

To Study the Level of Emotional States of Working and Non-Working Women

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ABSTRACT

Women's participation in paid work has been rising since 1980, and this trend has accelerated since the 1990s as a result of macroeconomic policy reforms. But each country had a different path of transformation. Over time, the proportion of women working in India's organized sector has increased, sometimes even displacing men from their clandestine occupations due to higher educational attainment. The majority of these women come from the wealthier segments of society. Many more, who make up the majority of women, labor in unorganized sectors with unstable employment and unfavorable working conditions. According to the 2011 Census, women make up 40% of the world's workforce, and over the previous 20 years, their labor force participation rate has been close to 50%. One of the primary reasons for India's low female labor participation rate was the underreporting of women's economic activities. Social inhibitions, cultural problems, caste system, and religious affiliations are some of the reasons for the lower female involvement rate. Women were viewed as dependant by society. They were forced to adhere to rigid role segregation and accept their inferior status. Marriage was seen as more significant than a career. They assumed that devoting oneself to one's job would negatively impact one's domestic responsibilities. The disproportionate quantity of unpaid work at home leaves them with little alternative but to quit their employment. Despite making up over half of the global population, women's contributions to economic activity, growth, and well-being fall significantly short of their potential. In India, women make up almost half of the population. They could not be disregarded or overlooked. Women's aspirations were restricted for generations, and they were not exposed to the working world.

Keyword: *Caste System, Religious, Population, Economic, Employment*

1. INTRODUCTION

"Man is only one half," according to a Vedic scripture, and he is not whole until he is united with a bride. The Ardhanariswara, a half-male, half-female combination that creates the ideal whole of Shiva and Shakti, is a really lovely concept in our Hindu mythology. When referring to a divine pair, the female's name is always used first. For instance, Sitaram, Lakshminarayan, Radhakrishna, Gourishankar, and so on demonstrate the elevated status of women. The indigenous people adored the goddess prior to the Aryan invasions, according to archeological evidence, particularly in the work of Sir John Marshall. "In prehistoric and early historic periods of human development, religions existed in which people revered their Supreme Creator as female," according to Merlin Stone's book *When God Was a Woman*. Even now, the majority of Hindu deities are female.

With the advent of child marriage circa 300 BC, women's education suffered. Those who were married at a young age had a high divorce rate. Since most women were married at the age of 8 or 9, far before they reached puberty, they were typically illiterate. To prepare them for married life, they received housekeeping lessons at home. Education for women was generally discouraged by society. They essentially vanished under Muslim rule. Education for women was limited to wealthy and well-educated households where the practice of child marriage was uncommon. However, they were often few in number.

It would seem that even prior to the Muslim invasion, *pardah* was common in a confined form among royal and noble households. Elizabeth Cooper notes that Hindus adopted *pardah* as a protective measure to preserve the honor of their womenfolk after the Muslim conquerors made it popular among the higher and wealthier classes in northern India to shield attractive women from kidnapping and abduction by Muslim rulers, nobles, and officials. Thousands of Hindu women were abducted, converted to Islam, married, or kept as concubines throughout the Muslim invasions and rule.

Beginning around 400 A.D., the ancient practice of Sati gradually gained popularity, and solidly entrenched by the year 700 A.D. between the Kshatriya and Rajput royal lineages. It later extended among Brahman widows in Bengal and other areas where Hindu conservatism was strong.

Whether they are visible or not, women make up half of the population and have always had a distinct and important role in society and history. But regrettably, women have not received the same treatment as males. In middle age the socio-religious reformation movements were started by Ram Mohan Ray (1772-1833) as a protest against the barbaric custom of Sati and by Iswarchandra Vidyasagar (1820-91) along with Ranade, Phule, Vishnu Shastri, Dayananda Saraswari and others advocating the cause of widow remarriage.

Sex-based discrimination is prohibited by the Constitution. Not that alone, there are provisions of protective discrimination in favour of women with a view to providing them with facilities or take care of special problems—Articles 15 (3), 16(1) and 16(2). These equality-promoting constitutional clauses are also being cited more frequently as more and more women leave the home to pursue higher education or careers. In addition to entering politics, an increasing number of women are pursuing careers in historically male-dominated fields such as industry, medicine, education, administrative services, corporate management, and law.

