

THE DARK SIDE OF MONETISING UNPAID HOUSEHOLD CARE WORK- INSTITUTIONALISING THE IDEA OF MEN AS ‘PROVIDER’

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Since 1970s, unpaid care work performed by women within household has been critically examined and various theories and propositions came forward. Workload of a homemaker is defined as labor of love, but their contribution is seldom counted as productive. With various pro women movements and the efforts of international Organisations that fair share must be given to women for their unpaid care work. Even the existing research and policy makers hailed the same idea. There has been a debate whether unpaid care work should be monetised or not. Many of them are of the view that women should be provided salary or wages for their household care work. But another side of the coin which is seldom discussed among the policy makers while considering this contention is that it would institutionalise the ‘master’ role of male members in the family. This paper aims to highlight the fallouts of household care wages for the women and society as a whole and more specifically in developing countries like India. Considering the context of women in unpaid household care work, this paper will examine that what are the negative impacts of monetising household care work of women.

Keywords: household, work, women, income, women’s care work

INTRODUCTION

According to Jawaharlal Nehru ‘You can tell the condition of a nation by looking at the status of its women’ (Vaghela, 2007) and status of women depicts the social, economic, and mental condition of a nation. The place and role of women in the society has always been a matter of discussion. Some favour the freedom of women while others do not. It has been acknowledged that the role of women in progress and prosperity cannot be ignored in any way. Women like Margaret Thatcher, Indira Gandhi, Kalpana Chawla, Aung San Suu Kyi are some of the few who made their destiny. Man, and women are wheels of the same carriage, they must function in coherence with each other. But the conditioning of these wheels is different. The way women and men are made to take their course of life is not same, equality is a distant goal for women when it comes to pursuing their careers, taking important decisions in life etc. Women face various problems. While men can take up a paid employment, women face hurdles as she has to do paid work and unpaid care work at home. Being a woman, there are various roles she has to play, she is a mother, a daughter, a wife and bound by many social obligations in family. Being in these roles she contributes substantially in terms of time and energy. Economic development of a nation is dependent on human wellbeing, for which care is a must but women have to bear all the responsibility (Esplen, 2009). Bearing this burden, women face various psychological issues during their lifetime which are less talked about (Revenson, et al., 2016). It has been an established fact that the economic value of these activities is immense. Various studies on women empowerment accentuated that household wellbeing improves when women are given greater share in decision making (Sell & Minot, 2018). But this important contribution is mostly not respected by men and often by women, may be due to the society for which household work does not require any skill or because of its non-income generating nature (Varia, 2008). Although the meaning of household care work has evolved in few decades but its inferiority to paid employment is still present (Zimmerman, Litt, & Bose, 2006). Nursing the whole family for almost 24 hours a day, a woman is believed to be not working. Societal pressures, caste-based and gender-based discrimination, educational status, and social background, pressurise women to perform household duties. This discrimination is persistent even among the wealthiest and educated families. Irrespective of their educational status or income levels, women contribute more than 60 per cent of the time in household work (Rizavi & Sofer, 2010). From the childhood itself, she is told to learn household work to become a good homemaker and a mother (Poduval & Poduval, 2009). This pressure has badly affected the cognitive development of women which results in low employment rates and financial independence.

Gender equality is crucial for economic development of the country (Bank W.-W. , 2012). According to Amitabh Kant (executive head of NITI Ayog), ‘a substantive increase in the female workforce is a pre-requisite for India’s

GDP to improve and grow in coming years' (Shree, 2020). World over, household work is not recorded in GDP because of it being not paid or counted in money terms, undervalues female contribution in the economy (Messac, 2018). According to UK's Office for national statistics, in 2016 Britain's GDP was undervalued by approximately \$1.6 trillion, amounting two-third of the official GDP (Subramanya, 2019). In some countries the time spend by women is often eleven times more than men, which costs about US\$10.8 trillion to the global economy (Coffey, et al., 2020a). But the women who contributes so much to household economic activities, is still counted as 'not working'. The solution to this issue comes as a proposition to monetise unpaid household care work. Giving wages to all the women in their household capacity is a debate since 1970's (Women, 2019).

Providing income for household work, within the dominant social paradigm seems a very difficult task as it would require nudging society to acknowledge its value within the economy. Since they are not seen as equal to their male partner who earns a livelihood, here comes the question that mere economic recognition would entail long thought equality? Transformation in the societal mindset of what means to be a man and a woman is still a long journey (Welsh, 2001). Since much efforts are put to incorporate domestic labour in mainstream economics and make it equal with paid work, the discourse of unpaid work in countries like India needs to be analysed on various other fronts as well. This paper highlights all the aspects which would become hurdles after monetisation of household unpaid care work.

