

# International Multidisciplinary Research Journal

## *Golden Research Thoughts*

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## THE CHANGING WAVES OF FEMINISM

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### **Abstract:-**

Much is talked about the pre-independence period and there is an ocean of difference between the women during pre –independence and the post-independence period. In the course of discussion about the journey of women in the post-independence period, the researcher has tried to throw light upon the aspects viz, status of women, social status in the society at large, economic status , educational progress , employment and status : the interdependence and new wave of post feminism. When compared to the progress of women’s education in the pre-independence period, however, the development of women’s education in the post-independence period has been phenomenal.

**Keywords :** journey of women , Waves of Feminism, employment and status .

### **INTRODUCTION**

The free and independent India is nearly 70 years old now. Though the memories of vedic period, period of Buddhism, puranic period, British period, the pre-independence period are still haunting , it is a well accepted fact that the women in post-independence period are successful in coming out of the shackles of traditions, customs, cultural bindings and have moved forward where their foot prints are felt in every sector of Indian Society. Her journey as a homemaker, a child bearing machine to the todays emancipated working women is a matter of pride for the society at large.

Much is talked about the pre-independence period and there is a ocean of difference between the women during pre –independence and the post independence period. The difference is felt in every aspect right from education, status, employment, attitude of the society, women's perception towards herself and so on. Similarly, the problems of women and working women of pre-independence period and post independence period are also glaringly different.

In the course of discussion about the journey of women in the post independence period, the researcher has tried to throw light upon the aspects viz, status of women, social status in the society at large, economic status , educational progress , employment and status : the interdependence and new wave of post feminism. Similarly, the researcher has also tried to trace the emergence of working women and her changing role and expectations.

### **WOMEN IN POST INDEPENDENCE PERIOD**

#### **Status:**

Status is a set of rights and privileges that an individual or a social group enjoys and roles are the duties and obligations that an individual or social group has to perform. Status also depends upon the attitude of the society towards that individual or group. Going as per this meaning of the term status, the social, educational and economic status of the women in post independence period is analysed in the paragraphs hereunder.

Social status: in the society at large

Date of Women's suffrage: 1950

Economically active population : M 84% F 29%.

Female employment [ % of total workforce ] 25 .

Even during the post-independence period, the Indian society is essentially a male dominated society, in

which the status ascribed to women has been very low. Most of the Indian women are not conscious of their low status and those who are aware of it are mostly helpless because of our social structure and cultural values. In free India, women are still bound by customs, traditions, economic and social caste, community, religion, and all these all play important role to keep their status low. The level of oppression of women may vary from group to group but in general, everywhere women are the exploited lot. However, there has been a little improvement in literacy, education, life expectancy, employment and even political participation of women, but the number of such women is very small.

Women over the ages are always bound by traditions, customs, rituals etc. Even after independence, there is not much change in this situation. The joint family system though has got certain advantages, has resulted in keeping women under the burden of traditions, customs and rituals. Even the women of 21st century is not an exception to this. Though by law, dowry, sati, child marriages are the customs prohibited by law, it is very difficult to forget 'Roop Kanwar' of Rajasthan, an incidence of 'sati' which took place as recently as in 1987. In certain communities, dowry is a very common phenomenon even today. Child marriages are not new to Indian society and even today a daughter is seen as a 'curse', a bane and liability to the family and a male child a 'boon' and an 'asset'. Though the educated women have given tough fight against all these dreaded traditions and customs, women from villages have not seen a ray of hope in this direction. Many cases are registered against sati, dowry deaths, child marriages, but these cases die their own death and the society is not much serious about the outcome of the same.

Many women are often conditioned into insensitivity and unquestioned submission to biases and discrimination, which they view as socially ordained and irrevocable. It is this ideology of patriarchy and the accompanying culture of silence which needs to be challenged and broken if development is to touch the lives of women in its real sense.

### **Education:**

Education is a right of every citizen but women in India, even in post independence period are kept away from formal education. Mahatma Jotirao Phule and Savitribai Phule fought for education of women in India during pre-independence period but that fight continues even in post independence period till today. This is particularly true with regard to women in villages. All the programmes of literacy undertaken by Government of India have not reached properly to the villages and there is utter chaos on the educational front.

