



# RURAL WOMEN STATUS: A CASE STUDY IN YSR DISTRICT

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## ABSTRACT

In rural India, women constitute the backbone of the village economy. Women engage in a variety of jobs to supplement their income, and the majority of rural Indian women are employed in agriculture, the country's largest unorganised sector. A large portion of this labour force is landless and comes from lower socioeconomic classes. The technology of farming modifies women's function and status in the process of rural social transformation. The disaggregated pattern of development has varied impact on women members of every region, group, class and caste. In this backdrop, it is pertinent to examine the status of women across the levels of rural transformation consequent upon the technological and agricultural growth. Except a few studies conducted here and there, no serious study is done to explain this social phenomenon. So there is a need to make an attempt to study the women labour especially in agricultural field of YSR District.

**Key Words:** Women Status, Rural Development, Agricultural Labour, Role of Rural Women, Social Status.

## INTRODUCTION

A person's position within a social system or subsystem, which can be distinguished from others' by virtue of their rights and obligations, is referred to as their "status." Every status is described in relation to a position. Every individual plays a variety of roles since they each occupy multiple distinct positions within a society.

Therefore, it's critical to distinguish between the ideal role behaviour. Individuals' perceptions of their roles shift as a result of the differences between these two acts. As a result, responsibilities help to attain status. This highlights the opportunity and rights that women have to carry out these responsibilities, given by the State and socio-cultural institutions. The difference between the expected and real role behaviour is caused by the process of change.

Hence it is imperative to make a distinction between the ideal role behaviour. The divergence between these two behaviours leads to a change in the role perception of individuals. Therefore, status is realized through

roles. This brings into focus the rights and opportunities provided to women by the State and socio-cultural institutions to perform these roles. Process of change is responsible for the divergence between the expected and the actual role behaviour.

A comprehensive examination of the problem revealed that the status of women in the Indian context couldn't be defined in a simple manner. The existing inequalities and imbalances have resulted in differences in the impact of the various forces of change on different groups of women.

Women need to be viewed as numbers of distinct sections of the population, with varying degrees of social existence, rather than as a homogenous group, in order to comprehend the nature of the limitations and disabilities that affect them in carrying out their various roles in the economy, polity, and society.

While the government has acknowledged that improving women's status is one of the main challenges facing the nation, the makers of the constitution made a commitment to do so. However, a brief overview of Indian women's social, economic, marital, educational, health, and nutritional status, particularly in the rural areas, would help us understand their full and proper role in building the nation.

In rural India in especially, the woman is the centre of the family unit. In addition to gathering food, fuel wood, water, and fodder, she also helps to preserve the culture, raise the kids, and mould their futures. Despite making up only 50% of the population, women have contributed 75% of all that has gone into the development of our civilization, compared to men's 25%. Sadly, women have been disregarded for millennia while playing important and vulnerable jobs that neither men nor machines can replace.

The daily tasks for rural women begin early in the morning when they have to get firewood, water, fodder, and cook meals. She looks after the family's health, well-being, and education in addition to managing a number of revenue-generating tasks. She oversees all domestic affairs, takes care of the family's possessions and animals, deals with financial transactions, works long hours-nearly 14 to 16 hours-and goes to bed last. Despite her limited resources, she runs the household quite well, although she is still seen as illiterate. Women are disregarded in areas that affect them as well. Because of this, women currently endure the worst treatment in society as a result of poverty, illness, ignorance, deprivation, and humiliation.

Despite making up half of the world's population and one-third of the work force, women only own less than 1% of all property worldwide and receive 10% of all income. The process of economic growth induces several fundamental changes in the structure of the developing economies that includes changes in the allocation of labour in different economic activities. The biggest shift has to do with how many women are involved in the workforce.

In the age of globalisation more women than ever before joined the workforce. They took this action in an environment when privatisation and liberalisation were the buzzwords of the day. In addition to being disproportionately concentrated in low-wage industries or vocations and frequently segregated into the unorganised sector, women are frequently more susceptible than men.

In India, women make up around 50% of the adult population and 77% of them live in rural areas. About one-third of the labour needed for agricultural operations is provided by rural women, whose primary occupation is agriculture and related activities. In light of this, a country's ability to prosper and grow depends on the state and growth of its female population, as does the population's remaining half.

