



SIGNIFICANCE OF WOMEN WORK PARTICIPATION SCENARIO IN RURAL AND URBAN INDIA

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ABSTRACT

Labour force participation in India responds to economic, social, cultural and demographic mechanisms. Employment, unemployment, and unpaid labour were all measured in the 1999/2000 Indian National Sample Survey. Men's official labour-force participation stood at 85% and women's at 35%. The overall rate of labour force participation among women had fallen since 1989. Furthermore, measurement issues create doubt about the real rates of change of women's self-employment. Women's domestic and farming work can sometimes arguably be classified as self-employment. However many women instead report themselves as housewives. The statistics reveal a U curve of female employment by education levels. A detailed measurement of both domestic work and other unpaid work is provided. Women in the Muslim cultural group do more extra-domestic work (and are more likely to be 'inactive') than women in other cultural groups. Economic poverty causes employment to be more likely. We provide a number of reasons which help explain both the work patterns and the housewifisation pattern. These include both subjective factors as well as economic and demographic factors.

Keywords: - Women, Labor, Rural, Urban, Domestic.

I. INTRODUCTION

In India, as elsewhere, people face a conflict over time spent on housework and childcare versus time spent on paid work. Ironically, if people are paid market rates for childcare and cooking work, rather high valuations are put on these supposedly 'domestic' tasks. Some estimates of the national income have been made which adjust for the unpaid unmarketised domestic work in the USA. These show large increases in the Gross Domestic Product. However, since the work is actually not monetized, people in general don't normatively accord 'domestic work' the values imputed in such studies. Instead, they devalue this work and many people consider it to be women's work. In India, across a variety of regional and cultural divisions, domestic work and childcare are widely considered to be women's work. It is often implicitly seen as undignified for a man to actually get involved in the dirty work of child cleaning, the messy work of dishwashing, or the time consuming women's jobs of cooking curries or sweeping the floors. Cleaning toilets is universally women's work and the conditions in which some dalit people (ie



those who were previously called harijans, untouchables or sweepers) work as toilet attenders are unbelievably unsanitary and unpleasant.

The unpleasant aspects of domestic work were analyzed by Thorstein Veblen who is better known for his theory of the leisure class. Veblen argued that the dominant people in the leisure class would visibly display time-wasting behaviours (e.g. sports or watching artistic performances) whilst they depend on the devoted or enslaved work of others who would do all the essential services such as cooking, cleaning, and clearing away. Veblen argued that by showing themselves to be cleaner than the working classes, both feudal and capitalist ruling classes displayed their prowess and status. Their physical prowess during military times was augmented by their considerable personal autonomy and control over other people's bodily movements even in peacetime. Veblen is famous for the theory of conspicuous consumption in which even the middle classes were found to emulate the lazy and excessively luxurious behaviours of the rich. (His data were from 1910-1925 USA.) Why do middle classes do this? In part, it is because emulating the behaviours demonstrates one's identification with the higher class. This identification can have subtle cheering effects on someone who is actually oppressed within a hierarchy but prefers to imagine that they are not too far down that hierarchy.

II. ECONOMIC AUTHORIZATION OF RUSTIC AND TOWN FEMALES IN INDIA

Gainful employment is crucial because it provides people with the means to become economically independent. Having a job is the first step toward economic independence for everybody, regardless of gender. Meaningful employment leads to greater economic independence. Women in particular gain independence and confidence when they are able to support themselves financially via regular employment. A woman's economic independence is a key aspect in her well-being, and her employment status is a major indicator of her empowerment. Women who are able to support themselves and their families economically have more autonomy, self-esteem, and financial security than their non-working counterparts. The ability to make economic decisions and exercise authority over household resources has been shown to grow for women who participate in the labor force outside the home. In 2017, researchers Van den Broeck and Maertens followed the money to find that when women work outside the home, their income rises and their happiness rises with it. Her socioeconomic standing, health, and general way of life all improve thanks to her newfound employment position. Murdock (1949), D'Andrade (1966), Boserup (1970), and Ember and Ember (1971) are only a few of the notable academics who have demonstrated a causal link between engagement in economic activities and social mobility. Datta and Sinha (1997) argue that when women work in agriculture, everyone benefits. D'Andrade, writing in 1966, made a similar point about how women gaining authority and influence in the home via economic engagement. Based on these



and other research, this one posits that women's economic independence is linked to their presence in the labor force.

III. WOMEN WORK PARTICIPATION SCENARIO IN RURAL AND URBAN INDIA

Collyer and Langlois found that India ranked fourth-to-last when they compared the employment rates of urban women in 38 different nations. In comparison to other industrialized countries, the United States, Western Europe, and Japan all had much higher rates. The WPR in urban India is far lower than it should be, claims the Press Trust of India (PTI). This study shows that between rural and urban women in India, there is a large employment rate discrepancy. Women in rural India are more than twice as likely to work outside the home than their urban counterparts. Reddy's 1979 research also discovered that rural women in India are much more active than urban women, with more variation in activity rates across rural women within states than among urban women. He theorizes that differences in occupational pattern, educational requirements for admission into the workforce, and income disparities all contribute to the findings of different female activity rates in urban and rural areas. Participation in the economy is an excellent indicator of self-sufficiency. Sinha suggested in 1971 that women's lower rate of labor force participation may be related to their greater incomes in metropolitan areas. He speculated that women's labour would be relieved in the economy by the comparatively high compensation offered to male employees in most activities in metropolitan zones. Using census data, this study reveals that rural Indian women participated in the labor force at higher rates than their urban counterparts.

