

Socioeconomic Status and Psychological Well-Being of Women Domestic Workers

Steffie Carrie Kharkongor

North Eastern Hills University, Shillong, Meghalaya

ABSTRACT

The study delved into the intricate relationship between the socioeconomic status and psychological well-being of women engaged in domestic work. Utilizing Ryff's framework of psychological well-being, the research aimed to scrutinize these women's socioeconomic backdrop and mental wellness, focusing specifically on those in Shillong City.

Index terms: Psychological well-being, socio-economic, women domestic workers

INTRODUCTION

The origins of well-being as a field of psychological investigations date back to the seminal works of Diener on subjective well-being (Diener, 1984) and Seligman on positive psychology (Seligman and Csikszentmihalyi, 2000). Since then, well-being has grown increasingly popular as a field of research. Psychology in the twenty-first century has awakened to a new perspective led by Seligman (1998) wherein he stresses that “Psychology is not just the study of weakness and damage; it is also the study of strength and virtue.” In other words, instead of focusing on disabilities and shortcomings, psychology today explores the virtues inherent in human beings. This has led to a massive transformation in the areas of research in psychology; as some positive experiences, personality traits, and civic virtues, like psychological well-being, forgiveness, optimism, hope, spirituality, tolerance, happiness, and forgiveness are being researched in the domain of positive psychology (Seligman and Csikszentmihalyi, 2000)

Two schools of thought have evolved around the theory of well-being: a hedonic and eudaimonic perspective (Ryan and Deci, 2001; Huta and Ryan, 2010). SWB, often referred to as hedonic well-being, does not provide a full picture of well-being and happiness, failing to capture the complexity of philosophical conceptions around the notion of happiness. An alternative approach is the so-called eudaimonic paradigm, where well-being is construed as an ongoing, dynamic process (rather than a fixed state) of effortful living using engagement in an activity perceived as meaningful (Kopperud and Vitterso, 2008; Ryan and Deci, 2001; Vitterso, Overwien and Martinsen, 2009). Advocates of the eudaimonic approach argue that living a life of virtue and actualizing one's inherent potential is the way to well-being (DelleFave, Massimini, and Bassi 2011).

Variations in definitions of this construct have made measuring and interpreting outcomes difficult. Until only a couple of decades ago, psychological well-being was not clearly and comprehensively defined nor measured based on theory (Ryff, 1989). Ryff noted this issue and reviewed existing theories for commonalities in ideas. Going back several decades to those described by Jung, Allport, Erikson, and Neugarten, identified several themes within the frameworks and designed a new model of positive functioning incorporating six ideas: Autonomy, Purpose in Life, Positive Relations with Others, Personal Growth, Environmental Mastery, and Self-Acceptance (Ryff, 1989). Psychological well-being has progressed rapidly since the emergence of the field over five decades ago. Psychology has, since World War II, become a science largely about healing” that concentrates on “repairing damage within a disease model of human functioning” with “almost exclusive attention to pathology (Seligman and Csikszentmihalyi, 2000).

Psychological Well-Being:

1.1.1: a: Subjective well-being (SWB) is a dominant conception of happiness in psychological concepts. Bradburn (1969) found SWB to be a function of the independent dimensions of general positive and negative affectivity. This definition of SWB has since been extended and SWB is currently considered to be a multidimensional construct, referring to several distinct, but related aspects treated as a single theoretical construct. SWB encompasses how people evaluate their own lives in terms of both affective (how we feel) and cognitive components (what we think) of well-being (Diener et al., 1999; Diener, Scollon, and Lucas, 2003; Veenhoven, 1994). Overall, high SWB is seen to combine three specific factors: (1) frequent and intense positive affective states, (2) the relative absence of negative emotions, and (3) global life satisfaction. Research has shown that the affective and cognitive components of SWB are separable (Lucas et al., 1996) but there is some debate over the relative contributions of these two factors, with cognitive

elements being seen as primary by some authors (e.g., Diener and Seligman, 2004), something which is refuted by others (e.g., Davern, Cummins and Stokes, 2007). Methodologies for measuring SWB are firmly grounded in this paradigm (Lyubomirsky and Lepper, 1999; Diener et al., 1985; Watson, Clark, and Tellegen, 1988).

