situations, the hours divested to understand the role she has to play under changing environment calls upon for a self renewal according to the requirements without sacrificing the basic values and certain required norms.

Women undertake jobs due to various reasons. A few women work as sole supporters of the family while others work as additional bread winners of the family. In recent times women are seen working in order to make use of their education and also to contribute something as human being to society. However, most of these women are concentrated at the lower rungs of administration and very few acquire the power in decision making. There is under utilization of women in public services and only a few women have been able to move to the top positions. The reasons are political, social and biological.

The lower proportion of women in the higher ranks may be reflection, either of prejudices, and discriminatory requirement policies or lack of orientation and career commitment on the part of women. It is evident that wherever the authority is given to women for decision making, it is not being misrepresented.

Section 1

ROLE AND STATUS OF WOMEN ADMINISTRATORS:

Throughout the world, women have made an important and direct contribution to the economic support of the family. This contribution has always been included the processing of food, cleaning and dwelling. Due to the expansion of economy, industrialization and growth of science and technology as well with the increase in cost of living, the elaborate mechanization of household equipment, the desire to give higher education to children, have placed pressure on the earning power of male members of the family. Especially in the early years of formation of new families during which men's earnings are comparatively low, and during the time that major household equipment is purchased, the strain on many one income families is severe, which in turn, has forced women to work as an additional bread winner or sometimes as sole supporters of the family.

The nature of familial constraints of women's role as worker type of human society is perhaps best captured by the triple role concept of breeder-feeder-producer. In any society, breeder and feeder roles have been performed exclusively by the women and only producer functions are divided between men and women. Women's

position could be well understood only when an analysis is made about her contribution and the corresponding pressures lay on her shoulders.

Women are compelled and struggle hard to prove worthy of themselves. They invariably have to do age old house hold chores as their original or natural occupations. Job outside the home is an additional responsibility overburdening them. In few cases these compulsions have forced certain women to leave their outside job at the cost of her status and dignity.

Women have proved their mettle in all the fields. This is stupendous development of the fair sex when one considers the centuries of trauma and bondage through which Indian women have suffered. From age of total freedom during the ancient Hindu monarchy to an eight century period of social boycott, physical bondage and intellectual suppression and submission, under the Muslim rule and finally, through continued suppression by the British regime, even though ignited to revolt by the influx of western, progressive thoughts and the rise of nationalism, it has been a pulsating history to look back to for the Indian woman since 1947; the status of the Indian women has been steadily improving in many areas of social and professional pursuits.

“In India, one third of the labour force consists of women. Working women constitute only 16.43% of the female population of the country. Traditional village women are engaged as agricultural labourers, artisans, producer of handicrafts. They also perform menial services. The cultural norms that influence women engaged in manual labour outside the home vary according to their position in social hierarchy.”
(p 9 Sanghamitra)(1)

SECTION II

Women at home – Domestic status

Objective: - To examine the influence of an employment on the status of women at home.

Hypothesis: - Continuous struggle of women administrators to satisfy the filial requirements.

Introduction

Most people regard household formation mainly as a non-economic event. Unlike economists and sociologists concentrating on market activities and neglecting non-market activities; the value of household production is not given an economic interpretation. No legislation recognizes domestic work as a productive activity of women. Though employment of women is a recent phenomenon in middle class, women in the lower class always work outside the house as maid or caretaker. The increase in women's education raises the productivity in the market by the greater amount than in the household.

The present chapter and questionnaire deals with the status of women employees at home keeping in view the assistance sought by her in domestic work, financial responsibilities, decision making in critical matters, satisfaction of the dual responsibility, freedom in spending their earnings, shopping responsibility, child care, opinion about in-laws, happiest and unhappy experiences at home. The suggestion is that if we want to empower women, then more jobs (33%) for women should be strictly adhered.

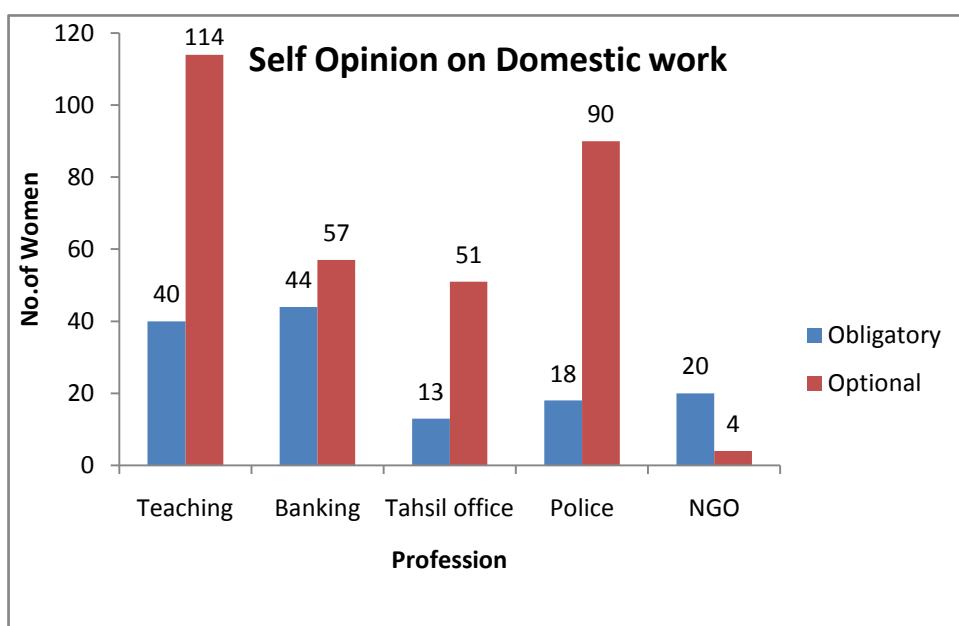
5.2.1 Self opinion on domestic work

- A) Obligatory
- B) Optional

Table no. 5.2.1
Self-Opinion on Domestic Work by Profession

Respondents Profession	Self Opinion on domestic work		
	Obligatory	Optional	Total
Teaching	40	114	154
	8.8	25.3	34.1
Banking	44	57	101
	9.8	12.6	22.4
Tahsil Office	13	51	64
	2.9	11.3	14.2
Police	18	90	108
	4.0	20.0	23.9
N.G.O.	20	04	24
	4.4	0.9	5.3
Total	135	316	451
	29.9	70.1	100.0

Fig. 5.2.1
SELF OPINION ON DOMESTIC WORK



This indicates that a woman working in office is a sign of modernization, the traditional responsibility of domestic work and child care continues to be her responsibilities despite changes in the socio-economic status of women.

5.2.2 Do you really enjoy your home work?

- A) Obligatory B) Optional

Table 5.2.2
Enjoying Home work by Profession

Respondents Profession	Enjoy home work			Total
	Yes	No	Can't say	
Teaching	138	8	8	154
	30.6	1.8	1.8	34.1
Banking	84	3	14	101
	18.6	0.7	3.1	22.4
Tahsil Office	49	7	8	64
	10.9	1.6	1.8	14.2
Police	92	0	16	108
	20.4	0.0	3.5	23.9
N.G.O.	23	0	1	24
	5.1	0.0	0.2	5.3
Total	386	18	47	451
	85.6	4.0	10.4	100.0

The most important and positive aspect of working women is that quite a majority of them (85.6%) enjoy both – their jobs as well as their household work. They have been successful in managing the two roles and took pride in both the roles. It reveals that a majority of the respondents are found happy with dual work.

Though the house work is not considered economic, it is very imperative that the dignity and prestige of house work must be given due credit and importance so that educated women may not be depressed and frustrated.

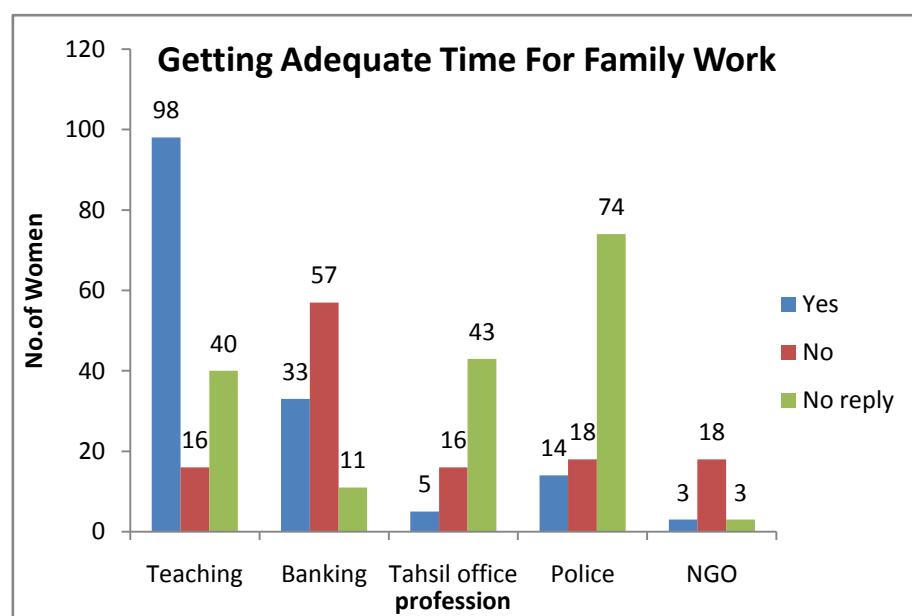
5.2.3 Do you get adequate time for your family work and how much?

- A) Yes B) No C) No Reply

Table 5.2.3
Getting Adequate Time for Family by Profession

Respondents Profession	Getting adequate time for family work			Total
	Yes	No	No reply	
Teaching	98 21.7	16 3.5	40 8.9	154 34.1
Banking	33 7.3	57 12.6	11 2.4	101 22.4
Tahsil Office	5 1.1	16 3.5	43 9.5	64 14.2
Police	14 3.1	18 4.0	74 16.4	108 23.9
N.G.O.	3 0.7	18 4.0	3 0.7	24 5.3
Total	153 33.9	127 28.2	171 37.9	451 100.0

Fig. 5.2.2



The nature of job and work pressure determines the state of mind as well as adequacy of time available for family due to employment.

It is evident from table 5.2.3 that teaching is the best profession for working women as they are in a position to give adequate time for their family where majority (21.7%) of them have given positive answer ‘yes’. This is but obvious because educational institutions work in two shifts – morning and afternoon – on an average for six hours. Hence, women get sufficient time for the family work which is not possible in any other profession.

It seems that women employed in Banking, Tahsil office, Police, N.G.O. do not get adequate time for their family.

It is interesting to note that 37.9% women had given ‘No reply’ on the said question. Their silence reveals that they have to work, after their jobs and they are unhappy to the situation.

5.2.4 Do you receive help from your family member in house work and generally from whom?

If yes; A) Husband B) Father-in-Law
C) Mother-in-Law D) Domestic help

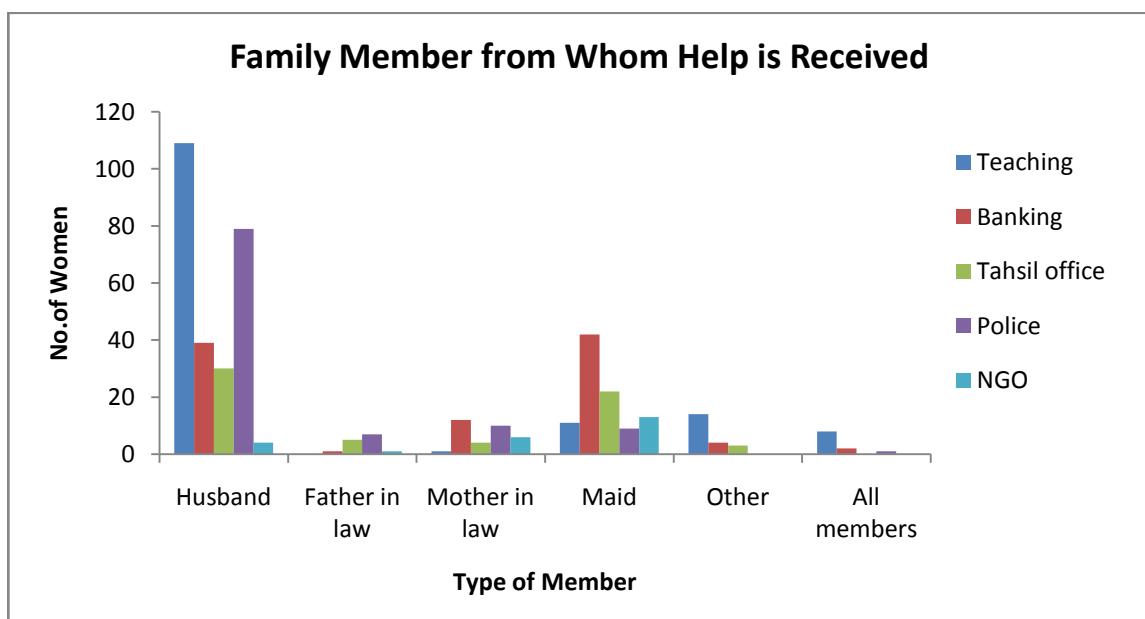
Table no. 5.2.4 (A)
Self Opinion on Domestic Work by Profession

Respondents Profession	Self Opinion on domestic work		Total
	Yes	No	
Teaching	146 32.4	8 1.8	154 34.1
Banking	100 22.2	1 0.2	101 22.4
Tahsil Office	64 14.2	0 0.0	64 14.2
Police	103 22.8	5 1.1	108 23.9
N.G.O.	24 5.3	0 0.0	24 5.3
Total	437 96.9	14 3.1	451 100.0

Table no. 5.2.4 (B)
Family Member from whom help is received by Profession

Respondents Profession	Family member from whom help is received in house work						Total
	Husband	Father in law	Mother in law	Maid	Other	All members	
Teaching	109 24.9	0 0.0	1 0.2	11 2.5	14 3.2	8 1.8	143 32.7
Banking	39 8.9	1 0.2	12 2.7	42 9.6	4 0.9	2 0.5	100 22.9
Tahsil Office	30 6.9	5 1.1	4 0.9	22 5.0	3 0.7	0 0.0	64 14.6
Police	79 18.1	7 1.6	10 2.3	9 2.1	0 0.0	1 0.2	106 24.3
N.G.O.	4 0.9	1 0.2	6 1.4	13 3.0	0 0.0	0 0.0	24 5.5
Total	261 59.7	14 3.2	33 7.6	97 22.2	21 4.8	11 2.5	437 100.0

Fig. 5.2.3



Though the table no. 5.2.4 (A) indicates that the 96.9% women expressed that they do get the help from their family members in household work, table no. 5.2.4 (B) shows the clear picture from whom they get more help – Husband, Father-in-law, Mother-in-law, Maid and others.

59.7% respondents expressed that they are helped by their husbands and 22.2% are helped by the maid servants. Mother-in-law & Father-in-law, in all the families, have a V.I.P. status (7.6% & 3.2%) in the family as they help the respondents in few cases. Assistance from children (4.8%) is also minimum.

As a result, despite their work at office, women either exclusively undertake the domestic work or share it with domestic servants. This is however, not possible in all cases.

But in the low income families, where to appoint a domestic servant is only a dream, the husbands do not provide them proper assistance in carrying out these responsibilities.

5.2.5 Which domestic work you share or perform?

- A) Working & Housekeeping B) Out-door responsibilities

Table no. 5.2.5
Domestic Work Share or Perform by Profession

Respondents Profession	Domestic work you share or perform			Total
	Working & Housekeeping	Out-door responsibilities	Both	
Teaching	44	90	20	154
	9.8	20.0	4.4	34.1
Banking	30	68	3	101
	6.7	15.1	0.7	22.4
Tahsil Office	11	53	0	64
	2.4	11.8	0.0	14.2
Police	13	94	1	108
	2.9	20.8	0.2	23.9
N.G.O.	8	16	0	24
	1.8	3.5	0.0	5.3
Total	106	321	24	451
	23.5	71.2	5.3	100.0

Tables no. 5.2.5 reveals that 71.2% respondents share the outdoor responsibilities of household work, shopping, purchase of vegetables, child care, hospitals, etc. 23.5% share working & house-keeping, and 5.3% take the responsibility of both. It shows that working women, have more shopping responsibilities than non-working.

Women in general like to do shopping and it gives them an opportunity to mix with the world outside their homes. This is important because when they buy things women are exercising their power to spend money and select things with some freedom.

This also reveals that their husbands have confidence in the ability of their partners or may not like to share the out-door responsibilities. Even leaving the

purchasing in the hands of women (wives) is a change from the traditional pattern and emphasized the aspect of equality.