Women in India's rural areas are less likely to be employed than women in the country's metropolitan centers. When comparing the main cities in northern and southern India, the gender disparity in female labor force participation is wider. In the more developed and educated South and West, worries about one's social position are more prominent, which may explain why the WPR is lower there. However, in the northeastern states, women are just as likely to work in rural regions as they are in urban ones, with the rural share often being larger. Researchers have found that tribal women in India's north-eastern area had an unusually high rate of employment. Women make up a disproportionate share of the labor force since matriarchal social order is the norm even in tribal communities.

The percentage of rural women who earn money varies widely throughout the country, from 9.72% in Delhi and Lakshadweep to 52.26% in Nagaland and 52.26% in Himachal Pradesh, Chhattisgarh, Andhra Pradesh, and Sikkim. At 33.17 percent, Manipur's urban female labor force participation rate was the highest in India, ahead of even Bihar, Lakshadweep, and Delhi. The unemployment rate was 10.07 percent in Jharkhand. Despite the fact that 46.4% of Delhi's



citizens are women and the city's urban population is 97.50%, just 10.62% of urban women are employed. According to statistics collected by the National Sample Survey Organization (NSSO), the percentage of women of working age in Delhi's metropolitan areas dropped from 8.8% in 2004-05 to 8% in 2009-10.

IV. SPATIAL VIEW OF WOMEN'S ENGAGEMENT IN THE WORKFORCE BASED ON LITERACY STATUS

According to Das and Pathak (2012) and Tripathy and Raha (2019), literacy is a powerful tool for emancipation. By making it easier to learn new things quickly, literacy boosts a person's marketability to potential employers. It shows that more education improves one's chances of being hired. Thus, when women acquire literacy and economic independence, they gain more control over their lives. In 1980, Chandna et al. found that compared to the rural population, more people in the cities of a developing country were literate. The literacy rate among urban women is likewise much higher than that of their rural counterparts. Women in urban regions have a higher literacy rate than those in rural areas, which improves their chances of finding job. However, things are different in India. From 1901 to 1961, as the literacy rate of metropolitan women increased, their employment rates decreased. As of right moment, there have been no developments. Compared to the rural average of 26.04 percent, the literacy rate of India's urban female workforce was just 15.76 percent in 2011. The proportion of educated women in the workforce is greater in urban regions like Punjab and the three UTs (Chandigarh, Delhi, and Andaman & Nicobar Island) than in rural areas. With the exception of these states and UTs, rural regions had a higher concentration of college-educated women of working age than metropolitan areas. In most regions, the proportion of educated rural women exceeds that of urban women. Delhi's urban educated women unemployment rate is lower than the national average at 11.78 percent. Western and Northern India have a much lower employment rate for educated urban women compared to Southern and Northeastern India, which is a noteworthy regional disparity. This is because the purdah (veil) system, which keeps women dependent and limits their freedom in patriarchal cultures throughout the North and North-West, is still widely practiced today. Women with college degrees make up 9.10% of the labor force in rural regions but 56.80% in major cities. Nagaland, followed by Himachal Pradesh and Mizoram, has the highest concentration of educated women of working age in rural regions. In each of these countries, more than half of college-educated women living in rural regions are actively seeking employment. Manipur is the most urbanized state in the Northeast. Next comes Nagaland, then Sikkim, and finally Mizoram. Delhi, Punjab, and Chandigarh are the three cities where the rural work share is lowest. In the metropolitan areas of Jharkhand, women make up at least 25% of the workforce, the same as in the neighboring states of Bihar, Rajasthan, and Gujarat. Comparing rural and urban women's labor shares, the literacy difference was 10.28% on average throughout the nation. Himachal Pradesh and Nagaland are two of the states with the highest rural and urban



percentages of educated women in the labor sector. This is because the gender gap is particularly substantial in these two states, with the male literacy rate standing at 29.22% and the female literacy rate being at just 27.43% despite the fact that the education revolution in Himachal Pradesh has increased the literacy rate for both men and women. Chhattisgarh, Maharashtra, Rajasthan, and Uttarakhand all have a greater inequality than the rest of India. The gender gap was smallest in Goa, Jammu and Kashmir, and Daman & Diu.

V. CONCLUSION

The paper has described a complex situation in which a U curve of women's employment by education levels is caused by a mixture of economic and cultural factors. The whole paper is suffused with interdisciplinary pluralism so that these factors can be taken into account in a balanced way. So-called 'inactive' people can be divided into the inactive per se versus those who were recorded as doing some extra domestic work. The ILO definition of unemployment is not sufficiently detailed to help us clarify the nature of the borderline between employment and non-employment. This borderline seems to be permeable and socially constructed. The U curve was explored in some detail using statistical evidence. The paper ended with a list of the felt advantages and disadvantages of women working as housewives – the typical scenario at the bottom of the U among middle-educated women. The standard norms for housewives are adapted for poor women, who often have a double or triple burden of work, and for rich women who can employ others to assist them whilst still being the manager of a household. Great heterogeneity among women is therefore noted. One hopes that a diversification of values (especially about men and women doing domestic work) and a serious ethical discussion of the morality of patriarchy can be based on this kind of overview study. We cited many authors who have engaged in this serious discussion but we also note that the situation appears to be getting worse instead of better in India since its economic liberalization around 1991.

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