Psychological well-being is a flexible concept that is concerned with an individual's feelings and emotions about his own daily life experiences. These feelings expand from the negative states such as stress, anxiety, unhappiness, etc. to more positive states which are not simply states of absence of worry, stress, anxiety, or unhappiness but are the ones that are related to sound psychological and rational health and contain favorable self-esteem and success Warr (1978).

Eudaemonia View: The concept of eudaemonia was first proposed by Aristotle (1985) who argued that living a life of contemplation and virtue, by one's inherent nature (i.e., living authentically) was the pathway to well-being (Norton, 1976). Positive emotional experiences were not central to Aristotle's conception of a good life and he was against the idea of the pursuit of hedonic pleasure purely for pleasure's sake (Waterman, 2008). Despite this, Aristotle acknowledged that often the result of eudaemonic action was hedonic pleasure (King, et al., 2008). There have been different approaches to defining eudaemonia in the field of positive psychology (King, et al., 2008) with researchers identifying several different aspects, such as personal growth and meaning in life, purpose, autonomy, competence, self-realization, mindfulness, self-acceptance, authenticity, values congruence, and social connectedness (Bassi, et al. 2011); Baumeister and Vohs (2002); Huta and Ryan, (2010); Ryan and Deci (2000). Eudaemonia can be thought of at both the well-being and activity levels. Hedonic well-being has emphasized the importance of feeling good, whereas eudaemonic well-being has often been defined in terms of functioning well in multiple domains of life Keyes and Annas (2009); Ryan and Huta (2009).

Self-determination theory (SDT) (Ryan and Deci 2000) is another perspective that has both embraced the concept of eudaimonia, or self-realization, as a central definitional aspect of well-being and attempted to specify both what it means to actualize the self and how that can be achieved. Specifically, SDT proposes three basic psychological needs—autonomy, competence, and relatedness—and theorizes that fulfillment of these needs is essential for psychological growth (e.g., intrinsic motivation), integrity (e.g., internalization and assimilation of cultural practices), and well-being (e.g., life satisfaction and psychological health), as well as the experiences of vitality (Ryan and Frederick, 1997) and self-congruence (Sheldon and Elliot 1999).

Ryff (1989) developed a six-dimensional approach, which are self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth, model. Ryff established this model with a eudaimonic approach, based on the theories of scientists, namely Erikson, Maslow, Rogers, Allport, Neugarten, Bühler, Jung, Jahoda, and Frankl (Ryff and Singer, 2008). The following components represent psychological well-being as to what it means to be healthy, well, and fully functioning.

Socio-Economic

Socioeconomic status (SES) is a complex and multidimensional concept that plays a crucial role in shaping individual opportunities, health outcomes, and overall quality of life. During the last decade, the psychology of socioeconomic status (SES) or social class, which is broadly characterized as a social stratification system derived from access to various resources (economic, social, etc.; Moya and Fiske, 2017), has experienced a remarkable growth (see Manstead, 2018). Such increased interest has been fundamentally driven by the onset of the Great Recession, which is connected to the broadening gap between the “haves” and the “have-nots” (Pfeffer et al., 2013). Indeed, in this socioeconomic climate, class disparities and their detrimental wide-ranging consequences across distinct domains are more visible (Moya and Fiske, 2017). Although it could be argued that almost all people's psychological and social outcomes are largely influenced by their objective or perceived socioeconomic standing, ranging from food preferences (Baumann et al., 2019) and speech patterns (Kraus et al., 2019) to humor-related dispositions (Navarro-Carrillo et al., 2020) and identity (Easterbrook et al., 2020), empirical research has mainly focused on investigating the connections between SES and psychological well-being and health-related aspects (e.g., Howell and Howell, 2008; Curhan et al., 2014; Präg et al., 2016; Huang et al., 2017).