HOUSEHOLD UNPAID CARE WORK

When we talk about 'family' we think it is same as 'household.' The family being an institution universal in nature which works to fulfill human and daily subsistence needs. Kinship, conjugality, and parenthood, defines this relationship (Sharma, 2003). Household is a social unit composed of those living together in the same dwelling or under same roof having a relationship among its members, some are bread winners while others manage the house (cleaning, cooking, managing stuffs, upkeep) and managing the share of the bread earned by other members. In this social unit, lion's share of household work is done by women of the house, no matter she is employed or unemployed (Sharma B. , 2022). Unpaid work comprises the work done by individuals for their own household other than official labour (ILO Convention 189). It is the work done without any monetary reward. Characterisation of these activities as productive is due to the usage of scarce resources including time, care and emotions. "Unpaid work" includes all non-remunerated activities lacking social recognition. It is important for the individual wellbeing along with the development of families and societies (Stiglitz, Sen, & Fitoussi, 2007). It is important for the individual wellbeing along with the development of families and societies (Stiglitz, Sen, & Fitoussi, 2007). However, they do not emphasise upon specific activities of household work to be characterised the same but it paved the way for international organisations like ILO to support this contention. The tedious task and subordinate to others, is the main definition of household work which is necessary to perform (Coltrane, 2000). In common sense, a housewife or a homemaker manages her family's home. This management comprising cleaning of house, cooking, buying everyday things from market, taking care of family members etc. comes at a cost of a women's career, which she would have made if given the time and resources. Human activities could be remunerative and non-remunerative classified as paid and unpaid work, respectively or no work. Other than sleep time, 'no work' consists free time spent on personal leisure. It is important to draw a clear-cut distinction between 'no work' as a voluntary activity and 'no work' which is the result of lack of opportunities (Becker, 1965).

Defining household work has been a debatable issue. It got more importance since the sixties and seventies, when mainstream economists and sociologists started discussing about it (Jaffe, 2018). They tried to analyse the economic perspective of household work. But for long, academicians had equated work only with paid employment. The classical and Neo-classical economists believed unpaid work is not an economic good as of market good thus they have kept it outside the realm of productive activities. Simon Kuznets (1948) has not included unpaid care work into the National Income accounts as it is a women's production not a part of economy. With the several movements all around the world, a consciousness developed and people agreed although implicitly- on a new way of looking at the world's work, i.e., comprising both paid and unpaid work. The division of Labour among genders includes the division of social and economic activities. The process of division could be explained in three stages i.e., 'gender polarisation', 'gender freedom' and 'gender integration', in which the first stage is characterized with categorical division of Labour between men and women (Matthaei, 2001). In the second stage, mass awakening could be seen during the third National Women's Liberation conference in Manchester, England (1972), from there the idea came out and women around the world started forming alliances for the same. Selma James in 1972 established the International Wages for Housework Campaign (IWFHC), started as a feminist movement that highlighted the role of gendered labour in the home and its economic value under capitalism (Krishnamurthy, 2021). The movement further spread to Britain and America, along with the demands for social and political equality, women's rights campaigners highlighted the difficulties women experiences every day in housework and childcare (Costa & James, 1975). After that, several organisations in the Italy, Canada, USA, and UK started taking initiatives (Small, 2018). The fire spread to South Asia as well, although the voices were not strong as the region was not much developed, it opened a pandora's box. Countries saw various movements and governments were trying to allay the fears of people regarding gender equality in household works. In India, the National Housewives Association filed an application for their organisation to be recognized as a trade union in 2010, but deputy registrar rejected it, giving reason that housework

does not come under trade union (Tulsyan, 2021). Even the administration has not accepted the notion. In 2012, the Women and Child development ministry, was considering about salary for housework to wives, from their husbands (Sandhu, 2012). Financial empowerment helps them live with dignity, was the main aim behind this move. However, the proposal never materialised. And it has been still in debate. In the third stage, integration of paid and unpaid care work and the freedom to do any work were the main concerns (Williams, 2001). The economic system, fertility, sexual orientation, relationship issues, generational issues, all have changed but the distribution of unpaid care work based on gender is proving slow to change. At the same time, awareness generated by various pressure groups compelled governments to eliminate all forms of discrimination against women. This provided great impetus for data collection and tracking of differences between genders at the national level. Reducing gender disparities in paid and unpaid work, is a contributing factor to promote gender equality and improvements in overall human development, as has been found out by various researches.