5.2.6 What is the decision making system in your family?

- A) Individual B) Collective C) Any Other

Table no. 5.2.6
Decision Making in the Family by Profession

Profession ↓ Response →	Individual	Collective	Any other	Total
Teaching	11	142	1	154
	2.4	31.5	0.2	34.1
Banking	37	63	1	101
	8.2	14.0	0.2	22.4
Tahsil Office	10	52	2	64
	2.2	11.5	0.4	14.2
Police	12	92	4	108
	2.7	20.4	0.9	23.9
N.G.O.	10	14	0	24
	2.2	3.1	0.0	5.3
Total	80	363	8	451
	17.7	80.5	1.8	100.0

An attempt is made to know the respondents' share in decision making related to family affairs or critical matters.

Table no. 5.2.6 reveals that 80.5% of the total respondents share the decision making power collectively, 17.7% individually and 1.8% in any other way. The respondents who share the responsibility of decision making in critical matters are more of medical services, investment services. The In-laws do not have much say in decision making of critical matters.

It also experienced that both in the working class and in the middle class, the working wife exerts more influence in family decision making than non-working wife. Participation of women in the activities of outside world, her job gives her contacts with the fellow workers, which lessens her dependence on her husband for emotional support and increase the knowledge and skill for decision making. Such factors have made them resourceful and competent decision makers.

5.2.7 Financial matters are handled / controlled by:

- A) Father-in-law B) Mother-in-Law C) Husband
- D) By self E) Collectively F) Through consultancy

Table no. 5.2.7
Financial Matters Handled /Control by Profession

Respondents Profession	Financial matter handled / controlled by						Total
	Father in law	Mother in law	Husband	Self	Collectively	Through Consultancy	
Teaching	4 0.9	0 0.0	18 4.0	13 2.9	111 24.6	8 1.8	154 34.1
Banking	2 0.4	0 0.0	19 4.2	16 3.5	64 14.2	0 0.0	101 22.4
Tahsil Office	1 0.2	2 0.4	8 1.8	21 4.7	28 6.2	4 0.9	64 14.2
Police	12 2.7	1 0.2	14 3.1	7 1.6	57 12.6	17 3.8	108 23.9
N.G.O.	1 0.2	0 0.0	2 0.4	3 0.7	18 4.0	0 0.0	24 5.3
Total	20 4.4	3 0.7	61 13.5	60 13.3	278 61.6	29 6.4	451 100.0

It is essential to know whether working women have the freedom to spend the family income especially, on household equipment, clothes, shopping to herself and as well as family.

Table no. 5.2.7 shows that working women have much freedom in financial matters along with their husbands and children i.e. collectively.

Respondents in teaching 24.6%, in Banking 14.2%, in Tahsil office 6.2%, in Police 12.6%, N.G.O. 4.0% - totally 61.6% shared the financial responsibility collectively. It can be said that there is a link between financial freedom and earning capacity. If the salary of a working woman provides a substantial contribution to the family income, then it would be expected to give her greater share in financial decisions and greater respect from her husband and other members of the family. The respondents in financially better conditions have more financial freedom than others.

Conversely, female members have very little control over the family resources and those who have negligible independent earning are financially insecure.

5.2.8 Children's attitude towards your job

- A) Co-operative B) Non-Co-operative C) Partially Co-operative
- D) Unhappy E) Indifferent

Majority of the respondents are satisfied towards their children's attitude, as much as 81.5% children are co-operative to their mothers, 7.2% are unhappy, 5.4% indifferent, 4.3% initially co-operative and merely 1.6% non-cooperative.

Table no. 5.2.8
Children's Attitude towards Job by Profession

Respondents Profession	Children's attitude towards job					Total
	Co-operative	Non-cooperative	Initially Co-operative	Unhappy	Indifferent	
Teaching	113	4	3	0	4	124
	30.3	1.1	0.8	0.0	1.1	33.2
Banking	68	0	1	16	1	86
	18.2	0.0	0.3	4.3	0.3	23.1
Tahsil	30	1	2	4	5	42
Office	8.0	0.3	0.5	1.1	1.3	11.3
Police	81	1	8	3	9	102
	21.7	0.3	2.1	0.8	2.4	27.3
N.G.O.	12	0	2	4	1	19
	3.2	0.0	0.5	1.1	0.3	5.1
Total	304	6	16	27	20	373
	81.5	1.6	4.3	7.2	5.4	100.0

Majority of the respondents express their satisfaction on the arrangements to look after their children in their absence. This arrangement at home is satisfactory in nuclear families. This is due to help of servants or presence of any relative. In joint families, they have either 'satisfactory' or 'will do' arrangements.

It seems that the breakup of joint family system has made the children of nuclear family feel quiet lonely, lost, confused and emotionally insecure.

This makes them turn to pop-music, movies, cheap literature and mobile and computer crazy and addicted, which are liable to estrange them even more from the older generation.

5.2.9 Do you really enjoy the freedom of decision making?

- A) Yes B) No

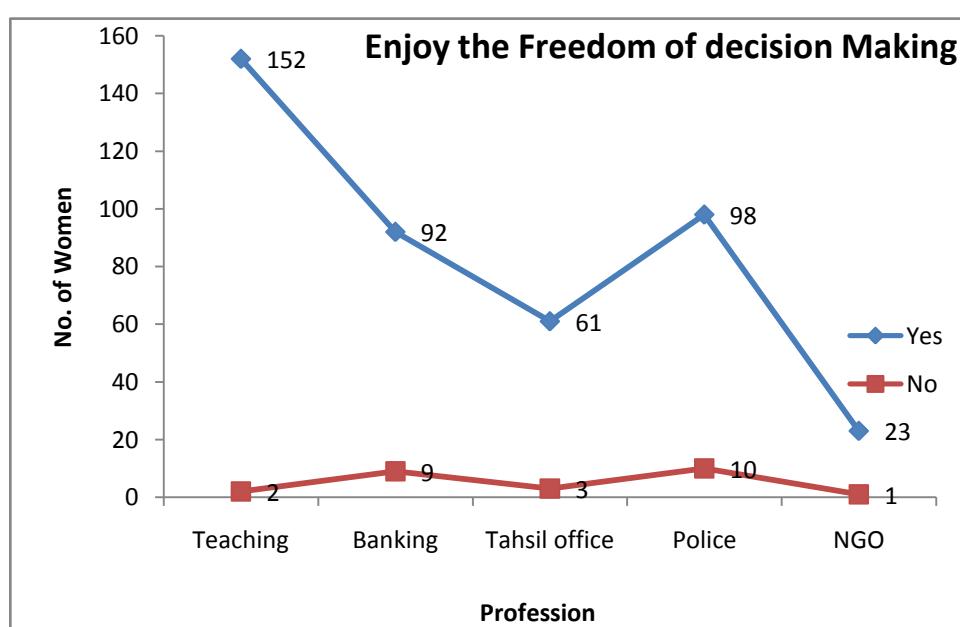
If, who interferes in your personal matters

- A) husband B) Father in-Law C) Mother-in-Law
D) Your parents, Friends or relatives

Table no. 5.2.9
Enjoy the Freedom of Decision Making by Profession

Respondents Profession	Enjoy the freedom of decision making		Total
	Yes	No	
Teaching	152	2	154
	33.7	0.4	34.1
Banking	92	9	101
	20.4	2.0	22.4
Tahsil Office	61	3	64
	13.5	0.7	14.2
Police	98	10	108
	21.7	2.2	23.9
Police	23	1	24
	5.1	0.2	5.3
Total	418	33	451
	92.7	7.3	100.0

Fig.5.2.4



92.7% of the respondents say ‘yes’ to enjoy freedom of decision making and merely 7.3% said ‘no’ to the question. Majority of the working women feel that due to the freedom, they can take the rightful decision to inculcate the value which will have far reaching implications for the next generation.

Punctuality, thoroughness and work ethics are imparted on the child by mothers. Women have always played this role in positive manner because of freedom in decision making.

Because of the freedom of decision making, working women participate more than men and non-working women in the education of children and purchasing, which gives them the feeling of happiness and satisfaction.

On the contrary, 7.3% respondents do not enjoy the freedom of decision making. 48% father-in-law, 20% mother-in-law, 16% husband and 1.6% parents interfere in their personal matters.

In a traditional society, father-in-law and mother-in-law expect their daughter-in-law to be obedient and subservient. But daughter-in-law are no more traditional to be subservient, as they are educated and employed, naturally stress and strains would develop in the family

5.2.10 Do you receive positive support for your jobs/career from your family members?

A) Yes B) No

If yes how much A) Full B) Moderate C) Adequate

Table no. 5.2.10
Positive Support Received for Job/Career from Family Members by Profession

Respondents Profession	Yes	No	Total
Teaching	153 33.9	1 0.2	154 34.1
Banking	97 21.5	4 0.9	101 22.4
Tahsil Office	61 13.5	3 0.7	64 14.2
Police	107 23.7	1 0.2	108 23.9
N.G.O.	21 4.7	3 0.7	24 5.3
Total	439 97.3	12 2.7	451 100.0

If yes, then to what extent:

Respondents Profession	Full	Moderate	Adequate	Total
Teaching	62 14.1	79 18.0	12 2.7	153 34.9
Banking	22 5.0	53 12.1	22 5.0	97 22.1
Tahsil Office	1 0.2	57 13.0	3 0.7	61 13.9
Police	6 1.4	88 20.0	13 3.0	107 24.4
N.G.O.	0 0.0	11 2.5	10 2.3	21 4.8
Total	91 20.7	288 65.6	60 13.7	439 100.0

As much as 97.3% of the respondents say ‘yes’ to the positive support from job, career and family members and mere 2.7% answered ‘no’.

But the positive support is moderate (65%) and full support is merely 20.7% and adequate support percentage is 13.7%.

It means that still there is a wide scope for the working women to get whole hearted support from their family members.

5.2.11 Do you participate in your family and relatives Function?

A) Yes B) No C) Sometimes

If Yes, A) By opting leave

B) Out of compulsion

If No, A) By avoiding such functions

B) By giving secondary preference to such functions.

C) By not showing any such interest

Table no. 5.2.11 (A)
Participation in Family and Relatives Function by Profession

Respondents Profession	Yes	No	Sometimes	Total
Teaching	125	3	26	154
	27.7	0.7	5.8	3.1
Banking	87	11	3	101
	19.3	2.4	0.7	22.4
Tahsil Office	53	7	4	64
	11.8	1.6	0.9	14.2
Police	86	1	21	108
	19.1	0.2	4.7	23.9
N.G.O.	21	1	2	24
	4.7	0.2	0.4	5.3
Total	372	23	56	451
	82.5	5.1	12.4	100.0

Table no. 5.2.11 (B)
How Do You Participate by Profession

Respondents Profession	Opting Leave	Out of compulsion	Total
Teaching	127 31.4	24 5.9	151 37.3
Banking	65 16.0	25 6.2	90 22.2
Tahsil Office	48 11.9	5 1.2	53 13.1
Police	84 20.7	6 1.5	90 22.2
N.G.O.	4 1.0	17 4.2	21 5.2
Total	328 81.0	77 19.0	405 100.0

The table reveals that 82.5% respondents participate in family and relatives functions and respondents who participate sometimes are 12.4% and those who do not participate at all are 5.1%.

Most of the respondents participate in family and relatives function by opting for the leave 81.0% and 19.0% are attending the functions out of compulsion.

Despite women have time-constraint due to working conditions, they like to participate in such functions to maintain the family and social relationship. They share their thoughts with each other, support and co-operate each other in their critical times and enjoy the functions and get the happy moment which gives them boost and accelerate for the time ahead.

To sum up, the study shows that despite their employment, working women are looking after their domestic work and child care. Respondents are happy with dual work though they do not receive their in-laws help much, in domestic chores.

It seems that the working women are hard pressed for time and hardly have any leisure to relax but she enjoys it through family functions and relative's functions.

Respondents have high status in the family as they are free to spend their earnings and share financial freedom and decision making in family and critical matters at home along with their husbands. We found that most of the respondents are enlightened because their continuous struggle for family has rewarded 'Domestic Status' and prestige at home.

5.2.12 Do you get adequate time to look after your children?

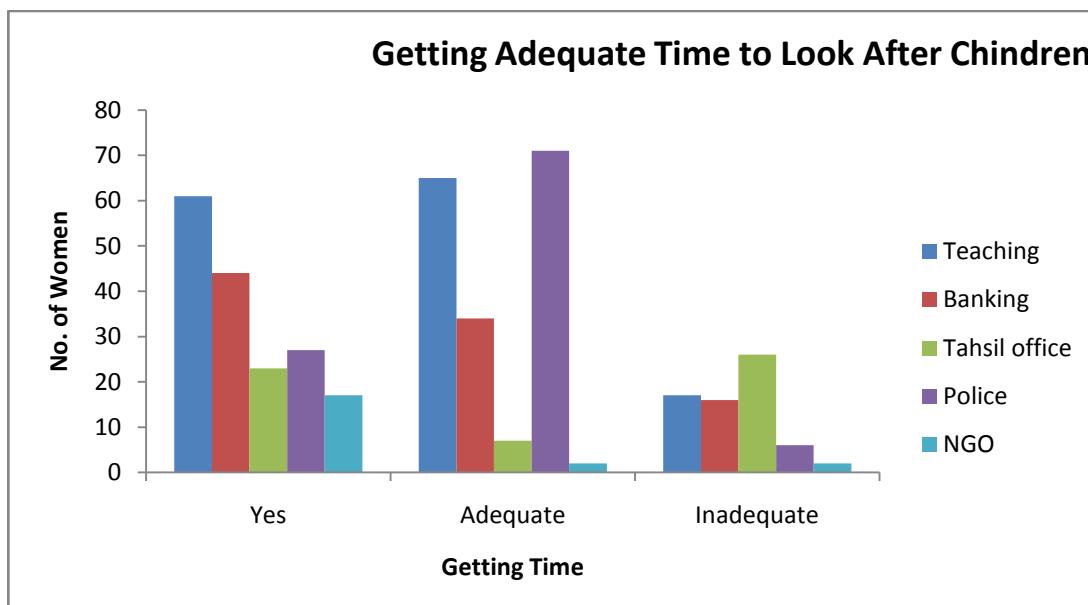
- A) Yes B) Adequate C) Inadequate

Table no. 5.2.12

Getting Adequate Time to look after children due to Profession

Respondents Profession	Yes	Adequate	Inadequate	Total
Teaching	61 14.6	66 15.6	17 4.1	143 34.2
Banking	44 10.5	3 8.1	16 3.8	94 22.5
Tahsil Office	23 5.5	7 1.7	26 6.2	56 13.4
Police	27 6.5	71 17.0	6 1.4	104 24.9
N.G.O.	17 4.1	2 0.5	2 0.5	21 5.0
Total	172 41.1	179 42.8	67 16.0	418 100.0

Fig. 5.2.5



CUSTOMS & PRIVILEGES:- Muniruddin Qureshi in his book on *Social Status of Indian Women* writes in his introduction (2) that “A woman has been the subject of love, hate, appreciation, ridicule, acceptance, rejection and good-evil ambivalence since ancient times. Whatever media, man had at every stage of history, used to describe and express his feelings towards women, songs were sung at stage, poems were composed, paintings were drawn, sculpture were carved and models were constructed to concretely reveal these dichotomous emotions. Literature is full of the chaste, noblest and most revered saint like women as well as most vile and evil with like women, man found women a natural object for the satisfaction of his passion, like food she satisfied his existence. However, because she was a dynamic being capable of expressing her own want and needs, man could not control her as easily as he wished and this created a frustration within him since he could neither rule her nor ignore her, thus all of her filer and basal qualities of humanity became associated with woman. She was viewed as goddess, the representative of all that’s good in human nature, and as a witch, the harbinger of all the evils in society.”(2)

In the same introductory section Qureshi has referred to Indra citing Shataoatha Brahman as that women who are mothers and are considered the best and foremost preceptors of children. Indra further elaborates by stating that, “a woman is hundred times superior to a man in strutting and elevating a child”. Indra cites man’s view that

“woman are to be goddesses at homes. Wives and mothers, who secure many blessings, reside in the houses of men”. Indra summaries man’s view by stating the prosperity of the family lies with the happiness of the females in the household where they are not unhappy ever prospers. The epic Mahabharata enjoys all to honor women because the virtues of men depend on women and because all pleasure and enjoyment also entirely depend on them.¹

Due to ambivalence requiring the woman’s status and position in the Indian culture, society and philosophy, her education was not given proper attention in various periods of the history of India expect perhaps in the Vedic period. The rig-vedic society was founded on the base of home and family with the proper place assigned to women under an advanced system of material laws. There were no seclusions of women and consequently no purdha. Aryan taught their women music and dancing, the religious love and warfare, literature fine arts and languages.