Also, women were the first teachers. The child's training from her lays the groundwork for future workforce skill development. Human culture is heralded by women. True enough, a woman who rocks the cradle runs the country. A woman aspires to be an equal and capable partner in economic activity outside the house. She works in the agricultural industry doing tasks including planting, weeding, irrigation, processing, and harvesting.

Women contribute to the labour force in two ways: numerically through reproduction; qualitatively through good home care; and quantitatively by augmenting the family income, which raises living standards and helps with savings. However, women's contributions to employment, output, and income have been disregarded and categorized as "supplementary," "casual," "optional," and "supporting." They make a significant contribution, far from these. It is regrettable that her contribution has not been accurately measured and that her work has not been sufficiently acknowledged. Gross undervaluation exists about this unseen factor. In this culture where men rule, women are undervalued as active labourers and providers of products and services.

The discrimination faced by women in the economic sphere reinforces their low status as their contribution goes unrecognized and remains undervalued. Women in India, which is predominantly agricultural, participate in economic activities and contribute to their labour actively. Yet, due to the nature of their work, which is intertwined with household activities at times and is often unpaid, on the one hand, and the flawed definition of economic activity, on the other hand makes women's economic participation remains statistically invisible.

Different national accounting systems do not account for the role that women play in the care sector activities, such as their reproductive work, childrearing, caring, and household maintenance. Even while these activities are essential to the health of family members and their ability to participate effectively in various spheres—such as the political, social, and economic—they are nevertheless regarded as non-economic activities and do not directly contribute to national incomes. Women's duties and contributions are given low status because they are statistically not considered economic and, therefore, are not recognised financially.

In general, Indian society is more prone to the exploitation of women. She was sold into slavery and worked for the powerful classes in society. Wage discrimination exists even for the same type of work, and it is especially prevalent for women who are poor, landless, illiterate, or members of scheduled castes or tribes.

A large proportion of female earners in agriculture are mainly from low castes, because it was considered derogatory for higher castes to allow their women to work on the fields. Thus the Indian women are exploited in every field in the society. These are the drawbacks in the process of development and production.

With the development of agricultural economy and other economic activities, the demand for women's labour in both the agricultural and non-agricultural sectors has been on the rise. Women may work on the farms owned by them or on family farms or as tenants or as wage earners and as such they form large proportions of agricultural workers.

There has been a rapid increase in the social problems in Indian society in the post-independence period comparing to the pre-independence period. In this, poverty is one of the important social problems. To eradicate the problem of poverty, efforts were made out of 20 Points Programme, 'Remove Poverty' Programme. Only as a result of these initiatives, 56.4% of rural residents lived in poverty in 1973–1974. Excellent reductions occurred in it in 2007, bringing it down to 21%. Although poverty has decreased recently in both urban and rural areas, the rate of change has been gradual. Governmental measures must be changed generally in order to boost the Poverty Eradication Program's momentum.

Giving women who live below the rural poverty line a fair wage for their labour is essential if their social and economic circumstances are to improve. Their only option is to work harder in order to earn more money. Therefore, in order to maximise income with the least amount of work, it is required to provide money, grants, education, training, small and large machines, and implements. Their social and economic circumstances will therefore improve, and their income should rise as a result.

The primary pillar of the country's progress is the development of rural women. The main focus of the initiatives is on bringing about a comprehensive economic and social change in rural areas using a multifaceted approach, with the goal of reaching out to the most marginalised groups in society. Over the past four years, major focus has been given to rural development in order to accelerate development in these areas. This has included introducing new programmes and reorganising current ones, in addition to allocating greater funding and resources.

## **Review of Literature**

Manikamma Nagindrappa and Radhika M.K (2013), in their article "Women Exploitation in Indian modern society" attempts to understand the stages and different forms of women exploitation in present society. To recommend Encourage initiatives to stop violence against women and girls through education and enact strict laws that penalise victims right away to foster a healthy environment for women and girls everywhere.

Arpita Banerjee (2013), "Status of Women and Gender Discrimination In India: A State wise Analysis" revealed that Indian women continue to perform behind men in many areas even after six decades of planning, despite their best efforts. In light of these contexts, the purpose of this article is to assess women's status and standing in India using a few key gender-related metrics. It compares the accomplishment of the indicators across the various Indian states. The measures selected encompass a broad range of women's socioeconomic position. The analysis shows that some variables, such as the rate of female literacy, the IMR for females, and the life expectancy of females over time, are converging among the states.