NEGATIVE IMPACT OF HOUSEHOLD WAGES

Increased responsibilities

Recognition of unpaid work would add billions to the economy, but the number of hours women perform the care work would increase because after monetisation of her care work, she would be obliged to do it. In India, where women work for 352min a day at home while men work only 51.8min, the proportion of work and the quality sought would increase (Samuel, 2019). In a country like India which is a worst performer in south Asia, is ranked 112th among 153 countries in the Global Gender Gap Index 2020 of World Economic Forum (WEF, 2019). Almost 159.9 million Indian women accepted that “household work” was their main occupation (Babu, 2019), paying for house care work would be like creating a ‘all women homemakers country’, which would definitely be a setback for women’s empowerment and gender equality, perceptible in the SDG Goal 5 ‘Gender equality’ and SDG Goal 8 ‘Decent work and economic growth’, for which countries are still struggling to meet the targets by 2030 (Nations). It is pertinent in Indian context as the labour force participation rate among women is very low and has been declining over last 10 years, it could be because most of them are getting into ‘domestic work’ (Fletcher, Pande, & Moore, 2017). The unpaid household care work is not a result of choice in most of the cases, it is an imposed burden on women by patriarchal society. Table1 highlights the time spent by women and men in unpaid care work in major countries.

Table 1: Unpaid care work- Gender Gap in major countries

Countries	Time spent in unpaid care work, by sex (hours per day)	
	Men	Women
Australia	2.25	4.48
France	2.24	3.73
Germany	2.5	4.03
Italy	2.17	5.10
Japan	0.68	3.73
New Zealand	2.35	4.4
United Kingdom	2.33	4.14
United states of America	2.76	4.52
China	1.51	3.9
India	0.85	5.86

Source: OECD Gender Institutes and Development Database (GID-DB), 2019, [oecd.stat.org](https://www.oecd.org/).

Gap in time spent in unpaid care work in major economies (Table1), offers an important insight on how division of labor within a household is defined by discriminating gender roles. Unpaid care work is women’s responsibility, this is the notion which is common to all women across the world. Women spend on average between three to six hours on unpaid care activities, while men spend between half an hour to two hours (Ferrant, Pesando, & Nowacka, 2014). Overall, women spend more time on unpaid care activities than men representing on average two to ten times that of men. By providing salaries for the care activities, we would be increasing the burden of the females which is already so much. Time-use survey in 64 countries composing 66.9 per cent of world’s working age population shows, everyday 16.4 billion hours are spent in unpaid care work which costs 8hrs of a day to 2 billion people without remuneration (ILO, 2018).

