

## Changing Role of Women Due to Technology at Household Level: A Case Study of Village Chontra, District Rawalpindi, Pakistan

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### Abstract

*This research paper focuses on the women of rural communities in Pakistan. An attempt has been made to find out the changing role of women in the multiple spheres of their life as mother, sister, wife and daughter after technological advancement and to explore the ground realities of changing the social life of women. An attempt has also been made to find out the cultural and socio-economic impact of development, increasing trend of electronic appliances in the household chores and the impact of mechanized change on their lives. How the home appliances affected their health, the household economy and the overall economy of the family. This paper highlights the role of women in the household and agricultural fields and to compare the traditional technologies with the modern technologies. It also examines the economic partnership of the women in the household and her in social relationship among the villagers. The objective is to dig out the economic effects on the household economy with the purchasing the new technologies and new stylish clothes and other nestles on the middle class or poor middle class families of the village. This research was conducted in village Chontra, Rawalpindi in 2010. Qualitative anthropological techniques were used to collect empirical data.*

**Key Words:** development, household appliances, chores, women, agriculture

### Introduction

The concept of development is vast and complex. Many social scientists have defined the phenomena of "development" in different ways. Gustavo Esteva (1992) said that, "Under development began then on January 20, 1949. On that day, two billion people became underdeveloped". Development has been burning issue among scholars of economy, sociology and anthropology since its emergence. Each discipline has its own idea and a way of dealing with this phenomenon. Economists only focus on economic indicators of development i.e. growth rate, GNP and per-capita, but indicators of social and cultural development are also necessary for the development of particular area. According to S C Dube & K.C Alexander (1994), "Development is fundamentally a process of change that involves the whole society its economics, socio-cultural, political and physical structure as well as the value system and way of life of the people."

According to Schneider (1975), development brings change in mode of production and means of production, from simple mode of production to more complex mode of production. He defines development as, "A movement of an economy from presumably traditionalistic type of market to modernistic type". Michel P. Todaro (1979) in his book "Economic Development in Third World" defines development as, "Development should be perceived as

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a multi-dimensional process involving the recognition and reorientation of entire economic and social system".

According to K.C. Alexander and K.D. Kunaran (1992)<sup>1</sup>, argued that basic requirement for development is a strong desire in a large section for an improved level of living. They defined development as, "It is basically a reflection of the level of productivity of an economy. Some of the other indicators of development are longevity of life, and mortality and fertility rates. Apart from these indicators there are other factors which contribute to the realization of the central indicators, such as the productivity of various productive activities, level of literacy and education, condition of water supply, environmental sanitation, and roads and communication. Such factors jointly contribute to a pattern of living, measured to fall at different levels of development levels of development".

According to some sociologists, the innovation of development in certain culture, structure and different institutions of particular culture effected. The whole social system of society transformed according to the strategy of development experienced in that culture. They treat development as an innovation process leading to the structural transformation of social system. Kyong Dang Kim (1973)<sup>2</sup> perceives development as, "Development is a concept and a form of social structural change, where in two salient structure of society, the resources allocation or distribution of the society and political leadership are of significant importance". He also argued that development is a tool to bring desired social change, but two salient features resource allocation and distribution and political leadership play significant role in this process. Dudley Seer (1970)<sup>3</sup> defines development as, "There are four aims of development which determine the actual definition of development. The four aims are, 1) Reduction of poverty, 2) Increase of employment, 3) Equity of distribution, 4) Enhancement of general human rights like freedom of speech, citizenship and adequate education."

H. Brookfield (1975)<sup>4</sup> defines development as, "Development is a process of reduction of poverty, unemployment and achievement of more even distribution of resources, with attendant dimension of inequality." Michel P. Todaro (1979)<sup>5</sup> in his book "Economic development" comprehensively defines development wherein he denotes the development as a process which leads people to a better life. Development always brings a lot of fundamental changes in society.