Andrey Shastri (2014), "Gender Inequality and Women Discrimination" revealed that Men and Women are two wheel of a cart The female population of our nation has endured discrimination for ages, and it persists in various forms to this day. Discrimination is typically impacted by regional, religious, and cultural norms and traditions. Both biological and societal factors are given distinct roles. In terms of physical roles, women are meant to take care of the home, kids, family, and relatives, while males are meant to make a living via suffering and hard work. All of these ideas, however, have weakened and denied our women access to necessities. Human rights are equal for both. In a society where men rule, discrimination against women occurs. Because of this, the majority of women are unable to comprehend their own freedom and rights. They do not enjoy freedom in this purported "SOCIETY." As a result, discrimination not only harms women's prospects but also slows down national development.

Seema Pandey (2015) in her book, "Women in Contemporary Indian Society" illustrated the status of women has become an important parameter to gauge the level of development and sensitivity in any society. This book penetrates the silence that surrounds the lives of India's women. It offers a perceptive understanding of the trials faced by women from the country's state of Rajasthan, in all segments of its society - tribal, rural, and urban - and provides a comparative viewpoint of the status of women in all three segments. It is a comprehensive and holistic examination of questions relating to the rights and status of women in India. There have been infinite variations of the status, according to the cultural milieu, family structure, caste, class, property rights, etc. All these distinctions are significant determinants of variations.

Harapriya Mohapatra (2015) in her article, "Status of Women in Indian Society" Illustrates status of women in Indian society from ancient days till today. It emphasises the role that women play in a variety of spheres, including the home, the workplace, and social interactions. It draws attention to issues such as female foeticide, women's low literacy rates, poor nutritional status, their place in Indian tradition, and their involvement in decision-making. The amount of women in the workforce overall and the abuse of women by men in their social, familial, and professional lives are other important topics covered in this essay. The importance of women and society's role in emancipating them from a male-dominated society and its tyranny and suppression is discussed in the concluding section.

Renu Batra and Thomas G. Reio (2016), "Gender Inequality Issues in India" analysed the causes of gender inequality in India and to outlined the possible policies and practices, within a human resource development (HRD) framework, that could be implemented as productive steps toward reducing gender inequality in the Indian workplace. This article will be of interest to individuals who conduct research, teach, and practice HRD. It will assist researchers in their understanding of how social, cultural, and historical contexts must be considered when studying gender inequality in India. Information gained from this article will help curriculum developers understand the importance of social and cultural influences in developing HRD courses for use not only in higher education institutions but also in workplace settings

Chandrakala. S. Halli and Shridhar. M. Mullal. (2016), "Status of Women in India" Status of Ancient, Mediaeval, and Modern" looked at Dr. Ambedkar's attempts to comprehend the whole truth about women's status in India through a thorough Hindu code bill, focusing on his practical strategy to identify, reorganise, and reform the patriarchal family in order to fix the women, who are the most neglected aspect of Indian society.

## OBJECTIVES

The major objectives of the present study are as follows:

- To study the role of Women in Agriculture.
- To examine the status of Rural Women.

## Methodology

YSR District of Andhra Pradesh has been purposively selected for the study area. Three Villages were selected randomly for the study in the Muddanur Mandal. From each of the village 50 respondents were selected randomly. Thus total Number of respondents for the study is 150. However, the study is mainly based on primary data collected through a well prepared interview schedule by a survey of selected respondents from the Muddanur Mandal in YSR District.

All the respondents are women and agricultural labour selected by using multistage and simple random sample technique. The age of the respondents ranges from 20 to 60 years.

## Caste

**Table-1**  
**Caste composition among the Respondents**

Caste	No. of Respondents	Percentage
OC	39	26.00
BC	66	44.00
SC	35	23.33
ST	10	6.67
<b>Total</b>	<b>150</b>	<b>100.00</b>

**Source:** Filed Data

**Table-1**, shows the caste composition of the respondents. Majority of the respondents come from economically poorer castes of Indian society. They are Backward Caste, Scheduled Castes and Scheduled Tribes. Within this group of castes 44 per cent are from Backward Castes followed by 26 per cent of Other Castes usually called forward caste, 23.33 per cent of Scheduled Castes. Only 6.67 per cent constitute Scheduled Tribes.