But other recalcitrant statistics punch ugly holes through the veneer of progress. Notwithstanding spread of education, opening of new fields of employment and movement up the political and social ladder a number of surveys show that though women now constitute a third of the national workforce and many are ministers, MPs, MLAs, judges, administrators, engineers, doctors, lawyers, professors, the idea of what a woman should be, has not changed very much. Most men do not acknowledge a woman's right to a career. As a result, family support is typically insufficient. Although the husbands in these studies are frequently pleased that their wives are working, they do not want the women to abandon their customary obligations or alter their perceptions of their standing at home.

In their article, "Sita tops the list," which appeared in the Amrita Bazar Patrika on November 16, 1987, Kavita Sripath and Nisha Dhawan state: "To find out how much a woman's view of her own role had changed, we talked to about 900 people in Allahabad—not a sophisticated major metropolis, but a typically Indian city with a varied population of 2 million." All of the Hindu women were married. More over half had jobs. Interviews with men were also conducted. The majority of them have goals of become upper middle class and are rooted in the middle class. We just offered the open-ended question, "What are the qualities that you think an Indian woman should possess?" in order to prevent fostering preconceived preconceptions. Given the wide range of terms employed, analyzing the responses was, of course, a very complicated task. However, an analysis of the results also revealed that these women still adhere to more conventional notions of what it means to be a woman, even though they now believe that they should have non-traditional qualities. More than half of the women said that a woman should be well-educated, smart, logical, outgoing, and so on. However, more than 47% also indicated more conventional traits like helping, adapting, and caring. The perfect housewife was described in conventional terms, which may come as no surprise. Remarkably, only 4% of housewives shared their dream lady, while none of the working women did.

2. REVIEW OF LITERATURE

Gargi Das (2022) evaluated tribal women's degree of independence and decision-making authority. Women have historically been oppressed. If one half of the population is disregarded or marginalized, a country cannot truly thrive. As a result, the Indian Constitution provides numerous rights and supports them. The goal of the current study is to determine how indigenous women's socioeconomic status affects their ability to make decisions. Three tribal hamlets in the Santoshpur village provided source data for the study. The main conclusions show that tribal women have equal rights with their husbands in economic matters and have autonomy at the family level, particularly in social elements, despite their relatively little autonomy and passive community involvement. The low unemployment and literacy rates are the main causes of this. Without the involvement of women, the development of the tribal society cannot be hastened. In order to support indigenous women's economic advancement, the government should concentrate on raising their literacy rate. Their qualitative involvement and decision-making in all facets of their lives would undoubtedly follow from this. Urban women are important to society's household and socioeconomic life. Both male and female roles in India have evolved over time. Independence and the ability to do as they choose are becoming more and more important to many women. Working spouses are under time pressure since they are conscious of their multiple responsibilities at home and at work. They may seem to make their own decisions since they have economic independence. Additionally, more women are rejecting conventional responsibilities associated with homemaking and submissiveness. Numerous new occupations have emerged as a result of the growing significance of information technology. They have given rise to a desire among the growing middle class for a cosmopolitan lifestyle. A higher reliance on household appliances and labor-saving devices has resulted from the dissolution of joint families, an increase in nuclear families, and rising urbanization. In this scenario, women are starting to make more decisions at home and are becoming more visible in the markets. Because they have more opportunities to interact with people than the people they are caring for, working women today are more aware of a wide range of issues, from political changes to product alternatives. There are greater opportunities for working women to read periodicals, newspapers, etc. The working women are made aware of several product options by these reasons. Additionally, after discussing the goods'

features, costs, and usage with friends or coworkers, people begin comparing the features and costs of different items. It allows working women to make wise purchases.

Manpreet Kaur (2022), the family is a crucial social unit. In it, women play a significant role. This research aims to investigate women's involvement in home decision-making. Self-made household decision-making questionnaire 50 married ladies from Punjab's Patiala district were given this treatment. The results show that women's involvement in household decision-making is moderate.