According to Social Science Encyclopedia (1972)<sup>6</sup>, "The concept of development, like its kindred notions of growth and modernization, has its historical and intellectual roots in the period of major social changes associated with the Industrial Revolution. Development in the eyes of most people came to be identified with some kind of stage-by-stage movement towards more 'modern', technologically and economically 'advanced' forms of society such as industrial nations." Agarwal (1988)<sup>7</sup> writes that main thrust of development is on economic development of particular area. According to him, "Economic development as the process whereby the real per capita income of a country increases over a long period of time, subject to the stipulation that the number below an "absolute poverty lines" does not increase and that the distribution of income does not become more un-equal."

<sup>1</sup> Alexander, K. C. Kunaran, K.P. (1992). *Culture and Development*. New Delhi: SEFA Publication

<sup>2</sup> Kim, K. D. (1973). Towards a Sociological Theory of Development. *Rural Sociology Journal* Vol. 38 No. 4.

<sup>3</sup> Seer, D. (1970). *The Meaning of Development*. The Agricultural Development Council.

<sup>4</sup> Brookfield, H. (1975). *Interdependent Development*. London: Mathew & Company Ltd.

<sup>5</sup> Todaro, M. P. (1979). *Economic Development in Third World*. New York: Longman Publishers.

<sup>6</sup> Encyclopedia of Social Sciences. (1972). New York :The McMillans Company and Free Press

<sup>7</sup> Agarwal, A.N. (1988). *Economics of Development*. New Delhi: Vikas Publishing House (Pvt.) Ltd.

The concept of development in third world is considered as entirely different one. It directly affects the traditional equilibrium, brought by the impact of external factors, such as colonial rule, transition from traditional economy to commercial economy, urbanization and industrialization. Change in every society is the result of development, while development means progress, improvement, advancement etc. more specifically the advancement in technology. The result of development is mainly to bring change, which can be of certain types and at certain levels; the process of development is a course of action to bring progressive change in the socio-economic conditions of the area and the people. Webster's Dictionary defines the term "socio-economic" as, "of or pertaining to a concept of social and economic factors as intertwined in their effect, with each factor tending to reinforce and enhance the influence of the other." The same dictionary defines the term "structure" as, "pile up; build; make; mode of building; construction; or organization; arrangement of parts, elements or constituents; anything composed of parts arranged together in some way, an organization (social); a relatively stable pattern of beliefs, rules, or principles and of inter-group, interpersonal, and institutional relationship which forms a framework for the corporate action of a social group.

Technology introduced in a rural society having complex political, economic and social structure for better and prompt advancement there. It also has an impact on women lives, directly or indirectly. They use different technological tools in the household to save much labor and time. The washing machines, pressure cookers, refrigerators, air-conditioners, juicers, grinders etc. were in common use by the women. The impact of technology on the women can be measured by their excellent performance in short period of time. They have lot of time to spend in social activities within the family, *biradari* (descent group) or clan after the completion of household tasks. Some of the women can help their husbands in earnings or child caring; they can pay more attention to their parents and other love ones.

The change in social life brought many other changes in household activities that significantly decreased time of preparing meals due to availability of gas while the gas has discontinued the use of firewood, coal and kerosene oil. The workingwomen having suitable income are buying modern appliances for their ease. The wealthy counties have better infrastructures, better income opportunities through which the housewives are buying latest appliances for their daily use. It is difficult to judge the affects in the households through the modern technological innovations on economic growth. Electric appliances unquestionably made life easier and more comfortable for the people, however, for the women, a major part of the population the modernism and innovations are benefited significantly for maintaining their households. The most revolutionary implication of the wide-scale introduction of electric appliances is saving their labor and time, giving to the women spare time to perform any other activity whether social work or income generation which was never before the use of modern appliances.

#### **Locale:**

Village Chountra was the selected locale to find out the impacts of electric home appliances on women. The original name of the village was Chauntra, but due to a police station there, it was also called Thana Chauntra. The village was 42 kilometers away from Rawalpindi. According to elders there was a *chabutra* (a platform above the ground level) made in the Christ's time, the name of the village was probably derived from that platform. The village was surrounded by the river Sawan from north and west; in the east there were villages Chak Sigu, Choker and Dohk Mirza. Village Adhwal was situated in the south. The population of the village was approximately 2200 individuals; size of each family was five to eight members. Among the population, 55% were female and 45% males, the percentage show the majority of female as compared to males in the village.