### Income

For determining the status of the family, the annual income is the most important variable, but assessing the individual income is a different process because of all types of employment such as full employment, under employment seasonal employment and unemployment etc, are prevalent in the rural areas. Hence, only the annual income has been taken into account. The following table presents the details.

**Table 2**  
**Income levels among the Respondents**

Income (Rs.)	No. of Respondents	Percentage
10,000-20,000	12	8.00
20,001-30,000	15	10.00
30,001-40,000	66	44.00
40,001-50,000	57	38.00
<b>Total</b>	<b>150</b>	<b>100.00</b>

**Source:** Filed Data

One can see from the table- 2 that 44 per cent of the respondents have an income between Rs.30,001-40,000 per annum. 38 per cent have between Rs.40,001-50,000 as annual income and 8 per cent have less than Rs. 20,000.

### Marriage

Arranged marriage, which is also called marriage by negotiation is the tradition in Indian society. Traditionally marriage in India is not only considered a relationship between a man and a woman but also a relationship between two kinship groups.

**Table 3**  
**Distribution of marriage among the Respondents**

Type of Marriage	No. of Respondents	Percentage
Arranged	139	92.67
Love marriage	11	7.33
<b>Total</b>	<b>150</b>	<b>100.00</b>

**Source :** Filed Data

**Table 3**, presents the type of marriages occurred in the present study. Most of the marriages 92.67 took place by negotiation and only 7.33 per cent by love. This shows that the respondent's society is still protecting their traditional values though in certain aspects are more modernized. More number of respondents has gone through arranged marriages in rural areas.

### Relationship between Spouses

It is an age old practice to marry the nearest and distant relative than unknown some caste people. Generally, uncle-niece, or father's sister's son marriages are very common. The following tables show the types of relationship between the spouses.

**Table 4**  
**Type of relationship between the married couples**

Type of relationship between the married couples	Respondents	Percentage
Relative	79	52.67
Non-relative	71	47.33
<b>Total</b>	<b>150</b>	<b>100.00</b>

**Source:** Filed Data

**Table 4**, shows the type of relationship exists between the spouse before their marriage. Majority (52.67 per cent) of the spouses are related to each other as uncle-niece or cousins or very near relatives. Only 47.33 per cent of the spouses are unrelated to each other before their marriages.

### Dowry and marriage Payments

Any property or valued security agreed to be handed, directly or indirectly, by the female spouse party to the other in the marriage is referred to as dowry in legal parlance. Any gift of money given as payment for the marriage could be referred to as a dowry. Property that a man receives when he marries his daughter, either from the bridegroom or his family, is referred to as the bride price. Giving gifts to someone you are getting married to is a universal ritual. It provides space for a newlywed couple to set up their new home with furniture and other belongings. India has always been a popular destination for this habit.



Nonetheless, the parents' love and affection for their kids may have been the source of these presents. It is now connected to social standing and familial prestige. This situation is mostly the result of the bride's family's desire to marry into a higher social class in order to build relationships with that family. The dowry may be offered by a wealthy man, but it is now a must for the underprivileged. To provide the dowry, they must either borrow money or sell their possessions.

Everyone in the present study believes that giving and receiving dowries is a bad practice. However, everyone in the village is supporting it at the same time. They take this action to ensure that their daughters marry into wealthy families and lead comfortable lives. Dowry has long been regarded as a significant contributor to debt. Many households have taken on debt in order to pay for the dowry.

It is evident that all parents, even those who are not wealthy, give their daughters dowries in order to ensure their happiness, whether through borrowing money or selling their possessions. The daughter may encounter demands unrelated to her actual income capacity in her quest for security and good standing, which could push her into debt.

Typically, the dowry is provided in cash, jewels, and kind. If it's in kind, it usually takes the shape of money, real estate, or a house. Their offer of dowry is contingent upon the family's financial standing. When offering dowry, they will take the groom's status, personality, education, and employment into account.

