CHAPTER-1

INTRODUCTION

In the literature of social sciences occupation is defined as "An activity in modern society, with its characteristic division of labour, specialization of functions, exchange and prevailing ideology, the overwhelming majority of the people engage in a specific, relatively continuous activity in order to earn their livelihood and maintain a definite social status."\(^1\) Occupations are defined in a number of ways, according to Report of Ministry of Labour on occupation - educational pattern in India: "An occupation may be defined as a combination of duties, tasks and functions, performed by an individual, regardless of the individual sector of the economic activity in which the individual may be employed. A person performing a usual type of work in an economic activity is generally known as white-collar worker or blue-collar worker. White-collar workers include professionals, technicians, administrative, executive, managerial and sales workers. Blue-collar workers include craftsmen, production worker, operatives and labourers."

The term "occupation" covers three different sets of facts: technological - the specific manual or mental operations involved

\(^1\) Encyclopedia of Social Sciences, Vol.11-12; Pg 424-435.
in the execution of the occupation or work; economic - the income yield of an occupation which serves to provide a livelihood; and social - the prestige attached to a person by virtue of occupation. In Europe, only in the medieval town economy, the importance of economic factor came to the fore. Before that income was a function of social status rather than occupation.

In accordance with the current popular and statistical usage, occupation may be defined as that specific activity with a market value, which an individual continually pursues for the purpose of obtaining a steady flow of income; this activity also determines the social position of the individual. As defined above, occupation is closely linked up with the present social and economic systems. Subjectively, occupation is a specific activity by which living is earned; it is imposed from outside and a necessary condition of life in society. Objectively, it refers to the fitting together of individuals into the innumerable spheres of activity into which modern economic society is divided.

Occupation is not simply an economic or technical fact; occupational evolution is not merely an economic history or an aspect of technological progress. Historically, most occupational changes have been evolutionary and gradual rather than revolutionary and radical in nature. The oldest and the earliest occupations have everywhere been the spiritual profession of magician, soothsayer or prophet. Such professions possess a
charismatic quality since a calling in the old sacramental sense of the term. In tribal society the basic economic unit is the family although a clearly marked separation of function between the sexes exist. Intra-communal occupational difference appeared only with the decay of tribal society, which results from the mixing of different ethnic strains.

Social division of labour began with the appearance of the so-called wage work; the stage in which workers owned the tool and the customers provided the raw-material. As a man with a trade ready to serve anyone for compensation, the craftsman became an individual of public character. Similar to the craftsmen of Indian villages the craftsmen of the wage work period were holding public occupations. By the end of fourteenth century money economy had made an appreciable headway. At this stage craftsmen became organized into guilds, which furthered the economic interest of their members, while at the same time assuming responsibility for providing needed goods of assured quality at moderate prices. On the economic side, there was a vertical split in industrial production. The separate phases of the manufacturing process were carried on under one roof into independent industrial branches. In other words, all members of an occupation conformed roughly to certain standard of performance.

The most characteristic feature of the medieval economy was the rigid corporate organization. The exercise of an occupation
was not a matter of individual choice but privilege; occupation was thus a function of social status. In the seventeenth and eighteenth century, commercialization and later mechanization of industry resulted in a regrouping of occupation and eventually in the creation of a new occupational order. Industrial society came to be divided into two antagonistic classes, capitalist entrepreneurs and the proletariat, and the social functions of the old occupational corporations passed on to the state. Occupation now ceased to be an office, a duty recognized and enforced by authority; it became merely a social function freely assumed by each individual, after he had balanced personal inclinations against economic necessity, and pursued without authoritarian intervention.

Although the formal freedom of occupation dispensed with many tangible obstacles to the attainment of this ideal, a great many factors still operate to prevent a perfect correlation between individual capacity and his or her occupational utilization. Thus, while the improvement in transportation, communication and organization of the labour market favours greater geographical and to a certain extent occupational mobility of labour, immigration barriers check the inflow of labour from the outside, social insurance provisions bind the worker to his old residence, occupation or even his job and social justice tends to stabilize if not to exaggerate the deviations in empirical distribution of occupation from the ideal
norm. Moreover, in a stratified society, the class factor leaves its impression on the occupational structure.

