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RESEARCH ARTICLE

THE ROLE OF WOMEN ADMINISTRATORS IN INDIA (WITH SPECIAL REFERENCE TO THANE DISTRICT).

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Manuscript Info

Abstract

Manuscript History

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1.Role And Status Of Women Administrators:-

In history, throughout the world women have made an important and direct contribution to the economic support of the family. This contribution has always included the processing of food, cleaning and dwelling. Due to the expansion of economy, industrialization and growth of science and technology 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 would be comparatively low, and during the time that major household equipment is purchased, the strain on many one income families is severe, which in turn, forced women to work a additional bread winner or sometimes as sole supporters of the family. This paper is motivated to see influence of employment on women's status.

Research Methodology:-

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

Hypothesis:- "Continuous struggle of women administrators to get responsible assignment".

Scope Of The Study:-

The study is limited to Thane district women working in Teaching ,Banking, NGO, Tashil office.

Need Of the Study:-

Most people regard household formation mainly a non-economic event. Economists and Sociologists mainly concentrated on market activities and neglected non-market activities. The value of household production is not given an economic interpretation. No legislation is passed either to recognize domestic work a productive activity of women. Though employment in women is a recent phenomenon in middle class, women in the lower class always worked outside the house from times immemorial as maid or caretaker. The increase in women's education raises the productivity in the market by the greater amount than in the household.

Women have to discharge the triple roles – "Breeder-feeder-producer" functions in their own. The traditional culture is responsible in pulling greater stress or strain on the working women especially when the children are young.

Data Analysis:-

The questionnaire approach was used which 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 analysis of the study is based on the survey which was collected .Pie charts, bar diagrams and descriptive statistics are used for logical interpretation of the data.

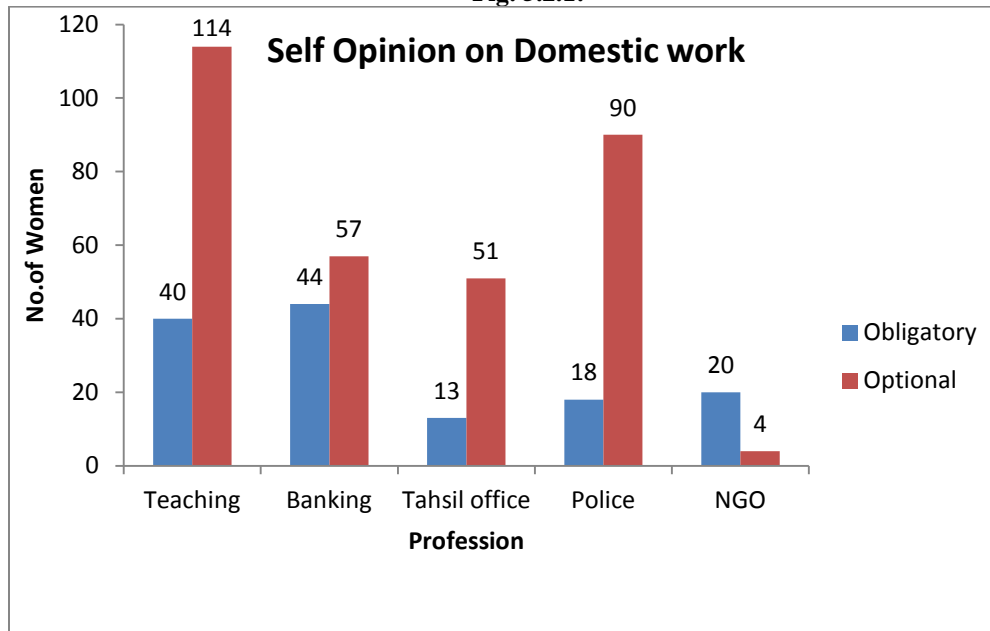
Self opinion on domestic work

A) Obligatory B) Optional

Table 5.2.1:- Self-Opinion on Domestic Work by Profession.

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

Fig. 5.2.1:-



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

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 30.6	8 1.8	8 1.8	154 34.1
Banking	84 18.6	3 0.7	14 3.1	101 22.4
Tahsil Office	49 10.9	7 1.6	8 1.8	64 14.2
Police	92 20.4	0 0.0	16 3.5	108 23.9
N.G.O.	23 5.1	0 0.0	1 0.2	24 5.3
Total	386 85.6	18 4.0	47 10.4	451 100.0

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.