**Table 5**

**Payment of Dowry at the time of Marriage**

<b>Payment of Dowry Form Cash / Kind</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Cash	39	26.00
Kind	41	27.33
Cash and Kind	66	44.00

**Source :** Filed Data

**Note :** Multiple answer

**Table 5**, presents the form of dowry taken by the respondents. It is clear that the number of respondents received dowry in the form of kind is only 27.33 per cent and 26 per cent took dowry in the form of cash. 44 per cent took dowry both in the form of cash and kind.

## Family

Of all the institutions that make up society, the family is the most significant primary group. It is every society's fundamental basis. The family is one of the most important social structures in India. Everybody was strongly influenced by the established social structures. It is the element that has helped keep different beliefs alive despite a variety of changes.

Nonetheless, in contrast to its historical configuration, the Hindu joint family now primarily consists of three generations of family members.

But the nature of the family has fundamentally changed in the modern era. The majority of families, particularly those in cities, are transitioning from joint to nuclear families. The husband, wife, and their unmarried children make up a nuclear family. Numerous factors, including inadequate housing in the parental home, family conflicts, a conflict of values between the parents and their children as well as between mothers-in-law and daughters-in-law, and a growing desire among the younger generation to live independently, are to blame for this change.

**Table 6**  
**Type of family among the Respondents**

Type of Family	No. of Respondents	Percentage
Joint family	49	32.67
Nuclear family	101	67.33
<b>Total</b>	<b>150</b>	<b>100.00</b>

**Source:** Filed Data

**Table 6**, presents the type of family prevalent among the respondents. It shows that majority (67.33%) of the families exist among the respondents are nuclear families. Only 32.67 per cent of families are joint families.

## Literacy level of the respondents

One of the key measures of people's social and economic development is their degree of literacy. The population's standard of living is determined by their degree of technical training and literacy. By 1960, all children up to the age of 14 must receive free and compulsory education, according to the Indian Constitution. There is still much to be accomplished on this front, even after 60 years of planned economic development. Many people still lack even an elementary education today. Its low literacy rate has been exacerbated by its interior location, rugged terrain, historical inertia, lack of social awakening among its populace, and economic regression. In Andhra Pradesh's rural areas, women still have a lower literacy rate than men do. For women from the Backward Class, Scheduled Tribes, and Scheduled Castes, it is extremely

low. The primary factor preventing rural women from progressing in agriculture is illiteracy. The percentage of women who are literate is closely linked to the uptake of new agricultural innovations and technologies.

### Reasons for low literacy

When asked, both illiterate and primary & secondary educated respondents, why did not they get themselves enrolled in school and go for higher education respectively, they gave several explanations of which poverty is the main reason.

**Table 7**  
**Literacy level of the Respondents**

Literacy Level	No. of Respondents	Percentage
Illiterates	58	38.67
Primary	34	22.67
S.S.C	39	26.00
Intermediate	13	8.66
Degree	6	4.00
<b>Total</b>	<b>150</b>	<b>100.00</b>

Source : Filed Data

When the literacy level of the respondent is examined, it is found that (table 7) 38.67 per cent of them are illiterate, 26 per cent have Secondary level (SSC) education, 22.67 per cent have Primary Education, 6.66 per cent have Intermediate and 4 per cent have Degree level education.

### Housing

Generally, the houses are classified as pucca, tiled and thatched. To assess the respondents living conditions, the following facts have been gathered and presented in Table 8.

**Table 8**  
**Type of houses among the Respondents**

Type of house	No. of Respondents	Percentage
Pucca	110	73.33
Tiled	17	11.33
Thatched	23	15.34
<b>Total</b>	<b>150</b>	<b>100.00</b>

Source : Filed Data

It is clear from the table 8 that 73.33 per cent, 11.33 per cent and 14.66 per cent of the respondents and their families live in thatched, pucca, tiled houses respectively. This feature of living most of

respondents may be assumed in view of the housing schemes implemented by the Andhra Pradesh government for people who live below poverty line.

**Table 9**  
**Ownership of House among the Respondents**

<b>Status of the house</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Own	56	37.33
Rented	94	62.67
<b>Total</b>	<b>150</b>	<b>100.00</b>

**Source:** Filed Data

Table 9 gives the distribution of the houses according to their ownership. Majority of the respondents family (62.67 per cent) live in rented houses and 37.33 per cent are live in own houses.

