

## **The impact of globalization march on the formation of gender relationship regarding the domestic division of labour in rural Sri Lanka**

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### **Abstract**

This research investigates the nature of the impact of globalization march upon the formation of gender relationships regarding the domestic division of labour in rural Sri Lanka. The research venture was a basic research based on the socio ethnographical methodology belonging to several methods of post positivism. In this research, the family units of two chosen villages in accordance with the standardized mode focused by the globalization process gender relationships activated in the household division of labour will be examined. The progress achieved by Sri Lanka on account of gender equality, as shown by the global indicators, enjoys a higher position than the rest of South Asian countries. Nevertheless, these advancements depicted by global indicators pose the question as to why this phenomenon of male centred domination perpetuates regarding gender relationship in rural Sri Lanka. Accordingly, this research effort was based on the data collected through several techniques belonging to post positivist method. This was conducted in Rejjipura and Badungoda villages in Galle, Sri Lanka with the valid sample of 200. The primary data were analysed by using descriptive and statistical methods. Accordingly, the globalization concept has been formulated with the interactions between globality and locality spheres. This concept is though employed to explain the globalization march on behalf of a community which is labelled rural people of a non-western country, to identify the contemporary patterns of gender relationships. On one hand, the rural family structure has been rapidly impacted by the globalization march. However, the entire ideology of globalization is not practiced in these villagers. It has been explained that a gender

relationship was established with a seal of global- local nature through hybridization of both ideologies. This could be taken as a micro level novel model applicable for the study of contemporary rural communities.

**Keywords:** *Gender relationship, Globalization march, Glocalization, Ideology, Hybridization.*

## **Introduction**

Globalization march point out that global capitalism being the sole and highest path towards better human society for which the global community required to turn to and without which any country in the present world would not be able to achieve socio cultural development (Hemantha-Kumara,2018a;82: Scholte,2005;51). As such, it should be decided either to march towards a mighty development effort accepting capitalist methodology or to fall back as ‘Lilliputian’ countries (Hemantha-Kumara, 2018b: Robertson, 2005). This research intends to investigate the impact of globalization march upon the formation of gender relationships regarding the family units. The reason is that the global society means only a new picture of the capitalism and a social network as well as a technological society of information and the questionability of basic features inherent to patriarchal family system in modern society (Castells, 2000). “The concept gender relations as used here refers to the relation of power between men and women which are revealed in a range of practices, ideas and representations, including the division of labour, roles, and resources between men and women, and the ascribing to them of different abilities, attitudes, desires, personality traits, behavioural patterns, and so on” (Agarwal,1994;51). As such, this researcher defines, in this study that the gender relation and household work are necessarily the hierarchical relationship of power system built upon between men and women, women and women, men and men in gender wise that tend to disadvantage women. This type of gender relations and household works are socially determined relations, culturally based, and are subjected to change over time (Reeves and Baden, 2005: Agarwal, 1994; 52).

Women's marginalization of society is an outcome of several factors. They can be categorized broadly into three namely, socio-economic, ideological, and political. Within feminist theory different schools analyses the relation between these aspects in different ways. Feminists argue that the gender division of labour in contemporary society has confined woman to the position of housewife which chains her to unpaid housework, dependency on man, lower social status, and gender discrimination. The liberal feminists believe that the sex specific attitudes on women and the division of labour in the society are mainly based on the informal customs which violate the liberal political values (Amarasinghe, 1999; 07: Jagger, 1983; 75-76: Wallby, 1992; 68). The overall objective of the study was to examine the impact of globalization march on the formation of the division of labour gender wise within contemporary rural community in Sri Lanka.

### **Statement of the problem and research questions**

The progress achieved by Sri Lanka on account of gender equality, as shown by the global indicators, enjoys a higher position than the rest of South Asian countries. Nevertheless, these advancements depicted by global indicators pose the question as to why this phenomenon of male centred domination perpetuates regarding gender relationship between men and women within the context of rural family units in Sri Lanka.

Thus, in this research the following questions have been pursued.

- a) understanding the Western concepts such as authoritative globalization ideology and gender discrimination operating in the Eastern rural societies
- b) Identification of the nature, and patterns existing with the gender relationship regarding the domestic division of labour in the rural family units in Sri Lanka.

