

Status of women left behind women belonging to migrates families: observation form secondary sources.

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Abstract-Migration is the gender process. Women's migration is due to marriage; on the other hand men migrate in search of work. Migration process affects both point. This article examines the impact of husbands' migration on the lives of 'left-behind' waives. The purpose of this research is to investigate Status of left behind women belonging to migrate families. This research analyzes left-behind women's empowerment through secondary data sources. The sources of secondary data will be various publication of the Census of India. Directorate of Economics and Statistics, various, district and state level Gazetteers, various reports, books and literatures on the subject, reports of planning and various development projects will also be utilized. In a patriarchal society women generally participate in food processing, child care, gossiping, and intensive agricultural task as helper. Temporary absence of man affects social status and life style of the women who are left behind both positively and negatively. In present paper, an attempt has been made to highlight the status of women who are left behind, in terms of gender division of labour, woman empowerment, social insecurity, and economic perspectives to provide few strategies for the policy makers.

Introduction-Migration is a human phenomenon which has historical roots. The search for the source of survival or quest for Eldorado or utopian place, the blissful life, has ever remained the inspiring of migrations within countries or trans-migration. Migration have economic genesis but resulting socio-political and cultural ramifications. Migration also encourages the youth of the community to migrate. Migration from rural to urban area is higher among males compared to females in those areas where more job opportunities and educational facilities are available. Females mainly migrate in connection with family and other social reasons rather than for employment.

Women have traditionally been at disadvantage in much society in the world, due partly to the strong patriarchal tradition which often

collides the rights of women. Therefore women's empowerment is a major concern in the developing society and is emerging as an important indicator of the development of a society as well as the status of women. This article is focuses on the everyday struggle and aspiration of women's of migrants that are left behind in their village. More specifically, this study focuses on the impact of migration on wife. The most important rationalizing factor for migration is the betterment of the families. However, the absence of husbands necessarily changes the pattern of everyday life of the wives (Lan,Theodora, Brenda, & Elspeth, 2015). The issue of effect of migration on women's is not an event but it is an experiment which the whole family suffers. So migration does not only affect the migrant's life rather it also affects all those people who depend on them. Family structures get changed as responsibilities are reassigned (Rigg, 2007; Gamburd, 2000; Hugo, 2002;). When Husbands migrate for search bread and butter they leave their families behind. Wives and children do not accompany them for varied reasons. When the laborer migrate work place in search of work, there is no permanent residence to live with, financial status is not such that he can keep his family together. Of the total, low- and semi-skilled ones form the majority of the migrants (IOM, 2016). This means that these migrants are not allowed to bring their family with them or they cannot afford. This means, their wives and, of course, along with their children remain behind. In traditional societies, for the wives, this is a fresh experience of living on their own. Many studies say that man migration give wives autonomy, independence and decision-making. They take responsibilities of agricultural decisions (Boehm, 2008; Gordon, 1981; Hadi, 2001). As they are remained-behind, they start interacting with so many people, who they never talked and worked with, organizations, schools and banks (Abadan-Unat, 1997). Therefore in the absence of their husband wives may take very different role in the household. These new roles may be accompanied by increased control of spending, decision-making in economic matters, and freedom of movement-capacities that have typically been used to define women's autonomy (Bloom, 2001 Ghuman, 2003and sathar,2001). Many studies have pointed out the social cost that migration has on families left-behind (Démurger, 2015)

Economic motive is the predominant factor of migration. Migrants and their families have such a thought that once the financial condition is cured, the whole problem will be solved; however, it always remains an issue that as they leave the village, They exclude many issues that are to be dealt with by left-behind family members who may

or may not be ready for it. They exclude many issues that are to be dealt with by left-behind family members who may or may not be ready for it. Financial aids cannot solve all the social problems faced by left-behind families. Historically, in patriarchal societies, women have less personal autonomy (Bloom, Wypij & Das Gupta, 2001). which means that they are unfamiliar and not ready for taking over new roles. Physical absence of a parent, especially the male parent who has traditionally been holding the household head position and breadwinner in the family, has myriad of consequences on the decision-making processes about the family matters (Ullah, 2017).