During Upanishad period women enjoyed an equal eminence with men. The two sexes were considered as the two wheels of the same chariot. The women received domestic education. She also learnt the art or some handicraft. She was taught the elements of hygiene, physiology and nutrition also with literature and fine arts etc.

The women of Ramayana and Mahabharata were given proper opportunities for education. Women like men were entitled to Upanayana or initiation into Brahmachary or Vedic studentship. Women were versed not only in the highest philosophy but also in other branches of knowledge.

During Buddhism, there was acceptance of female education, including religious and spiritual education. It opened a new gate for the salvation of women. But Lord Buddha never thought women to be fit for ruling a nation as they were thought to be easy victims of the senses, passions, anger, hate, greed etc.

The invasion on India by the Muslims brought about deterioration in the position of the women. Restriction on her freedom and rights were imposed. Muslims women were practically depend on access to learning, excluded from worshipping

with the men, excluded from the mosques, where most education and training, the Muslims maintain, should be confined to their domestic and nurturing function so as to make them more useful to their families and homes.

“At the time when Indians came in vital contact with the British in the latter half of the eighteenth century, position of the Indian women had reached the maximum degree of degeneration. But the European utterance brought breath of fresh air. The close contacts with western cultural traditions, literature and education had deep impact on the minds of Indian leaders. The result was that a number of social reform movement started in the eighteenth century. This resulted in a strong movement from the emancipation of women. Thus the per-independence period marched the beginning of the awareness of the oppressive social custom, which has reduced the status of women to that of slave. This advent of Mahatma Gandhi stimulated women to fight for their honorable existence. This period in India may be described as a period of renaissance for the Indian womanhood. During this period there was a revolt against the purdha system and fight against the old and established but decadent conventions.” (p7 Qureshi)

Soon after independence, Indian Constitution was framed and adopted in 1950. “The women were granted equal status and position under article 14 of the Indian Constitution. But still the women were not able to achieve their rightful place in social setup. Customs, traditions, and the myths ingrained through the centuries of prejudice continued and operated to prevent women from exercising their rights and from benefiting from whatever opportunities were offered to them. One of the basic reasons for this was the mass literacy among the Indian woman. It is well recognized that in the struggle for empowerment of women education plays the most significant role in India women education was by and largely neglected till very recently”(p8 Qureshi).

CULTURAL BARRIERS:

Economic growth and legal institution reforms are both important in any long term comprehensive strategy to promote equality. Prescription of the appropriate divisions of roles in the home and family, paid employment and the political sphere are shaped by the predominant culture, the social norms, and beliefs and values existing in any societal modernization and religious traditions. In many societies, rigid gender roles determine the rights, resources and powers of women and men not only the division of labour in the home and workplace. In others, men and women's roles are more interchangeable and innate biological differences lead to fewer social expectations.

The culture of gender equality ensures the legal rights more likely to be translated into facto rights in practice. Institutional reforms implemented in the workplace and public sphere help women to embrace expanded opportunities in literacy, education and employment, along with the traditional roles of women and men are transformed within the household and family.

Moreover the critical importance of culture is that women share the predominant attitudes, and prevailing values; women are not just limited by society in terms of the opportunities they seek, but they also choose to limit themselves. Cultural change is necessary condition for the equality; women first need to change themselves.

SEXUAL HARRASSMENT:

Half of the total number of crimes against women reported in 1990 related to molestation and harassment at work place. A study of women in the civil services found that women civil servants were not protected from harassment by their officer surveyed reported that they had faced harassment at some stage of their careers. Woman officer who did not welcome the sexual advances from their bosses were penalized in several ways, transfers to undesirable posts or by spreading slanderous gossip about them.

Women officers were reluctant to report instances of harassment due to the fear of her senior as well of the fear of their complaints being ridiculed and trivialized. Apart

from the fact that the perpetrators are usually senior in the hierarchy, a strong old body of network results in the unwillingness of colleagues to judge.

Sexual Harassment of women at work place (Prevention Prohibition and Redressal) Act, 2013 came into effect on 9th December, 2013(3) with an objective to prevent, prohibit and in case of violation, to provide redressal to the victim. However the Act has few loopholes also such as it has not specifically made conduct of sexual harassment as crime but only a civil wrong which is a major flaw; when the victim is willing to initiate criminal proceeding only then a criminal complaint would be filed; also there is a possibility of senior male employee or boss of the victim forcing her to withdraw complaint.*

SECTION III

Women at work – Official status

Objective: - To assess the women's position at office and their interpersonal relations with employees.

Hypothesis: - Women administrators are as **competent** as their male partners working in government services.

Introduction:

The economic status of women is an indicator of society's stage of development. Earlier, employment of women was considered as undesirable. Even the educated women were prevented from taking up jobs outside the family settings. Now-a-days, more and more women with higher education are trying to get paid employment.

Women are taking up jobs for various reasons. A few women work as sole supporters of the family while others as additional income earners. Some are working to make use of their education and also to contribute something as human being to society.

In this chapter, an attempt is made to find out that in this male dominated society whether women receive an equal status along with their male colleagues at office and their employer's attitude.

The present chapter deals with the factors of being into service, preferences and likings for the job, attitude towards employment, specific problems faced by the women, nature of problem, attitude of supervisors towards women, willingness to work with colleagues, satisfaction with salary, desire to continue in the job etc, since these aspects have a direct bearing on the status of women in office (official status).**5.3.1 Initial objective to enter into service?**

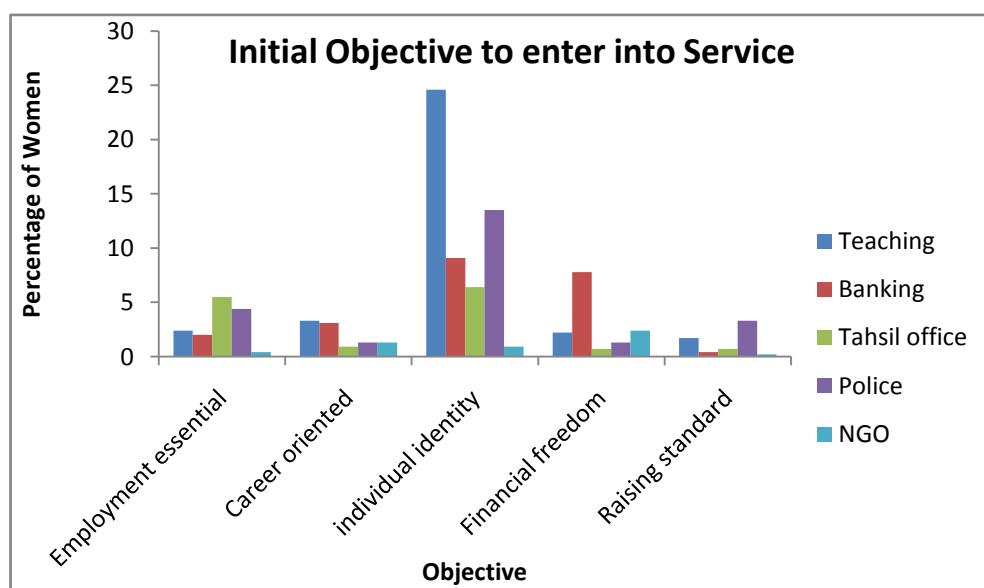
- A) Predetermined
- B) Family work
- C) Economic Condition
- D) Security of service
- E) To experiment the efficacy of the self/ belief in self

Table no. 5.3.1
Initial Objective to Enter into Service by Profession

Profession ↓ Response →	Predetermined	Family work	Economic condition	Security service	Experiment efficacy / Self belief	Total
Teaching	44	0	9	6	95	154
	9.8	0.0	2.0	1.3	21.1	34.1
Banking	18	20	4	24	35	101
	4.0	4.4	0.9	5.3	7.8	22.4
Tahsil Office	7	4	5	5	43	64
	1.6	0.9	1.1	1.1	9.5	14.2
Police	4	6	5	19	74	108
	0.9	1.3	1.1	4.2	16.4	23.9
N.G.O.	2	2	2	15	3	24
	0.4	0.4	0.4	3.3	0.7	5.3
Total	75	32	25	69	250	451
	16.6	7.1	5.5	15.3	55.4	100.0

Table no. 5.3.1 shows that 55.4% respondents have joined for the ‘experiment efficacy’, 16.6% as they were predetermined to do the job, 15.3% as a security service, 7.1% because of their family work, 5.5% because of their economic condition.

Fig. 5.3.1



Thus, experimental efficacy is a prime factor in determining the working force status. Increase in women's education, growing pressures on urban middle class families for enhancing the family income and expansion of employment opportunities in the Govt. & private sectors are some of the factors responsible for large participation of middle class women for employment.

Due to expansion of banking sector, more girls are attracted to this job which has status in the society.

Another dimension of the motive for work, mostly among the professional women, who do not like to waste the education by sitting idle and work for out of interest and for self fulfillment.

Some of the main motives for employment as Tahsil clerk, Policewomen, in N.G.O. are – the desire for self expression, dignity and independence

5.3.2 Are you happy with the present position?

Table no. 5.3.2

Happy with the Present Position by Profession

Respondents Profession	Yes	No	Total
Teaching	152	2	154
	33.7	0.4	34.1
Banking	85	16	101
	18.8	3.5	22.4
Tahsil Office	58	6	64
	12.9	1.3	14.2
Police	89	19	108
	19.7	4.2	23.9
N.G.O.	18	6	24
	4.0	1.3	5.3
Total	402	49	451
	89.1	10.9	100.0

Respondents were asked for their opinion, whether they are happy or not with their present position. 89.0% respondents say ‘yes’, whereas 10.9% women are unhappy in the present employment. Most of the graduate women feel happy, whereas post-graduate prefer to work to elevate the status, hence not satisfied.

5.3.3 Are you satisfied with the present condition in the office work?

Table no. 5.3.3 (A)

Satisfied with the Present Condition in the Office Work by Profession

Respondents Profession	Yes	No	Total
Teaching	143	11	154
	31.7	2.4	34.1
Banking	100	1	101
	22.2	0.2	22.4
Tahsil Office	64	0	64
	14.2	0.0	14.2
Police	108	0	108
	23.9	0.0	23.9
N.G.O.	24	0	24
	5.3	0.0	5.3
Total	439	12	451
	97.3	2.7	100.0

Table no. 5.3.3 (B)
Reason for not Satisfied by Profession

Respondents Profession	Long hours	Need more organized	Non – cooperation from colleagues	Working conditions	Total
Teaching	3	2	2	2	9
Banking	1	0	0	0	1
Tahsil Office	0	0	0	0	0
Police	0	0	0	0	0
N.G.O.	0	0	0	0	0
Total	4	2	2	2	10

Women are performing the domestic and official work with or without the support of other family members. The demands of these two roles are such that it is impossible to fulfill them without any conflict. ‘Adjustment’ between the two, if situation arises, is the easiest way to adopt. And, hence the ‘adoptability’ factor plays an important role in this situation. Perhaps therefore, 97.3% respondents say ‘yes’ to the above question.

Only 10.9% women respondents are not satisfied with the present situation because of the long hours of work, non-cooperation, working conditions etc. Liking for the job is linked with the satisfaction with the work in the office. If the working woman is satisfied with the work in office, then she likes her job very much and vice versa.

The above percentages are an indication of the confidence and competence of women in their office roles. This leads us to infer that women themselves feel that they are very competent to perform work for which men alone were thought to be capable.

5.3.4 What is your attitude towards employment?

- A) Employment Essential
- B) Career oriented attitude
- C) Individual identity
- D) Financial freedom

E) Full-time of requirement F) Raising Standard of living

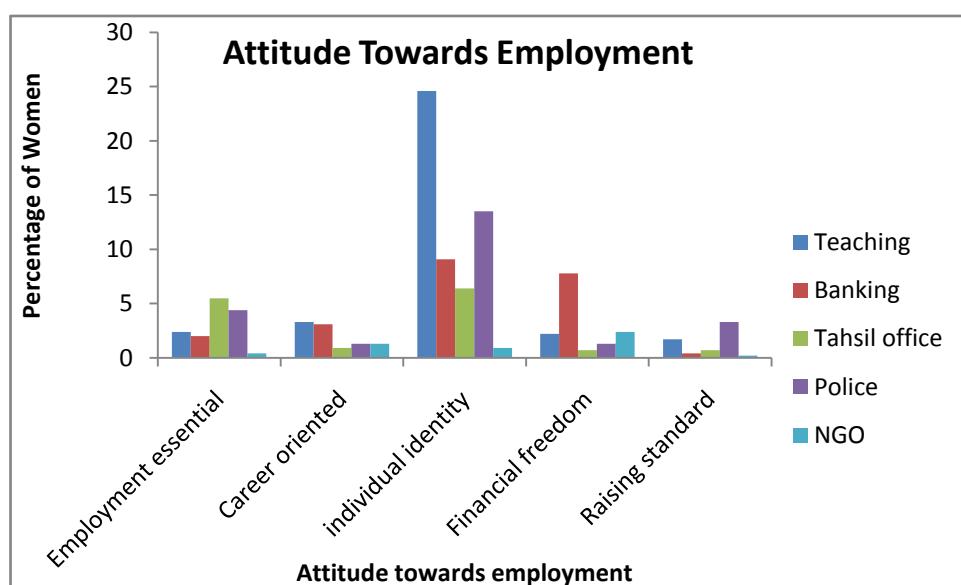
Table no. 5.3.4

Attitude towards Employment by Profession

Respondents Profession	Employment Essential	Career oriented attitude	Individual identity	Financial freedom	Raising Standard of living	Total
Teaching	11	15	111	10	7	154
	2.4	3.3	24.6	2.2	1.7	34.1
Banking	9	14	41	35	2	101
	2.0	3.1	9.1	7.8	0.4	22.4
Tahsil Office	25	4	29	3	3	64
	5.5	0.9	6.4	0.7	0.7	14.2
Police	20	6	61	6	15	108
	4.4	1.3	13.5	1.3	3.3	23.9
N.G.O.	2	6	4	11	1	24
	0.4	1.3	0.9	2.4	0.2	5.3
Total	67	45	246	65	28	451
	14.9	10.0	54.5	14.4	6.2	100.0

The table no. 5.3.4 reveals that 54.5% respondents feel that employment is must to prove their 'individual identity' in the society, 14.9% respondents are of this opinion that employment is essential for them to add to the family income and support the family, 14.4% women want to enjoy financial freedom at all levels, at home and outside, 10% respondent's attitude towards employment is career oriented.

Fig. 5.3.2



Attitude of women towards employment for individual identity is very essential for women's outside participation. This works as one of the facilitator for women's work.

The modern attitude of women is also altered and this has created a favorable climate for the changes in the status of women. Man has come to realize, that a better position for women in society elevates the status of entire household, family and community.

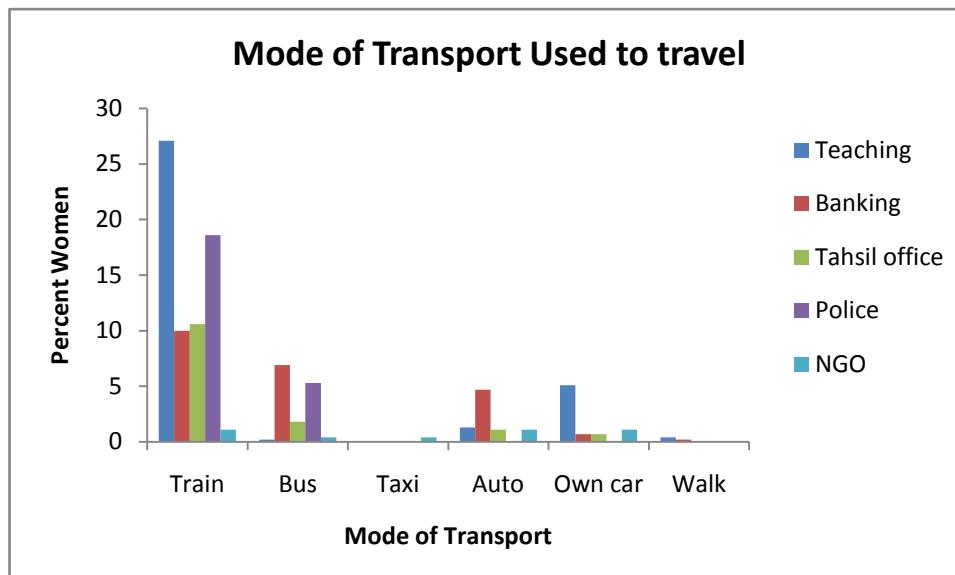
5.3.5 What is the mode of transportation you use to teach in your office?