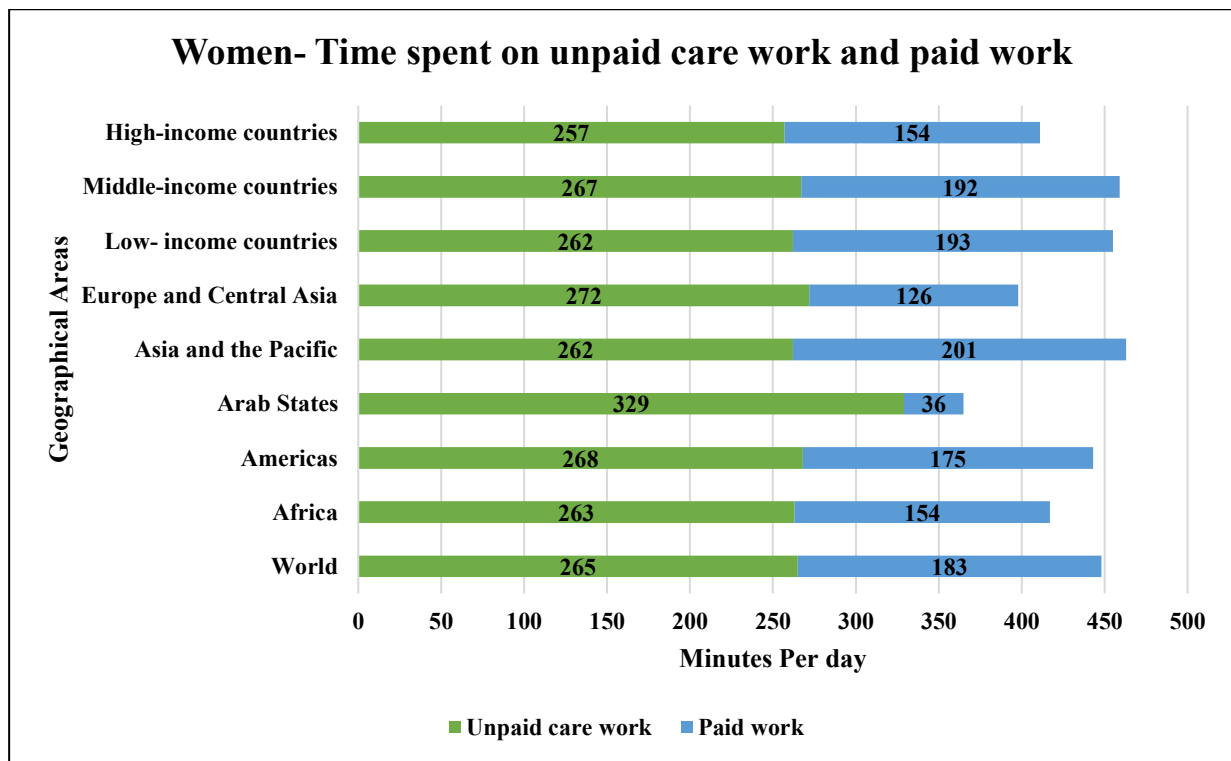


Figure 1: Women- Time spent on unpaid care work and paid work

Source: ILO, *Care Work and Care Jobs for Future of Work*, 2018

Over-representation in informal and vulnerable employment is another aspect which poses red flags. Our women are two times more likely than men to be contributing in family works. As it is clear from the latest available secondary data, women account for 4.6 per cent share in informal employment including agricultural workers, which is higher than men and if we exclude agricultural workers, it stands to be 7.8 per cent (ILO, 2018). Further, this workload hinders them to take part in paid works, part-time jobs, or self-employment and in informal sector too as it provides them with no social security (Budlender, 2004). Already women are taking the load, wages would oblige her to do it even when she is ill and the other members would become the consumers of her services for which she is paid.

Strengthen the Position of Men and Gendering to the act of home care.

Men, brother, father, husband, etc. are the characters in life are framed to be the bread winners for the family and the females should depend on them. It is a notion that women cannot participate in employment activities; she has to rely on the male member's earning. In the families where both partners are employed in paid jobs, considering the fact that work and parenting have their own importance, couples divide their responsibilities (Newkirk, Jenkins, & Sayer, 2017). Income generation is equated with masculinity and men try to avoid jobs that are considered feminine (Deutsh, 1999). And this division is one of the main reasons for conflict arising in the family as twice the household work is done by female as compared to their husbands do (Bianchi, Sayer, Milkie, & Robinson, 2012) even if the women is earning more than her husband. Salary or wages for the household work would categorise the work as to be a women's responsibility.

Ostensibly, recognition of unpaid care work in monetary terms is for a good cause but in a society deeply entrenched into the notion- 'women is the home maker' would grasp it? Would not it further consolidate the idea that women should do the unpaid care work? 'Cooperative conflicts', a term coined by Amartya Sen to captures the gender conflict within families has defined that gender issues are huge among themselves. Men and women have conflict of interest, he suggested, are very different from other conflicts, such as class conflicts. Talking about other relationships, they are different, as a worker and a capitalist do not live together under the same roof- sharing experiences and acting jointly. This 'togetherness' in the domestic arena provides a unique character to it (Women, 2019).

Taking care of family member's needs and one's own household is a labour of love, but it is also a labour of sorrow and drudgery. A study conducted in 2018 founded that 606 million women of working age were unable to join the labour force due to unpaid care work whereas only 41 million men faced the same situation. Men's participation is already low, it could further decrease (ILO, *Care Work and Care Jobs for Future of Work*, 2018b).