The remarkable point of this article is financial hardships and increased responsibilities for women. Remittances are not large enough, women's work load is likely to increase as they have to compensate for the absence of their husbands' form labour (Paris, 2005). Some studies also note that frequently remittances from the migrants are not enough and women who get left behind in the native villages have to assume the role of sole breadwinner in addition to added familial and domestic responsibilities (Jetley, 1987). Domestic responsibilities may be shared by the older daughter who acts as a little surrogate mother to her brothers and sisters. Few researchers give inferences that men's absence from home and irregular remittances provides conditions for fostering women's autonomy, self-esteem and role expansion (Desai & Banerji, 2008). What hardships are they going to face? Aside from sharing in economic benefits from their partners' migration, might the absence of their husbands result in empowerment and greater independence for them in patriarchal contexts? Hughes (2011) The broader objective of understanding Everyday struggle of Left behind Women who husbands migrates because of urbanities. The findings are expected to enrich our understanding of the sociology of the family in general and the problems of women in particular.

Methodology and Objectives-Present study is being on secondary sources of data. Main sources of secondary data will be various publication of the Census of India. Directorate of Economics and Statistics, various, district and state level Gazetteers, various reports, books and literatures on the subject, reports of planning and various development projects will also be utilized. The objectives of this studies is "To find out the nature of gender division of labour of rural women who are left behind, the status of decision making power of rural women who are left behind, To find out the nature of empowerment of women who are left behind in the study area.

Findings

Low fertility issues-Childcare responsibility is, traditionally, bestowed to mothers. Motherhood can affected women's decision making. it can result in a decrease in women's autonomy. Infants and young children require lots of care within home. This care is usually given by mothers because of gendered division of labour child care is women responsibility. In the consequences of male migration fertility rate of child is decrease because their absence reduces the frequency of sexual intercourse within marriage. From the very childhood, males are socialized to view themselves as breadwinners and heads of households whilst females are taught to be obedient and submissive to the family and cultural dictates (Ullah, 2017). For centuries, patriarchal traditions and religious beliefs have placed women in a low status in both familial and communal matters (Ullah, 2017; Manea, 2010).

Women's employment-The main aim of labour migration is the search of work and better income, and improve the quality of life for the household. Traditionally male leads to a rise in household income, and improved standards of living. In most societies, women are socially, culturally, and economically dependent on men (Bradley . in Davies 1994:18). A happy man is an employed man (Niger 1996). Women often blame their husbands for the family's financial situation and criticize them for their lack of success in finding work. At the same time, studies also show that the remittances sent back are simply not enough. In a study of poor peasants and landless families in rural Uttar Pradesh, (Amrita, 2011) Some time income through remittances does not largely change the economic status of the family, nor does it help the latter rise above the subsistence level. Instead, assume women left behind have to, in addition to familial and domestic responsibilities, the role of a breadwinner, and older daughters have to take up the household chores, and act as surrogate mothers to younger siblings. Wives of migrants were more likely to be in the labour force than were non-migrant wives, even after controlling for education (Khaled, 1995). The Government programme "MNREGA" gave women the chance to get the employment. According to a three-year report card of the rural development ministry, under the flagship programme(MNREGA) in the year 2016-17, a total of 5.04 crore households have been provided employment in 138.64 lakh works (projects), out of which 56 per cent have been generated for women — the highest participation of women since the programme started (The Asian Age, Thursday, Aug 23, 2018). Migration increases

the propensity of employment among those women who could not migrated with their husbands.

It may be that migration of men leads to the employment of this material of women when employment activities are available, when women have the skills to match these opportunities.