## **Hypothesis of the study**

The hypothesis of the study can be formulated as follows.

“Contemporary rural societies contain the mode of traditionality and the mode of globality, both which have jointly created a new model that activates the gender relationship in family units of the Sri Lankan context.”

## **Objectives of the study**

The overall objective of this research was to analyse the impact of globalization march on the formation of gender relationships regarding the domestic division of labour within rural society in Sri Lanka. The specific objectives of the research include:

- i. To identify and understand factors associated in the formation of gender relationship regarding the domestic division of labour in rural family units.
- ii. To explore the nature of gender relationship with relevance to the participation in domestic economy and relevant stages.
- iii. To introduce a new formula explaining gender relationship prevailing in the contemporary rural communities in Sri Lanka.
- iv. To point out the difference between the actual established gender relationships in rural communities and scholarly angled perspectives.

These first two specific objectives have been made based on the theories centred upon the globalization paradigm and the universal declaration of the human rights as accepted by the international community and the norms /definitions akin to gender relations. Moreover, the research on power relations of family units done by C.O. N Moser (1993), Binna Agarwal (1994), Ramani Jayathillaka (1998) and S. Kottegoda (2004) has also been helpful.

## **Research methodology**

This descriptive research venture was basic research with the socio ethnographical perspective. Accordingly, this research effort was based on the data collected through several methods belonging to post-positivism.

### ***Data collection methods***

Secondary data relevant to this research were gathered through various secondary sources. The most important part of this field research is primary sources. As such, relevant research equipment has been carefully chosen. Instead, a range of methods and strategies were deployed to collect more reliable quantitative and qualitative data which are suitable for this research.

### ***Sampling of the research***

Rejjipura village, which is situated within the Divisional Secretariat Division, Hikkaduwa and Badungoda village which is situated in the Akmeemana Divisional Secretariat Division were selected as the study area of this research. There was no any sampling frame relevant to these two villages owing to the identification of these communities not according to administrative division but as per the view of the village people or the 'emic approach' that result the absence of sampling frame. Due to this short coming, non-probability sample had to be used enabling to select sample units. This should not be the only way of collecting particulars for the intended study. As per the above discussion, 150 persons from Badungoda village and 50 from Rejjipura village totalling 200 samples have been selected. Apart from deploying these samples for the purpose of collecting data; key informants, case studies and transact walk used for data collection. This field research was carried out in two stages. The first phase was performed in 2014 while the second phase was carried out during the end of 2015 and at the beginning of 2016.

### ***Study area of the research***

Rejjipura village, which is situated in the Divisional Secretariat Area, Hikkaduwa. Rejjipura village came into being with the 50-acre land out of 950-acre estate owned by an estate owner, taken over by the policy of government land reform launched during 1972/74 period. This newly born village was initiated by an Italian catholic priest with selected 100 poorest family units lived around Hikkaduwa and Rathgama during 1986 (Hemantha-Kumara, 2018c). This Rejjipura habitation commenced with the hope of developing as a marginal community during the earlier stages of globalization in 1980s.

Badungoda is in Divisional Secretariat Area, Akmeemana. This village differs from Rejjipura. According to traditional historical legends, Badungoda village emanated since the day of kings. Accordingly, Badungoda village was selected as a traditional village in this research. As shown above, the two villages called Rejjipura and Badungoda of Galle district, in the Southern province of Sri Lanka were selected as study area of this research.

### ***Conceptual framework***

Since the key concepts used in this research have multiple meanings and interpretations, it is important to clarify how researcher used them.

### ***Gender relationship and gender division of labour***

Gender refers to the economic, social, political, and cultural attributes and opportunities associated with being women and men. Gender is a sociocultural expression of characteristics and roles that are associated with certain groups of people with reference to their sex and sexuality.

‘Gender relationship’ is a common expression in many fields of social research, yet it is hardly ever clearly defined in conceptual terms. It is therefore necessary to

clarify the concept of 'gender relations' itself while discussing different versions of it. The concept is suitable for critically investigating the structural role that genders play in social relations in their totality.

This field study emphasizes only on the formation of gender relationships regarding the family units. The reason is that the global society means only a new picture of the capitalism and a social network as well as a technological society of information and the questionability of basic features inherent to patriarchal family system in modern society.