Components of Socioeconomic Status

- 1. Income:** Income level is a fundamental component of SES, influencing access to resources such as nutritious food, healthcare, housing, and educational opportunities. Higher-income levels generally correlate with better living conditions and an increased ability to invest in future opportunities for oneself and one's family. Chetty et al. (2016) demonstrated the significant impact of parental income on children's future earnings, highlighting how higher income levels can contribute to intergenerational economic mobility.
- 2. Education:** Educational attainment is another critical aspect of SES. Higher levels of education typically correlate with greater access to higher-paying jobs, better health outcomes, and increased social mobility. Studies reviewed by Sirin (2005) consistently show a strong relationship between parental education and children's academic achievement and socioemotional development.

- 3. Occupation:** Occupational prestige and stability are important indicators of SES. Certain professions provide not only higher incomes but also greater social status and access to networks that can further socioeconomic advancement. The work of Erikson and Goldthorpe (1992) on social class and mobility underscores how occupational status influences individuals' life chances and opportunities.
- 4. Wealth and Assets:** Accumulated wealth, including savings, investments, and property ownership, represents another dimension of SES. Wealth provides financial security, buffers against economic shocks, and enables intergenerational transfers of advantages. Research highlighted in Piketty's "Capital in the Twenty-First Century" (2014) examines the role of wealth accumulation in perpetuating economic inequality across generations.

Both income and education are likely to impact well-being (Barger et al., 2009). A higher education, higher financial resources, and thus, a higher SES increase psychological well-being in various respects. In contrast, a low SES is likely to hurt well-being. Wang et al. (2010) identified a low level of education and financial strain as risk factors for depression in working individuals. Zimmerman and Katon (2005) also outline a robust association of financial strain (as assessed with a debts-to-assets ratio) with depressive symptoms. The authors used a US National Survey sample in which the CES-D (Eaton et al., 2004) was applied to assess depression. They also found unemployment to be a risk factor for depression.

Study Area:

Shillong, the capital of Meghalaya, is one of the smallest states in India. It is also the headquarters of the East Khasi Hills district and is situated in an asymmetrical valley. It is drained by the Umkhrah and Umshyrpi River system. It is situated at an altitude of 1,496 above sea level. The beauty of Shillong has been one of the important tourist places of North East India and is often referred to as 'Scotland of the East' due to striking similarities with the Scottish Highlands. Shillong City is an Urban Agglomeration comprising of three towns, namely:- Shillong Municipal Area with 27 wards (Laitumkhrah: Ward I- Ward IV, Malki: Ward V-VI, European: Ward VII-VIII, Police Bazaar: Ward IX, Jail Road: Ward X-XI, Mawkhar: Ward XII - XIII, Jaiaw: Ward XIV-Ward XVI, South East Mawkhar: Ward XVII-XVIII, Mawprem: Ward XIX-Ward XXI, Kench's Trace: Ward XXII-XXIII, Laban: Ward XXIV-XXV and Lumparing: Ward XXVI-XXVII), Shillong Cantonment Board with 7 wards (Cantonment Ward I, Cantonment Ward II, Cantonment Ward III, Cantonment Ward IV, Cantonment Ward V, Cantonment Ward VI, and Cantonment Ward VIII) and the Census Town with 10 wards (Mawlai, Pynthormukhrah, Nongmynsong, Mawpat, Umpling, Nongthymmai, Madanriting, Nongkseh, Umlyngka, and Lawsohtun). Shillong is the headquarters of the East Khasi Hills district.

Objectives of the Study:

1. To study the socio-economic status of women domestic workers
2. To study the psychological well-being of women domestic workers.

Hypothesis:

- H1: There is no significant relationship between full-time domestic workers concerning their psychological well-being.
H2: There is no significant relationship between part-time domestic workers concerning their psychological well-being.
H3: There is no significant relationship between the hours of working and the psychological well-being of women domestic workers.
H4: There is no significant relationship between age differences on the psychological well-being of women domestic workers.
H5: There is no significant relationship between marital status and the psychological well-being of women domestic workers.
H6: There is no significant relationship between educational level and psychological well-being of women domestic workers.