- A) Local train
- B) Bus
- C) Taxi
- D) Auto
- E) Own car
- F) Walk

Table no. 5.3.5
Mode of Transport Use to Reach Office by Profession

Respondents Profession	Local train	Bus	Taxi	Auto	Own car	Walk	Total
Teaching	122 27.1	1 0.2	0 0.0	6 1.3	23 5.1	2 0.4	154 34.1
Banking	45 10.0	31 6.9	0 0.0	21 4.7	3 0.7	1 0.2	101 22.4
Tahsil Office	48 10.6	8 1.8	0 0.0	5 1.1	3 0.7	0 0.0	64 14.2
Police	84 18.6	24 5.3	0 0.0	0 0.0	0 0.0	0 0.0	108 23.9
N.G.O.	5 1.1	2 0.4	2 0.4	10 2.2	5 1.1	0 0.0	24 5.3
Total	304 67.4	66 14.6	2 0.4	42 9.3	34 7.5	3 0.7	451 100.0

Fig.5.3.3



5.3.6 What is the time span required to reach & return from workplace?

- A) One hour B) Two hours C) Three hours D) Four hours.

Table no. 5.3.6

Time Span Required to Reach & Return from Workplace by Profession

Respondents Profession	< than 1 hour	1 hour	2 hours	3 hours	4 hours	> than 4 hours	Total
Teaching	6 1.3	108 35.3	22 4.9	10 2.2	8 1.8	6 1.3	154 34.1
Banking	0 0.0	34 11.1	35 7.8	5 1.1	2 0.4	0 0.0	101 22.4
Tahsil Office	0 0.0	22 7.2	11 2.4	0 0.0	0 0.0	0 0.0	64 14.2
Police	0 0.0	64 20.9	36 8.0	0 0.0	0 0.0	0 0.0	108 23.9
N.G.O.	0 0.0	228 74.5	18 4.0	15 4.9	10 3.3	6 2.0	24 5.3
Total	6 1.3	228 74.5	122 27.1	15 3.3	10 2.2	6 1.3	451 100.0

Role of conflict shall be less with the easy accessibility of transport, especially, in cases where there are large distances between the work place and home. In practice, local trains, bus transport, auto-rickshaws, taxi, own car, are the modes of transport.

67.4% respondents use the local train, 14.6% bus service, 9.3% Auto, 7.5% own car and 0.7% walk the distance. It shows that respondents are wasting more than 01 hours to and fro in travelling, which adversely affect on their physical capacity, as most of the modes of transport are overcrowded. To travel in Mumbai Local trains and buses is the hectic job for the commuters to de motivate them to work. If the time of the respondents is saved, they can devote much of it to domestic and other works.

5.3.7 Do you face any specific problem in the office being a woman?

- A) Yes B) No

Table no. 5.3.7 (A)

Face Specific Problem in the Office being a Woman by Profession

Respondents Profession	Yes	No	Total
Teaching	2 0.4	152 33.7	154 34.1
Banking	3 0.7	98 21.7	101 22.4
Tahsil Office	5 1.1	59 13.1	64 14.2
Police	35 7.8	73 16.2	108 23.9
N.G.O.	1 0.2	23 5.1	24 5.3
Total	46 10.2	405 89.8	451 100.0

Table no. 5.3.7 (B)
Type of Problem Face by Profession

Respondents Profession	Giving promotion	Decision making	Assigning important roles	Total
Teaching	1	1	0	2
	3.2	3.2	0.0	6.5
Banking	0	3	0	3
	0.0	9.7	0.0	9.7
Tahsil Office	2	2	1	5
	6.5	6.5	3.2	16.1
Police	6	6	8	20
	19.4	19.4	25.8	64.5
N.G.O.	0	1	0	1
	0.0	3.2	0.0	3.2
Total	9	13	9	31
	29.0	41.9	29.0	100.0

Women's working at office, mainly in the male dominated organizations, is a recent phenomenon. It is essential to know whether she faces any specific problems of benefits on account of her sex at office.

Though, the data reveal that 89.8% respondents answered 'no' to this question, 10.2% respondent said 'yes'. Some of the respondents do not want to come out boldly and freely to give the answer of their mind.

Those who said 'yes', the nature of their problem is regarding the promotion, decision making, assigning important responsibilities etc.

41.9% respondents said that we are not involved in the decision making, 29.0% are dissatisfied due to non-assignment of important responsibilities and 29% are objected because promotions are not given timely.

5.3.8 What is the attitude of your superiors towards you?

- A) Co-operative
- B) Dominating
- C) Sympathetic
- D) Encouraging
- E) Discouraging
- F) Very General

Table 5. 3.8
Superior's Attitude towards Respondent by profession

Respondents Profession	Co-operative	Dominating	Sympathetic	Encouraging	Discouraging	Very General	Total
Teaching	109 24.2	1 0.2	0 0.0	19 4.2	2 0.4	23 5.1	154 34.1
	43 9.5	21 4.7	0 0.0	34 7.5	0 0.0	3 0.7	101 22.4
Tahsil Office	44 9.8	4 0.9	7 1.6	8 1.8	0 0.0	1 0.2	64 14.2
	79 17.5	0 0.0	0 0.0	25 5.5	0 0.0	4 0.9	108 23.9
N.G.O.	4 0.9	12 2.7	1 0.2	0 0.0	2 0.4	5 1.1	24 5.3
	271 61.9	38 8.4	8 1.8	86 19.1	4 0.4	36 8.0	451 100.0

Attitude of the supervisors towards working women is very much essential for women's outside participation and to work efficiently. The superior authority is the facilitator for women's work. Without the supervisor's co-operation, working women cannot manage her dual role – office work and domestic work.

Table 5.3.8 shows that 61.5% respondents are of this opinion that the superiors are co-operative, 19.1% are encouraging, 8.4% dominating, 8.1% very general, 1.8% sympathetic and merely 0.4% are discouraging.

Because of the 61.5% and 19.1% superiors are co-operative and encouraging, this attitude help her not feeling that job is a burden on her. Instead it gives her ego-satisfaction, which in turn, give her incentive and boost to carry on with her job ungrudgingly and thus keep her satisfied.

The role of office work as is a modern one and is entirely new to women but they have adopted themselves to it and have succeeded in achieving harmony in their dual role.

5.3.9 Are you really satisfied & enjoy the power and authority assigned to you?

A) Yes B) No

If no, please specify.

Table no. 5. 3.9

Satisfaction and Enjoying the power and authority assign to Respondent by Profession

Respondents Profession	Yes	No	Total
Teaching	150 33.3	4 0.9	154 34.1
Banking	101 22.4	0 0.0	101 22.4
Tahsil Office	64 14.2	0 0.0	64 14.2
Police	108 23.9	0 0.0	108 23.9
N.G.O.	24 5.3	0 0.0	24 5.3
Total	447 99.1	4 0.9	451 100.0

Desire to quit the job, depends upon the working women's satisfaction and enjoyment in their work, power and authority assigned to them. If the employees are not happy with the work assigned to them, then they may not implement the policies of the office efficiently.

Table 5.3.9 reveals that 99% respondents say 'yes' to above stated question and merely 0.9% says 'no' in all most all the profession. Respondents expressed that their happiest moments at office are found in joining the job, promotion, using their authority and compliments they receive from their superiors.

Teachers expressed that they are very happy when their students get higher percentage result in examination. Bank employees expressed that they feel very happy

when they satisfy their consumers. Police expressed that they enjoy the feeling of satisfaction when general public praise them for their role as a law protector. The importance of N.G.O. is on the rise itself is an evidence. People want to join more and more for the selfless service.

Respondent's unhappy experiences in professional work are loss or delay in promotions, when they fail in Departmental examination, if they are late to office by 5 or 10 minutes due to genuine reasons, still abused by the authority. They are unhappy due to their transfer at undesirable place. Few respondents felt that their work at office or at home is a routine and monotonous in nature.

5.3.10 Have you ever come across with the situation that you have been deliberately side tracked because you are a woman?

- A) Giving promotions B) Decision making
- C) Assigning important responsibilities- A) Yes B) No

Table no. 5.3.10 (A)
Deliberately Side Tracked because of Woman by profession

Respondents Profession	Yes (Actual & %)	No (Actual & %)	Total
Teaching	5 1.1	149 33.0	154 34.1
Banking	45 10.0	56 12.4	101 22.4
Tahsil Office	14 3.1	50 11.1	64 14.2
Police	24 5.3	84 18.6	108 23.9
N.G.O.	12 2.7	12 2.7	24 5.3
Total	100 22.2	351 77.8	451 100.0

Fig. 5.3.4

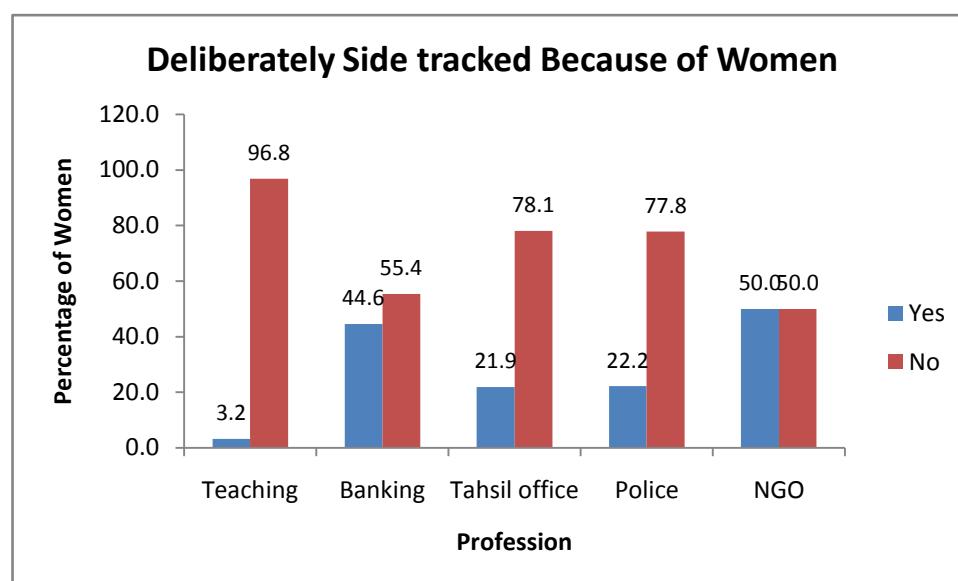


Table no. 5.3.10 (B)
Reason for Deliberately Side Tracked in Profession.

Respondents Profession	Giving promotion (Actual & %)	Decision making (Actual & %)	Assigning important responsibilities	Total (Actual & %)
Teaching	1	1	3	5
	1.0	1.0	3.0	5.0
Banking	1	24	23	48
	1.0	23.8	22.8	47.5
Tahsil Office	1	8	5	14
	1.0	7.9	5.0	13.9
Police	17	5	1	23
	16.8	5.0	1.0	22.8
N.G.O.	0	1	10	11
	0.0	1.0	9.9	10.9
Total	20	39	42	101

The respondents were asked the above stated question, 22.2% respondents replied positively i.e. 'yes', and 77.8% said 'no'.

10% respondents in the banking profession felt that leaving their jobs sometimes or the other because of such humiliation, being a woman.

They are side tracked as the superior authority is assigned important responsibilities on them, 42% respondents feel the cause of boycott, 3.9% respondents feel that they are deliberately side tracked by their colleagues because women are involved in the decision making activity and their options have ‘say’ in decision making.

20% respondents were of this opinion; their promotion to male is the cause for this side track.

Women on their own generally do not want to leave their job due to above reason because they probably felt that economic independence would give them freedom to spend money as they wished, they are getting used to particular outdoor job routines. It may be mainly due to economic independence, individual status to which they are accustomed not recognize to the idea of their being at home all the time and being exclusively a housewife. They found the role of mere wife and mother to be less stimulating and dissatisfactory and they resented the very idea of being without job.

5.3.11 Have you received any appreciation/awards from your superiors for your performance?

- A) Yes B) No C) There is no such practice

Table 5.3.11
Received any Appreciation Award from Superior by Profession

Respondents Profession	Yes	No	No such practice	Total
Teaching	47 10.4	5 1.3	102 22.6	154 34.1
Banking	47 10.4	3 0.7	51 11.3	101 22.4
Tahsil Office	12 2.7	9 2.0	43 9.5	64 14.2
Police	28 6.2	2 0.4	78 17.3	108 23.9
N.G.O.	19 4.2	1 0.2	4 0.9	24 5.3
Total	153 33.9	20 4.4	278 61.6	451 100.0

5.3.12 Do you have any satisfaction?

- A) Yes B) No C) Can't Say

Table no. 5.3.11
Satisfaction by Profession

Respondents Profession	Yes	No	Can't say	Total
Teaching	84	0	70	154
	18.6	0.0	15.5	34.1
Banking	62	2	37	101
	13.7	0.4	8.2	22.4
Tahsil Office	12	9	43	64
	2.7	2.0	9.5	14.2
Police	34	0	74	108
	7.5	0.0	16.4	23.9
N.G.O.	20	1	3	24
	4.4	0.2	0.7	5.3
Total	212	12	227	451
	47.0	2.7	50.3	100.0

Summing up,

The chapter reveals that most of the respondents have joined the service due to financial reasons and feel that their status at home is improved to some extent due to their employment.

The study reveals that merely 2/3 of the respondents have joined the jobs on their own initiation.

Despite their preference to employment, when they find conflict between the household chores and official responsibility, they reconcile between the two. However, this role conflict can be lessened with the provision of some more services and benefits to the employees.

The major mode of conveyance of respondents is the local train and buses and they have to spend a great deal of time in the transport.

The study reveals that the job in teaching and banking are more suitable to women. They also feel that they do not have any advantage or disadvantage on account of their sex at office.

Despite many problems, an overwhelming majority of women felt that they are satisfied with the work they turn out in the office. A correlation is made between the satisfaction with the work, with the office and other variables.

Unless a working women's superior extends helping hand to her at office, she cannot keep up the satisfaction she gets with the work in office.

The study further reveals that women are able to bring harmony between the office and home. The desire to quit the job is more in the younger age group with post graduation degree.

Women join employment for testing her efficacy of the self belief and to establish individual identity. Women want to prove that they are equally competent as their male counterpart, which is proved with the help of their participation in decision making, assigning more responsibilities to them by superior and promotion in the job.

The working women have taken self initiation to do the job and spend their income on household purpose. Despite many problems, working women are satisfied with the work at office, the study indicates that men in general, like that their counterpart to work because it lessens their burden. The traditional attitude of the male in this context does not persist, which establishes her official status.

5.4. WOMEN AT WORK – SOCIO-PSYCHOLOGICAL ANALYSIS:-

The Indian society is male dominated and hence an ambivalent attitude towards female. "She is visualized as good and noble as well as bad and degenerative. Her reproductive functions are worshipped, but her sex is considered as a pull towards hell. She is respected as mother but hated as charmer. Still the Indian male wishes to enjoy her sex in every conceivable manner as is depicted in temple designs,

architectural, erotic texts and in the pornographic material. Literature depicts his enjoyment; his keenness to impregnate her and to father many children even though they may be deprived of food and milk and live in object poverty. The female submits herself to the male's demands because she believes that she must serve him and raise the offspring she is destined to bear. She is absolutely depended in male for her well being. The willingness of the female for male domination, for letting him enjoy her body without her desire for it, for bearing children without having strength to endure pregnancy or money to feed them is explained by the fact that her life is woven into the myth of motherhood and services to man whom she has been conditioned to be economically depended. Her weakness makes it obligatory to seek male protection and male in turn considers, it as his birth right to hold the positions of power and authority over her.”(p 221 Qureshi)(4)

Ancient Aryan women were strong willed and dominating. The traces of domination can be found in the lives of the famous and respected women of ancient India. Hence it may be possible that the psyche of the Indian women is an offshoot of any urge to dominate. This is a view very much different from the prevailing opinion but it can be argued and facts could be placed in favour of this view point.