As such, this researcher defines, in this study that the gender relation is necessarily a relationship system built upon between men and women, women and women, men and men. When making a comprehensive analysis on gender relations in family units we could consider that any type of gender relations also exists within the context of gender division of labour. Sociologists argue that 'triple gender roles' (TGR) namely, (a) role of biological reproduction, (b) productive role, and (c) household and environmental management role. Even though women's labour contributes much for the wellbeing of the family and the economy, various ideological factors have obscured this reality. In general, based on the division of labour, women are not only participated in fulfilling the role of biological reproduction but also, they participated in bearing children, raising, and socializing children, giving care services for the family members, supporting or doing domestic production and managing the family unit.

### ***Globalization march***

Globalization as an evolutionary process began since the 15th century (Turner, 2010). Study of its origin as well as its progress is an extremely complex subject. However, by the 21st century the globalization march has turned the world society virtually into a flat world. Notions of "globalism" as a condition began to circulate in 1980s (Robertson, 2005). Since the 1990s globalization has become a major

academic growth industry. The problem is now explored across subject disciplines and across the socio-political spectrum (Scholte, 2005: 51). With the many faces it has globalization every sphere of human life. These are four major features which have been pointed out, in understanding the kind of impact of the globalization process.

- i. Enforcing to make decision (decisional impact); This is the kind of influence made by the modern globalization march towards the decision making produced of government, social institution, and other societies.
- ii. Influencing institutions (institutional impact); that in the influence made by modern globalization march on existing institutional system in a community or society or to create new institutional, including social institutional.
- iii. Influencing distribution (distributional impact); This is the influence made by the globalization march to distribute wealth, resources, assets and the power of any country, institutions, or a social body.
- iv. Influencing the structure (structural impact); the influence made by the modern globalization march on the structural changes in a country, society or in a community.

### ***Glocalization***

The theory of glocalization or the theory of hybridization has been presented by Ronald Robertson (Robertson, 2005). He was encouraged to analyse this glocalization merged with the transnational social process. For this purpose, he has employed following two concepts.

(a). Something

(b). Nothing



The term ‘something’ is the concept connected with the globalization march. The concept of ‘nothing’ is connected to glocalization process. ‘Something’ is looked upon as more beneficial than ‘nothing’. Accordingly, the glocalization concept has been formulated with the interactions between globality and locality spheres (Hemantha-Kumara, 2018a). Even though this conceptual analyse is though employed to explain the current globalization march, this researcher makes use of it on behalf of a community which is labelled as rural people of a non-western country, to identify the contemporary patterns of gender.

### **Findings and discussion**

Gender relationships activated in the domestic division of labour will be examined in this research. This study uses the following two themes.

- i. Gender relationship upon the domestic division of labour.
- ii. Gender relationship with relevance to the participation in domestic economy and relevant stages

The main purpose of this research is to investigate the contribution made by globalization march on re-arranging of the division of labour gender wise within rural community by making use of above-mentioned themes.

#### ***Nature of gender relationship upon the domestic division of labour***

The concept of domestic division of labour means the daily household chose of a family unit in a rural society. Here it will be investigated into the nature of gender relationship affecting the general household activities of family units. Within the chosen field of study if globalization affected to change gender relationship, some symmetrical formation should be witnessed in this regard. Accordingly, the nature of gender relationship affecting the domestic division of labour will be investigated under following subtopics.

- i. Gender relations on rearing and protecting children within family units.
- ii. Gender relation on the workload in the family kitchen.
- iii. Gender relations about the cleaning work of the residing home and its compound.
- iv. Gender relation on washing of cloths.

***Husband's contribution towards the nourishing and protecting children of the family units in keeping with the gender relationship.***

Nourishing and looking after children means feeding small children and looking into their needs, washing, and cleaning them, be on alert for their security etc. Women of the families of Rejjipura and Badungoda with school age children made their response as depicted below. By this, it will be possible to find out the exit from traditional opinion of considering women as only 'wives and mothers.

According to these data, husbands of these villages who have contributed very seldomly or not at all on the above gender relation theme show a high percentage of 73% for Rejjipura and 58% for Badungoda. However, gender relationship based on traditional foundation has not been subjected to considerable change. "Whereas the husband supply food for the family the wife takes care of the family" (Jayewardene and Gunarathna, 2010:29) this idea is confirmed through these villages.