Education has been regarded both as an end in itself and as a means of realising other desirable ends. It develops the personality and rationality of individuals, qualifies them to fulfill certain economic, political and cultural functions and thereby improves their socio-economic status. It has been recognised as a major instrument which societies can use to direct the process of change and development towards desired goals. It provides for vertical mobility and can thereby help to equalize status between individuals coming from different social strata. The universal Declaration of human rights regards it as one of the basic rights of every human being.

The movement for improving women's status all over the world has always emphasised education as the most significant instrument for changing women's subjugated position in society. The Indian social reformers of the nineteenth century also accepted this view. The most surprising aspect of this however, was to use education to make women more capable in fulfilling their traditional roles as wives and mothers and not to make them more efficient and active units in the process of socio-economic or political development. The plea that education would only improve women's efficiency as wives and mothers left its indelible mark on the educational policy after independence. Demands for separate institutions, different curricula, even different media and standards have been put forward by most champions of women's education. These ideas have coloured the attitudes of planners, parents and the academic community, and their effects are still visible—60 years after the acceptance of the right to equality in the constitution. The purpose of educating women according to these reformers was not to make them independent, but to train them to perform their functions as makers of home—hence the emphasis on home science and simpler liberal arts—rather than the 'manly' subjects like mathematics, sciences or professional courses like law, engineering etc. The expansion of education and health services in the twentieth century, however, precipitated a need for women 'teachers' and doctors and resulted in the incorporation of these two non-familial vocation in the programmes for women's education.

As per the reports of Indian Council of Social Science Research, [ICSSR] on the status of women in India, 1979, the social attitudes to girls education vary from acceptance to absolute indifference. According to survey, only 16.8% of the respondents felt that, girls should not be given any education, but 64.5% observed that girls should not go in for higher education even if they are very intelligent. About 77.5% both male and female, supported compulsory education for girls upto 8th class. The survey found the acceptance of girls' education to be far wider in urban areas, being the highest among the middle classes. It also found that, a small group of affluent families still oppose girls' education for traditional reasons, but others regard it as an accomplishment and a symbol of modernization. The report further stated that, among the lower middle class, an increasingly large section is now [1979] ready to make substantial sacrifices for girls' education because of economic need, but a very large section still finds itself unable to do so for economic and social difficulties. A large majority of girls in villages have to undertake domestic chores, including looking after the siblings by the time they reach the age of 8 years, states the report. Other social reasons for this adverse attitude to girls education are early marriages, inadequacy of facilities, particularly distance of schools;

irrelevance of the content of education and fear of alienation of girls from their environment as a result of education. This report clearly indicates the view point held by the researcher in the beginning paragraph about the attitude of the society towards educating the girls and that her fight on educational front continues, not for getting education but for changing the attitude of the society behind educating the girls. Her fight is for her stark survival as a human being.

When compared to the progress of women's education in the pre-independence period, however, the development of women's education in the post- independence period has been phenomenal. In spite of all the expansion that has taken place in the formal education system, the vast majority of Indian women have remained outside the reach of all education and are illiterate. To understand and to accept this reality, it must be noted that, education is a double-edged instrument which can eliminate the effects of socio-economic inequalities but can also introduce a new kind of inequality between those who have it and those who do not. There is a sharp disparity in educational development between rural and urban areas, there are severe imbalances in educational development between advanced and backward classes and between regions. Imbalance in women's education and literacy are the consequences of the regional disparities, which reflect to a great extent , variations in regional attitudes to women. The influence of these sociological factors on women's education reduces the value of national or states averages in assessing educational progress. The educational imbalance has resulted in a situation just like that of economic imbalance like the haves and have-nots. Today we can see the same situation where the urban women have access to every type of higher education, where getting the highest degree is not difficult but on the other side, women in semi-urban areas, villages are still far away from higher education and end up with higher secondary education. Before drawing any conclusion about education of women it is essential to look at both the urban population on one side and population at villages on the other. It is this challenge of widening gap of literacy vs illiteracy that will have to be borne in mind while talking about the status of women and education.

### **Economic status**

It goes without saying that the economic status of women depends upon her gainful employment which in turn depends upon her educational status. In the preceding paragraphs, it is well depicted that the educational status of women even in post independence period is not so satisfactory; which compels to draw the conclusion that, it is only the educated women from urban areas who are working , have economic independence. Even in some cases, the working women also do not enjoy complete economic freedom and will have to take permission even for daily necessities, leave alone taking the major decisions of the family. Whether working or non- working , the economic status of women in the family is still a matter of concern.