In addition to the factor that among individual's distribution of physical capacities and mental faculties is uneven, the discovery, cultivation and development of such gifts are not equally available to all. It is a paradox of modern society, in which a considerable degree of occupational mobility is virtually indispensable, that most occupations require some special training and that change of occupation necessarily entails individual sacrifices and social waste. The workers in a particular occupation develop a spirit of exclusiveness, and tend to regard their job as a vested right to be passed on to newcomers only under certain specified conditions.

Racial and national difference also disturb normal occupational distribution. Aliens have always tended to enter pioneering occupations and thus to play a role in revolutionizing economic practices and in building up new countries. The assimilative capacity of modern society is greater with regard to employment of women. The sexual barrier to occupation, one of the oldest and until recently the most impregnable, has been almost completely removed in modern society. The decline of household and economy eroded the significance of women's work. Nevertheless, it has been regained partially in industrial society through their employment outside home.
In India during the Vedic period there was no restriction based on caste. In a hymn of the Rigveda, we find that a man is a poet, but his father is a doctor, while his mother is a grinder of the corn (Manning, C. 1952:129). Hutton\(^2\) was of the view that castes are fluid to some extent because in Vedic tradition we have instances of Brahmans converting to Kshtriyas and vice versa depending on the duty they performed. But later this elasticity seems to have been restricted. According to Ghurye\(^3\)(1961:241) "the unfreedom of occupation in actual operations at the beginning of the nineteenth century was accompanied by a staunch belief that almost every one of the large numbers of caste had an occupation which was its own, its traditional and hence the hereditary occupation of its members, to abandon which in search of another was at least not proper, if not actually sinful."

After independence various legislations, industrialization and urbanization have certainly exerted an influence on the caste and caste-bound occupations. Occupational change has been largely understood as a change in the activity of the members of a society to earn their livelihood. The change is observed by an increase or decrease in the distribution of activities in the socio-economic system of society. Irrespective of the number and


variety, there could be an occupational change if there is a change in the social relation of the man engaged in the activity to earn his livelihood. In India, occupational change in this sense is widespread.

The preference for white-collar and governmental occupation was created first because of the nature of the employee-occupation relation and also due to status considerations. The new occupational relation was well defined and specific between the persons occupying different positions in the establishment. One could enter into them by definite procedure provided one had the requisite qualification. It was a contractual relation which could be dissolved by either party again according to well laid down procedure.

The occupants of the white-collar governmental position acquired certain status and respect in their own society. This respect and status probably had some relation to the power and authority that the posts carried with them. Also the white-collar positions required certain educational qualifications. That was an additional element which gave respect to these persons. Moreover, most of these positions were in the urban centres, where the occupants of the positions could live in a particular style. Even the illiterate member of the lower-most caste in the remotest village of India desires this new type of occupation. In this sense, occupational change is nearly complete.
The combined effect of all the occupational change was the creation of difference within the social growth of the old society both in urban and rural areas. The change in the old relations also struck at the division of labour based on sex and the old stratification system by striking at the occupational relation based on caste, family and village community. All these structural changes threw up individuals who would utilise the opportunity to move in wider social and geographical space. That gave rise to the phenomenon of social mobility, which characterises the capitalist society as distinguished from the feudal society of the past.

The trends revealed by the occupational pattern of employment over these years are: (a) the %age of production and related workers, transport equipment operators and labourers who still constituted the major part of employed declined from 54 to around 5%. (b) The share of professional technical and related workers in total employment followed a rising trend from 11.5% in 1969 to nearly 15% in 1979. This shows the growing of this occupation in private sector employment. (c) The %age of clerical and related workers registered slightly increasing trend. (d) The share of employment in other occupations did not show any clear trends. While administrative, executive and managerial workers and sales workers held a steady share of total employees, the share of farmers, fishermen, etc., and service workers fluctuated over the period.
Changing Attitudes Towards Work: Towards the end of the twentieth century many factors brought about changes in our attitude towards work. The struggle for independence in India, to begin with, brought women out from secure hearths into the open world outside to brave the challenges of the ruling powers shoulder to shoulder with their men folk. It also made Indians conscious of their rights and democratic values and the need for social justice in education and work. Again the development of industries, transport and communication, and the expansion of the government machinery, brought about fundamental changes in our attitude to work. Government service, because of status and security, gained respectability and became an honorable and coveted prize as a vocation for the middle class youth.