“The powerful and strong women of ancient India, when controlled by scheming males contrived a way of seek satisfaction. Pardweshi, the wife of bind Rishi Drighatmas, threw him in the river when he proposed legislation that a woman should have only one husband in her life. She did not sub-ordinate her sexuality to the whims of one male. Drighatmas saved himself by changing to a raft and lived long enough to put through his proposals. Later women were bound by his law and were unable to physically revolt, because of weakness due to frequent pregnancies and domestication. These women learned to achieve supremacy not by trying to break the myths, but by strengthening them. They did not make demands, but submitted to the demands of men. As the men continued to assert themselves, the strands of the web increased and women internalized the domination and externalized their internal life gained expression through entirely different channels”(p222 Qureshi)(5).

Women's desire for dominance is a hidden desire which is not evidential at the superficial level of her existence but an analysis of her behavior pattern throughout

her life is evidential. Right from her early life she is liked if she is helpless and dependent. Her filial needs are met by her father and brothers. She is being taught to learn her path to any type of fulfillment in life through them. She also notices that her prestige and way of life depend on her docility. She, therefore, represses her will for independent thinking. She becomes completely domesticated and all her desire for dominance finds an outlet in leading a subordinated home life.

“In all the normal human beings, both the attitudes of dominance and submission may be found. Both are necessary for survival. In women, submission is overt, while in the men, dominance is external. But covertly, neither the domination in women nor the submission in men completely lost. Women learnt to submit in order to dominate, and men learn to dominate in order to submit. Thus, it may be wrong to contend that the Indian world is absolutely a male world. It is true that men have the economic power but this is what the women desire. Until they learn to desire overtly their own freedom and independence, the situation regarding their status and position is not going to change. Here is then a challenge for those who plan for women education in our country. They have to plan for a different cultural training than that which is prevalent today.”(p 223 Qureshi)(6)

Similarly Qureshi mentions that the most vital questions with which the modern psychologists and sociologists concerned with are; why are Indian women, even the educated ones, not prepared to emerge free from their mythical existence? Why are they submitting to the irrational male domination? Why are the Indian women still not prepared to lead a free and independent life? The answers to these questions provide one with an opportunity to peep into the psyche of the Indian women.

Qureshi suggests that Indian women are considered downtrodden, but to a great extent they are exercising their own will to this effect. They must now understand through proper education and training that the subordination might have been prudent in the past and the tension relieving in the present, but it is no longer necessary for the Indian women to submit it. They must reflect upon on to what they desire and develop enough strength to achieve their goals of life. They must purge out old orthodox traditions and adapt to the modern world. It is satisfying to note that

quite a few modern educated women are taking initiative in achieving their excellence in very diverse fields. There are at present almost all the avenues of work or activities in which they are competing with men and achieving success. No doubt, there are still a large number of women who are living the life of drudgery and toil mostly because of lack of initiative in their part due to their ignorance. Hence educational system in this country is facing the gigantic task of emancipation and empowerment of such women.”(p 225 Qureshi)(7)

The women shape the future by guiding the younger generation. What a child imbibes in its earliest years has a lasting influence. Besides, the maternal role, women have a very important role in the society.

There are women in India, belonging to all sections of society and engaged in multifarious tasks. They carry the responsibility of running home, of bringing up the new generation and braving the difficulties arising from spiraling prices. Women constitute 50% of the country’s population. For centuries they have upheld the noble traditions of India.

Marginalization of women from the main stream socio, economic, political and cultural scenario is mainly due to gender biases in the entry of educational institutions, options for education and training available to girl students and employment opportunities available to the educated and qualified women. If less educated and untrained women occupy the decision making bodies, they have to depend on men (with all their anti women prejudices) for their day to day functioning. If highly qualified women have no mandatory power, their talent remains unutilized or underutilized and due course of time they become curtains.

Working women have to face many challenges or threats. In case of married women professionals, situation is much grave. Besides her professional area, she has to meet many requirement and expectation of the family from social, emotional and psychological point of view and she works day in and out to maintain both the fronts. She may not be able to give up her profession due to the facts.

- 1) She adds to better economical and social status of the family.

- 2) She may aspire to achieve some excellence and contribute to society and nation as whole.
- 3) She may be aware of her capability and potential and wants to develop herself for her better career prospects.

There is always a vicious circle for prospects and career development of women professionals. It is general practice to supersede women professionals. It is disturbing to note when very knowledgeable, capable and competent women professionals are deprived of her legitimate and well earned promotion and placed to work under very average and incompetent male superior. Her agony is beyond tolerance from psychological and contribution point of view as professional interaction could not be in same wave length of thinking and it becomes another setback to her career.

As regards prospects, it is really a relative and superlative term. It goes without saying that in any professional areas, few prospects or career development women has to contribute 4/5 times more than men, of course, if at all he get his career prospect for his contribution, high degree perfection and faultless performance is expected of her before she is considered eligible for a promotion whereas male gets promotion on mass scale because they are male. In male dominated profession, she rarely gets fair and impartial assessment of performance which is based by whims and fancy man.

The question of female employment has gained prominence as a worldwide phenomenon. Working women's role has significant and wide implications for the society and family, which does not have any role model from the past. There are implications of work roles and statuses at the level of attitudes, creation of new values and norms and challenging past conditioning of psyches of both the sexes, resulting in new adjustment patterns. The accompanying changes at the micro and macro level are manifold.

At the macro level, there is a way by which female employment is linked to advancement as seen in the more developed economies. There is a marked increase in employment opportunities for women. The nations operating on a full employment basis, have found it necessary to draw in as much female labour as possible. More and

more countries appreciate that they need women as well as men for national development to increase their standard of living.

Work holds a central value in the adult life experience. Almost one third of an individual's life is spent in work related activities and pursuits. The question of why do people work and what kind of satisfaction they derive from it, has assumed relevance for socio-psychological part of adult time, effort and skills are utilized in carrying out work or job related functions, the question of its effect on family and personal lives is of immediate concern.

The working life of women is studied in specific professions such as scientists, executives etc. Here also specific work is related variables such as attitude of working women, motivation have been the subject of the study. There is not a single study so far that takes a holistic view of the job and family life of working women and explore its impact on the role conflict and stresses faced by them. Also there has been no study constituting a homogenous sample of women in higher positions. Professional women are clubbed with other categories of working women in the available researches. The exploration of the professional role in relation to the special stresses faced by working women has been covered in a recent psychological study by Pratima Kumari as the only exception.

The choice of variable for studying the working role is in accordance with the study, objective, understanding the value and meaning of work in the lives of professional women. The exploration of the job and family related stresses, arising from dual roles are the central theme of the study. The antecedents of the work related variables include organizational and psychological factors in the job situation, psychological or personality related or the interaction between the individual and her job their being on role conflict and stress. The past researches have clearly documented that job related factors impact with individual to alter the psychological condition such that person is forced to deviate from normal functioning. (Beeher and Newman, 1978)(8)

5.5. PRESENT SCENARIO

Educated working women in India constitute an important segment of urban society. They have taken up work outside home – both in formal sector and have proved their skill and worth almost in all spheres of work. Yet, cultural and structural complaints have hindered their path of progress. The notion of gender discrimination as perpetuated by patriarchy prohibits them to come at par with their male counterparts. Early socialization and role identification continue to confirm subordination of women in family as well as in society. Though increasing education and consequent impact of modernization and westernization is gradually reducing the gender differences. However, economic activity and productivity of women do not guarantee economy to her.

Education along with employment has facilitated women to move a few steps ahead in social hierarchy. Marxism also posits the suggestion that women will be liberated from the status of unpaid servant only with their full and equal entry into social production. Hence, it is contended that if once women are able to contribute the family's cash income through economically productive work; this would lead to their status elevation. Though education and employment have equipped women to be economically productive, it appears that this has not brought economic autonomy to them to a reasonable extent. Still they are economically dependent on the head of the family. Working women rarely have control over their earnings and assets. Economic autonomy more or less identifies, "self determination of individual women", the right of individual choice or the extent of women's control in the participation of the economic resources of the family. It has to be cautioned that economic autonomy does not obtain if a person has a high income, it also requires the awareness of opportunities which will enable a judicious distribution of family income on various wants to maximize its utility. Thus education along with economic autonomy facilitates the development of individual identity. Accordingly, it will be fruitful and enlightening exercise to examine the contribution of education and other relevant social aspect on women's economic and to bring out their relative superiority over other status contributing factor.

As a matter of fact, the economic function has been the joint responsibility of both sexes in all ages. Throughout the history of mankind women have been engaged in economic activities along with men. In the field of intellect, she was equal to man. She used to discuss political and social problems freely with the man after Vedic period, the position of women deteriorated considerably. She was treated as an appendage of man with a distinct and meekly accepted conception of her family duties and obligation. This was also reflected in the cultural aspects and basic attitudes with respect to social image of women etc. This changed the social image of women and also her authority.

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CHAPTER VI

STATUS OF WOMEN ADMINISTRATORS

6.1 INTRODUCTION:

The status of women in any country depends upon their ability to earn the status. The first condition of acquiring this ability is attainment of a clear conception of the term status adequate education and knowledge not only holds strong position; whether in home or society as a whole, but also supplies strength to retain that position against many hazards of life.

The Constitution of India and the legal codes bestowed upon women, acknowledges equal rights with men, facilities of education, professional opportunities and employment. In spite of this many Indian women are deprived of this boon of raised status, due to lack of education and competency required to handle a given job.

Education realizes desirable ends. It is the education most significant instrument for changing women's subjugated position in society. In India social tradition has its roots dominate people's attitudes, outlook and reaction to women's education, social environment. Hence it is difficult to revise the social customs, popular feelings about women's position in society or in her status on a national basis.

Education empowers women. Recently, the administrative focus of planning has shifted from accepting women for their traditional roles to that of recognizing their worth as producers and contributors to family and national income. Over the past three decades, planned development for the educational opportunities for women has been seriously recognized.

Status of Women, Past & Present:

Earlier learning was limited to only privileged class due to the division of labour. With the passage of time, the complexity of life also increased. The activity of the people shifted across the boundaries of their community's families which have grown exponentially. The scientific knowledge and technology have entered the sphere of our day to day life and culture. But in this process women are backward and very few of them are getting the minimum fruits of present development of our country. Ironically, a major portion of the poor section, both in urban and rural areas is completely deprived of it. Indian society is male dominated; women are exploited, oppressed and deprived in every sphere of social, economical, political or cultural life more or less life whether socially, economically, politically or culturally. The history of social change in India is evidential that even today woman is not equal as with the position of women in ancient period. The position of women in our society was very high especially in Vedic period the educational status of women were almost equal to men.

There are a number of examples which assert the important roles played by women to influence the society to better their status. Yet, the fact remains that even today women's basic needs are overlooked throughout the world. Even in developed nations, commonly the cases of discrimination like in wages for equal work, appointment of women in senior executive position and so on.

“Independence inaugurated a new chapter in the history of the struggle for improving the status of Indian women. The Constitution of India juridically neglected the premise of inequality of women which lay at the heart of the Indian social system. The Constitution proclaimed the equal status of woman with man in every aspect the recognition of juridical equality of Indian women compares favorably with that of women in some of the third world countries and also with the some of the advanced countries where even such juridical equality had not been enunciated.”(p 66 Kavita Mishra)

The winds of social change and development got articulated in the writings of the leaders like Ranade, Gokhale, Tilak, Vivekanand, Gandhiji, Tagore, Nehru and others. Founding fathers of the present Constitution of India embodied the model of development and social change in our Constitution based on the ideals of equality and

justice. It was unanimously accepted that any development depends on effective harnessing of human resources both by men as well as women. A Report in this regard brought to light the issues and problems of women which hindered their development and relegated them to a disadvantageous position in society. The statement of United Nations after declaring 1976-86 as the decade of women's development observed that women performed two-thirds of the world's work receive only 10% of the world's equality are out of balance. The side marked weighed down with responsibility while the marked men rides high with power.

As far as Constitutional right are concerned, Indian women enjoying an envious position even for the women in developed world? But due to the various historical reasons, women have been relegated to a subordinate status in the family as well as in the society and have been the victims of various social oppressions.

Educated working women in India constitute an important segment of urban society. They not only work outside home both in formal as well as informal sector. Yet, cultural and structural constraints have hindered their path of progress. The notion of gender discrimination as perpetuated by patriarchy prohibits them to come at par with their male counterparts. Though increasing education and consequent impact of modernization and westernization is gradually reducing the gender differences however, economic activity and productivity of women do not guarantee economic authority to her.

Education along with employment has facilitated women movement in social hierarchy. Marxism also posits the suggestion that women will be liberated from the status of unpaid servant only with their full and equal entry into social production. Hence, it is contended that if once women are able to contribute the family's cash income through economically productive work; this would lead to their status elevation. Though education and employment have equipped women to be economically productive, it appears that this has not brought economic autonomy to them to a reasonable extent. Still they are economically dependent on the head of the family. Economic autonomy more or less identifies with self determination of individual women's right of individual choice or the extent of her control in the participation of the economic resources of the family. It has to be cautioned that

economic autonomy is not obtained if a person has a high income, it also requires the awareness of opportunities to enable a judicious distribution of family income on various wants to maximize its liability.

Accordingly, it is essential to examine the contribution of education and other relevant social aspects on women's economic and to bring out their relative superiority.

As a matter of fact, the economic function has been the joint responsibility of both sexes in all ages. Throughout the history of mankind women have been engaged in economic activities along with men. In the field of intellect, she is equal to man. She discussed political and social problems freely with the man but after the passage of Vedic period, the position of women deteriorated considerably. She was treated as an appendage of man with a distinct and meekly accepted conception of her family duties and obligation. This was also reflected in the cultural aspects and basic attitudes with respect to social image of women etc. This changed the social image of women and also her authority. The Indian Constitution envisaged socialistic pattern of society. Article of the Constitution lays down that, "the state shall not discriminate against any citizen on the ground of sex", thus, various acts were passed by Indian Parliament and ground for equality was prepared.

Although women were given equal opportunities, they still lag behind in availing them. Women are not divided by gender and class with men only but also with in their own sex. The participation of women in economically productive work has marginally improved their capacity to modify traditional social structure. The reasons of this powerlessness may be due to the hierarchical mode of socialization of female child and rigidity of traditional norms of patriarchal social structure.

6.2. STRUGGLE FOR STATUS AND EQUALITY:

The special attention given to the needs and problems of women as one of the weaker sections of Indian society, and the recognition of political equality was undoubtedly a radical departure from the norms prevailing in traditional India. The committee on the status of women had identified the dilemma of Indian women.

Accordingly, traditional India had seen woman only as a member of the family of group a daughters, wives and mothers and not as an individual with an identity or rights of own. The radicalism of the Constitution and its deliberate departure from the inherited social system lay in it implicit assumption that every adult woman, whatever her social position or accomplishments, will function as a citizen and as individual in the task of nation building”.

These special provisions for women in Indian Constitution were as a result of social reform movement which begun in 19th century for emphasizing improvement of women’s status through social legislation. These social reformers agreed that no substantial social change could be achieved as long as women were deprived of opportunities of self development and participation. However, majority of them saw women as custodians of the family and responsible for the well being of children, inculcating in them the cultural values and very few of them though in terms of women’s rights to participate in social functions outside the family framework. Economic and educational development coupled with the removal of legal barriers resulted in improving women’s economic activities. It has been seen that women have been denied equal opportunities all over the world for personal growth and social development. In India, situation has been worse because of poverty and traditional value system. Constitutional provisions have proved to be of limited help. These rights created by constitutional provisions have been treated as an end of themselves instead of means to create an illusion of equality and power which is frequently used. Thus it seems that women have internalized the oppressive patriarchal norms of their domestication and seclusion and they uphold the inequality of their sex roles, justifying it as natural and sanctioned by religion and social norms. Tradition and social customs have hindered their participation in economic and other socio-cultural activities in the similar manner as is prescribed in case of men; one however, feels that the tradition still continues to stress on women’s activities to project her image as the weaker sex in our country.

Women’s fight to equality of work, opportunity, education, etc. has been guaranteed by the Constitution. Article 15 prohibits discrimination on the grounds of religion, sex, race, cast, or any one of them. Article 14 and 16 (1) also provide opportunities for putting them at par with their menfolle. Legislative measures like The Directive Principles of State Policies, Legislation for women, The Equal

Remuneration Act 1976, The Factories Act 1976, The Maternity Benefit Act 1961, Marriage Laws Amendment Act 1976(1), etc have widened the gap between theory and practice and patriarchal domination in all the spheres of life of women. Recognition of women's social, economic needs and their integration in rural development programme has facilitated political empowerment of women through 73rd Constitutional amendment. However, it is evident that like other social legislations effective genuine participation of women in panchayat cannot be ensured simply by amending the Constitution of India. Women's empowerment through Panchayat begins only with sustained campaign and vigorous efforts for creating awareness about the rights and duties for organizing women and for increasing facilities for them. The unfortunate thing is that women who are sufferers and the victims usually treat their sufferings as a natural phenomenon, curse their own fate rather than cursing or challenging the man-made system which needs to be blamed and altered.