Anyhow Badungoda village exits in some higher progressive strata. This aspect has been revealed from the women who rated their husbands as good or very good in their education level.

Rising of the education level among people is a significant feature in global society. This is confirmed and proclaimed by the universal charters within the globalization process. As per the above table, gender relations become satisfactory along with the increase of educational level among husbands.

**Table 01. Education level of husbands falling into the categories good or very good.**

<b>Response</b>	<b>Passed Ordinary level examination or above %</b>	<b>Failed Ordinary level examination or below %</b>
Good or Very Good	72	28

Source: Field Study, 2014/2016.

However, there are also a very small percentage of such relations among lower education levels in both villages. This does not mean even that much of percentage should perform the tasks required to be fulfilled by women without gender relationship basis (Box no: 01). That is the suitable presence of gender relationship expressed at the queries made as to find good or very good levels. Gender relationship upon the tasks connected to the kitchen. In this research what is meant by kitchen work includes preparation of food for family inmates, helping such cooking tasks, serving food to family members and the necessary cleaning chores of kitchen. It is not defined here as to the purchasing of commodities needed for preparation of food.

The reason is that, without the help of the wife the husband does not fully manage the money and family economy in both these villages. This encourages finding out whether any exit has been made from the traditional ideology considering only women and housewives. Accordingly, attention can be paid to the following prepared upon the data attained.

In both the villages some 2/3 parts of kitchen work are fully performed by women of those family units (wife, daughter, and other women of relationship). The above picture shows the minute percentage of men join the work in kitchen. It appears that these men join these works whenever requested by women rather than attending to such tasks as a daily routine (see box 02).

**Box 01. Case-01, a 32-year-old woman in Badungoda Colony**

*“My husband helps me by what he can do I too ask him to do what is suitable for him.*

*Otherwise*

*he doesn't perform all the work of children by himself alone.”*

Source: Field Study, 2014/2016.

That is as a “helping hand” and not with the idea of dividing kitchen tasks equally between the two. Specially, the educational level of husbands and their status of the employment limit the helping work in kitchen. Furthermore, women of lower class have voiced about their men being drunk during the night (see box. no. 02 and 03).

Even when they stay at home during daytime, they would not help in kitchen tasks. A Woman commented as getting down their food stuff from the boutique, during their stay in the hospital (see box 03). Small boys help their mothers reluctantly as they think such work is considered women's tasks (see box 03). Hence the food preparation task and cleaning work of kitchen ‘division’ have been reserved for women.

**Box 02. Case-01, 32-year-old woman in Badungoda Colony**

*“I do all our cooking; my two daughters are going to school. They help me in preparing. Moreover, my son (11 years) does some work if I asked him to do. Even he can do some little tasks only. My husband only comes to help me in my cooking whenever I fall ill. For all that he comes home after taking alcohol then I cannot speak to him anything.”*

Source: Field Study, 2014/2016.

**Box 03. Case -02, a 40-year-old woman in Rejjipura**

*“It is true these men take hot drinks by the evening. It is also difficult to find men who do not drink alcohol. Even our man is the same. We do not talk to him at that time. These may erupt shouting. Therefore, I do our cooking alone. If I call the Boy (son) for a little help he would utter the words, these are women’s tasks - get them done by sisters. I happened to fall ill during last few days and stayed at Karapitiya hospital. They had taken food from the boutique during that time. This is how the life going all these here”.*

Source: Field Study, 2014/2016.

***Gender relationship at the cleaning of household and the compound***

It was decided to study separately on homestead and the compound apart from kitchen tasks owing to the basic data that depicted a considerable difference between those two places. Here the cleaning of house and the compound can be divided into two parts: as a daily routine and as monthly or fortnightly clearing work.