3. OBJECTIVES OF THE STUDY

1. To study the level of emotional states of working and Non-working women.
2. To study the level of Life Satisfaction of working and Non-working women.

4. RESEARCH METHODOLOGY

The main purpose of the present study is to emotional states and life satisfaction of working non working woman and non-working woman. For that purpose the technique of factorial design was used. This is an ex-post- facto field study in which emotional states and life satisfaction of working and non working women in relation to their work status and socio economic status will be studied.

Independent Variable:

4.1 Women Status

- Working Women & Non-Working Women

4.2 Socio-Economic Status

- High & Low

4.3 Dependent variables

Dependent variable of the result of the manipulation of independent variables. In this study there are two dependent variables

Dependent Variable

- Emotional States & Life Satisfaction

Constant Variable

- Women

4.4 Data Collection and Period of Study

An interview schedule will be created that included questions about work and family details, the amount of time spent on different activities during a typical day, support from family members, issues that women face at work, at home, and in society, the degree of job satisfaction, and factors that encourage women to enter the workforce.

4.5 SAMPLE

For this research work an incidental purposive sampling technique will be used. The sample consists of total 400 subjects including two groups i.e. 200 working women and 200 homemaker's women. Both groups were made with equal number of low (n= 100) and high (n= 100) socio-economic status subjects. The age level, educational status and nativity of the subjects will be controlled to a certain extent i.e., age ranges between 25-45 years, educational status 10 + (School education) and all women of urban population.

4.6 STATISTICAL ANALYSIS

Data was analyses by (2x2) technique by finding out Anova (analysis of Variance). Such analysis gives us the main effect of independent variable and internal effects of the levels of independent variables.

5. DATA ANALYSIS & INTERPRETATION

Table 5.1 Mean, S. D. And T-Test Of Aggression Between Working Middle-Aged Women Andnon-Working Middle-Aged Women

Aggression in Middle-Aged Women (N=400)						
Working Status of Women	N	Mean	S. D.	T-Test	Table Value	ignificance Level

Working Middle-Aged Women	200	31.50	6.14	-5.374	2.6	Significant at 0.01 level
Non- Working Middle- Aged Women	200	36.78	7.68			

The difference in hostility between middle-aged working women (N = 200) and middle-aged non-working women (N = 200) was examined using the T-Test. According to the current data, middle-aged women who are not employed have a high mean (M=36.78) and (S. D.=7.68) for aggression, while working women have low means (M=31.50) and (S. D.=6.14). There is a negatively significant difference in aggression between middle-aged women who work and those who do not (t = -5.374), indicating that aggression affects middle-aged women regardless of their employment status. Women's employment situation has little bearing on how aggressively they express themselves.

Table 5.2 Percentage-Wise Distribution Of Working Middle-Agedwomen Andnon- Working Middle-Aged Women In Aggression

Levels of Aggression	Middle-Aged Women (N = 400)					
	No. of Working Middle Aged Women in Aggression	Percent of working Middle-Aged women in Aggression	No. of Non-Working Middle-Aged in Aggression	Percent of Non-Working Women in Aggression	Total No. of Middle-Aged women in	Total percent of Middle-Aged women in Aggression
Low Aggression	8	4%	4	2%	12	3%
Moderate Aggression	190	95%	154	77%	344	86%
High Aggression	2	1%	42	21%	44	11%
Total	200	100%	200	100%	400	100%

The hostility of working middle-aged women (N=200) and non-working middle-aged women (N=200) is depicted by the percentage wise distribution of hostility Inventory scores.

The distribution reveals that 4% of middle-aged working women and 2% of middle-aged non-working women exhibit low levels of aggression, 95% of middle-aged working women and 77% of middle-aged non-working women exhibit moderate levels of aggression, and 1% of middle-aged working women and 21% of middle-aged non-working women exhibit high levels of aggression.