RESEARCH METHODOLOGY

Introduction:

This chapter discusses the methodology which is the core for conducting a study that guides the researcher to cover the basic research plan. Research methodology is a systematic way to solve research problems. Methodology in research is defined as the systematic method to resolve a research problem through data gathering using various techniques, providing an interpretation of data gathered, and drawing conclusions about the research data. Essentially, a research methodology is the blueprint of a research or study (Murthy and Bhojanna, 2009). Mountain and Marais (1993) defined methodology as "the logic of application of scientific methods to the investigation of the phenomena".

Design of the Study:

The research design is the arrangement of conditions for the collection and the analysis of data in a manner that aims to combine relevance to the research purpose within the procedure. The research design is the conceptual structure within which research is conducted. It constitutes the blueprint for the collection, measurement, and analysis of data. Research

design is a master plan specifying the methods and procedures guiding research (Kothari & Garg 2014). C.R. Kothari's (2004) research design is the conceptual structure within which research is conducted; it constitutes the blueprint for data collection, measurement, and analysis. As such the design includes an outline of what the researcher will do from writing the hypothesis and its operational implications to the final analysis of data.

Research Methods

The study aims to study psychological well-being and the influence of work attitudes among women domestic workers in Shillong City. The present study is mixed-method research. The triangulation convergence design was used in the study. The triangulation convergence design represents the traditional model of a mixed methods triangulation design (Creswell, 1999). In this model, the researcher collects and analyzes quantitative and qualitative data separately on the same phenomenon. Then the different results are converged (by comparing and contrasting the different results) during the interpretation. Researchers use this model to compare results or validate, confirm, or corroborate quantitative results with qualitative findings. The purpose of this model is to end up with valid and well-substantiated conclusions about a single phenomenon. The mixed method approach selected for the study: QUAN → qual (sequential). An arrow (→) is used to denote that one form of data collection follows another. Uppercase letters (e.g., QUAN, QUAL) indicate major emphasis on the form of data collection, and lowercase letters (e.g., quan, qual) suggest less emphasis (Morse, 1991).

Universe

The universe represents the entire group of units which is the focus of the study. Thus, the population could consist of all the persons in the country, or those in a particular geographical location, or a special ethnic or economic group, depending on the purpose and coverage of the study (Handbook of Household Surveys, 1984). The universe of the study comprises the domestic workers in Shillong City. Shillong City is divided into three towns in the Shillong Municipal Area consists of 27 wards, the Shillong Cantonment Board consists of 7 wards and Census Towns consist of 10 wards respectively. Given below is a table representing the structure of Shillong city, as well as the female population and the women domestic workers population, as provided by The North Eastern Regional Domestic Workers' Movement (NERDWM), 2020.

Size and Sampling Method

Wiersma (2000) defines a sample as “A subset of the population to which the researcher intends to generalize the results”. Sample size is a measure of the number of samples from which data can be collected in a given period. Determination of the sample size for the study has been done through the sample size formula by Krejcie and Morgan Sample Size Formula (1970), the total number of samples to be taken for this study is 351, approximating 360. Shillong City is divided into three towns in the Shillong Municipal Area consists of 27 wards, the Shillong Cantonment Board consists of 7 wards, and the Census Towns consists of 10 wards respectively. For the study, a multi-stage sampling procedure is adopted by the investigator.

Study area	Towns	Numbers of wards selected	Names of wards selected	No of sample selected from each ward	Total no of Sample
Shillong City	Shillong Municipal area	5	Jaiaw, Laban, Mawprem, Malki, Nongthymmai	24	120
	Shillong Cantonment Board	5	Madhukhula, Laikor, Laitkor, Mawshbuit, Mawbah.	24	120
	Census Towns	5	Lawsotun, pynthorumkhrah, Mawlai, Nongmynsong and Madanriting	24	120
Grand Total					360

Tools Used

Both primary and secondary data are used in this study. For secondary data, the study is enriched using the data collected from various sources like books, journals, articles, newspapers, documentaries, etc.