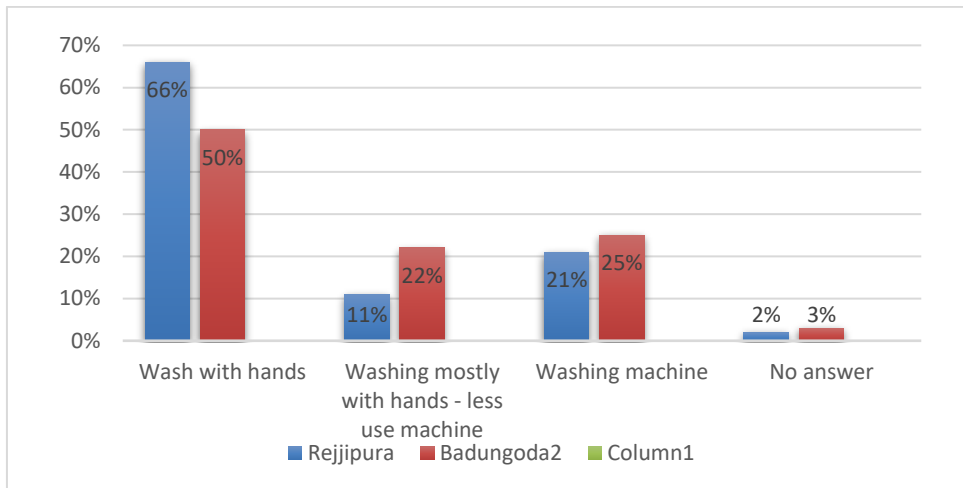
- a) Daily sweeping work to be done at the household and in the compound premises.
- b) Removing of spider webs, weeding compound premises (removing grass, cleaning ground pruning, and cutting grass) planting seeds, maintaining homestead, making minor repairs to home etc. once or twice a month.

Out of these tasks, the first kind of work is identified as the duties belonging to women. Second category of work is done mainly by the men. This clarified that the gender relation on affairs shown in box 03 are dominated by the males of family units of both these villages. Drawing room front corridor and the compound of the home considered to be under the authoritative dominant of the males. Although the daily routine work of husband’s domain was done by women those places were not

accepted as ‘women’s area’ or ‘joint area.’ Women’s area was the kitchen and adjacent rooms etc. Some husbands give helping hands in these tasks yet not considered as joint area. For all that, it does not declare a systematically form of domestic chore relationship which belongs to both male and female parties.

***Gender relationship in the task of washing clothes.***

Daily task of washing cloths defined as a separate topic and as a sole job of women did not affect to identify gender relationship at the division of labour of these family units. Only 11% Rejjipura and 22% of Badungoda families use washing machines for washing cloths while the rest of communities wash their cloths using hands.



**Figure 01. Daily task of cloth washing, Rejjipura and Badungoda**

Source: Filed Study, 2014/2016.

Whenever cloths washing are done by hands it is supposed to be women’s work. The traditions of women’s work or males work have not completely removed away yet as is witnessed; by the work of cloth washing still belong to women’s duties. Males do not engage in cloth washing because of having no time as the income earning person of the family (see box 04).

Majority of women do not expect men to do cloth washing. Instead, they think that such merely work should not be done by men and is not suitable for men at all.

Under these circumstances a very small percentage of males seldom give a helping hand in such work that is also in discrete. This can be understood by paying attention to the particulars shown in table 02.

**Box 04. Case-03, –a 29-year-old woman in Badungoda-Nawandannagoda hamlet**

*“Our husband goes to work in jewellery shop in Galle. He leaves home early in the morning and come back by 7.00-8.00 in the night. Therefore, he has no time to wash cloths whatsoever. I know not the day he washed his own cloths. As I believe it is a sin to ask our husband to wash cloths. Even our grandmother had uttered that such sins would make us not to be born as men. Men should be requested to do what is suitable for them. It is not good for us to get them to the task that makes them humble for us women, it is sinful”.*

Source: Field Study, 2014/2016.

**Table 02. Males give helping hands to washing of clothes.**

Activity	Rejipura		Badungoda	
	Number	Percentage	Number	Percentage
Using washing machine	06	12	33	22
Washing with hands: inside the bathroom	04	08	26	17
Washing with hands: any open spot	13	26	12	08
Washing with hands: Any covered spot	26	52	79	53
Washing with hands: Common place outside the home	01	02	00	00
Total	50	100	150	100

Source: Field Study, 2014/2016.