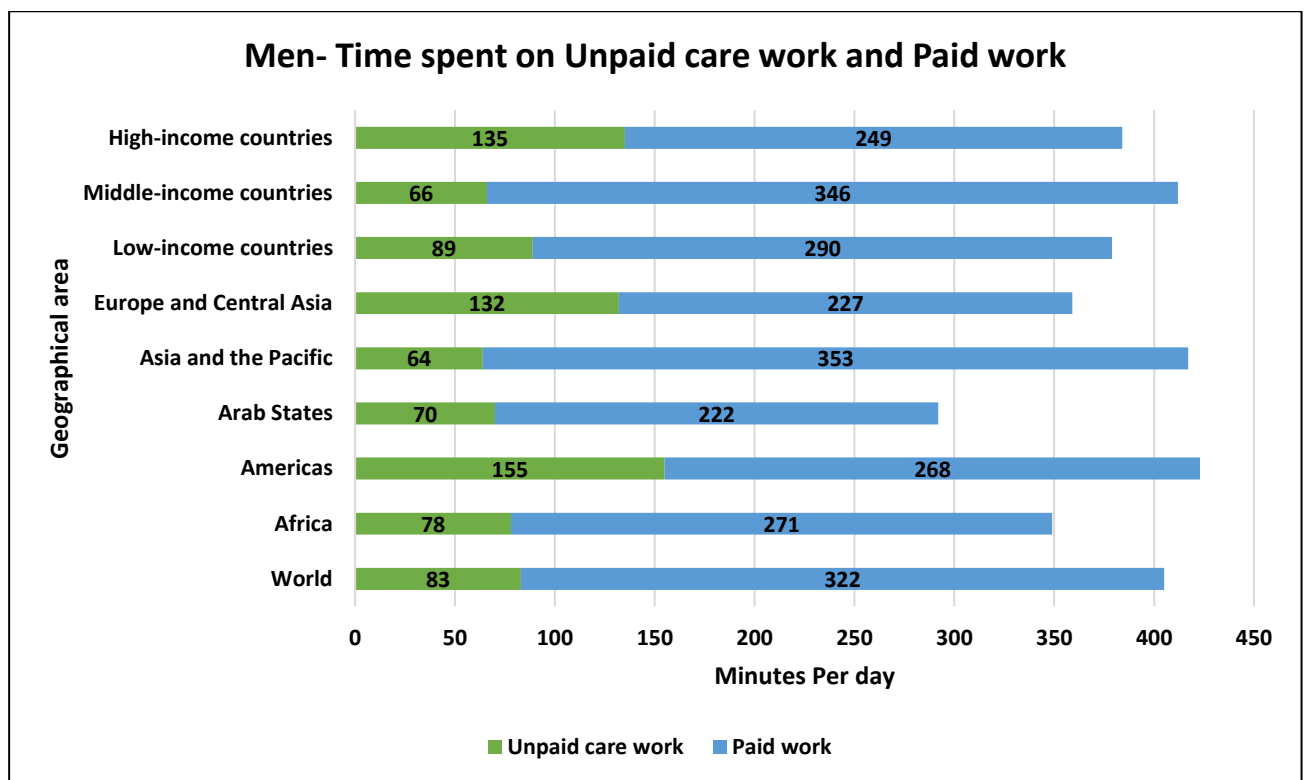


Figure 2: Men- Time spent on Unpaid care work and Paid work

Source: *Care work and Care Jobs for Future of Work*, 2018

The patriarchal setup obliges the women to commit for other's well-being. Male as bread winner and female as caregiver, is the manifestation of the perpetuating 'gendering' ideology that distorts human potential. Women being forced to live under the patronage of her husband, even if she is getting money.

Economic Dependence of women

The link between women and her abuser is her economic instability. When a woman is abused by her husband, finances become a major hurdle in her freedom (Adams, Sullivan, Bybee, & Greeson, 2008). A study shows that, 35 per cent of women have accepted that they would not be able to manage their living if get divorced (Nolsoe, 2018). Women has been made by the society, to be subordinate to men in every matter. Poverty after separation has multifaceted reasons. Life after divorce becomes extremely difficult due to wage gaps, long historical injustice, gender discrimination, poor social welfare policies and the failure of legal system to provide relief (Carbone, 1994). UBS Global Wealth Management highlights that 58 percent women do not take big money decisions rather leave it for their husbands. Women are considered over emotional and irrational human beings therefore less capable of handling money and property. Leaving long term planning of finances to their spouses and taking care of just day to day expenses has made women vulnerable to critical times. Only 23per cent women in the world plan their long-term finances (UBS, 2019). The Financial Agency of Women report, 2019 released by Bill and Melinda Gates Foundation says that according to men, banking services and phones are beyond their smartness, women cannot use them (Times, 2021). Women in India are traditionally taught to be financially dependent, and independence acts as a threat to male dominance. As per the Global Findex Data, number of females having formal banking accounts is very less than males (Bank, Global Findex Database, 2011; 2014; 2017). The dependence of women to make financial transactions is still prevalent. And even if women have bank accounts, their access is mostly in the hands of their husbands (Pham, 2021). Despite economic independence, women are not allowed to take important financial decisions. Three out of every four women aged 15 years and above in India are not financially independent. Female labour force participation rate has been falling and stands barely above 20 per cent.

Even if they try to go out for a paid job, there are several challenges which hinder their progress. Women being one third of the workers has been facing male-female wage differential, which has only increased since 1990's (Lazear & Rosen, 1990). Globalisation has been a key in increasing informal work, self-employment, poor paid jobs, and burden of unpaid care work (Antonopoulos, 2009). Perhaps the young people recognise women's equality in terms of work not because their attitudes have changed, but in the need of second income (Miller, 2020), so their behaviour at home never changes. Economic uncertainty is the main driver of men supporting their spouses to work. As marriage has given the power to control his wife (Thagaard, 1997). When women are employed, they think that their position is going to change but the reality could be seen in the World Economic Forum's 2020 data which says that gender gap in economic participation has widened in India by 3 per cent in 2020 (Service, 2021).