The factors affecting the healthy evolution of women’s employment are:

(i) Constitution of Indian guarantees equal rights and opportunities to women in matter of employment. More and more women are occupying executive, managerial and professional jobs. A few have also risen to top position of responsibility in administration and business. But the range of selection of the vast majority has been restricted to women’s work viz. occupation which have been traditionally considered suited to women. Consequently, the traditional distinction between men’s work and women’s work has controlled the distribution of women workers.
(ii) The long standing concept of women's work has been regarded as auxiliary to that of men's. Ordinarily women's acceptance of work by choice or by necessity is to supplement men's efforts and to help them in getting some tasks accomplished. In most towns, very few women have taken to high status occupation which requires the assumption of direct or overall responsibility and authority.

(iii) Women tend to occupy the position of 'managerial workers' in the economic life of our country, supplementing it whenever necessary, for their own personal or family purposes and withdrawing from it when the personal, family or community need is fulfilled. This has inhibited their integration as a permanent and independent part of the labour force.

(iv) Biological and psychological factors have influenced the pattern of employment of women.

In particular, historical changes have been a major factor in determining the status of women in the world of work. As more and more women are gaining entry into the labour force and continuing even after marriage, wives are no longer economically dependent on men. Besides, various factors, both men and women work together to produce a new, more egalitarian kind of marital relationship. Therefore, it becomes essential to examine family
which is being affected by the working couple phenomenon. How are both the roles managed? How does role reversal take place?

Family is the smallest component of a whole society. The society for its continued existence needs replenishment from time to time. The process of replenishment which is necessary for every society is provided by the family.

What is a family? There are lot of differences on this issue as no sociologist has studied only the family as an institution. E.W. Burgess and H.J. Locke defined family in the following terms: "The family is a group of persons united by ties of marriage, blood or adoption; constituting a single household, interacting and inter-communicating with each other in their respective social role of husband and wife, mother and father, brother and sister, creating a common culture." Even this definition is not without shortcomings; but it is preferred to other definitions given by sociologists.

The above definition of family is strictly speaking the definition of nuclear family. The nuclear family is the characteristic of modern industrial society. In simpler and non-industrial societies, the nuclear family is often incorporated or subordinated to some larger, composite family.

Whatever form the family may assume in various parts of the world, there are certain features given below which are common to family in every society: (1) a mating relationship, (2) a form of marriage or other institutional arrangement in accordance with which the mating relationship is established and maintained, (3) a system of nomenclature involving also a mode of reckoning descent, (4) some economic provisions shared by the members of the group but having special reference to the economic needs associated with child-bearing and rearing, and (5) a common habitation, home or household, which, however, may not be exclusive to the family group.

While considering the family, it will be appropriate to consider also the relationship between family on the one hand and the larger society on the other. The family is a part, a sub-system of the larger social system. Due to which the family is affected by the changes in the larger social system. The changes in the family due to industrialization and technological revolution are easily detectable. Industrialization has weakened the agrarian family structure and helped to usher in family patterns suited to the demands of factory life and urban living. "The family is the keystone of the stratification system, the social mechanism by which it is maintained."^5 It is the family rather than the individual which is ranked in the caste-class

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structure: (1) "classes are not found as a system of stratification in the same way as castes are rooted in the Indian society; (2) class is not a universalistic phenomenon of social stratification; (3) there is no objective criterion of class identification and (4) it is not clear whether class is a category or a concrete unit of interaction with other units.

Caste has inherited class and class has inherited caste for centuries in the Indian context, and Indian society continues to have this inseparable mix even today in a rather more complex way. Class-like distinctions within caste and caste-like styles within a class are part of people's life situations. "Class" has been an in-built mechanism within caste, and therefore, caste cannot be seen simply as a ritualistic system, and class cannot be seen as open system as it has been determined by the institution of caste.

Variations occur in the family on the basis of its position in the caste-class hierarchy. The roles and relationship in the family vary with caste and class position to which the family belongs. Patriarchal system dominates in twice-born castes and it becomes stronger as one moves up the caste hierarchy. Exceptions are found in the case of matrilineal societies.
J.H. Steward has expressed the view that the size of family affects the subsistence pattern. Since food supply is scarce in hunting societies, they do not favour extended family as they cannot feed all the members and cannot utilise their labour advantageously, as can be done by an agricultural society. Steward also stresses the importance of size and composition of the family as adjustable factors in the exploitation of the environment. The independent family is seen in hunting societies as games and wild plants are dispersed, and the low density of human population helps to exploit the resources to their level of maximum availability. The nomadic nature of hunting societies discourages extended families, as suggested by the folk saying that he travels farthest who travel alone.