Here the table 02 depicts common information without gender difference. Whenever the males wash cloths, it is done by a washing machine inside a bathroom or any covered spot not opened to outsiders. Having a cover means ‘not to be seen in open for the outsiders either by a parapet wall or another covering, and the temporary or permanently closure of cloth washing spot’. This re-affirms that the wife of a family is always a housewife, to who reserved the task of washing clothes. These gender relations of the family units do possess a women’s area of authority.

***Gender relationship with relevance to the participation in domestic economy and relevant stages***

Women should also have the right to participate and to avail the opportunities in the economy as accepted by the “International Convent of Economic Social and Cultural Rights (ICESCR), International Convention of Civil and Political life Rights (ICCPR), International Convention on the Elimination of all forms of Discriminations Against Women (ICEDAW) (Kaeley, 2005:192; Marasingha, 2012:16-19).The economic participation for women has been emphasized by the globalization ideology, liberal feminism and other theories. Accordingly, the income earnings and the gender relations prevailing among the households will be investigated under following two themes.

- a) Gender relationship on the process of income earning.
- b) Gender relationship on the process of economic participation

***Gender relationship on the process of income earning.***

It is required to identify the gender relationship acting in the contribution to earn financial strength for the survival of the family units in Rejjipura and Badungoda villages. Following table depicts the situation.



**Table 03. Gender Relations on income earning in the family units of Rejjipura and Badungoda**

Income Earner	Rejjipura		Badungoda		Percentage
	Amount	Percentage	Amount	Percentage	
Husband only	35	70	112	75	74
Wife only	-	-	03	02	1
Husband and wife only	06	12	16	11	11
Husband and Children only	04	08	08	05	06
Husband, Wife and children	05	10	11	07	08
Total	50	100	150	100	100

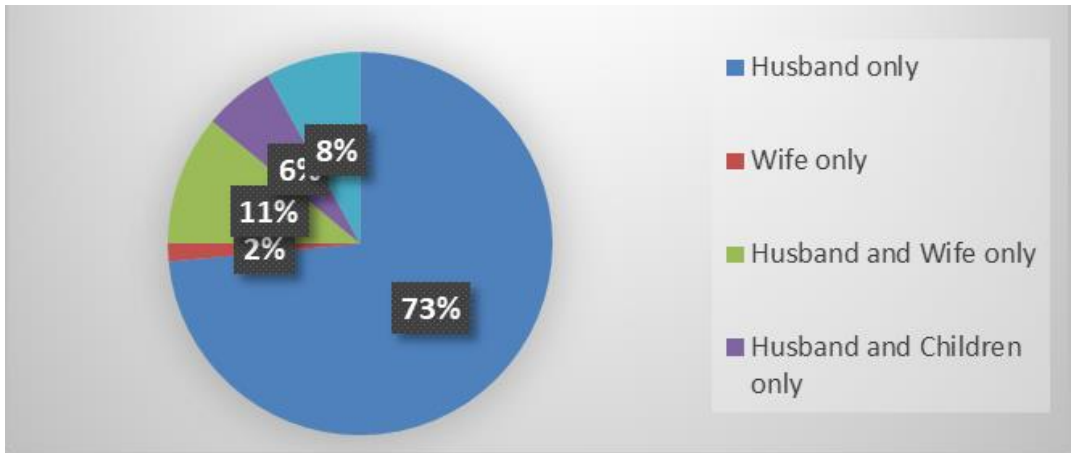
Source: Field Study, 2014/2016.

As per above data, the task of earning money has been attributed to males. It is 70% in Rejjipura and 75% in Badungoda and an average of 73% for both villages. Family income earning by both the husband and wife show 12% for Rejjipura and 11% for Badungoda and an average of 11% for both villages.

#### ***Gender Relationship on the Process of Economic Participation***

Earning income for the family unit makes the economic participation. However, this is taken separately to discuss the economic contribution by men and that by the women upon whom the difference nature of definitions is prevailing unabated. Only the wives earning income for their family units show a trivial percentage of 1.5%, whereas nobody from Rejjipura appears in this regard. About 1% of families are headed by women householders due to the demise of their husbands. The other family is similarly headed by a woman due to disability of her husband (See box 05). These are the cause for only women to take charge of income earning for families. Another significant reason is the homesteads grown by women earning a

little income are not accounted as women's earning (See box 06). If women are not employed in an office or a factory then the husband is supposed to be the main income earner of that family unit.