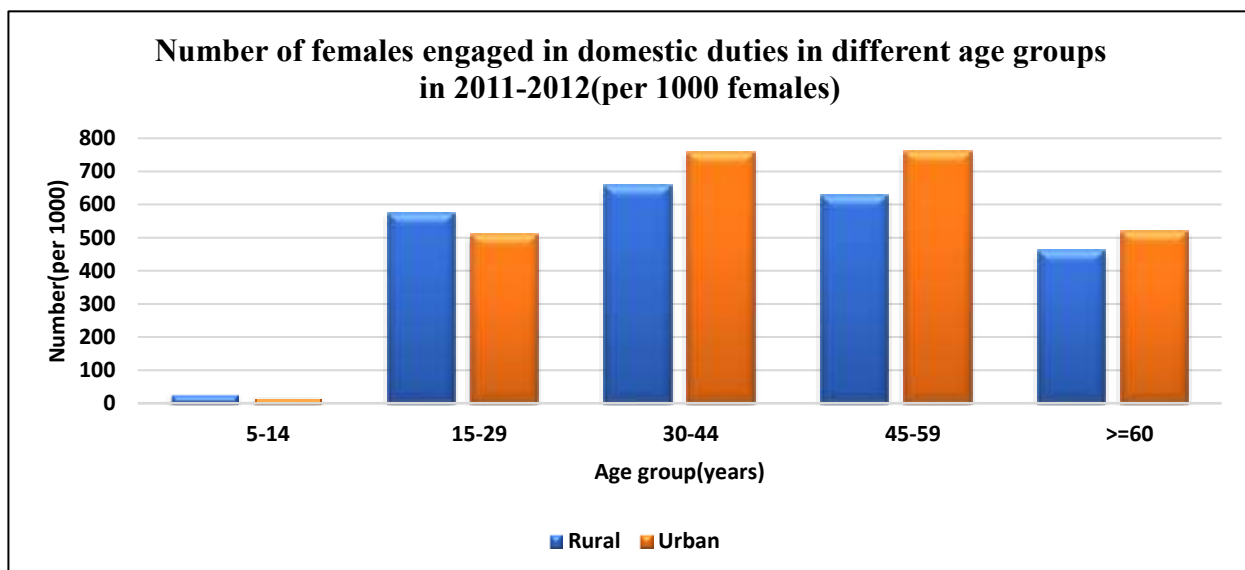
French comic artist Emma, in her illustration- The Mental Load, she highlighted that without any social security and good working conditions a woman is bound to perform whole lot of household chores (Emma, 2018). The result would be unacceptable to lot as it would increase dependence of women on men, reduce their status, enhance their burden of work and the shift to paid employment would become more difficult. Wages for unpaid care work is not a remedy if financial independence is not there. Women with income take herself more seriously and she is taken seriously by others as well.

Acceptance and Application

During the times of hunters and gatherers, women used to gather food like fruits, vegetables etc. and men go on hunting wild animals. The main reason behind this division of labour is that it is quite difficult for women to go outside and hunt for animals as they have to look after the baby. So, outside work was done by men. People were indulged in different jobs even when the houses were simple and there were very few possessions to take care of. Even in rural areas where agriculture was the main source of income, women took care of livestock, they also did seasonal employment when men of their houses go outside in search of other sources of living (Sanghera, 2019). When industrialisation arrived in 17th century England, it impacted women negatively as they lost much of their economic importance. Before the industrial revolution, women used to work in agricultural fields and household industry. Houses were the center of production and women played a pivotal role in managing farms, cottage industries and landed estates. This role gave them a fair amount of parity with their husbands. In 17th century with the expansion of industrialisation, there was more and more division of labor with the husband taking paid labor jobs outside the home, and the wife reduced to unpaid household work and middle-class women were confined to an idle domestic existence, supervising servants, lower-class women were forced to take poorly paid jobs (Clark, 1919). With these developments in history, domestic work became women's responsibility. The patriarchal mindset of calling a woman as housewife (Dube, 1998) restricts her from entering the economic activities. Accepting the idea of providing remuneration in lieu of work which is considered menial, is very difficult in a world where over 2.7 billion women are legally restricted from having the same choice of jobs as men (Bank, World, Businesses and the Law, 2018).

While examining the NSS report, it was observed that the greatest number of women engaged in domestic duties are in the age group (30-44) (NSSO, 2014). This is a very critical period (25-35) in the life of a women as she goes through the events of marriage, motherhood and choosing their careers (McMullin, 2005). If this burden could be shifted to later years of life, women could do better in their careers.

Figure 3: Number of females engaged in domestic duties in different age groups in 2011-2012(per 1000 females)



Source: NSS Report No. 559: Participation of Women in Specified Activities along with Domestic Duties, 2014

Assessment of 189 countries in 2018 showed that there are still certain laws in 104 countries preventing women to work in specific areas, there is no law on sexual harassment at work place in 59 countries and in 18 economies, preventing wives from working is a legal right of their husbands (UN-Women). The Time Use Data, 2019 shows that acceptance is very difficult as men are still find watching TV more interesting and important than helping their partners in daily household chores (Chandrasekhar & Ghosh, 2020).

In order to maintain household order, to encourage values and moral development of the family it is advisable for a woman to be subordinate to men. Women who failed to respect the gender roles are considered dangerous and are treated harshly and publicly reprimanded, shunned or in very serious cases, tried for witchcraft.