## Methodology

Qualitative anthropological techniques were used to collect empirical data. Socio-economic survey was conducted to collect demographic information of the locale and the target population. This included details about the types of families, occupation, educational level, economic status, age, ethnic groups, and types of houses etc. Furthermore, survey was conducted on 102 households to collect quantitative as well as qualitative data about different cultural and political aspects of the natives. Purposive sampling method was used on the basis of the analysis of census survey. The criterion for sample selection was the usage of electrical appliances by women in the locality. Data was then collected through in depth interviews which helped in gaining insight into the specific individual evaluations. Interview technique was opted because it is one of the most prominent qualitative techniques for data collection. Twenty two in depth interviews were conducted to understand behavioral and attitudinal aspects of technology usage by women. Additionally, two lives case studies were also included to enhance the validity of the research and knowledge of reader. Audio and video recording method was used during the data collection which facilitated the record keeping as well as understanding the real issues that could not be narrated in formal discussion.

## Results and Discussion

In any country, women represent half of its population but no one has realized their development potential if half of its people lag behind. Women have traditionally played an important part in rural life, its economy and politics. Technology has been introduced in a rural society due to which political, economic and social structure have become complex and affected women's life directly or indirectly. Technology has brought a major change in women's life as far as their workload is concern especially in household chores. They have started using electric motors, juicers, and grinders etc., to speed up their work in a shorter time. Changes in women's work can be measured by the time spent in a particular task by using home appliances. Mechanization has great influence on women's life; they have enough time to spend after finishing their household chores. Some of them help their husbands in earning livelihood through different means; some pay more attention to their children and families. During the course of the 20<sup>th</sup> century labor saving technologies, from running water to modern appliances, have transformed home production.

In Pakistan, rural women cover about half of the total population and an enormous proportion of agricultural labor force in the rural part. About 70% of the female labor force is engaged in agriculture sector but their contribution goes disregarded and undocumented. Pakistani women play a vital role in agriculture and contribute in all operations related to crop production such as sowing, transplanting, weeding and harvesting, threshing, winnowing, drying etc. in addition to look after the livestock they keep. They handle the animals, arranging for fodder and milking them at two times a day. The rural women have also to look after the household chores included cooking, taking care of children, elderly and disabled; fetching water and fuel, cleaning and maintaining the house. Women participate 25 to 45 % of labor input in rural economy. Pakistani women work in agriculture or agriculture related activities 68.9% compared to 38% of men are engaged in these activities. Nearly 36-38% of economies women work on their own family farms.

The woman of rural areas is absolutely dependent on men or an elderly woman of the family who are mostly mothers or grandmothers. They do not take decision independently but without the consent of their males, they maintain the livestock, its handling and milking is their responsibility but the sale of the animal or meat is the right of men. The work of women which she performs inside the household is always unpaid, but is essential for the survival of the society and maintenance of family in the village.

The woman has a multidimensional character in our society; she is a farmer in fields, maiden in home, a mother, a supportive wife and a skillful individual. Women are the industrious members of the community. With the increasing number of electric or technological household appliances, the social life of the women is changing day by day. Usually when women are free from their household activities, they become more social and sit together and chat. The positive aspects of household appliances are that women can save their time and in less time they can do more work. Similarly they are free from their work in a shorter time and can make their life more social and get time to sit with their relatives, neighbors and friends. They can give full attention to their children; bring up their children in good manners. The negative aspect is that the women start backbiting in their spare time. Home appliances have become the cause of Jealousy and competition among them which creates economic problems for their families and the community. The people of the village were not very prosperous. Buying appliances of different brands was not affordable for them due to meager income. But they were forced by their wives due to competition in neighborhood to buy the appliances which have negative effect on the village economy.