**Figure 02. Gender relation on income earning process.**

Source: Field Study, 2014/2016.

**Box 05. Case-04, a 45-year-old woman in Badungoda Colony**

*“My husband did his job, felling trees, when there is no work; he goes to do other work. One day when he went to till the field, he was infected with leptospirosis. He did not care. He drank “kasippu” telling his body aches. When taken to hospital in vain it was too late. He passed away seven days later. After that, all the housework is on my shoulder. Now I am going to work in the ‘Abeyсандara oil mill’. I make ends meet just by the petty wage I get from that job.*

Source; Field Study, 2014/2016.

**Box 06: Case-05, a 38-year-old woman in Rejjipura**

*“We do home gardening in our homestead. We grow whatever possible in it and sell a part of what we reap. Cannot earn big amount by this work. Then how can we say that we are earning for our home. Husband is the person who maintains the house. Every home of our village grows whatever possible in their premises one or two cows are reared. Some women work in coir making cottage industries. All these are named as women’s work. Therefore, we cannot tell that we earn for the basic needs of our family with this little earning.*

Source; Field Study, 2014/2016.

The income derived from home gardening is not reckoned as an income due to the instability and non-regularity of such earning (Box 07). However, women’s earning by some formal jobs regularly is reckoned as an income. This clarifies the gender relationship on income earning in the family unit. This reveals the approach exist in the rural community of both these villages about the contribution made to the family income by women. There had been shown the pride regarding the jobs or works belong to males’ domain (Pinnawela, 2013:172).

**Box 07. Case-06, a 34-year-old woman in Rejjipura**

*“It is hardly enough to drag on life from what my husband earns. As such, I am compelled to seek work. It is not a permanent job. It is true that we get meagre wages. My husband shoulders most of the burden. We find it difficult to live by his earnings. That is why, you can understand, why I am engaged as a labour.”*

Source; Field Study, 2014/2016

It is identifiable that the higher educational level of both husband and wife with their contribution towards the economy of the family unit (See box 08). The altitude of ‘the skills of the educated not to be neglected’ and the social respect derived from the employment by women might have caused this situation. Anyhow, the economic difficulties have forced less educated women of low-income families to find some employment elsewhere (see box 05). Economic participation in the family by both husband and wife makes an 11% for both villages. Although this percentage is low, new global values / ideology have influenced to build up this phenomenon.

Although men have secured appointments of job in the government service with the political sponsorship, women of the families should also find a job to earn some income. It is a progressive stage to accept that women also have the right to work and earn income. If the globalization ideology has been fully absorbed by these villagers, the tendency to find only the suitable jobs labelled for women need to be changed.

**Box 08. Case-07, a 47-year-old woman in Badungoda, Govigamagoda hamlet**

*“I am a graduate teacher and got married through a proposal. My husband was in abroad, at that time, but now he works in a private company. Husband likes me to do my job, it may be because of my job as a government teacher who respected by the society. Anyhow very few women of our village have government jobs. The reason I do not know whether these are available jobs or else the dislike of men about women doing jobs.*

Source; Field Study, 2014/2016

The data obtained from the field research relevant to the below mentioned two themes have been forwarded with the analysis. The conclusion on foresaid two themes and the summery of whole study will be declared.

## **Conclusion**

This research intends to investigate the impact of globalization march on the formation of gender relationship in the selected two villages in Southern Sri Lanka. This investigation is made on following two themes.

1. The nature of gender relationship on the domestic division of labour.
2. The nature of gender relationship with relevance to the participation in domestic economy and relevant stages.

### ***The nature of gender relationship on the domestic division of labour***

With the influence of the globalization process, a re-establishment of gender relationship has occurred. This re-establishment is discussed based on following four themes.

- i. Gender relationship on the nourishment and protection of children.
- ii. Gender relation on the kitchen tasks.
- iii. Gender relation on the cleaning of home and compound.
- iv. Gender relation on cloth washing.