It would not be proper to blame the men alone for such discriminatory acts on the part of women; at times women themselves are responsible for the victimization of their own gender.

"Organization role stress due to role stagnation, role erosion, role isolation, personal inadequacy and role ambiguity are found to be significantly high in case of feminine sex role group than masculine and androgynous groups. Women managers who strictly adhere to the prescribed roles of being a female have the extensive burden of domestic and nuturant responsibilities may come on the way of career progression and the problem of role stagnation arises."(p 197 Sanghamitra)(2)

Women have been sidelined in many development programmes, and housing is not an exception to this general trend. Women in village play an important role in home making and also maintaining the rural living environment. Unfortunately, this invisible work of the opposite gender has not been given due recognition. Architecture – particularly the urban architecture – has ignored them. There is no work environment in the house. There is an urgent need to recognize and utilize the role played by women in house building.

Various writers have highlighted the fact that women play a significant role in the home management. According to Gangrade, 1986(3), the activities especially those related to home and family, the real workers are women. Without their co-operation the job cannot be done. Sara Delmont talked of three kinds of work which women do – these are house work, voluntary work and paid employment. House work is also one thing all women have in common, whether old, young, married or single, childless, child free and whether or not they have paid employment full or part time outside the home. Even the richest women with house full of servants have responsibility for seeing that the domestic work gets done properly.

In spite of much socio-economic and political progress life still remains difficult for a woman than a man especially in rural areas. The mere granting of the political vote to women or any other forms of legal equality would be of little purpose, some legislation have already been enacted for the benefit of working women. The Remuneration Act, though welcomes, covers only women employed in factories, cashew plantations, etc. but it does not cover women engaged in construction and agriculture. The most deplorable and miserable conditions of village women particularly of those belonging to backward classes and those living in slums of big towns cannot be overlooked.

In all attempts to rehabilitate and to safeguard women, the basic economic security of India's teaming millions from their subsistence level cannot be ignored. Besides material comforts, intellectual and moral growth is essential for any worth living. In planning socio-economic prosperity, mineral and other natural resources should not monopolize all attention and effort.

"Women do not live in vacuum; she is a part and parcel of society. It is the advantage of the society itself, that every single member of it, man or woman, should be enabled to contribute his or her best society. It is important to realize that society is relational as the foremost member of it can contribute the maximum he is capable of only if all other beneath him also contribute their full share. In a society where women's contribution is little, to that extent, man's contribution also is therefore, automatically vitiated. If prosperous, healthiest and happiest conditions are to prevail in a society, masculine and feminine must influence its work in harmony. Hence for

any material and spiritual advancement of the nation, women's emancipation should be considered.”(p 200 Kavita)

6.3. POSITION OF WOMEN AND INTERPERSONAL RELATIONSHIP

Perception towards their work

Objective : - To assess the perception and attitude of female employee towards their own position and their work.

Hypothesis : - “Prevalence of discriminatory attitude by male administrators against women administrators”.

Introduction :-

The purpose of this chapter is to examine whether women employees feel themselves modern, whether they possess the modern qualities or whether the modernization of the society affected their lives or not.

To study the role perception and attitudes of women is most relevant in the context of modernization as well as the status of women in the society.

Attitude is a kind of mental mechanism of the people to defend their psychological equilibrium when threatened by any activity of another person. It is very significant to know the attitude of women to note the changes taking place in their attitudes so as to study the changes or directions of societal movements.

A woman or working woman has to take care of the responsibilities related to her job, in addition to her household duties. The latter are linked to her role and status in the family. Therefore, ‘attitude’ of working women towards her work is influenced by several factors, governed by her family background and / or social life or her mental perception.

Change in her perception and attitude would lead to the acceptance of modern values which point to the equality of men and women. The tradition value, system of society supported ‘subordination and dependence’ on the part of women in their relations with men. But modern values point towards equality of status for women.

The following results would explain the points:

6.4.1 What is your marital choice?

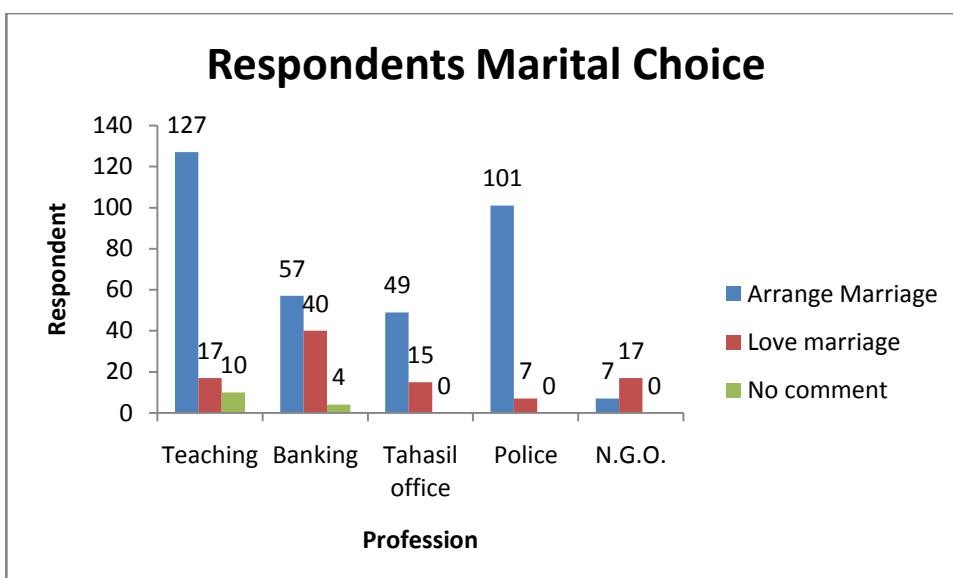
- A) Arranged marriage B) love Marriage
- C) Live in Relationship D) No comments

Table no. 6.4.1

Marital Choice by Profession

Respondents Profession	Arranged marriage	Love marriage	No Comment	Total
Teaching	127	17	10	154
	28.2	3.8	2.2	34.1
Banking	57	40	4	101
	12.6	8.9	0.9	22.4
Tahsil Office	49	15	0	64
	10.9	3.3	0.0	14.2
Police	101	7	0	108
	22.4	1.6	0.0	23.9
N.G.O.	7	17	0	24
	1.6	3.8	0.0	5.3
Total	341	96	14	451
	75.6	21.3	3.1	100.0

Fig. 6.4.1



Traditionally, marriages are arranged by parents in our society. But in the last few years, there seems to have been a trend in favour of love marriage or self arranged marriage. So it is very important to know the attitude women towards the types of marriage.

Table no. 6.4.1 reveals that 75.6% respondent's choice is still arranged marriage, 21.3% love marriage or self arranged marriage or own choice and 3% respondents have 'no comment'. Some of the respondents whose marriage was arranged stated that their consent was taken at the time of marriage. The absence of an opportunity for free mixing the younger generation might be finding it difficult to make independent choice. To some extent, it is true to say that in the Indian society, women would not like bear the risk involved in the 'own choice'. The practice of giving 'dowry' at the time of marriage also restrains individual choice in the selection of mates.

6.4.2 What is your attitude over relationship with your husband?

- A) Friendly
- B) Traditional
- C) Separate identity
- D) Can't Comment

Table no. 6.4.2

Respondents Profession	Friendly	Traditional	Separate identity	Can't Comment	Total
Teaching	71 15.7	3 0.7	13 2.9	67 14.9	154 34.1
Banking	42 9.3	3 0.7	21 4.7	35 7.8	101 22.4
Tahsil Office	13 2.9	7 1.6	2 0.4	42 9.3	64 14.2
Police	32 7.1	0 0.0	1 0.2	75 16.6	108 23.9
N.G.O.	6 1.3	7 1.6	9 2.0	2 0.4	24 5.3
Total	164 36.4	20 4.4	46 10.2	221 49.0	451 100.0

The table no. 6.4.2 reveals that surprisingly out of a population of 451, 221 respondents i.e. 49.0% did not express their opinion on the above question. Perhaps, it seems that they do not have any given choice in the probable answers or they want to avoid the questions, or they are sacred to answer.

36.4% (164) respondents said that their relationship with their husband is ‘friendly’. The respondents wish to have co-partnership with their husbands. However, 4.4% (20) respondents like their husband’s superiority (Traditional) over them when compared to others. This is because the respondents are in the age group of 36-50 and have traditional attitude.

10.2% (46) respondents are no more in a position accept that their husbands as their superiors and want a change in an existing system, so that they may have their separate identity in the society. The number of these women has increased who believe that in marriage, there should be mutual love, consideration and development of personalities of both husband and wife, prefer a relationship of ‘co-partnership’ and of ‘companionship’ in which both the partners not only have an equal but important status in the family but also respect each other as ‘equals’.

6.4.3 What should be the choice in case of life Partners?

- A) Equal Status
- B) Highly educated
- C) Less educated

Table 6.4.3
Choice in Case of Life Partners by profession

Respondents Profession	Equal status	Highly educated	Less educated	Total
Teaching	59 13.1	95 21.1	0 0.0	154 34.1
Banking	13 2.9	87 19.3	1 0.2	101 22.4
Tahsil Office	7 1.6	57 12.6	0 0.0	64 14.2
Police	22 4.9	86 19.1	0 0.0	108 23.9
N.G.O.	1 0.2	23 5.1	0 0.0	24 5.3
Total	102 22.6	348 77.2	1 0.2	451 100.0

Table no. 6.4.3 reveals that given the choice, 77.3% wish to have highly educated person. In teaching profession, 21.1% respondents expressed their opinion, 19.3% in banking, 19.1% in Police, 12.6% in Tahsil office and 5.1% in N.G.O.

22.2% respondents prefer a relationship of equal status to respect each other and merely 0.2% wish that he should be less educated.

77.3% respondents prefer highly educated partner for this reason that they feel, their status will increase because of their husband's education and feel pride that my husband is highly educated.

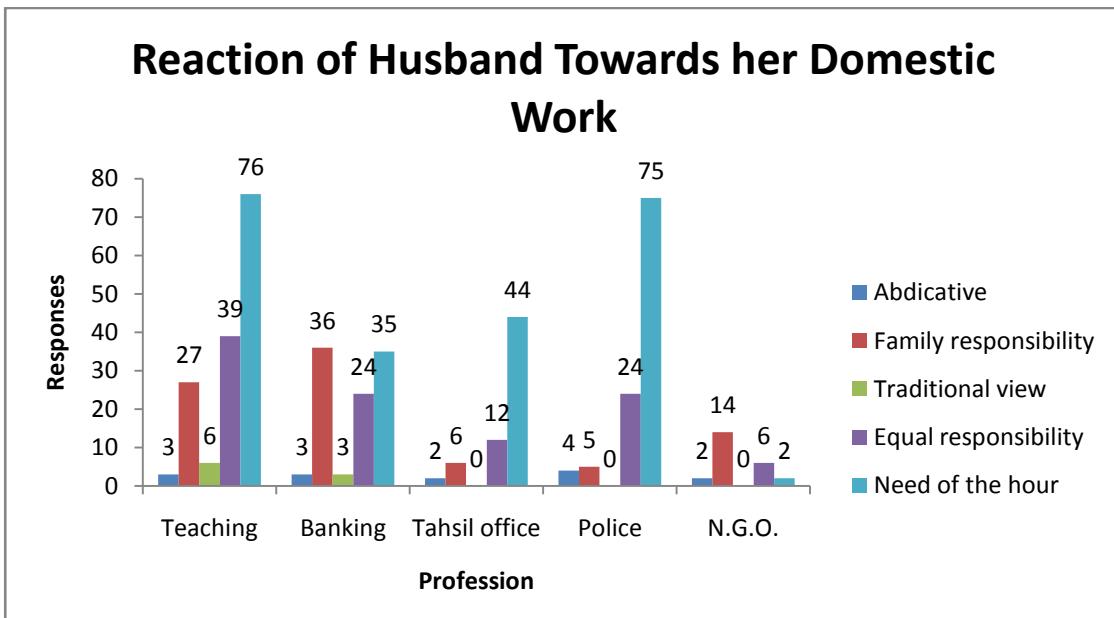
6.4.4 What is the reaction of the husband towards her domestic duties?

- A) Abdicative
- B) Family responsibility
- C) Traditional view
- D) Equal responsibility
- E) Need of the hour

Table no. 6.4.4
Reaction of the Husband towards her domestic work along with Profession

Respondents Profession	Abdicative	Family responsibility	Traditional view	Equal responsibility	Need of the hour	Total
Teaching	3	27	6	39	76	151
	0.7	6.0	1.3	8.7	17.0	33.7
Banking	3	36	3	24	35	101
	0.7	8.0	0.7	5.4	7.8	22.5
Tahsil	2	6	0	12	44	64
Office	0.4	1.3	0.0	2.7	9.8	14.3
Police	4	5	0	24	75	108
	0.9	1.1	0.0	5.4	16.7	24.1
N.G.O.	2	14	0	6	2	24
	0.4	2.1	0.0	1.3	0.4	5.4
Total	14	88	9	105	232	448
	3.1	19.6	2.0	23.4	51.8	100.0

Fig. 6.4.2



In the past, man used to work outside the family and woman inside the family. But the situation is changed and women are coming out of their homes in order to support the family. In this changed situation, it is essential to know the husband's opinion or reaction on domestic work.

The study reveals that 51.8% (232 out of 451) respondents feel that the domestic work is their wives' responsibility. It is the need of the hour that, coming out of home and working is a symptom of modernization, but there is not much change in the attitude of husbands, as far as domestic work is concerned. It is the typical Indian mentality that they want their wives to run the homes efficiently among their job. Though they are decision makers in the administration, their husband's attitude is conservative.

23.4% (105) respondents feel that in their opinion, both the husband and wife should share the responsibility. 'Equal responsibility' principle should be followed in the family.

19.6% (88) feel that it is the 'family responsibility' to share the domestic work. Domestic work is not the women's domain only, it is the family work. Every member of the family should realize this.

6.4.5 What is our opinion regarding the share of responsibility by that of husband ?

- A) Equal Responsibility
- B) Partial Responsibility
- C) Not Necessary
- D) Change in the traditional attitude.

Table no. 6.4.5
Opinion Regarding the Share of Responsibility of Husband by Profession

Respondents Profession	Equal Responsibility	Partial responsibility	Not Necessary	Change in traditional attitude	Total
Teaching	128	12	0	14	154
	24.4	2.7	0.0	3.1	34.1
Banking	75	5	0	21	101
	16.6	1.1	0.0	4.7	22.4
Tahsil	50	3	6	5	64
Office	11.1	0.7	1.3	1.1	14.2
Police	105	2	0	1	108
	23.3	0.4	0.0	0.2	23.9
N.G.O.	7	1	0	16	24
	1.6	0.2	0.0	3.5	5.3
Total	365	23	6	57	451
	80.9	5.1	1.3	12.6	100.0

The data reveals that out of 451 respondents, 365 respondents (89.9%) are of this opinion that it is the equal responsibility of both husband and wife to share the responsibility. They remarked that responsibilities of both men and women should be equal.

12.6% respondents are of this opinion that there should be change in the tradition outlook of the husband. 5.3% respondents feel that it is the partial responsibility of the husband.

6.4.6 Will you continue in case of transfer involving either of you ?

- A) Continue
- B) Discontinue
- C) Adjustment

Table no. 6.4.6
Continue Job in case of Transfer either you by Profession

Respondents Profession	Continue	Discontinue	Adjustment	Total
Teaching	122	3	29	154
	27.1	0.7	6.4	34.1
Banking	63	2	36	101
	14.0	0.4	8.0	22.4
Tahsil Office	49	3	12	64
	10.9	0.7	2.7	14.2
Police	98	0	10	108
	21.7	0.0	2.2	23.9
N.G.O.	5	0	19	24
	1.1	0.0	4.2	5.3
Total	337	8	106	451
	74.7	1.8	23.5	100.0

The data shows that 74.7% respondents are willing to continue their job even if transferred occurs to either of them and they have to stay away from their husbands. 23.5% respondents answered that some adjustment or solutions will be found out to overcome this problem. Because they feel that their family relations may not get disturbed. Some respondents were of the opinion that they will not face such circumstances because even one of them is transferred, they will get a transfer to the same place after some time. They can work together at one place.