For quantitative data, the following tools were selected for the study. The questionnaire was translated to the local language (Khasi) for clear understanding by the sample respondents.

- a. Ryff's Psychological Well-Being Scale (PWBS), developed by C. Ryff (2007)
- b. An interview schedule was developed for the socio-economic profile of the study.

Statistical Technique Used: The study has employed both descriptive and inferential statistics. Descriptive statistics include frequency, percent, mean, and standard deviation. Inferential statistics are used to test the hypothesis which includes Cramer's V and One-way ANOVA.

DATA ANALYSIS AND INTERPRETATION

Objective 1: To Study Thesocio Economic Profile Of Women Domestic Workers

1. It was found from the data that 34.4 percent belong to the age group of 26-33 years, 33.9 percent belongs to the age group of 34-41 years, 15.6 percent belongs to the age group of 42-49 years, 13.9 percent belongs to the age group of 18-25 years, and 2.2 percent belong to the age group of 50-60. This shows that majority of 34.4 percent belong to the age group of 26-33 years.
2. .2 percent belong to the ST (Schedule Tribe), 11.7 percent belong to the General category, 4.2 percent belong to the SC (Schedule Caste) and 1.4 percent belong to the OBC (Other Backward Class). Thus, majority of 82.2 percent belong to the ST (Schedule Tribe).
3. 59.4 percent are Christians, 24.4 percent are Indigenous, 12.5 percent are Hindu and 3.6 percent are Muslim. This shows that majority of 59.4 percent are Christians.
4. 31.7 percent attended Primary School, 29.2 percent never attended any schooling, 23.3 percent attended Middle School, and 15.9 percent of the respondents had completed SSLC and above. Thus, the majority of 31.7 percent attended up to Primary School.
5. 55.6 percent are Married, 17.2 percent are unmarried, 12.2 percent are Divorced and 15 percent are Widowed. This shows that majority of 55.6 percent are Married.
6. 29.7 percent are labourers, 11.7 percent are drivers, 5.3 percent are casual workers, 4.2 percent are shopkeepers, 3.6 percent are shop helpers, 1.1 percent work as security guards. This shows that majority of 29.7 percent are labourers.
7. 79.7 percent are living in a nuclear family and 20.3 percent are living in a joint family. Thus majority of 79.7 percent are living in a nuclear family.
8. 72 percent live in a rented house, 20.8 percent have their own houses and 1.7 percent live along with the employers. This shows that the majority of 72 percent live in a rented house
9. 67.5 percent are living in pucca houses and 32.5 percent in kutcha houses. Thus, majority of 67.5 percent are living in pucca houses.
10. 86.1 percent of the respondents have children and 13.9 percent do not have children. This shows that majority of 86.1 percent of the respondents have children.
11. 310 respondents have children out of which 43.1 percent have one-three children, 28.3 percent have four-six children and 14.8 percent have more than six children. Thus, the majority of 86.1 percent of respondents have children.
12. Table 4.12 shows the group which the respondents are a part of. All of the respondents are members of the working group, additionally 3.9 percent are also a part of the women's community group and 3.1 percent are part of the religious group.
13. 96.9 percent of pointed out relatives as social support, 1.1 percent pointed out friends as social support, 0.8 percent pointed out neighbors as social support and 1.1 percent pointed out religious groups as social support. Thus, the majority of 96.9 percent pointed out relatives as social support.
14. 69.2 percent are part-time workers, 23.6 percent are full-time workers (living with their own family) and 7.2 percent are full-time workers (living with their employers). This shows that the majority of 69.2 percent are part-time workers.
15. 63.3 percent has worked for more than 11 years, 24.2 percent has worked for 6-10 years, 7.5 percent has worked for 3-5 years and 5 percent worked for 1-2 years. This shows that majority of 63.3 percent has worked for more than 11 years.
16. 9.3 percent supplementary source of income and majority of 90.7 percent do not have any supplementary source of income.
17. As an additional source of income 2.5 percent runs a grocery shop, 2.2 percent sell clothes, 1.9 percent sells fast food, 0.8 percent sells company goods, 0.8 percent receives their demise spouse pension and 0.3 percent of the respondents sells betel nut.
18. 50.3 are working in 1-2 houses, 38.3 percent are working in 3-4 houses and 11.4 percent are working in more than 5 houses. Thus, majority of 50.3 are working in 1-2 houses.
19. 30.8 percent of the respondents worked 3-4 hours, 29.4 percent worked 5-6 hours, 23.6 percent worked for more than 7 hours and 16.1 percent worked for 1-2 hours. Thus, majority of 30.8 percent of the respondents worked 3-4 hours.
20. 31.1 percent earned Rs 9000-10000, 23.6 percent earned Rs 7000-8000, 23.1 percent earned above Rs 10000 and 22.2 percent earned Rs 5000-6000 monthly.
21. 73.1 percent have money saved for emergencies and 26.9 percent do not have any money saved for emergencies.
22. 8.1 percent of the respondents are availing loans and 91.9 percent of the respondents are not availing loans.