Rural women extensively, participate in the production of major crops. The intensity of their labor varies from crop to crop. Rural women cultivate a small variety of vegetables in small beds near the kitchen, like *palak*, *hara dhaniyya*, *poddina* and *saag* in an open area. But in our locale they cultivate the vegetables in fields; some of the vegetable are consumed domestically while the extra is sold for earnings. Kitchen garden is also used for decoration purposes. Women have active and intensive involvement in keeping the livestock production. They have heavy workload with dual responsibilities of farming and household jobs. Women contribute to household income through farm and nonfarm activities, like working in the houses of local people for income generation. The socio economic life goes through a change due to women's involvement in income generation. Women were getting various type of training in different fields like poultry, and vegetable etc. In some areas, the appropriate technology and equipment was used to reduce the work load of women to increase the income. Women works as family labor and devote more time than men, they participate in all the operations relating to crop production such as sowing, transplanting, weeding, harvesting as well as post harvesting, winnowing, drying and storage. These seasonal tasks were carried out in addition to their normal domestic chores such as cooking, taking care of children, cleaning and maintaining house all were unpaid activities. Men are dealing with the money matters and managing the household needs. Household, which were headed by women, have full access over cash. The women have to take extra burden of household chores, child rearing and participation in economy of household by working as servant or by applying their traditional skills. Women perform following economic activities along with their normal household activities:

### **Using Electronic Appliances**

Change is the most constant phenomena of the universe; the technological innovations have engulfed every aspect of human life. Development has a great effect on traditional patterns of professional attitude. Even villages in Pakistan have been influenced by the technological revolution. Initially people use the traditional tools and equipment but due to modern technology, they have harmonized their hard work. With the electricity that was introduced in the village in 1976, has brought a change in the village. Rural men and women welcomed these technological changes. Before the arrival of electricity, there was no machine used in the village. All the household chores were done by the women manually and along with their household responsibilities they have to play their role in the agricultural sector also.



Domestic technology is the incorporation of applied sciences in the households; many kinds of domestic appliances and devices are used in the village at household level which include washing machines, refrigerators, sewing machines, grinders, blenders, juicers, televisions, fodder machines, electric geezers, electric *chakki* (flour grinding machine), and electric irons etc. The washing machines are available in many households and the use of electric appliances has been increasing in the village, according to the respondents, 99% of women use washing machines in the village. The women have started using local made washing machines that has replaced the traditional way of washing clothes. That was made possible with the presence of electricity, interaction with urban centers and more importantly, the media. Prior to introduction of electricity they were washing clothes at River Sawan. After electrification of the village about 35 year ago the water was available at their homes with the help of water pumps. Introduction of washing machines made their lives even more comfortable. This development changed the social life in the village. The appliances became part of their daily routine, especially in the households, where women are using different machines and tools to perform their domestic duties in shorter time. The young girls prefer to do work with electric appliances as compared to old women who prefer to do their work manually for saving the electricity and its cost.

Zanib was the thirty years old housewife having two children and was not well educated; but she was very hard working wise lady. With the help of washing machine she was saving her time and spending in better socialization of her children. She was performing all household chores well in time without the help of other family members. Moreover, she stitched clothes for the neighbors and earned a handsome amount to support her husband who was a wage labor. She was of the view that she would educate her children by her saving.

Refrigerator is a great innovation for the villagers. Almost every family has a refrigerator for their domestic use. In past women used to cook for every meal. There was no concept of storage of food. With the arrival of refrigerator the food was prepared in excess and stored in the freezer. According to our respondents natives use refrigerators for storing the food and to have cold water in summer. Those who do not afford refrigerators depend on their neighbors. Before mid-70s the women used to grind wheat manually by using traditional *chakki* (stone made device to grind flour) that take much of her time and physical exertion. A respondent said that after offering her prayer, her first and foremost work was to grind the wheat manually to get flour (*atta*) for the daily domestic use and that was very tiresome. After the introduction of *pun-chakki* (water operated grinding machine) in the village grinding became easy, but the process of grinding was slow depending on the flow of water. Now after the electrification an electric *chakki* has been installed in the village which has changed the grinding pattern altogether. Now the women just have to clean the wheat at home and it send to *chakki* for grinding. Some of the old women are not happy with electric *chakki* because they think that the nutritional value of flour is lost with the use of electric *chakki*. Somehow, it saves the time and labor. Moreover, the natives also grind red chilies and extract oil from different oil seeds through the *chakki* on payment bases.