Merely 1.8% respondents expressed that they will discontinue the job.

6.4.7 Do you have freedom to spend your earning?

- | | |
|---------------------|---------------------------|
| A) Complete Freedom | B) Partial Freedom |
| C) No freedom | D) Frictions with husband |

Table no. 6.4.7
Freedom to Spend Earning by Profession

Respondents Profession	Complete Freedom	Partial Freedom	No freedom	Frictions with husband	Total
Teaching	77 17.1	77 17.1	0 0.0	0 0.0	154 34.1
Banking	17 3.8	49 10.9	20 4.4	15 3.3	101 22.4
Tahsil	4	51	3	6	64
Office	0.9	11.3	0.7	1.3	14.2
Police	25 5.5	78 17.3	0 0.0	5 1.1	108 23.9
N.G.O.	4 0.9	4 0.9	16 3.5	0 0.0	24 5.3
Total	127 28.2	259 57.4	39 8.6	26 5.8	451 100.0

Though woman work as the sole supporter or additional income earner of the family, it does not mean that she maintains full control over her income. The same is put before the respondents.

Table no. 6.4.7 reveals that 57.4% respondents have partial freedom to spend their earnings, whereas 28.2% respondents are free to spend their earnings. They complete freedom to spend their earnings.

8.6% respondents do not have freedom to spend and 5.8% have freedom to spend with their husbands. Profession-wise, in teaching, the complete freedom is 17.1%, Banking 3.8%, Tahsil office 0.9%, Police 5.5% and N.G.O. 0.9%.

It shows that working women do not necessarily maintain full control over their incomes. The fact that women usually earn less than men does not necessarily mean that their contribution towards their basic needs of the family is also less.

The present study reveals that there is a link between employment status and freedom to spend. Women in financially better conditions have more freedom compared to others.

The income earned by the employees in less paid jobs are low, and the income of the wife is not necessarily the primary source and generally lower than husbands, have less financial freedom.

Women's contribution to the family income would enable her to have a voice in the spending of that income and greater co-operation and respect from other family members. Hence, her share of authority in spending the family income has been considered as a rough approximation of the economic power of woman in the family.

6.4.8 What is the outlook of the family members in relation with the visitors (male/female) at your home?

- A) Traditional outlook
- B) Welcome attitude
- C) Progressive attitude
- D) Indifferent Attitude
- E) Can't stand to

Table no. 6.4.8

Outlook of the Family Members in Relation with the Visitors by Profession

Respondents Profession	Traditional outlook	Welcome attitude	Progressive attitude	Indifferent Attitude	Can't stand to	Total
Teaching	69 15.3	75 16.6	8 1.8	2 0.4	0 0.0	154 34.1
	49 10.3	31 6.9	20 4.4	1 0.2	0 0.0	101 22.4
Tahsil	43	9	8	3	1	64
Office	9.5	2.0	1.8	0.7	0.2	14.2
Police	77 17.1	20 4.4	10 2.2	1 0.2	0 0.0	108 23.9
	3 0.1	11 2.4	3 0.7	1 0.2	6 1.3	24 5.3
Total	241 53.4	14 32.4	49 10.9	8 1.8	7 1.6	451 100.0

For the question about friends' visit to their house, 53.4% replied affirmative i.e. the Traditional outlook of the family members. If these visits are more frequent, the outlook is shaken.

82.4% respondents stated that family members and husband have Welcome attitude, 10.9% replied Progressive attitude, 1.8% Indifferent attitude and 1.6% can't say to.

An attempt is also made to find out the reaction of respondents to their friend's visit. A majority of the respondents like their friends' visiting them.

1.8% respondents have indifferent attitude due to their busy time schedule. They want to spend the leisure time with their family members, but not in receiving and hosting friends.

6.4.9 Do you feel that reservation for women is inevitable to improve her status?

- A) Need of hour
- B) Absolutely necessary
- C) Not necessary
- D) Equal opportunities
- E) Encouraging women

Table no. 6.4.9

Reservation for Woman is Inevitable to improve her Status by Profession

Respondents Profession	Need of hour	Absolutely necessary	Not necessary	Equal opportunities	Encouraging women	Total
Teaching	9	16	80	19	30	154
	2.0	3.5	17.7	4.2	6.7	34.1
Banking	53	2	38	4	4	101
	11.8	0.4	8.4	0.9	0.9	22.4
Tahsil	7	1	45	7	4	64
Office	1.6	0.2	10.0	1.6	0.9	14.2
Police	27	3	74	3	1	108
	6.0	0.7	16.4	0.7	0.2	23.9
N.G.O.	16	1	4	2	1	24
	3.5	0.2	0.9	0.4	0.2	5.3
Total	112	23	241	35	40	451
	24.8	5.1	53.4	7.8	8.9	100.0

Respondents were asked for their opinion on 'Reservation system for women' in Govt. sector. The table no. 4.9 reveals that out of 451 respondents, 24.8% (112) expressed that there is a need for reservation to women in jobs. While surprisingly, 53.4% (241) women opposed it saying that it is not necessary.

Those who opposed the reservation system are more among Teaching (17.7%), 16.4% in Police, 10% in Tahsil office, 8.4% in Banking and 0.9% in N.G.O.

5.1% (23) respondents stated that there is absolute necessity for the women reservation to set up her status. 7.8% (35) respondents were of this opinion that there should be equal opportunities to men and women, while 8.9% (40) respondents viewed that women must be encouraged.

Government is encouraging the reservation system for weaker and underprivileged sections of the society, which is being neglected over the years. When there is reservation system to weaker and underprivileged sections, why not to women who are also a part of the weaker section of the society. Women who are being exploited from years together should be given priority for their representation in all walks of life.

Summing up

Thus, modernization is a continuous process involving changes in various aspects such as birth, brought up, education, marriage, family system, employment, participation at different levels, having wide variety of choices and economic and social freedom.

A woman may be considered modern, if she is able to have clear cut choice of her higher education, employment, marriage, dowry, having children and separation in case of maladjustment.

Dependence and insecurity syndrome, grown and nurtured in the women's life cycle swallow her autonomy and free will, at every precious movement of her life.

The trends of modernization with regards to office jobs and interpersonal relationship within the office organization may provide a relative satisfaction to all the women

employees. The encouragement they receive from the family members and spouses does not go beyond the level of convincing the women to continue in the jobs while discouraging them to quitting the job.

The so called ‘modernization’ has certain, conspicuous economic implications being reflected in the form of men and women, encouraging other women to continue in the job. Women employees, by themselves also found to have same perception of deceiving themselves at the cost of their own dignity and freedom. But in this context, there is no other alternative left to them.

With regards to other aspect of ‘modernization’ such as – participation in the decision making at various levels, freedom to spend one’s earnings, sharing domestic and family burdens, etc. again there is deception as one can find gap between percept and practice.

Thus, the overall position indicates that women taking up white collared jobs may be a symptom of modernization, but it has little significance in a tradition-bound exploitative society.

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CHAPTER VII

SUMMARY AND CONCLUSION

There has been substantial documentation on women and their problems during recent years. The documentation, however, suffers from certain weaknesses. Most of the studies have been sociological in nature and details about specific categories of women in different occupations are still lacking. Though women white collared professions became a target of research during the last ten years, considerable numbers of issues relating to the problems have been neglected. Most of the earlier studies are stereo type in nature and avoided comparison to highlight the relative advantages and disadvantages of women in administration. This may be the main reason to choose the topic for the present study.

The objective of the study has been to find out the status of women administrators, effects at home, position at office and personal relation with their colleagues and how socio-economic background has contributed towards their development.

We selected Teaching, Banking, Tahsil (Revenue) office, Police Department and NGOs for analysis because it contains a large proportion of women than any other category of modern jobs available in an urban area. The study was conducted in Thane district of Maharashtra state precisely Thane, Dombivli, Ulhasnagar and Kalyan. Dombivli is selected because it is one of the cities in Thane District of Maharashtra state which has female population more than males. Thane, being the district place and rural area of the state, Kalyan possesses certain semi-urban characteristics and Ulhasnagar has metropolitan character. Significantly to ever, these variant features have not been reflected in the findings of the study. As there were no regional variations in the responses, the final results of the study were clubbed together. The study is restricted to women employees in non-manual service occupations such as Clerical, Executive, Managerial and Professional. The background information and other relevant statistical data are collected through the

stratified random sampling technique, while using a structured questionnaire. The stratification has been done on the basis of type of employment and professional cadre of women employees. Based on the numerical strength on the employees, in each particular category, a representative sample has been drawn. The stratification was also based on the regularity of working hours of the employees, employed in different departments. Since the regularity or irregularity of working hours has a direct bearing on social life of the working women, from among the employees of various Classes – I.II,III Teaching, Banking, Tahsil office, Police Department and NGOs, a sample of total 400 respondent's has been drawn. Since our aim in raising status at home and work place, the same is being examined from different dimensions. The findings of the studies are given below.

- 1) Women generally enter in to the service at a younger age. The caste background indicates that the representation of backward, scheduled caste and tribes are negligible while presence of Brahmin's is striking. Regarding the marital status more than four fifth's respondents are married and half of them have the marital period of less than 10 years.
- 2) The educational background of the women employees shows that most of them are graduates and that their average service is around 10 years. The young age and limited service support the assumption that women started entering into employment only during the last decade.
- 3) The respondents overwhelmingly belong to urban areas and to a large extent their fathers and husbands are engaged in government service. It reveals that Government employee's wives and children have better chances of employments in the white collar jobs. The level of professional cadre and salary position reveals that of them are working at lower levels of administration. It further shows that most of the decision making levels are being filled by men and women employees are concentrated in unimportant and routine matters of administration.
- 4) Most of the respondents were found to be employed before marriage and their marriage did not become a big problem to their parents there was not much insistence of dowry on the part of bridegrooms. This supports the view that employed women have more chances of getting married without dowry. But they feel that their life before marriage was happy. About the family profile, more than half of the respondents stay in nuclear families and have children

below the government policy level. Since women started earning money, the family pattern has changed to nuclear type and small families as child rearing responsibility also exclusively falls on mother's shoulders, naturally mothers with preschool children face peculiar problems than others. More than three fourths of the employment women feel that they have better status and independence in nuclear family.

- 5) We have also examined the extent of change in the position of women affected within the family brought about by her new role employment outside home. We have found that a woman's status in the family has no doubt changed for the better due to her employment outside home. But the change is not really for the better as her domestic status continues to be the same and more oppressive.
- 6) The study reveals that an over whelming majority of the working women are still looking after the domestic work and child care. This shows that the traditional concept that women should look after the domestic work even after returning from office. The study shows that working women do not receive the husbands help as expected. Most of them spend more than four hours a day in doing the household work and only in some cases they are assisted by servants. In all families, mother- in-law has VIP status and only in few cases husbands help their wives in domestic work.
- 7) The women employees, who receive their husbands help, are more in younger age group. Caste and religious background indicate that Christian and some Hindu who have not specified their caste receive more help from their husbands. The working women who receive their husbands help in domestic chores have a higher status in the family than the working women who do not receive their husbands' help. In spite of not receiving any help the working women are not unhappy with dual work. This is due to the existence of nuclear family and the satisfaction they get through the contribution to their household purpose and importantly of having a say in the family matters.
- 8) The details of the leisure of the working women show that the working women are hard- pressed for time and hardly have leisure to relax. The working women seem to have more financial freedom and have a say in critical matters and share the shopping responsibility along with their husbands in a nuclear family. Working women with rural background, especially post graduates, enjoy more financial responsibility and

share decision making power in families along with their husbands. This further supports the view that working women have higher status at home as they share financial freedom and decision making in critical matters.

9) The study found that irrespective of either a joint family or a nuclear family arrangement of woman to look after the children at home is satisfactory in affluent families and dissatisfactory in the families who have joined the jobs for financial reasons. With the growth of industrialization and modernization there is a change in the outlook of parents-in-law towards their daughters-in-law. The modernization has little impact on husband's attitude as they still demand that their wives to look after them. Husbands who demand additional attention from wives are more in nuclear families in younger age group working women. These working women with the lack of adult member in the families with small children have more problems in their day to day life. However the working women react to their husbands demand as they are already tired of the domestic work, child care and office work.

10) We found that most of the working women have joined the services due to financial reasons and feel that their status at home to that extent is improved due to their employment.

11) The study reveals that a large percentage of the working women have joined the jobs on their own initiation. This indicates the enlightenment of the working women. Further, it reveals the graduates have taken self-initiation to do the job compared to others. Most of the working women have given top preference to their jobs and considered as their primary responsibility. Young as well as above the middle aged working women have given primary preference to their jobs. This may be due to fewer responsibilities at home. Educational background shows that matriculate respondents consider their jobs primary than graduates and post graduates. Working women with husbands in agriculture and professional career have given primary preference to their jobs than women employees with husbands in Government and Businesses.

12) The study reveals that there is no correlation ship between a preference for the job and family systems as there is also a section of working women in nuclear joint family who consider their jobs as primary. The working women with rural background gave primary preference to their jobs than urban background respondents. Despite their preferences to employment they undergo a conflict between the household chores and official responsibilities and it was revealed that by the more

than half of the working women who give primary preferences to their domestic work. This shows the traditional attitude of the provisions for conveyance is a uniform demand. The study shows that most of the working women are investing more than an hour or two to reach their office.

13) The details of the salary particulars shows that a large percentage of working women spend their income on household purpose. This indicates that it is difficult to maintain the families on one income and hence women are coming out of their families as an additional bread winner or sometimes as sole supporter of the family. The study also reveals the limited promotional opportunities of the employees. The working women feel that their jobs are not suitable to their educational qualifications and feel that they do not get scope to use their ideas, imagination and creative faculties in their jobs.

14) The study reveals that more than half of the working women led that only certain jobs are suitable for women. These are teaching and medical professions. They feel that they do not have any special advantages or disadvantages on account of gender in office. However, in many cases, very few in the office receive appreciation for their work.

15) The study reveals that liking for the job is more in upper middle age group than in younger age groups. Liking for the job is more in matriculates and postgraduates compared to graduates. Wives of the professional and government employees like their jobs more than the wives of business and other services. Their seems to be no effect on liking for the job and family background as the same number of working women in both nuclear and joint family, "Just like" their jobs. The women employees with rural background seem to like their jobs more than urban background women employees.

16) An overwhelming number of women felt that they are satisfied with the work they turn out in the office. Satisfaction is more in the younger age group women than others. Educational background shows that satisfaction is increasing with the increase in Educational qualifications. It seems there is definite correlation between the satisfaction with the work and educational background. While analyzing the family cooperation it is observed that unless working woman's husband extends a helping hand to her at home and outside, she cannot keep up the satisfaction, she gets with the work in the office. In this context husband's attitude towards his wife's work has been important and the same is being examined. Husband's attitude is 'more helpful'

regarding the working women in the younger age group compared to others. Working women's husbands in joint families with rural background are more helpful than others. This further supports the view that man in general like their wives to work but dislike helping her in domestic work. They want their wives to handle their new role along with their traditional role.

17) The study further reveals that women are able to bring harmony between the office and house to the maximum extent of their capacity. The study reveals that four-fifths of the working women do not want to quit their jobs. However, the desire to shift the job is more in younger age group than others as they desire to acquire better job matching to their educational qualifications. The more the educational qualifications the less is the desire to quit the job. The percentage of wives of the professionals and agriculturists want to shift the jobs than others. The working women who intend to quit their jobs, majority of them intend to join in better services. The working women who intend to quit their jobs are more in joint families with urban background. The working women who do not have freedom to spend their earnings wish to quit their jobs. The desire to quit the jobs is more in the working women who are working for 'not wasting their education' and out of interest' but they want to join in some other job. It indicates that these working women are not happy with the present jobs. The desire to continue in job is more in the workingwomen who have secured three or more promotions compared to others. Three-fourths of the working women are satisfied with the emoluments and this can be one of the reasons for not willing to quit the job.

The purpose of the study is also to examine the effect of employment on the modernization of working women. It is assumed that more the modern their opinions, the higher will be their status at home and outside. This is being measured through their opinions, regarding various aspects. Modernization has affected all facets of human life in a society.

18) As women in India have been considered by some as beasts of burden, they have always been a negative choice to her parents during the time of her birth. The traditional feelings of such an initial disadvantage would chase her throughout. This may also have a negative impact on the modernization at the later stage of her life. Though the employed women in this sector have relatively the advantage of regular income and freedom of action to some extent, their status degradation in the domestic sphere invariably resulted in depletion of energies and mental capabilities

towards a non-career orientation .Use of kitchen equipment may be a modernization trend and not qualitatively improve the social status. This may be the same case with the aspects related to other reproductive functions. Thus, modernization in this context would play for only a marginal role.