Family type is also affected by the degree of spatial mobility; this has been shown by the ethnographic sample of Murdock. The extended family system is found least often among purely nomadic or migratory bands and is most common among sedentary people with a fixed residence. Semi-nomadic societies, where people lead a migratory life only during certain seasons of the year, are intermediate with regard to the frequency of the extended family type. Mobility patterns do not constitute an


independent variable; rather they are an integral part of the
genital pattern of subsistence. In the case of fishing societies,
the sedentary extended family is possible only where fish occur
in relative abundance.

The concept of ownership of land affects the family type. Hunters seldom have a notion of ownership of land as rights are
usually tribal or communal in scope. There is more prevalence of
the individual family in such societies. For herders, land is
meaningful only as pasturage; only if it is scarce it may acquire
the individual notion of ownership; otherwise ownership is
communal in nature. Only among stable agriculturists, ownership
of land is a highly important source of prestige and power. The
family becomes attached to the land, well-adapted to working on
it and reluctant to divide it. The idea is to add more land if
they can. Evidence supporting this view is provided in India,
where the frequency of joint family is directly proportional to
the caste position of the family. Hence higher proportion of
joint family is found among highest castes, who own a large
proportion of the land, whereas the very poor castes have larger
proportion of independent families.

The logic of modern industrial enterprise called for
complete separation of familial considerations from those of
industrial undertaking. Weber drew attention to this as one of
the essential conditions for the formal rationality of capital
accounting in any modern productive enterprise. Among other
factors, he notes the complete possible separation of the enterprise and its conditions of success or failure from the household.

The inconsistencies between the occupational system and the family system are apparent. They have been brilliantly analysed by Parsons\(^8\) who says that in the occupational system, "Roles are organized about standard of competence or effectiveness in performing a definite function." An individual is judged in his occupational roles by impersonal and objective standards. The occupational roles are linked to 'technical content' and irrelevant elements are excluded. The occupational performance has to be improved after rational criticism. The patterns of the occupational institutions are in sharp contrast to the patterns of the institution of the family. The family is a solitary group, whose functions rests on customary ways of behaving which includes emotional elements. Status is determined by age, sex and biological affiliation, rather than by objective standards of performance, which do not exist.

According to Parsons, the occupational role and the family role of father and husband are clearly segregated. The residence and place of work are segregated, and the mechanism of the conjugal family frees him from the hampering ties of the extended

family, while it provides freedom for status mobility based on his occupational performance. Residential mobility is also made possible which is again essential for the functioning of the occupational system. Parsons, goes on to suggest that in spite of certain contrary tendencies such as increasing educational equality, the segregation of sex roles tends to become sharper in contemporary society. "This" says Parsons, 9 "is the point at which the most obvious limitations on full realization of the ideal of equality of opportunity becomes evident. But analysis of the problems of social structure involved makes it quite clear that perfect realization of this ideal would be fundamentally incompatible with the existence of a functioning family system."

But a vast amount of literature exists which supports the view that both occupation and family life are inter-related. With the rise in the number of working couples a web of relationships is formed between the family and the world of work. The family has always been confronted with forces that bring out fundamental changes. But as history has shown it has been able to discover and adopt some practical compromises.

METHODOLOGY:

Traditionally, the link between occupation and family was only through the male-bread winner. But now, with working couples

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9. Ibid.
having two links with the world of work and family, they form a complex pattern of interaction. The separation of work and family is not so logical, as formulated by traditional theorist. This notion of dual-earner couples is more a phenomenon of urban India. Also, it is an increasing notion in the metropolitan cities. This is so because life in metropolitan cities is very tough and in order to maintain their status both have to earn. Most of the people in these urban centres have no or very little support of the ancestral property except in the case of business families. Not only this, there is a wide variation among the individuals employed in government and private sectors, as well as among the various occupational categories. The relationship between occupation and family are also affected by the type of family to which both the spouses belong to.

OBJECTIVES:

1. Benchmark survey of the family of the respondents.
2. To assess the educational standard, income and type of job they are engaged in.
3. Analyze the effect of various variables on occupational selection.
4. To evaluate the commitment level towards their occupation.
5. To determine the "budgeting of time" with reference to their occupation.
6. To find out the various dilemmas and stresses experienced by the individuals with regard to their occupation and family.
7. To estimate the role satisfaction and decision-making in various types of family and occupations.