23. In case of any financial emergency majority of 69.6 percent received money from relatives, 19.2 percent from money lenders, 8.1 percent from banks in case of emergency, and 3.1 percent from friends.
24. 98.1 percent are not enrolled in any pension schemes and 1.9 percent enrolled themselves in pension schemes.
25. 98.1 percent are not enrolled in any schemes and 1.9 percent enrolled themselves in the Yojana Scheme/Pradhan Mantri Pension Yojana.
26. 82.5 percent are enrolled in MHIS and 17.5 percent are not enrolled in MHIS.
27. 86.4 percent are not enrolled under MGNREGA and 13.6 percent are enrolled under MGNREGA.

Objective 2: To Study The Psychological Well-Being Of Women Domestic Workers

H1: There is no significant influence of type of work on psychological well-being. On the whole there were 208 (57.8%) women with Average Psychological Well-being while 152(42.2%) women had Above average psychological well-being. The Cramer’s V test revealed a significant association (CV= .136; p=.037) indicating that a higher number of part-time workers (outside residence) had average psychological well-being while a higher number of full-time workers (residence) had above average psychological well-being.

The one-way ANOVA revealed a significant difference (F= 7.256; p= .001) which indicates that full time workers (residence) had higher mean scores of 180.30 and part time workers (outside residence) had the lowest mean score of 169.85 on psychological well-being. The scheffe’s post-test confirmed this significant difference by revealing part time (outside residence) and fulltime (outside residence) in subset 1 which significantly differed from full time (residence) in subset 2. Hence the Hypothesis **There is no significant influence of type of work on psychological well-being** was rejected.

Stage 1	Shillong City is selected as the universe to carry out the study.
Stage 2	Five wards each will be selected respectively from the 27 wards of the Shillong Municipal area, 10 wards of the Shillong Cantonment Board, and 7 wards of the Census Town under the 3 towns of Shillong City, which falls under the Shillong Urban Agglomeration.
Stage 3	Using simple random sampling, 24 women domestic workers will be chosen from each ward.
Stage 4	From the record obtained from the organization on the registered women domestic workers present in the selected wards or towns, only those women domestic workers who have obtained the age of 18 years old and not above 60 years old will be taken as samples.

H2: There is no significant influence of Hours of work on psychological well-being among women domestic workers

The Cramer’s V test revealed a non-significant association (CV= .145; p=.055) which indicates that the psychological well-being of workers was similar irrespective of their number of working hours.

The one-way ANOVA test revealed a non-significant difference (F= 1.370; p= .252) which indicates that the mean scores of workers working varying hours were similar in the overall psychological well-being. Hence Hypothesis 2 stating “**There is no significant influence of Hours of work on Psychological well-being among women domestic workers**” is accepted.