19) The trend of modernization with regards to office job and interpersonal relationship within the office organization may provide a relative satisfaction to the women employees, but it has no lasting effect both as well as on the office careers and the personal position at home. The encouragement they receive from the family members and spouses does not go beyond the level of convincing the women to continue in the jobs while discouraging them to think about quitting the job. The so called modernization' has certain, conspicuous economic implications being reflected in the form of men and women, encouraging other women to continue in the job but not the result of any sincere motive of protecting the freedom and self-respect of women. Women employees, by themselves also found to have the same perception of deceiving themselves at the cost of their own dignity and freedom. But in this context, there is no other alternative left to them.

20) With regards to the other aspects of 'modernization' such as participation in the decision making at various levels, freedom to spend one's own earnings, sharing domestic and family burden etc.; one can find a wide gap between percept and practice.

The early training given to women in the formative years in matters related to household chores and domestic responsibilities force them to be religion bound, fate-oriented and submissively traditional. The economic modernization in this context has no independent existence and being totally effected by powerful background 'culture' 'patriarchy'. Whatever freedom they enjoy with friends, leisure, books, magazines, outside company, fashions, outings etc. get bogged in the complexities of in sensuous patriarchal domination. Thus, the freedom or an autonomy secured as a result of modernization at a particular point of time and in a given economic sphere is taken away by the other factors in relation to culture and social organizations. Thus, the overall position indicates that women taking up white collared jobs may be a symptom of modernizations, but it has little significance in a traditional society.

21) The study indicates that women with middle and upper middle class background, mainly drawn from urban educated family, belong to forward castes, with husbands and parents working mostly in government service, found to have witnessed no major

change in their post marriage status. But invariably the employment and joining in a white collared service, relatively it proved their social status, which may be considered as a significant range in their life. Working women feel that their employment helps to improve their status in their family.

22) The study confirms that women hereto confined to the four walls for ages are coming out of their homes on their own initiation. This itself is a welcome trend and makes positive beginning to take the message a long way in the ultimate realization of the objective of women's emancipation.

23) The study further reveals that women are able to contribute as an administrator though administration and politics which originated with the formation of organized societies are generally dominated by men folk. Women, even in the matriarchal societies could hardly play a dominant role in it. But that does not mean that women have no interest in this field; the fact is that organized society being a patriarchal one, women's participation in that sphere is not naturally welcomed. Still then, there are instances of intelligent and courageous women, who formally took the reins of government in their hands or have acted as informal advisors. This is true of the women of Maharashtra as well.

24) This study brings out the facts related to the position women in administration and reveals that women are equally capable to occupy the top most services of the nation. It is just that women need to come out of the age old traditions and clutches of customs, prove their talents and get into administrative services, make a change in the society and lead the nation towards development. It removes misconception regarding All India Services and suggests measures to increase the entry of women into administrative services. It also provides suggestions regarding women administrators balancing work at home and office.

25) Among many a number of women officers interviewed, opined that it was very difficult for women to be a police officer, IAS officer, in Banking jobs as practically women did not occupy the top-most position in the initial stages and those services were mostly branded as men's positions.

Now, the situation has changed and the number of woman getting into the services has increased.

Even though the number of women getting into the services increased over the years, the stereotype ideas of considering women as inferior to men is gradually changing. Even now, women officers are not preferred for sensitive, crucial, important and

heavy money transacting postings. Even now, the attitude of men is not changed; they still wonder why women have to work as women are not the breadwinners of the family whereas men are in reverse. They fail to understand that women also contribute to family income.

26) One cannot find out the difference related to the performances of women officers who are honest, simple, understanding, forward looking and conservative and at par with their male counter parts. Politicians are reluctant to approach women officers directly as women are less influential as compared to men. As a consequence of that there is lack of political interference.

27) Regarding the administrative capacity of women and the co-operation from subordinates, women are known to be efficient administrators. They are hard working and honest. The subordinates are very cooperative. They respect women for their efficiency. They find women officers approachable and less hesitant to share with them.

RECOMMENDATIONS/ SUGGESTIONS

Suggestions, On the basis of the present study of status of women in administration" from the perspectives of gender and sociology, the following suggestions are prescribed by the researcher which ought to be sincerely taken into consideration both empathetically and humanly.

- As co-existence of both men and women at workplace is almost going to be an irreversible reality for generations to come, gender sensitization in every profession is urgent and necessary for men and women separately as well as in groups.
- It is not enough that each workplace has a full-fledged 'sexual harassment complaints committee', what is more important than this is that the members who constitute the workplace significantly feel its power, presence and effect.
- As the number of reporting of cases of sexual harassment is abysmally low, the employer (or the head) of the workplace should empathetically win the trust of women officials and encourage them to fearlessly lodge complaints with the 'committee' in case of harassment. The onus should lie solely on the employer to ensure the creation of an ambience wherein women can repose faith in the committee and in its unbiased instant justice delivery mechanism. It should also be obligatory on the part of the Departments of Women and Child Welfare/Social Justice and Empowerment, both of the Union and the State governments, to keep frequent surveillance on the existence and functioning of the committees at various work organizations.
- It is observed that the presence of the National Commission for Women is felt only when a case of 'violence against woman' elevates to national media. And we all know, the percentage of such elevated cases out of the total occurred cases is absolutely negligible. Thus, women's commissions both at the state and\ national levels must pay attention to the menace of harassment at workplace.
- At the level of policy, women commissions should be directly made accessible to the victim of harassment. That is, the complaints committee at the workplace should not be projected as the only mega resort for seeking shelter/justice. - Conclusion and Suggestion Along with it, provisions should also be revised in order to allow victims to lodge complaints directly with the respective state unit of women's commission or with the commission at the national level. The intent behind such suggestion is two-fold. One, woman at workplace gets another powerful option to lodge complaints. On

the other hand, state-level units of women's Commissions feel more accountable to the issue of sexual harassment. Two, the very phrase 'women's commission' may act as fear psychosis in men's psyche and prove to be a deterrent. While encouraging women to take shelter of women's commissions when violated, precaution should also be there to ensure that the facility is not misused to settle personal scores.

- It is discovered that the presence of tiny tots in family renders woman's balancing act cumbersome. As a matter of policy, provision should be made for two kinds of reforms. One, the duration of maternity relief should be doubly expanded. Two, there has to be a provision of flexi-time work schedule (whose per day work duration should not exceed 2 hours) for working mothers for two years after delivery with effect from the termination of maternity leave. Of course, such provision of flexi-time work should be extended at best twice in a woman's career; that is; up to two deliveries. It goes without saying; such provisions should be equally applied in all professions.

- Women administrators should not be arbitrarily/frequently assigned tours or placement that necessitates longer commuting. Such assignments should be sparingly made..

- There is overall disappointment among academic women for their invisibility in educational administration. True, their disappointment is not unfounded. Provision must be made in such a manner that it ensures the representation of women in various spheres of educational administration and at all levels of policy-making bodies/committees.

- Provision of support facilities like child care centers in the premises of workplace or close by, commuting service, residence especially for single women should also be sincerely cogitated. The idea is to encourage women to join workplace, take care of their dignity, safeguard their interests, make policies gender-sensitive and turns the workplace female-friendly.

*Women are no more scared of being labeled as masculine women, casual professionals, non-serious workers and salary-minded employees by their male co-workers. Their initiative to be employed women symbolizes trying out something new and being adventurous. Competitive achievement motivation is equally high in their imagination.

*Women are manifesting their penchant for independent identity/salaried job not just in metros and big cities, but also in small towns and villages. They are letting their

imagination rule thin real life-world. On the contrary, it would be wrong to infer that only the women have changed with time and are contributing to the Conclusion and Suggestion metamorphosis in public work domain.

As the public work sphere itself is increasingly becoming constitutive of both the sexes, the 'reciprocal' role of men in the process of such metamorphosis can never be undermined. Men, too, have started showing signs of flexibility, tolerance, openness and adaptability. The public work domain itself is getting de-hegemonized, demasculinized, integrated and accommodative. The very initiative of a woman professional to be an adaptive working woman and a caring Homemaker is symbolic of her attempt to dissolve the symbolic 'hyphen' that lies between the public and the private domains of work.

* Moreover, we have also examined the far-reaching implications of women's employment on the various aspects, i.e., on the institutions of family, marriage, women's identity, their constraints and challenges. Work is not merely confined to paid market economy. Rather, it denotes multiple connotations: an activity; a space for competition and excellence; a source of identity, power, prestige, privilege and happiness; a medium of self-expression. It is quantitative as well as qualitative; measurable and non-measurable; gender-neutral and sex delinked.

Our study of women professionals reveals that the effect of work as a pursuit is not restricted to the domain of work only. Rather it impinges upon various aspects of individual and social life. Hence, it is sociologically important to conceptualize the reality. Therefore, the task before sociology is manifold. It needs to speak the language of work in order to understand work. It needs to seriously engage itself in the domain of work for a thorough comprehension of its diverse facets. In its attempt to 'discover' and 'delineate' the phenomenon of work, sociology must take the issues like private, public and gender into serious consideration.

The present study signals just an initiation into such world of discovery and delineation. It represents a modest endeavor to systematically construct a discourse on 'sociology of work' based on rich theoretical and empirical observations. Within its limitations, it has tried to examine four sites of work (namely, academics, medicine, police and administration) from the perspectives of women's studies and sociology. Although it has attempted to organize certain theoretical assumptions gleaned from sociology and feminist readings and proffer a series of postulates based on its own

empirical findings, the present thesis marks just an academic Endeavour to initiate a systematic dialogue on work among social scientists.

*Conclusion and Suggestion With its conceptual framework, analytical novelty and insightful findings, the thesis creates and heralds a new beginning in the domain of sociology of work in India. It symbolizes an invitation to Indian sociologists to passionately construct 'sociology of work' as a formal/systematic branch of the larger discourse called sociology - the Queen of all sciences. At a time when the very domain of work is undergoing a 'revolutionary' shift and at a time when the very intervention of women in public work sphere has started bringing "alterations" in 'work' and other aspects of social reality, the present thesis urges (Indian) sociologists to evolve innovative vocabulary to comprehend such alterations and revolutions. The domain of work is in a state of perpetual change. Sociologists need to innovate their approach and equip themselves with new sensibility to understand, delineate and redefine the phenomenon called work and renew its discourse from time to time. This thesis is just an organized beginning in this direction. A plethora of literature ought to be written, a great deal of work needs to be accomplished, a systematic debate should be carried on and a persistent enquiry/research needs to be undertaken in the ambit of 'sociology of work'. The discourse of work is really in its nascent stage. Its ascent to the mainstream of current sociological discourse is solely contingent upon our creative sociological imagination - an imagination that persistently seeks to enquire, question, innovate, define, redefine, rewrite, enrich, renew, construct, deconstruct and reconstruct. We need perpetual reflexivity, contemplation, research and rethinking in order to evolve and augment the field of sociology of work. And this thesis is just a humble intervention and initiation in this rethinking and redefining endeavor. It is through constant research that the discourse of work will renew and enrich itself. Of course at a later juncture of his intellectual trajectory, the researcher will contribute to its enrichment and renewal.

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APPENDIX

“A status of women in Administration—A Socio-Psychological study of women Administrators in thane District of Maharashtra state”

QUESTIONNAIRE

CHAPTER [I]

Socio-Economic Background

- 1 Name of the Respondent:
2. Age of the Respondent:
3. Marital Status: _____
4. Caste: _____
5. Religion: _____
6. Education: _____
7. Designation and number of Years in Service: _____
8. Father's Designation: _____
9. Mother's Designation: _____
10. No. of Members in the Family: _____
11. No. Of . Dependents

Age	Relationship

12. No. Of .Earning Members

Age	Relationship	Occupation

CHAPTER II

WOMEN AT HOME

2.1 Self opinion on Domestic work?

- A) Obligatory B) Optional

2.2 Do you really enjoy your home work?

- A) Yes B) No C) can't say

2.3 Do you get adequate time for your family work and how much?

- A)Yes B)No C)No Reply

2.4 Do you receive help of your family members' in house work?

(Generally from whom)

- A)Yes B) No

- If yes A) Husband B) Father-in-Law
C) Mother-in-Low D) Domestic help

2.5 Which domestic work you share or perform?

- A) Working & Housekeeping B) Out-door responsibilities

2.6 What is the decision making system on your family?

- A) Individual B) Collective C) Any Other

2.7 Financial matters are handled / controlled by

- A) Father-in-law B) Mother-in-Law C) Husband
D) by self E) collectively F) through consultancy

2.8 Children attitude towards your job

- A) Co-operative B)Non-Co-operative C)partially Co-operative
D) Unhappy F) Indifferent

2.9 Do you really enjoy the freedom of decision making?

- A)Yes B)No

If yes, who interferes in your personal matters

- A)Husband B)Father in-Law
C)Mother-in-Law D)your parents Friends or relatives

2.10 Do you receive positive support for your jobs/career from your family members?

- A) Yes B) No
If yes, how much A) Full B) Moderate C) Adequate

2.11 Do you participate in your family and relatives Function?

- A) Yes B) No C) Sometimes
If yes, A) By opting leave B) Out of compulsion
If No, A) By avoiding such functions
B) By giving secondary preference to such functions.
C) By not showing any such interest

2.12 Do you get adequate time to look after your children?

- A) Yes B) Adequate C) Inadequate

CHAPTER III

OFFICIAL STATUS

3.1 Initial objective to enter into service?

- A) Predetermined B) Family work
C) Economic Condition D) Security of service
E) To experiment the efficacy of the self/ belief in self

3.2 Are you happy with the present position?

- A) Yes B) No

3.3 Are you satisfied with the present condition in the office work?

- A) Yes B) No
C) If no, Please Specify

3.4 What is your attitude towards employment?

- A) Employment Essential B) Career oriented attitude
C) Individual identity D) Financial freedom
E) Full-time of requirement F) Raising Standard of living.

3.5 What is the mode of transportation you use to teach in your office?

- A) Local train B) Bus C) Taxi
E) Auto F) Own car

3.6 What is the time span required to each & return from workplace?

- A) One hour B) Two hours C) Three hours D) Four hours

3.7 Do you face any specific problem in the office being a woman

- A) Yes B) No C) If yes specify

3.8 What is the attitude of your superiors towards you?

- A) Co-operative B) Dominating C) Sympathetic
D) Encouraging E) Discouraging F) Very General

3.9 Are you really satisfied & enjoy the power and authority assigned to you .
A) Yes B) No
C) If no, please specify

3.10 Have you ever come across with the situation that you have been deliberately side tracked because you are a woman?
A) Yes B) No
C) If yes, specify
A) Giving promotions B) Decision making
C) Assigning important responsibilities

3.11 Have you received any appreciation/awards from your superiors for your performance?
A) Yes B) No C) There is no such practice

3.12 Do you have any satisfaction for your work?
A) Yes B) No C) Can't Say.

CHAPTER IV

PERCEPTION TOWARDS THEIR WORK

“To asses the perception and attitude of female employees towards their own position as well as their work”

4.1 What is your marital choice?

- A) Arranged marriage B) love Marriage
C) Live in Relationship D) No comments

4.2 What is your attitude over relationship with your husband?

- A) Friendly B) Traditional
C) Separate identity D) Can't Comment

4.3 What should be the choice in case of life Partners?

- A) Equal Status B) highly educated
C) Lower educated

4.4 What is the reaction of the husband towards her domestic duties?

- A) Abdicative B) Family responsibility
C) Traditional Review D) Equal Responsibility
E) Need of the hour

4.5 What is your opinion regarding the share of responsibility by that of husband?

- A) Equal Responsibility B) Partial Responsibility
C) Not Necessary D) Change in the traditional attitude.

4.6 Will you continue in case of transfer involving either of you?

- A) Continue B) Discontinue
C) Adjustment

4.7 Do you have freedom to spend your earning?

- A) Complete Freedom B) Partial Freedom
C) No freedom D) Frictions with husband

4.8 What is the outlook of the family members in relation with the visitors male/female at your home?

- A) Traditional out look B) Welcome attitude
C) Progressive attitude D) indifferent Attitude
E) Can't stand to

4.9 Do you fell that reservation for women is inevitable to improve her status?

- A) Need of hour B) Absolutely necessary
C) Not necessary D) Equal opportunities
E) Encouraging women.