As far as the economic status as per law is concerned , the instrument of patriarchy has been the denial of property rights to women, though the Hindu succession Act, 1956 has made some formal gesture towards allocating such rights to women. The Act gives equal rights of succession between male and female heirs, but very often the provisions are ignored by family members. In actual practice, there is unequal distribution of property between a male and a female. Under the Hindu Law, a daughter has no share in the ancestral property while a son acquires a right of interest in it by birth. So when partition takes place during the life time of the father, the daughter has no right to any special apportionment. She continues under his protection till marriage while the son receives an equal share.

A view point which is prevalent among educated people and social scientists, that the key to an improvement in the position of a women at home is her access to an independent income. This is very questionable. Mr. T.N. Madan in his article , The Hindu women at home, categorically stated that, middle class and lower middle class working women's plight is much worse than that of other similarly placed women who are not working. Even in respect of working class women, their independence rests on many factors besides the fact that they are wage earners. When it comes to economic empowerment, while women work along with men equally hard if not harder, their work is neither recognised nor taken into account in computing income. Many family discords occur mainly because of glaring unequal economic status of couples.

### **Employment and status: the interdependence**

With the emergence of a separate class of women as 'working women', there are a number of studies conducted on the interdependence between the employment and status of women. All these studies aim at examining the role of white collar employment in contributing to higher status among women. If the white collar jobs have contributed to an increase in the social position of women, the further question is whether employment is the sole or even the major factor contributing to this phenomenon.

Employment of all types contributed in several ways to women's power in society and this was reflected in many fields where custom and traditions had prescribed a subordinate role for women. A woman's status in the family is definitely related to whether she is engaged in gainful economic activity or not. Exclusion of women from economic activity and restriction on conjugal relationship are the two most important elements of the traditional family system which put women in a subordinate position. So, their participation in economic activity of the society tends to modify the relational system within the family and to influence their status in a positive manner. A women's lower status in the family is regarded to her exclusion from economic activity. The efficiency with which the women perform their role in employment on par with men and the additional income they there by bring to the family have



compelled men to admit that women are not as inferior as they were considered in society. This recognition in turn, compelled society to allow them to perform other roles which are supplementary to or necessary for their main occupational role. It has to be remembered that, this is a privilege enjoyed only by the employed women. Non-employed women continue to follow the traditional norms of behaviour with very limited role outside their homes. Employment giving economic status to women has resulted in boosting their level of confidence and creating an awareness about their rights. It has also created an urge in women to have equal status with men. Such a desire for equal status which was missing before women took gainful employment, is the outcome of women's employment in various fields. Today, she thinks that she is not as inferior to man and is better suited to handle responsibilities. This awakening in women is primarily due to her gainful employment, indicating the interdependence between employment and status.

### **Social, Educational and Economic Status, an overview:**

After analysing the various aspects related to status, such as social, educational and economic, women in India have very minimal rights and privileges. Though as per the law she has got every right equal to any other citizen, she is deprived of the social status, educational status is gained only by a section of urban society and whether working or non-working her economic status is grim. On the contrary, she is overburdened with duties and responsibilities, which she continues to perform during pre-independence, post independence and even in today's modern society. The modern society has not relieved women from any of her duties and responsibilities. As far as the attitude of the society towards women, they are still treated as next to man and not equal. In the post independence period, though change has occurred in every front, social, educational and economic, the change is restricted to certain sections, areas of the society and the imbalance witnessed in the change is glaring. The glitter of change is found only in the urban areas and towns where women have attained social, educational, economic status to some extent which in itself cannot be termed as overall enhancement of status women. It is rightly said that any change is a slow process but it should not be so slow that the exploited lot is denied justice continuously and is compelled to become aggressive!

It is very difficult to say about the status of women, because some argue that women enjoy a very high status in India and some point that they enjoy a very low status in India. There are equally very sharp differences of opinion about the changes taking place in the position of women in the family and society. Some regard these changes as profound and pervasive due to increasing participation of women in public life and to the changes introduced in their legal status. Others maintain that the position of women has changed very little and that Indian society continues to be a male dominated society.

This rightly explains the reason for 'missing women', a recent concept explained by notable economist and nobel prize winner Mr. Amartya sen and also the reason why even in this century the government has to enact law to prevent female foeticide !