*Lungri kottna* is one of the locally made kitchen appliance used by the native women. *Lungri* is a bowl made up of stone for grinding/smashing of pepper, coriander seeds, and other ingredients of used in cooking and *kottna* is to grind normally made up of a cylindrical shape wood and sometimes of stone. Women use the old and traditional method even in the modern age side by side with the modern appliances. They use hand-operated machine attached with the table like choppers that chops the meat or any other thing for domestic use. After the technological innovation the people are switching over to the electric grinders which help them to speed up their work. This change decreases the workload of the women but most of the old aged women use *lungri kottna* in their households just to add more taste in their food.

*Madhani*, a tradition manual shaker made up of a wooden stick with a flower patterned wooden end used to make butter and *lassi* (drinkable milk byproduct). Before the arrival of electric shakers in the village, women used manual *madhani* to shake yogurt to make *lassi* after getting the butter out of it. Yogurt is prepared and shaken in a *chati* (an earthen wear specially designed for the purpose) with the help of the *madhani* which rotates with a piece of rope. Women use to wake up early in the morning this exercise because all the above said byproducts are used mostly in the breakfast. But now the women of the village use electric *madhani* for the purpose due to its efficiency and time saving.

Before the electrification of the village natives were using coal-iron for pressing clothes. Blistering coal was used in its lower part to heat it up. Most of the people were wearing unpressed clothes. With the introduction of electric iron, the workload of women has decreased. Now it is less time consuming to iron the clothes. Some families have adopted it as profession and pressing clothes on payment bases. Some women have started using electric sewing machines to stitch the clothes on commercial basis for earning their livelihood in their free time, thus they were supporting the economy of their household and the village. The young girls, who are not involved in getting education for different reasons, also sew clothes by using electric machines to earn either for their dowry or for the family support. Sara 31 years of age was a famous lady-tailor in the village. She was stitching the clothes to support her family. Her mother helped her. She could not marry because she belongs to a poor family. She could not afford her dowry as her father was a daily wager.

The land of the village is mountainous, so the cultivation on large scale is not possible. For cultivation natives still rely on animals though this reliance has decreased considerably. They breed animals to fulfill their agricultural as well as their domestic needs. Presently this domestication of animals has become easier as the electric fodder machines are available. These machines could be used single handedly whereas in the past at least two persons were required to deal with the manual fodder machine. Bano Bibi was forty years old women having three married children, her husband died eighteen years ago. She had one buffalo to meet her household expenditure by selling milk. She use electric fodder machine bought by her husband. This machine has made her life easier. Now she can earn ten thousand rupees per month and she has bought two more buffalos.

Fuel requirement for cooking and heating was fulfilled with animal dung and for that purpose women used to make dung cakes (*pathiyan*) from the waste-product of animals like cows and buffalos. Women or the young girls were doing this job. Dung cakes were made manually and placed in open spaces or on the walls under the sun and were used as fuel when dried. Women were mostly using *chullas* (stove) made up of mud where they used dung cakes and the dry branches collected from the jungle by the *kammi* (working class). Now with the provision of natural gas and electricity reliance on animal dung has reduced to the minimal. Now they are using gas cylinders and steel stoves. In some houses both type of stoves are used the old one for cooking and the modern for making tea only. Some families still rely on dung cakes for their fuel requirement. Dung was also used as fertilizer in their fields. For the purpose, women gather it and men take it to the fields. Now chemical fertilizers and urea are available in the market due to which the use of dung in the fields has been decreased but still there are some natives who use dung in the agricultural fields as they think it is natural, harmless and gives better crop.