Interpretation: The second hypothesis is disproved. The findings show that middle-aged women who work and those who do not differ negatively significantly in terms of hostility. The results also show that middle-aged women exhibit hostility at a concerning rate. The degree of hostility between middle-aged working and non-working women differs, despite the fact that aggression is present in both groups of women and is unaffected by their employment situation. When it comes to aggression, women who are employed and those who are not exhibit it very differently.

Table 5.3 Mean, S. D. And T-Test Of Life Satisfaction Between Working Middle- Agedwomenandnon- Workingmiddle-Agedwomen

Life Satisfaction in Middle-Aged Women (N = 400)						
Working Status of Women	N	Mean	S. D.	T-Test	Table Value	Significance Level
Working Middle- Aged Women	200	113.42	7.69	9.753	2.6	Significant at 0.01 level
Non- Working Middle- Aged Women	200	102.74	7.81			

The difference in life satisfaction between middle-aged working women (N=200) and middle-aged non-working women (N=200) was examined using the T-test. According to the current data, middle-aged women who are not employed have low mean Life Satisfaction scores (M=102.74) and (S. D.=7.81), whereas working women have high

mean scores ($M=113.42$) and ($S. D.=7.69$). There is a positively significant difference between middle-aged women who work and those who do not ($t=9.75$), suggesting that middle-aged women's employment status has no bearing on their level of life happiness.

Table 5.4 Percentage-Wise Distribution Of Working Middle-Agedwomen And Non- Working Middle-Aged Womeninlife-Satisfaction

Levels of Life Satisfaction	Middle-Aged Women (N = 400)					
	No. of Working Middle-Aged Women in Life Satisfaction	Percent of working middle-aged women in Life Satisfaction	No. of Non-Working Middle-Aged in Life Satisfaction	Percent of Non- Working Women in Life Satisfaction	Total No. of Middle- Aged women in Life Satisfaction	Total percent of Middle-Aged women in Life-Satisfaction
Very Low Life Satisfaction	18	9%	96	48%	114	29%
Low Life- Satisfaction	70	35%	88	44%	158	40%
Average Life-Satisfaction	108	54%	16	8%	124	31%
High Life-Satisfaction	4	2%	0	0%	4	1%
Very High Life- Satisfaction	0	0%	0	0%	0	0%
Total	200	100%	200	100%	400	100%

The Life Satisfaction Scale scores of middle-aged working women ($N=200$) and middle-aged non-working women ($N=200$) are distributed percentagewise. It reveals that 9% of middle-aged working women and 48% of middle-aged non-working women have very low life satisfaction, 35% of middle-aged working women and 44% of middle-aged non-working women have low life satisfaction, 54% of middle-aged working women and 8% of middle-aged non-working women have average life satisfaction, 2% of middle-aged working women have high life satisfaction, and no middle-aged non-working women have high life satisfaction.

Interpretation: The third hypothesis is disproved. The findings indicate that middle-aged working women's life satisfaction differs significantly from that of middle-aged non-working women. The findings indicate that middle-aged women had low and average levels of life satisfaction. Although women's employment or unemployment status has no bearing on their level of life happiness, it is present in both groups of women. It implies that middle-aged women's life satisfaction differs depending on whether they are employed or not.

CONCLUSION

Women are essential to the family's financial well-being. At various points in their life, women can play a variety of roles, including that of mother, wife, daughter, and sister. Despite contributing more than half of the family's tasks and obligations, women are rarely given the authority to actively engage in decision-making. They were expected to take care of the children and perform household chores, but they were not granted any privileges. Women's role in Indian society has significantly changed since the ancient, medieval, and, more especially, post-independence modern eras (Jain, 2003). Women now have more responsibilities at home and at work as a result of industrialization and modernization. Even if their proportion is still much lower than that of men, there are many highly educated working women in the current situation who work in a variety of disciplines, earn a living, and provide for their families (Desai et al., 2011). Even if a woman works, she may not be able to control her income or make her own decisions since other family members influence her. The degree of knowledge affects the ability to make decisions (Muzamil Jan and Shubeena Akhtar, 2008).

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