H3: There is no significant influence of Age groups on psychological well-being among women domestic workers

The Cramer’s V test revealed a significant association (CV= .164; p= .046) which indicates that among 26-33 years old, 61.3 percent have average psychological well-being while among 50-60 years, all of them have average psychological well-being and among 42-49 years, 50.9 percent have above average psychological well-being.

The one-way ANOVA test revealed a non-significant difference (F= 1.832; p= .124) which indicates that the mean scores on overall psychological well-being were similar irrespective of their age groups revealing no significant influence of age on the overall psychological well-being. Hence the hypothesis 3 stating “**There is no significant influence of Age groups on Psychological well-being among women domestic workers**” is accepted

H4: There is no significant influence of marital status on psychological well-being among women domestic workers

The Cramer’s V test revealed a non-significant association (CV= .102; p= .287) which indicates that the psychological well-being of the workers was similar irrespective of their marital status.

The one-way ANOVA test revealed a non-significant difference (F= 1.403; p= .242) which indicates that the mean scores on overall psychological well-being was similar across workers varying marital status revealing no significant

influence of marital status on their overall psychological well-being. Hence the hypothesis 4 stating “**There is no significant influence of marital status on Psychological well-being among women domestic workers**” is accepted

H5: There is no significant influence of educational level on psychological well-being among women domestic workers

The Cramer’s V test revealed a non-significant association ($CV = .132$; $p = .098$) which indicates that the psychological well-being of workers irrespective of their education level.

The one-way ANOVA test revealed a significant difference ($F = 3.843$; $p = .010$) which indicates that the workers with SSLC and above level of education had the highest mean score of 173.42 on overall psychological well while workers with middle school education had the lowest mean score of 166.90. The scheffe’s post hoc test confirmed this significant difference by revealing middle school education in subset 1 which significantly differs from the mean scores of SSLC and above and did not attend any schooling in subset 2. Hence the hypothesis 5 stating “**There is no significant influence of Educational level on Psychological well-being among women domestic workers**” is rejected.

H6: There is no significant influence of Residence on Psychological well-being among women domestic workers

The Cramer’s V test revealed a significant association ($CV = .159$; $p = .011$) which indicates that among workers who live in Shillong municipal area, 68.6percent have average psychological well-being while among workers living in census towns, 49.6percent have above average psychological well-being.

The one-way ANOVA test revealed a non-significant difference ($F = 1.462$; $p = .233$) which indicates that the mean scores of workers living in different areas were similar on overall psychological well-being revealing that there’s no significant influence of place of residence on overall psychological well-being. Hence the hypothesis 6 stating “**There is no significant influence of Residence on Psychological well-being among women domestic workers**” is accepted.

MAIN FINDINGS AND DISCUSSION OF THE RESULTS

Socio-economic profile of women domestic workers

The socioeconomic profile of women domestic workers reveals a diverse and complex landscape, offering valuable insights into their social and economic circumstances. Despite the commonality of their professional roles in households, the intricacies of their lives make studying this demographic essential. It provides researchers with a deeper understanding of the context in which these workers live, encompassing factors such as financial resources, education, occupation, and living conditions. This comprehensive examination sheds light on the multifaceted nature of their experiences and contributes to a more nuanced understanding of their socio-economic realities.

Out of the 360 respondent’s it was found that majority of 34.4 percent were in the age group of 26-35 years, with the least of 2.2 percent belonging to the age group of 56-60 years. The study found that majority of 82.2 percent belong to the ST (Schedule Tribe), with the least of 1.4 percent belonging to the OBC (Other Backward Class). Majority of 59.4 percent are Christians, with the least of 3.6 percent are Muslim. Majority of the women domestic workers completed SSLC and above, in which 31.7 percent attended up to Primary School, with the least of 15.9 percent of the respondents had completed SSLC and above.