The native women used to warm water in a big *daigcha* (utensil used for cooking or boiling water) for taking bath or to wash the clothes or utensils. The process was time consuming that usually resulted in disturbance among the family members. The collection of wood from nearby jungle for the purpose was another problem for them. The gas and electric geyser solved the problem, now they get warm water for bathing, washing etc. very easily. After the

technological advancement and increasing mobility towards the cities, wood or coal geezers are also introduced in the village that provided relief to the women.

Media is playing a very important role in the development of the area. People have access to electronic and print media through television and newspapers. Televisions are available in each and every household. There are many houses in the village that have dish-antenna and have access to the foreign channels. People especially young women and girls are keen to watch Indian movies, dramas; they watch movies of their choice by using VCR and DVD players taken on rent or purchase from the local shops. People also read newspapers and magazines available easily in the village such as Daily Jang, Daily Nawa-e-waqt, Akhbar-e-Jahan and Khawateen. Digests were very popular among the women of the village. They not only read stories, but copy new hairstyles and dresses.

The communication system in the village was not worth mentioning before the electricity, but after the electrification people are using Radio, Tape Recorder, Television and Computer etc. not only for communication purposes but to make them aware about happenings around them and world over. Telephone and mobile phone facility has changed the people's life all together; they are contacted with their friends, families and business partners. There is a PCO run by a local shopkeeper that also provides telephone facility to the people of the village.

Technological change has influenced the rural life domestically, socially, and economically. The women of the village no longer work in the fields for the whole day because of the facility of tractor. They do not have to fetch water from miles away due to electrically operated tube well and water pumps. Technological advancement has emerged as a matchless entertaining source for the downtrodden rural women. Almost every household has a mobile phone, television, refrigerator and other appliances, the young girls are inclined towards fashionable clothing, and are more beauty conscious. TV and magazines have enriched their personalities; resultantly they are more colorful individuals than their parents. Technology is helping in improving their standard of living; however it has some negative impacts as well. Today middle class families have raised their status by having luxuries without increasing their income. The social mobility of the women decreased due to television and other appliances that are used in the household.

### **Causes of Change**

The village is located on the main road leading towards Rawalpindi. This road was constructed in 1975, connecting all parts of the district Rawalpindi. This road played an important part in the development of the area. The natives were in position to interact with the urban population. Their access to the urban markets improved where they could sell their raw materials and in return buy appliances and accessories of daily use. This development changed their social life pattern. The rural women are more affected through the use of modern appliances that have changed their life style. The change was due to interaction with the urban population and due to electronic media that provide awareness to the rural women for enhancing their social status according to the urban traditions. The print media has also contributed towards globalization and modernization of rural women.

From migration to permanent settlements has also brought significant changes in females' life. Frequent interaction with the urban areas has also enhanced their social status. Mostly women go out for shopping to the cities, buying modern dresses and household appliances. The majority of the population wishes to settle in the urban area for education of their children, for having suitable jobs and better life style. For achieving their goals, they migrate to urban areas by leaving their indigenous values and traditions spread over thousands of years.

The frequent availability of transport was another factor for bring change in the social life of the women. They were traveling to the urban areas for different purposes frequently by using



transport means available to them. Moreover, some of the villagers have their own vehicles and motorcycles to travel to the city of Rawalpindi. The use of transport for frequent visits to settled areas were the causes of brings change in the life of natives. The electric and print media was affecting the rural life also, that was available in the village in the shape of cable TV, Newspapers and magazines.

Social meeting are considered important part for bring change in the society that interlink the people with each other. In rural area the concept of social gathering and meeting are different, Males mostly gathered in local hotels where they play cards and ludo. Females also had their social network, they also gather after completing their household works for discussion and chatting. The change in rural life is due to modern appliances and their efficiency otherwise in the rural societies women are more engaged in indoor and outdoor activities than urban women.

With the changing environment, educational level of women increased in village- parents are educating their children while women are also aware of their ability and demands of the society. Most of the women of the village are educated and working as teachers in the local schools. Though the traditional norm of the village does not permit the women to go out of the village for jobs but with the changing trends, they have started moving towards employment as teachers. The employed women because of their own earnings buy and use different modern appliances in their households.