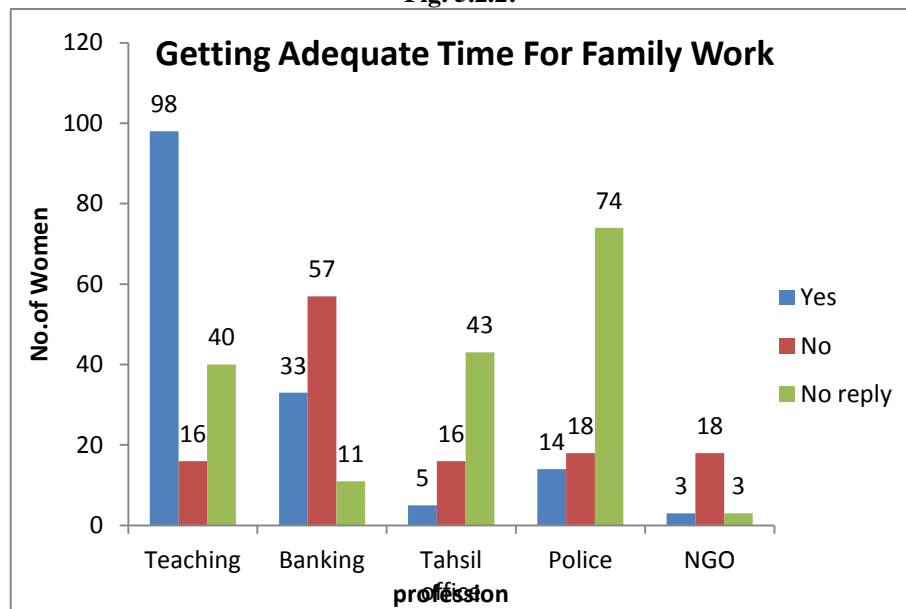
Do you get adequate time for your family work and how much?

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.

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

A) Yes B) No

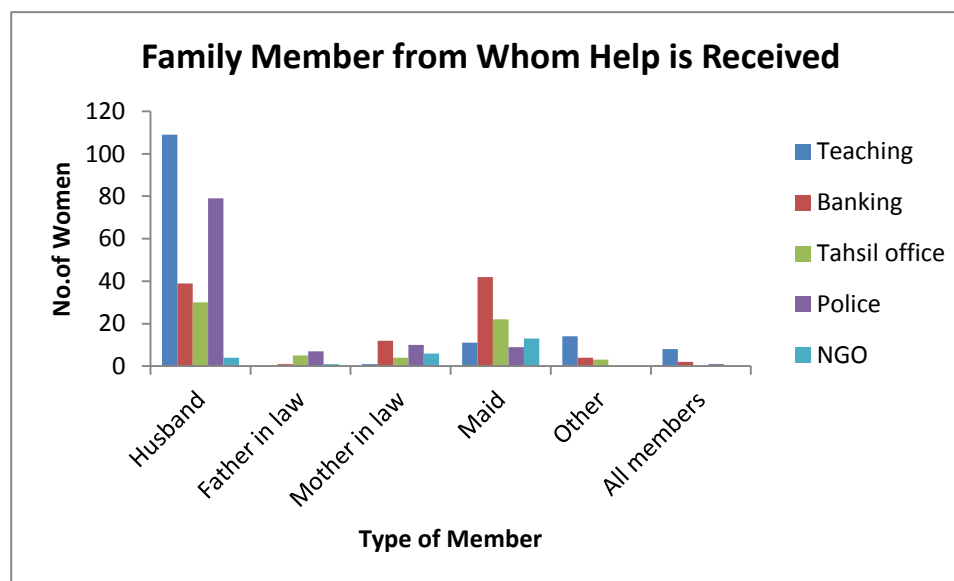
If yes; A) Husband B) Father-in-Law
C) Mother-in-Law D) Domestic help

Table 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 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 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 9.8	90 20.0	20 4.4	154 34.1
Banking	30 6.7	68 15.1	3 0.7	101 22.4
Tahsil Office	11 2.4	53 11.8	0 0.0	64 14.2
Police	13 2.9	94 20.8	1 0.2	108 23.9
N.G.O.	8 1.8	16 3.5	0 0.0	24 5.3
Total	106 23.5	321 71.2	24 5.3	451 100.0

Tables 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 outdoor 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 5.2.6:- Decision Making in the Family by Profession.

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

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

Table 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 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 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 30.3	4 1.1	3 0.8	0 0.0	4 1.1	124 33.2
Banking	68 18.2	0 0.0	1 0.3	16 4.3	1 0.3	86 23.1
Tahsil Office	30 8.0	1 0.3	2 0.5	4 1.1	5 1.3	42 11.3
Police	81 21.7	1 0.3	8 2.1	3 0.8	9 2.4	102 27.3
N.G.O.	12 3.2	0 0.0	2 0.5	4 1.1	1 0.3	19 5.1
Total	304 81.5	6 1.6	16 4.3	27 7.2	20 5.4	373 100.0

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 & 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