8. To analyze the specific problems faced by the dual-earner and dual-career couples.

9. To make a comparative analysis of people engaged in various occupations.

10. To have a comparative study of the various types of family to which these respondents belong.

FIELD OF STUDY/UNIVERSE:

The metropolitan city of Delhi was taken up as the area of study. Delhi was chosen as the area of study due to various historical and socio-economic reasons. Some of the reasons for selecting Delhi are as follows:

a) Delhi has been the capital of various civilizations since ancient times to modern India. Hence the predominant influence of Muslims and Westerners on this city.

b) After independence in the year 1947-51, the annual rate of increase of the city's population was 93,000. The decimal population growth rate in 1981-91 was 50.64 per cent and the population of Delhi is 9,370,475.10

c) Delhi has a cosmopolitan nature due to the unusual impetus

it received on being the national capital. It possesses a growing sector of industries and manufacturing. Naturally, therefore, Delhi has the employment opportunities to offer which are larger than any other metropolitan area.

d) Per capita income of Delhi is 2½-3 times that of the National per capita income. This high per capita income is made up by the relatively diversified occupational structure that Delhi is fortunate to have.

e) Delhi has both male and female workers more than the national percentage of workers sex-wise. There are 31.64 total workers, 11 male workers are 51.53 and female workers are 7.67.

A comparative study of several centres of different size and structure is most necessary for obtaining a well-balanced view of a particular area, hence with this point in view I selected four zones in Delhi. The four colonies chosen for the study were Mayur Vihar in East Delhi; Vikas Puri in West Delhi; Vasant Vihar in South Delhi and Model Town in North Delhi. The criteria for selecting these colonies were not only due to their location in the four zones but also due to differences in population density, composition etc. Mayur Vihar is a new colony which was made around 1979. Most of the DDA flats were built around that time. Still apartments were coming up in that area at the time of the 11. Census of India, 1991, Series-1, Part 3, Provisional Population Tables - Workers and Their Distribution.
interview. It is located across the river Yamuna on the way to Noida and is well connected by the Nizamuddin Bridge to the rest of the city. This colony has acquired a special status. The population is largely composed of working class people. Most of the residents in DDA flats are either government servants or middle-level executives. The apartments have the upper-class gentry. Age-wise also the population is in the active working age group and are first generation settlers here. People from the southern states are more in number here.

Vikas Puri in West Delhi is also a relatively new colony, developed by the Delhi Development Authority almost at the same time as Mayur Vihar. In between DDA flats or apartments there are bungalows also. Bungalows are absent in Mayur Vihar Phase I. Located on the outer-ring road, it is well connected by buses to every part of the city. The population here is a mixture of working class and businessmen. Most of the people here are from nearby Tilak Nagar and Uttam Nagar colonies. Their older relatives were expatriated from West Pakistan and stayed in these colonies either in houses of their own or on rent. They have their kith and kin staying nearby. Most of them are first generation settlers. The multi-storeyed official apartments or otherwise have a more cosmopolitan population. The general population here is older than Mayur Vihar. Here people from Haryana and Punjab are more in number.
Vasant Vihar in South Delhi is one of the posh localities of the city. It is situated at a easily commutable distance from the airport, railway stations, various diplomatic missions. This is the reason why a large number of houses have foreign nationals staying here. People staying in the bungalows are generally big businessmen or top-level executives. The official flats house the people from various government offices like CBI Rajya Sabha, Air India etc. Near these colonies are the slums which house the maids or guards working in this area. The people living in bungalows and flats are from diverse backgrounds and are second generation or third generation settlers. The people in slum settlements are generally from Rajasthan and Haryana.

Model Town located in North Delhi was once the posh colony of the city. During partition most of the well-to-do families from West Pakistan settled here and others in the nearby Vijay Nagar, Kingsway Camp area etc. The general population is of business class. Most of them having stayed here since three or four generations. They have their near relatives also in this colony itself. Except for the MCD colony in Model Town III rest of the colony is in different sized Bungalows. The lower class working here has also been staying here for quite sometime most of them are from either Haryana or Uttar Pradesh. This is densely populated compared to the other colonies.
After selecting the areas the sample was to be selected within each area. For the selection of the sample I was obliged to depend completely on my observation of the area and select the sample on the basis of social class division: upper class, middle class and lower class. In each of the areas I selected, 80 respondents were equally distributed within the 3 class divisions. I also provided for an equal representation of both the sexes in all these class divisions.