### **The new wave of post feminism:**

Due to the low social, educational and economic status of women, the feminism movement which started during British period continued even in post-independence period and so also in 21st century. The word 'post feminism' is used to show the changing angles of feminism movement in India. The emphasis of feminism movement during pre-independence, post independence, seventies and 21st century is different and such a change in the emphasis was obvious due to the changing scenario. The word 'post feminism' is used to indicate these changes in the movement of feminism. The new wave of feminism has got relevance with this study as it is in this new wave of feminism that the problems of working women have been dealt with on an altogether different manner, creating an awareness about the same.

Feminism is based on high evaluation of women as human beings and rejects the assignment of roles based on gender. Feminism has been defined in various ways, but it is agreed that it encompasses a set of beliefs, values and attitudes centered on the high valuation of women as human beings. Feminism rejects the assignment of social roles with their corresponding qualities according to whether a person is female or male.

A general definition of feminism might state that, it is the belief that women, purely and simply because they are women, are treated inequitably within a society which is organised to prioritise male viewpoints and concerns.

Within this patriarchal paradigm, women become everything men are not ( or do not want to be seen to be ): where men are regarded as strong, women are weak; where men are rational, they are emotional; where men are active, they are passive, and so on. Under this rationale, which aligns them everywhere with negativity, women are denied equal access to the world of public concerns as well as of cultured representation. Put simply, feminism seeks to change this situation. Feminism can very generally be categorised as the struggle to increase women's access to equality in a male-dominated culture. Women's studies is the academic manifestation of feminism.

Feminism has always been a dynamic and multifaceted movement and there has never been a universally agreed agenda for feminism. Liberal or moderate feminism, socialist feminism, radical feminism and marxist feminism are the various types of feminism which ruled the Indian feminism movement, changing the emphasis of

feminism from time to time. 'Liberal feminists' aim at bringing equality between men and women in the framework of the existing social system – do not question the underlying basis of women's subordination. The Indian women's movement as it emerged from the period of social reforms in the 19th century, the freedom struggle and the early post independence phase had strong liberal feminist leanings. The period of social reforms of 19th century, the freedom struggle and the early post independence phase is the 'first wave' of feminism characterised by liberal feminism.

Socialist feminists seek to analyse the subordination of women as linked with other forms of oppression and attempt to unite the fight for socialism with that for women's liberation. The family and economy are not looked upon as separate institutions but interacting systems. Radical feminists see sexual oppression as primary and aim at changing all oppressive social institutions. They have adopted a militant, anti-men stance to the point of being solationist. The women's movement in India in 1970s and early 80s seems to have been influenced by the radical feminist perspective. So this change from liberal feminism to radical feminism in seventies marked the onset of 'second wave' of feminism. 'Marxist feminists' analyze women's oppression exclusively from the economic point of view. They see women's struggles as part of a larger class struggle against exploitative capitalist system. Many left oriented women's organisations in India have used a Marxist class framework of analyzing women's oppression.

The present day 'third wave' or Post feminism, of the Indian women's movement is an indication of the onset of independent issue based responses by feminist groups, who began to tackle urban and rural women's dilemmas and conflicts as a part of the larger struggle to assert the personal, social and cultural implications of the feminist consciousness. The contemporary Indian women's movement is a complex, variously placed and multifaceted one. It is perhaps the only movement today that encompasses and links such issues as work, wages, environment, civil rights, sex, violence, representation, class allocation of basic resources, consumer rights, health, religion, community and individual and social relationships. Structurally the women's movement has a vertical as well as horizontal reach. From a horizontal network of autonomous feminist groups, issue and occupation based women's organisations, development groups, radical professional associations, it reached upward to administrative institutions, state functionaries, members of parliament and political leaders.

In the 'third wave' of feminism or the post feminism era, the new concepts that have emerged are discussed in the paragraphs hereunder.

Emancipation of women – as per the Oxford dictionary, Emancipation means, free from social or political restraint, free from slavery. Emancipation of women is making women free from social, political restraints and making her free from any sort of slavery. The 'third wave' feminism has emancipation of women on its agenda. The concept of emancipation expects the women to come out of any sort of slavery; may it be to the family members, to the in-laws, customs and traditions. It wants the women of this century to put their foot down for those aspects which are against their wishes and to which they do not agree. They have to assert themselves and have the right to decide what they want to do and what they do not. Force and compulsion on women in any aspect be it their education, marriage, work is against the concept of emancipation. Emancipation of women is seen in the urban areas in certain sections of the society, but for women in villages, the concept of emancipation is a far cry.