On the basis of marital status, the study found out that majority of 55.6 percent were Married, with the least of 15 percent are Widowed. Out of the 55.6 percent respondents who were married. The findings also showed the occupation carried out by their spouse in which majority of 29.7 percent are labourers, 11.7 percent are drivers, 5.3 percent are casual women domestic workers, 4.2 percent are shopkeepers, 3.6 percent are shop helpers, with the least of 1.1 percent work as security guards. The study found that among the women domestic workers 79.7 percent are living in a nuclear family and 20.3 percent are living in a joint family. On the basis of the house ownership, the study found that 72 percent live in a rented house, 20.8 percent have their own houses and 1.7 percent live along with the employers. Furthermore, 67.5 percent are living in pucca houses and 32.5 percent in kutcha houses.

Out of the married, widowed and separated women domestic workers 86.1 percent of the respondents have children and 13.9 percent do not have children. 310 respondents have children out of which 43.1 percent have one-three children, 28.3 percent have four-six children and 14.8 percent have more than six children.

All the women in this study are members of the working group, additionally 3.9 percent are also a part of the women community group and 3.1 percent are part of the religious group and majority of the respondents of 96.9 percent pointed out relatives as their major social support. Out of the 360 respondent’s 69.2 percent are part time workers, and 23.6 percent are full time workers (living with their own family) and 7.2 percent are full time workers (living with their employers). The study found that majority of 63.3 percent has worked for more than 11 years, and with the least of 5 percent worked for 1-2 years.

Majority of the women domestic workers of 90.7 percent do not have any supplementary source of income. Those women domestic workers that had supplementary source of income, the study found that 2.5 percent runs a grocery

shop, 2.2 percent sell clothes, 1.9 percent sells fast food, 0.8 percent sells company goods, 0.8 percent receives their demise spouse pension and 0.3 percent of the respondents sells betel nut.

According to present study 50.3 percent are working in 1-2 houses, 38.3 percent are working in 3-4 houses and 11.4 percent are working in more than 5 houses. Out of these 30.8 percent of the respondents worked for 3-4 hours, 29.4 percent worked 5-6 hours, 23.6 percent worked for more than 7 hours and 16.1 percent worked for 1-2 hours. Majority of the respondent's 31.1 percent earned Rs 9000-10000, 23.6 percent earned Rs 7000-8000, 23.1 percent earned above Rs 10000 and 22.2 percent earned Rs 5000-6000 monthly.

In terms of their financial mapping, 73.1 percent have money saved for emergency and 26.9 percent do not have any money saved for emergency. The study also found that 91.9 percent of the respondents are not availing loans and 8.1 percent of the respondents are availing loans. At times of emergency 69.6 percent received money from relatives, 19.2 percent from money lender, 8.1 percent from banks in case of emergency and 3.1 percent from their friends.

Majority of the respondent's 98.1 percent are not enrolled in any pension schemes and 1.9 percent enrolled themselves in pension schemes. Out of the 1.9 percent these respondents enrolled themselves in the Yojana Scheme/Pradhan Mantri Pension Yojana.

The study found that 82.5 percent are enrolled in MHIS, 17.5 percent are not enrolled in MHIS and 86.4 percent of the respondents are not enrolled under MGNREGA and 13.6 percent are enrolled under MGNREGA.

Psychological well-being

The study found that 57.8 percent of women workers had average psychological well-being while 42.2 percent of women domestic workers had above-average psychological well-being. Psychological well-being encompasses an individual's emotional health and overall functioning of the six components. The registered domestic workers are emotionally guided through counseling and to some extent receive protection from the organization. In this present study the level of psychological well-being of the women domestic workers was ranging from average to above average. Interestingly, the psychological well-being of women domestic workers was not low or below average even though the nature of work coincides with the guidelines provided by WHO (World Health Organisation) that poses a risk to mental health: under-use of skills or being under-skilled for work, lack of control over job design or workload, violence, harassment or bullying, discrimination and exclusion and unclear job role, job insecurity, inadequate pay, or poor investment in career development, conflicting home/work demands which is very common among domestic workers.