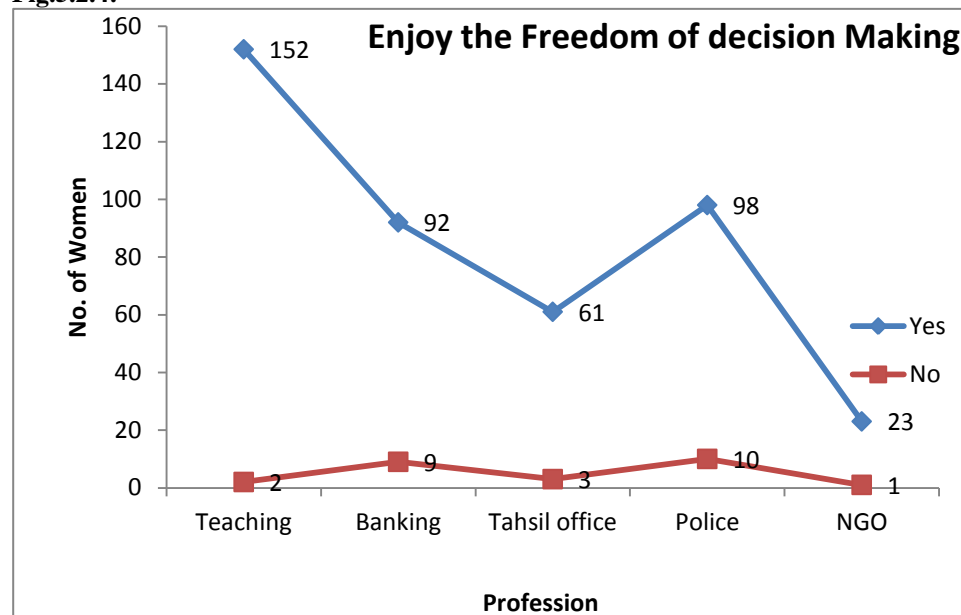
A) husband B) Father in-Law C) Mother-in-Law

D) Your parents, Friends or relatives

Table 5.2.9:- Enjoy the Freedom of Decision Making by Profession.

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

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 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 5.2.11 (A):- Participation in Family and Relatives Function by Profession.

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

Table 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.

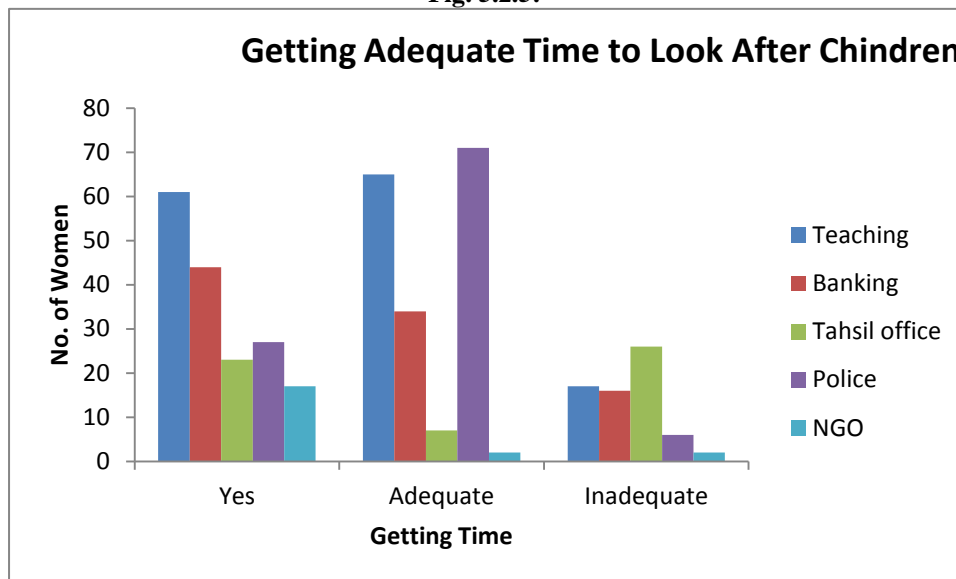
5.2.12 Do you get adequate time to look after your children?

A) Yes B) Adequate C) Inadequate

Table 5.2.12:- Getting Adequate Time to Look After Children by 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:-

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 finer 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.

Indra cites Shataoatha Brahman as stating that women who are mothers 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 summarizes 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.

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 except 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 pre-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.

India owned her independence in 1947. Soon after this, 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.

Cultural Barriers:-

Economics 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 valued 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 ably 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.

Conclusion:-

Where a culture of gender equality predominates, it provides a climate where demure legal rights are more likely to be translated in to facto rights in practice. Where Institutional reforms are implemented in the workplace and public sphere, where women embrace expanded opportunities in literacy, education and employment, and where the traditional roles of women and men are transformed within the household and family.

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

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