Similarly the trend of shopping is getting roots among the rural women to display their financial and social status. Use of electrical appliances provides them the opportunity to move around for shopping in the spare time to different places like Chak Beli Khan, Raja Bazar Rawalpindi and Tench Bhata Rawalpindi. In Chak Beli Khan, women mostly buy vessels and furniture, goods while the purpose of visit to Raja Bazar and Tench Bhata was to purchase cloths, crockery and other items required.

### **Women at Home**

Women also carry out domestic chores of *Handi Roti* (cooking), child care, care of elderly and disables, fetching water and fuel, cleaning and maintenance of the house as well as some of its construction. The women also clean the *bara* (animal place) and put *gober* (dung) and used it for the fuel purpose. In the community, most of the people have animals like, cow, goats, buffalo, poultry and dinkies; while women are responsible for their drinking and foddering. They look after the animals and keep their place neat and clean and change it from time to time. They are actually involved in rearing livestock to earn their livelihood. They sell goats on seasonal basis and also keep for *Niaz* (religious ritual). Women also sell milk, *dasi ghee and makhan* (butter). Milk was sold for forty five rupees per liter and it was also used for domestic purposes, while *Dasi ghee* for five hundreds rupees per Kg. women graze their cattle daily and collect fodder to feed animals at home. They milk the buffaloes in the morning and evening and sell milk to their local customers, who do not have animals. To get fodder for the whole season, women have to work in the fields of local people. Rural women have traditional knowledge of chicken hatching; they make an incubator in a *tokri* (basket), filled with husk for placing the eggs in it in odd numbers, after that hen was made to sit on the eggs. After twenty two days chicks come out of the egg shells and women feed chicks with *dalia* (grain husk). Women also save chicken from vultures, crows and cats by creating some special sounds at the time of danger. They make small cottage, to accommodate hen and chicks. They sell chicken and eggs for meeting their financial requirements.

Now with the introduction of home appliances the women have free time. Now they are using mobile phones frequently as different packages introduced by the mobile phone companies provide cheap rates. Traditionally, the government-owned Pakistan Television Corporation (PTV) was the only dominant media player in Pakistan. The past decade has seen the

emergence of several private TV channels showing news and entertainment, such as GEO TV, AAJ TV, and ARY Digital, HUM, MTV Pakistan and others. The women folk are watching dramas and movies, while young girls like dramas and musical programs.

There is a lady health worker in the village, providing information to ladies about their reproductive health. She has established a health clinic at her home where she keeps a small amount of medicines and dressing material. She also provides assistance to women in delivering a child. Villagers called her as *doctorani* (lady doctor) and respect her. Her education level is F.A and received training from the hospital in the neighboring village. Her services are specific to the villagers, but people of neighboring localities also avail her services.

Similarly the trend of parlors is getting momentum among the rural women, because they have spare time, and they do their household work in less time and are free to spend their time in economic activities. Young and trained girls are operating beauty parlors after getting required training and are earning sufficient amount of money to support their poor parents.

The women of the village participate in marriages and other ceremonies, while young girls participate to become the part of singing and dancing group with the melodious beats of *dholaki* (tom-tom). Another major event of the village participate is the death ceremony. Women of the village attend the house of the grieved family for condolences and pray for the dead soul, their frequent visits continue for 40 days.

## Conclusion

Modern technology plays an important role in the social and economic development of society and brings changes in the everyday routine activities. The women play dual role first in their houses and the second one in the fields. Women have started using electric appliances in houses; these appliances on one hand help them to doing work in short time and on the other hand they become the burden in electric bills. House budget directly affected by the addition of new appliances; that are the helping tool of rural women. Every society goes through the process of change. Technological innovations were the reason behind the drastic changes in all spheres of women's life. Women have the ability to mold her according to every situation; she has to fulfill all the requirements of her daily life. Technological tools decreased the workload of women. The electricity load shedding has no far reaching effects on women's life in the village. The technological advancement and introduction of houses and agriculture appliances in the village has reduced the labor of both men and women and increased the productivity that leads the village towards prosperity and progress.

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