My respondents included only those families in which both husband and wife were engaged in some economically gainful activity whether at their own place of residence or outside. All these colonies that I chose, had lane named and houses numbered except for the slums and hutments. In the case of bungalows, I started from the first house on the main road and chose every 5th or 10th house depending on the size of the lane and the number of houses in the lane. In case the 5th or 10th house did not have a dual working couple then the 11th or 6th house was taken depending as the case may be. In case of multi-storeyed flats, I always chose the ground floor in one block from one side and top floor on the other side. In case of block alternate blocks were interviewed. In case of slums and hutments the respondents were chosen randomly at the discretion of the interviewer depending on the availability of the respondents.

Each respondent was asked a fixed set of questionnaire. Some of the questions were close-ended and a few open-ended questions.
In case of the lower class, the questionnaire was self-administered completely, in some cases of the middle and upper class, the questionnaire was left with the respondents to be answered and collected later. In twenty cases intensive survey was conducted on the respondents. The fieldwork was carried out between December 1992 to September 1993. From December 1992 to the middle of March 1993, I interviewed people in Vasant Vihar. From mid March 1993 - May 1993, I carried out my work in Mayur Vihar from April - May 1993 to the beginning of July 1993. I conducted my interviews in Model Town. Almost simultaneously, I started going and meeting people in Vikas Puri by the beginning of September 1993 and collected the primary information. In a few cases wherever required I went back and met people to gather more information. By the end of September 1993, the whole exercise of meeting 320 respondents was complete.

Meeting the respondents was possible generally on weekends and gazetted holidays. As on working days, it was difficult to meet people. Some of the respondents in each area were very helpful and got me introduced to other people or helped me in identifying working couples. The lower class respondents were very cooperative. The middle class in certain cases were not ready to talk unless they were assured that I was a research student. In one case I was even asked to leave half-way through the questionnaire as the respondent felt I was asking too personal information. He did not listen even to my clarifications and showing my identify card was also of no help. But otherwise,
people were cooperative. The upper-class was again very busy, in certain cases I took appointments on phone and then met them or fixed up verbally in advance.

All the information that was collected in the questionnaire was coded. Some data were coded while interviewing, while others were coded later on. They were analysed and simple tables and cross tabulations of all the relevant variables were done to examine the relationships.

SCHEMA OF STUDY

This study has been divided into seven chapters in order to deal with the themes in a systematic manner.

In Chapter one, the concepts, occupation and family have been defined. A inter-relationship between occupation and family since ancient times has been examined with the help of earlier studies. In the second part, the methodology of the present study has been discussed. The research was carried out in Delhi only among working couples. The method adopted was of questionnaire. Twenty cases were taken up for detailed intensive survey.

In Chapter two, the existing literature available in the form of books, paper, etc. has been dealt with thematically. The four broad themes discussed were:

a) occupation as effected by background factors;
b) some limitations of two earner couple research in which some of the earlier works have been reviewed;

c) occupational aspirations as effected by gender, motivation and various socio-psychological factors; and

d) a substantive review of family studies has been done in the light of the working women phenomenon.

In Chapter three, the socio-demographic background of the respondents has been examined. This is necessary for construction of the profile of the respondents. With the help of information on age, education, income, occupation, type of family, etc., an attempt is being made to find out the sex-based differentials in occupational selection.

In Chapter four, the occupational career of the individuals has been examined. The factors affecting the occupational selection have been dealt in detail. Occupational mobility, job satisfaction and work behaviour have been analyzed to see the commitment level. The time schedule of the respondents has been examined in relation to gender differentials and occupations. How all the above mentioned factors have helped in the identity formation of the individuals?

In Chapter five, the effect of the world of work on the family and other spheres of life has been examined. People
engaged in different occupations make adjustments in their family in different ways. To a great extent, the nature of the family also affects the occupation.

In Chapter six, a detailed survey of fourteen couples has been done. The various themes discussed in the above chapters in quantitative terms have been analyzed in qualitative terms.

In Chapter seven, various conclusions have been drawn about the relationship of family and occupation. Certain lacunae for further research has been highlighted and future implications have been drawn.