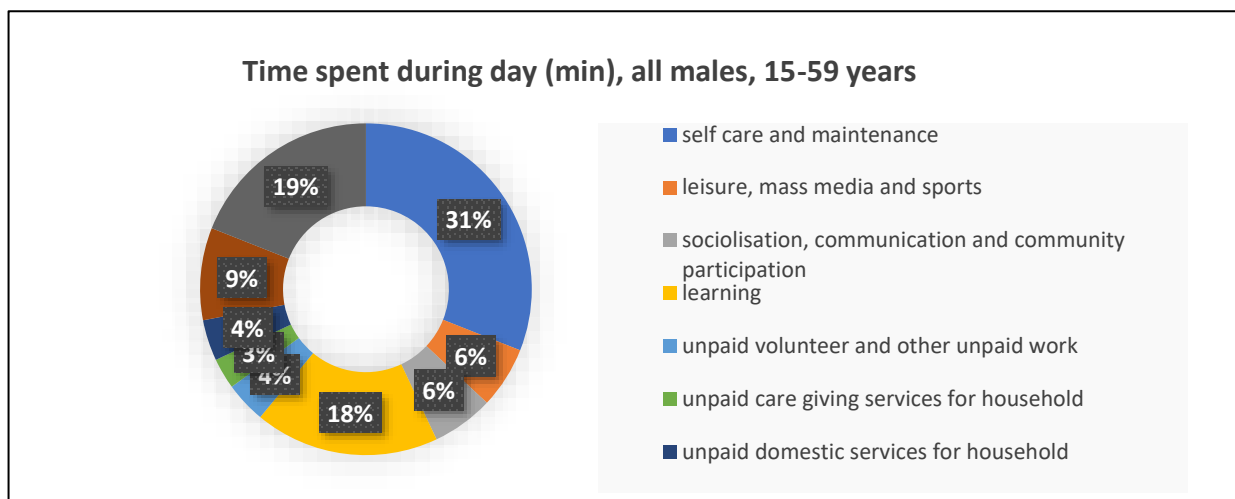


Figure 4: Time spent during day (min), all males, 15-59 years

Source: *Time use in India* by C. P. Chandrasekhar and Jayati Ghosh, October 6, 2020

Application of this policy is also going to face serious challenges. Exploration of various aspects of wages for unpaid care work, homosexual relationships are one of the prime ones. Among the lesbian partners it is seen that it also follows the same pattern as of heterosexual partners, where the sole responsibility of caregiving is given to one partner (Sullivan, 1996). Societal gender arrangement affects the distribution of unpaid work among same sex partners, women partners categorise their daily work whereas it is unequally distributed among male partners (Vleuten, Jaspers, & Lippe, 2021). Regardless of someone's sexual orientation, household and paid employment decisions are mostly based on the gender roles because the same sex partners are raised in heterosexual societies which leaves an impression of specific gender roles (Brewster, 2017). Thus, it would be difficult to find out who is the domestic unpaid care worker in a same-sex male couples as the wage is for women only. Another question comes, in a same-sex female couple, who is the beneficiary of the remuneration for domestic care work? There would be major policy paralysis in the changing times of sexual orientation where same sex couples are increasing in numbers.

Decent Working Conditions- an issue

Decent employment conditions and livelihood is still not a level playing field for women in many developing countries, structural transformations in the economy to provide decent employment opportunities are absent though these economies have recorded decent growth. According to the ILO, "unemployment remains unacceptably high, especially among women" (ILO, Women at work: Trends 2016, 2016b). The 61.2per cent of global population that is almost 2 billion people, work in the informal sector (ILO, Women and men in the informal economy: A statistical picture. Third edition, 2018). Informal work refers to work carried out in the absence of labour regulation and with little or no social security. It would be a very difficult task to perform in such a scenario where domestic violence is prevalent in such large numbers. Time-use data indicates that women living in poor households spend as much as 24per cent of their work time on collecting firewood and water, whereas women in non-poor households allocate 12per cent of their work time, to such tasks (MOSPI).

Women are beaten at home, illtreated for even a small thing and we are expecting this to be gone suddenly knowing that fact that money will put an obligation on her to perform. Women are harassed at work place, badly tackled with, get low wages as compared to male counterparts even when there are specific laws in place, so expecting wife to not to go through all this when the society and laws both are not so vocal about the idea of wife given much freedom. Decent employment conditions are still not there even in the formal sectors, how would the system ensure it 'at home'?

Estimation and Underestimation

Another aspect which poses doubts is the condition of domestic workers in India, which are unprotected and poorly paid, they also lack safety. 'Kaamwali Baai' (a common term used for maid servant or maid), who works as household worker in other houses, seeking money is considered servant, their work is servitude. Table2 highlights the poor condition of domestic workers in India.

Table 2: How do maid, cook and nannies get paid in India's top cities?