Left behind women in joint families-In patriarchal society women has limited autonomy especially when she lives in a joint family. All important decisions in the joint family have been taken by men; even husbands were out of the village or state, they had a distant command on their wives. This control may be exercised by other males in the family or by the mother-in-law (Brink 1991; Desai). This is true, there is a difference in being controlled between those living in joint families and those living on their nuclear. The literature on this subject shows that, in some settings, members of a joint family have greater control over the wives when their husbands migrate (De Haan 1997; Abadan-Unat 1977). If women migrate with her husband, it may allow the family a greater chance of residential independence by establishing a household separate from that of in-laws and relatives. Women who live in own family or nuclear family they feel more independence and autonomy. Although non resident in-laws may still hold considerable sway over them, women generally have more autonomy when they live separately from their in-laws. Many studies support a link between migration and residential freedom. According to previous studies, the percentage of women living in single families rather than joint families increased. Such changes for nuclear from extended families can be the result of a financially successful migration. point to residential independence as the key factor in linking men's absence to increased women's autonomy. Several study conclude that 'whether the husband is living with the woman or living in another state, women do not gain more freedom and autonomy as long as they are living in an extended family'.

Women's volition-Male person are preferred more than female; they are given more values than woman in his family or the society. Males are independent, self-reliant, demanding, and domineering. Other hand, females are quiet, helpful, selfless, conservative and dependent. Naturally a Indian woman always have to depend on somebody throughout her life; in case of childhood she depend on her father, in case of marriage-life she depend on her husband and last age depend on her son. In a traditional Indian family, the wife is typically dependent, submissive, obedient, modest, non-assertive, and goes out of her way to please her husband. Women are entrusted with the responsibility of looking after

the home and caring for the children and the elderly parents and relatives. Traditionally, these wives are under control or dominance of their husbands in terms of family decision making. when a wife has to seek her husband's permission before undertaking most of the activities of daily life? spending money, visiting friends, visiting parents, going shopping? she clearly has no autonomy.(Scott T. Yabiku, Victor Agadjanian and Arusyak Sevoyan, 2010) All important decisions taken by men; even husbands were out of the village or state, they had a distant command on their wives.

Insecurity and fear-Since ancient times women have been considered as weak and impoverished by men, so they always need men's support. Even today, the social security of rural Indian women is male concentrated. Male member of a family provides to women physical security during illness and pregnancy, food security, income security, and protect them from violence. Therefore, when husbands go to other places looking for work, women who are left behind become helpless to encounter the violence committed against them and theoretically feel more insecure. Women who live in own family or nuclear family they feel more insecurity and loneliness. She and her children are also facing emotional disturbance and feelings of loneliness and sadness. For women who are left behind, male migration is not easy, and migration is viewed as a period of hardship (Hoodfar, 1996). Often, women's apprehensions about male migration are related to (the fear of) divorce and desertion (Menon, 1995; Amrita & s.k.Mishra, 2014). Jetley's(1987) study throws light on the insecurities that women face when they are left behind by men. Often, women's apprehensions about male migrants are they developed extra-marital affairs in urban areas.

Gulati (1993) finds that in the absence of their men, women usually turn to religion for solace. They have to cope with the tension of living jointly with their relatives, as well as face the difficulties of managing the children and taking care of the families. At the same time, they have to endure the emotional strain of long separations from their spouse.

Conclusion-This article focuses on everyday struggle of rural women who are left behind in their village. Traditionally, these wives are under control or dominance of their husbands in terms of family decision making. In patriarchal society women has limited autonomy especially when she lives in joint family. All important decisions in the joint family have been taken by men; even husbands were out of the village or state, they had a distant command on their wives. This is true, there is a difference in being controlled between those living in joint families and

those living on their nuclear. Disagreements and arguments on different issues that wives living with in joint family had to deal with. Those who lived on their own said that they would feel more secured if they were to live with in-laws. Women who live in own family or nuclear family they feel more insecurity and loneliness. She and her children are also facing emotional disturbance and feelings of loneliness and sadness. Despite all entire responsibility of taking care of the children and left-behind siblings has been on the shoulders of wives. This is however not to argue that migration of their counterparts rejuvenated their potential. I rather argue is they successfully used their potential to be leaders in absence of their husbands. Empowerment is a process that strengthens women over time. They become more involved in decision-making and home finance and remittance at home. Women are more empowered and happy, her own families or nuclear families rather than joint families.

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