Women of Indian family still bear more children than what is good for her health against her wish. Her nutritional level is low as compared to men. This combined with hard and monotonous work performed under adverse conditions and unsatisfactory surroundings creates a major health problem. Women generally never consider themselves ill. The knowledge of social legislation is poor among the family women, women hardly know about them. Even where laws are known there is lack of proper government machinery to enforce the laws. Urban men are more liberal and rural men are more conservative. Emancipation of women is a fight against all these, it is a fight to develop a society where women are human beings equal to men, are well educated, informed, decision makers, confident, independent, self-sufficient and where she breathes freely without carrying the unwanted burden of customs, traditions, rituals.

Empowerment of women - empowerment of women is giving power and authority to women. The 'third wave' of feminism believes that women are exploited and treated as secondary to men just because they are not empowered. Thus, as per the modern feminism, the solution to all the problems of women lies in their 'empowerment'. Such power comes from education, money i.e. economic status and political power, of which women are deprived since ages. Today, the urban women have access to all kind of education even to the highest level, the working women in urban areas have got access to money giving her economic power, and the feminists have succeeded in compelling the government to present the bill for reservation of women in parliament asserting the political empowerment. From the women's suffrage in 1950, to women's reservation bill of 1990 for political empowerment is indeed a long journey. Though this reservation is restricted to local bodies, women's organisations are pressing for reservation in parliament for political empowerment.

The awareness regarding human rights and human resource development – Another aspect of the new wave of feminism movement is the sense of awareness that is developed regarding human rights and human resource development.

Human rights are essentially rights of an individual and are rights which every human being must have against the state or other public authority by virtue of his being a human being, irrespective of any other considerations. They are based on mankind demand for a life in which the inherent dignity of a human being will

receive respect and protection. In India also parliament has enacted the protection of Human rights Act, 1993 and defines human right to mean “the rights relating to life, liberty, equality and dignity of the individual , for the rights of all man and woman alike”.

In general, women workers are subject to the same laws as male workers and have the same right and benefits. However, in comparison to men, women have not actually had equal opportunity for the job and promotions. Nor have they had equal pay for work of equal value. Most women workers are in poorly paid, low status work, clerical, domestic and technical jobs. These are sometimes known as female job ghettos or pink collar ghettos. These jobs are seen as ‘women’s work’ and many people still assume that women can afford to work for less money than men. This is violation of human rights. Though this exploitation of women is since ages, in the new wave of feminism, an awareness is developed among even common women about this exploitation and they have the courage to fight against this violation of human rights. If the place of work falls under the jurisdiction of the act, a women is guaranteed to receive equal pay for work of equal value. The 20th century feminism movement is successful in creating this awareness about human rights, which in itself is an achievement!

Another notable development of 20th century is the acceptance of the fact that we cannot neglect half of our population if we want to progress. Hence, women are included in our efforts of Human Resource Development. The society at large, the government , the organisations now cannot afford to keep away women from their developmental agenda and are in fact keen on using their potential to the maximum extent. This realisation by the various sections of the society is like winning half the battle of emancipation and empowerment of women. Today, women themselves know that they cannot be kept away from the developmental process, which boosts their morale and confidence, giving meaning to their existence . The ministry of human resource development has special agenda for development of women and making use of their potential.

In this 21st century, the feminist movement is there to stay but for a different purpose and with different emphasis. This shift in the emphasis is from just social status to emancipation, empowerment, human rights awakening to development of women as powerful human resources playing a major role in the country’s development.

### **The Emergence of ‘working women’**

Under the heading education the researcher stated/maintained that, the social reformists of nineteenth century accepted women’s education as the most significant instrument for changing women’s subjugated position in the society; but held the view to use education to make women more capable in fulfilling their traditional roles as wives and mothers and not to make them more efficient and active units in the society. This attitude towards women’s education has changed at least in urban areas and women are getting educated to be self sufficient and to be on their own. This is the outcome of women’s movement all over India. The concept of working women is not new to the present society and it has become a permanent characteristic of modern Indian society.