Cities	Earnings(monthly)		
	Maid	Cook	Nanny
Mumbai	Rs 7000	Rs 8500	Rs 8500
Delhi	Rs 6000	Rs 8500	Rs 7500
Bengaluru	Rs 6000	Rs 8500	Rs 7500

Chennai	Rs 6000	Rs 7000	Rs7000
Kolkata	Rs 5000	Rs 7000	Rs 7000

Source: *The shocking way India is underpaying its maids, nannies, and cooks—in six charts, Quartz, 2016*

On an average domestic worker which are around 5 million of which around 3.5 million are women get Rs.6000 monthly which not a good amount to sustain their livelihood in the times of covid-19 which has added additional costs (Balachandran, 2016). Women have accepted it as their fate. If we as a society are not able to address the troubles faced by our paid domestic help, then it is self-explanatory that how we would accept the unpaid care work.

One more question arises here, how would the remuneration for the household care work be decided? Is there any standard to quantify the household work? What if a woman who works more but gets less money? Would the money be stopped if she fails to perform her duty? Household work includes caring for the child, what if the child fails in the exam, would that be the failure of a women as a mother and her household wages be stopped? Patch working will not help, we need strong solution.

Reduction in domestic helpers

The World Bank in its shared poverty report 2020 has estimated that covid 19 will push around 88 million to 115 million people into extreme poverty, with the total becoming 150 million by 2021. Extreme poverty (defined as living on less than \$1.90 a day) is likely to affect between 9.1per cent and 9.4per cent of the world's population in 2020 (Bank, Poverty and shared Prosperity 2020, 2020). The condition would be worst when most of the Indian families would sack their maids and nannies. Paying wives for the same work would become a shock for the domestic workers as their jobs would be lost. With the provision of providing salaries to women for household work, the job of house maids and nannies will decrease and the achievement of 'zero poverty by 2030-Goal 1' of the SDGs becomes difficult.

Tripti Lahiri has elaborated in her book entitled "Maid in India" (Kumar, 2017) that women constitute over two-thirds of the workforce in this unorganized sector and most of them hail from backward regions of Jharkhand, West Bengal and Assam (Lahiri, 2017), barely of legal working age, their wages are less than the minimum fixed by the government. Depriving these women of their work rights would be counterproductive to the progress achieved so far. One of the main sources of income for women hailing from lower income households 'domestic help' would be under threat.

Social Security in jeopardy

This is surprising that only 11per cent working population in formal organizations are under the cover of social security network and 89per cent of the workforce in informal sector does not have any kind of social security. This non availability of social security protection becomes more threatening when women are not covered as they have other domestic responsibilities also where money is needed to meet out in the family as compared to men. However, central and respective state governments have introduced the contributory pension scheme for the unorganized workforce but its knowledge and implementation is still a big challenge in India (Kaur, 2002).The fundamental fact behind this approach is defeated as women have very less work even in unorganised sector due to their family liabilities and children the other reason is very fewer amounts is given which is not sufficient to save for social security scheme.

Still access to social security to women is very less. This gap between genders in availing social protection (pensions, maternity benefits and unemployment protection) provided by employers, nearly 40per cent of women in wage employment do not get any kind of social protection (ILO, 2016a). Already there is economic dependence on husbands and male members of the family, whatever money given in form of wages, would again be in husband's control (after all it is husband's money). Would this meet the goal of achieving 'Women Empowerment'?

CONCLUSION

Having half of the share in population, women need to get her share of rights as well. Favours are not required as she is already contributing to the economy. Remuneration for her work at home would be a tool towards her empowerment, give her a dignified life. But while doing so we need to make sure that the love and care she puts into it is not ignored. Just as commercial surrogacy or commodification of reproductive services is not acceptable to us because these are innately exploitative. Thus, commercial surrogacy is banned in our country. This time it is the call for household work, let's not commodify personal care. Our aim should not be to provide just a minimum remuneration; rather empowerment and motivation is the key to realize their potential through education, access and opportunities of work, gender-sensitive and harassment-free workplaces and attitudinal and behavior change within families. Change in familial attitudes and behavior along with gender neutral and sensitive work places. Access to education and opportunity to work would effectuate women empowerment in real sense. These strides would make household chores more participative. When these conditions are met, it is left to the freedom of women to decide whether she want to work inside or outside the house.

Much more than the provision for wages or salaries, we need to increase awareness, reinforcement of existing laws and their strict implementation. Providing her with the right to reside in her marital home, coparcenary laws need

to be strengthened. Under the constitution she has been provided with free legal aid and other maintenances but their strict implementation is still a question of right.

Value of unpaid care work needs recognition. However, recognizing value should not always be in monetary terms. Payment for domestic work would nourish the prerogative of men over women it and performance would become compulsion for women (Chakravarty, 2021). We need to create social as well economic policies to work in tandem for the overall development of society.

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