It was possible to identify the mode of activating gender relations upon the domestic tasks within the above-mentioned categories. Gender foundation of domestic division of labour required to be amended progressively by the impact of globalization march. The idea on the theory of modern man has been shown as the creation of gender equality (So, 1990:42). The world cultural theory has accepted the idea of creating the noble man for the global sustainable society. Also, the United Nations convention on the elimination of all forms of discrimination against women and all the declarations made regarding the women's rights under the

international context have also agreed upon the concept of creation of noble man (Hemantha-Kumara, 2018b; Marasinghe, 2012; 11-19).

However, the women of Rejjipura and Badungoda villages are considered wives, mothers, and housewives. Traditional gender norms have influenced this situation and according to etic vision, the nature of both these villages has not changed significantly. Many families of these villages make use of the new technical implements given by the globalization process or else the “material side,” and the family structures have been changed the ideological aspect of globalization march or else the non-materialist parties are not to be witnessed that far in keeping with the etic vision. Although the vision of subjects in these two villages is similar to “Whenever the world changes, men too should change” opinion as far emic vision (see Boxes) by the definition given to the tern “to change” meant to associate material side of the globalization process more and more into their lives. Material implements such as domestic technological items, communication devices etc. have facilitated the household chores of these families. But still, at the division of labour of these communities existing gender norms have not been sufficiently evolved as per etic version.

As such, even in the deployment of global technology gender relation in the labour types of domestic works are not reckoned as work by the etic version. It is further confirmed that such ‘work’ should essentially be duties of women. This idea was forwarded by R. Kurian in 1989. Although males are considered bread winners who provide the family with economic means and who command respect as the householders, they do not make any favourable or justifiable position in gender relations regarding to women. As such, this creates a huge gap between the emic vision and the etic (or the researchers) vision. Although it could be said that these practices need to be changed progressively, the emic vision of these villagers just take as natural conditions. They do not think such things need to be changed.

***The nature of gender relationship with relevance to the participation in domestic economy and relevant stages.***

As mentioned earlier, husbands of both villages have been accepted as the earners of family income (emic vision). Women of these villages also have identified themselves as income earners of the families. This is proved by the percentage of 89% wives of those families who fail to contribute some amount for the monthly and regular family income. Therefore, a little earning of women is not accounted as 'income'. Besides the tasks they perform are not accounted as 'work' as per emic vision. Any woman employed in an office, factory, or in a shop earn a monthly salary, then their work accepted as 'work' (employment). Likewise, the contribution made by woman towards family economy depicts the emic approach.

New employment opportunities are created by the economic impact of globalization march. Diversification of professional structures also benefits a part of these villagers. Thus, globalization has affected in creating a difference in the rural economic structure. Anyhow, women of villages employed in the jobs considered to be suitable for them by the norms of the village tradition. Likewise, males too get their jobs labelled as suitable for men. As such, it cannot be said, that just because the widening of employment opportunities through the globalization process. In other words, by the change of economic structure women of these villagers have been benefitted. The normative base of these villagers has also influenced on this matter. But this situation has not made a problem for the women in their relations. The reason for this situation is the vision of these communities called as 'emic view'. By this vision, the traditional normative system is being strengthened and perpetuated uninterruptedly gender relationships have been established under the partnership in domestic economy and to the relevant occasions. A social structure peculiar to the rural societies in the country has been developed in these two globalizes villagers. On one hand, the rural social structure has been rapidly

impacted by the globalization process. However, the entire ideology of globalization is not practical in this rural social structure.

The impact of globalization process on gender relationship regarding the domestic division of labour has been analysed under several themes. The decision making at micro level as mentioned above from relationships has been based on both the rural normative system and the neo globalization ideology. The gender relations encountered with hybridization builds up as a 'novel type of global- local structure of the gender relationship'. Within this situation domination of men retain in the many types of relations except one type. Perhaps this male domination is seen visibly upon the surface. As such, it is clear that gender relations on the domestic labour division have not found upon the virtue of equality adhered by the liberal feminism. This will rise the question at the identification of rural communities through the theories built upon the universal perspective. Gender relationship in rural communities should be understood not only by applying the theories or models imported from outside (etic view) but also by application of vision of the relevant villagers (emic view). This research stresses the importance of considering these two visions. In other words, this research reiterates the necessity of comprehending rural communities, by joining the sentiments of the local populace with global theories. It has been explained that a gender relationship has been established with a seal of global- local nature through hybridization of both ideologies in these two villages.

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