When the term ‘working women’ is used, an obvious question raised is who says, ‘women were not working? Throughout the history of mankind, women have been engaged in working, as homemakers, shouldering the responsibility of the well being of family members and even been engaged in economic activity. The only fact is their efforts and work is not counted and recognised. Here, the term ‘working women’ is used for gainful economic activity outside the home for which women are paid and are termed as wage earners. From this angle, there is emergence of a separate class, that is ‘working women’ having their own contentions, arguments, problems and pattern of adjustments. Though it is difficult to trace the exact year of emergence of this class, known as ‘working women’, the period of emergence dates back to Industrialisation.

In the last fifty years, India has witnessed profound changes in almost every aspect of her life. The pace of change has been greatly accelerated in the 20th century. One of the major consequence of varied processes of change operating in the country has been the emancipation of women from their tradition bound ethos. Women are entering salaried, remunerative occupations and professions in increasing numbers. The numerical growth of women taking up employment in various capacities can be witnessed in a busy area of any of the large cities in India. Women from the lower strata of society have always worked for wages in this country, but those from upper classes were mostly confined to their homes. In 20th century, they have started coming out of their seclusion and are entering vocations that were largely the preserves of men. This is significant development and is characteristic of India as a free nation. Many factors and forces have contributed to this growth of the newly emerging middle class working women in India. The socio-economic emancipation of Indian women has itself been a product of and an instrument in, the changes in their lives.

During all these centuries, women worked in the field on agriculture and related jobs and helped their husbands to supplement the family income. But this was confined to the lower strata of society which had to depend upon the labour of all members of the family for survived.

### **Industrialisation and Working Women -**

It was only with the beginning of the Industrial era that contributed to the real emergence of ‘working women’. Many industrial jobs required education for their efficient performance. Due to the nature of certain jobs



and the shortage of adequate educated or trained persons to handle them, women who had been hitherto excluded from them began to be included into these jobs out of sheer necessity. Economic hardship which was a by product of industrialisation made the assumption of these new roles a necessity for those sectors which were put to such hardships. The categories which were immediately affected by Industrialisation were the lower middle class and the middle class who had reasonably good education suited for these new roles than the other social classes. With the progress of industrialisation, such roles began to increase in size and complexity, so much so, that a large percentage of women from the lower middle and middle classes came to be attracted to these jobs. It was only with the progress of industrial revolution and the large scale entry of women in factory jobs that any change took place in their sex roles. Industrial labour was rigid and it was spread over long and continuous hours of work which required absence from home for almost half of a day, every day. As the technology of industrialisation improved, the industrial organisations became bureaucratic and a group of workers engaged in white collar jobs emerged into prominence. This category of workers is characterised by two main factors – they were better educated than their ‘blue collar’ counterparts, they performed clean jobs i.e. jobs which were office based and involving less physical labour compared to manual labour which was sweating and which was performed in a less comfortable situations. This was the emergence of two section of working women, the white collared and blue collared. In those times, women were paid lower wages than men even for the same work and they were more amenable to control and discipline than men and so employers preferred women for such job.

The changing character of the economy in the industrialised societies made the contribution of women to newer fields of production and distribution not only possible but also necessary. Industrialisation brought a continuing shift from family centered to factory-centered production and a further shift from production to distribution and service function. Hence, with every phase of industrialisation, the avenues open for working women went on changing from factory to office, to distribution and service sector. By this end of nineteenth century and the beginning of twentieth century, the class of ‘working women’ was accepted by all sectors of the society, may be due to economic pressures as sheer necessity. Whatever may be the reason for women taking up gainful employment, it made possible for them to come out of their shells, see the world outside, understand and admire their capabilities, improve their capacity, take higher education to satisfy the demands of industrialisation and realise their worth. Though this may not be true for the whole lot of ‘working women’ but definitely true at least in cases of women coming from lower and upper middle class.

By middle of twentieth century, and today's 21st century, the working women’ who had started to work only due to economic necessity though continued, a shift in the purpose was noticed. From just economic necessity, women started working as a status symbol to use their potential and qualities, some worked as a matter of fashion and some worked even to kill their time and use the same for social purposes. They started having a desire for their identity, power, status, recognition, economic independence, which is again a milestone in the progress of ‘working women’. Today in 21st century, we find modern women working to satisfy all these purposes and has entered every field, making her presence felt. Globalisation and liberalisation has further opened new avenues and the whole society is carried away by the glitters of MNCs. (Multi National Companies). The working women are not exception to this. They are working even in BPOs and Call Centres where the hours of work are different than the routine one. This shows that, they are ready to adjust to the changing conditions.

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