### **Electrification of Houses**

Provision of adequate electricity in the form of ‘single point system’ is the duty of the state government and its machinery is fully geared to tackle the issues. The researcher wishes to find out the number of houses with and without electricity.

**Table 10**  
**Electrification of Houses**

<b>Electrification of Houses</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Electrification	140	93.33
Not – Electrification	10	6.67
<b>Total</b>	<b>150</b>	<b>100.00</b>

**Source:** Filed Data

In modern life electricity is a must for comfortable living. Table 10 shows that 93.33 per cent of houses in the sample are electrified and the rest (6.67 %) are not yet electrified.

### **Role Played by the Respondents**

Planning and carrying out rural development plans successfully depend on taking into account the role that women play in the home. It is important to be aware of the activities that women participate in and the duration of these activities. The time spent on each task on the list of various household chores was added up, and the total amount of time in a day was determined.

In addition to the respondent's involvement, data was also acquired about other women, men, and servants' involvement in each of these domestic tasks. The Table 11 displays the various household chores that the respondents were engaged in, along with the amount of time they spent on them each day.

**Table 11**  
**Role of women in household work of the Respondents**

Household work	No. of Respondents	Percentage
Fetching water	69	46.00
Bringing fuel	74	49.33
Pre-cooking activities	137	91.33
Cooking	150	100.00
Serving food	150	100.00
Carrying food to field	56	37.33
Washing utensils	150	100.00
Cleaning kitchen	126	84.00
Cleaning house	105	70.00
Washing clothes	116	77.33
Feeding children	118	78.67
Bathing children	150	100.00
Preparing children for school	126	84.00
Helping children in home work	55	36.67
Making butter from curd	53	35.33
Shopping	55	36.67
Maintenance of house	28	17.33
Supervision work	19	12.67

**Source:** Filed Data

Fetching Water: In rural areas water has to be fetched generally from public taps, tanks or wells, so in an analysis of disposition pattern of rural women in fetching water forms and important aspect, Majority of the respondents are (46 per cent) involve in this activity.

In brining firewood for cooking 49.33 per cent of the respondent were engaged in this activity. Pre-cooking and cooking activities. It was observed that cooking is the activity in which all the respondents are participating irrespective of caste and class. Data regarding pre-cooking activities such as cutting vegetables kneading and gathering all the things required for cooking and serving to their husbands and children are collected.

Washing utensils: Another important domestic commitment of women is cleaning utensils in which men are rarely involved. As many as cent per cent of the respondents are performing this activity.

Cleaning kitchen and house: Sweeping is generally done by women. It was found that in cleaning kitchen 84 per cent of respondents were involved in this activity. 70 per cent are cleaning house.

Washing clothes: Washing of clothes is again one of the integral duties of women folk. Generally, men folk never wash the clothes of other family members 77.33 per cent of women are involved in washing clothes.

Care of Children: Child care is one of the most important duties of mothers in particular and women in general. In their tasks as mother who bear children play a vital role in the development of a nation. Respondents in care of children which included in feeding ( 78.67 per cent), bathing (100 per cent), preparing for school (84 per cent) and helping in doing homework (36.67 per cent). It was observed that majority of respondents involve in this activity.

In shopping males were generally involved in most of households. Only 36.67 per cent of women are involved in shopping.

## SUGGESTIONS

- In order to improve the status of agricultural women labour, education and training are essential. Education and training must be based on participatory approaches to development. Compulsory training and educational programmes should be launched for the benefit of the women agricultural labour to disseminate information on labour standards, employment rights and the content of codes of conduct.
- Minimum and equal wages should be fixed by state Government for agricultural labour and the rates should be reviewed periodically.
- There is need to make available cheap credit to needy agricultural women to start self – employment and as a result of that our rural women may get additional opportunity for gainful employment.
- Conscious efforts are needed for training of female work force in the rural areas in alternative skills.

## CONCLUSION

In summary, the study unequivocally concludes that the percentage of women participating in the labor force has decreased. It is solely the result of the definition of "Worker" changing. The primary determinants of agricultural women laborers' employment and wages were season and irrigation facilities. In contrast, the rate of female participation is higher for household industry and agricultural laborers, but lower for cultivators and other workers. Women's empowerment ought to be understood as a process that enables them to band together in order to become more independent and assert their right to manage resources that will help them confront and end their own subjugation.

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