CHAPTER - II
CHAPTER II

REVIEW OF LITERATURE

Family or household is a social institution. It gains importance in Economics since the decisions regarding consumption of goods and services and investment in human and financial resources are taken by this unit. The classical and neo-classical economists treated household as a single consumption unit. It was the seminal work of Gary S. Becker (1964)\(^1\) on "Human Capital" which has diverted the attention of Economists to look close at the activities of the households. Nerlove M. (1974)\(^2\) has clubbed the views of economists of Chicago School on human capital and household issues such as consumption, saving, labour force participation, marriage etc. and named it as 'New Home Economics'. Thus Home Economics has in its scope all economic and sociological aspects of households.

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The household issues analysed in the present study also include economic and non-economic areas - such as reasons for taking up a job outside home by women, levels of living of households, expenditure pattern of households of working women, the value of time devoted by working women for household work, part played by women in household decision making and the conflict they face in performing dual roles. As police women have been taken up as subjects of study, the available literature on police women are reviewed at the first instance and then the literature relating to the concepts.

2.1 POLICE WOMEN

Shamim Aleem (1991)\(^3\) points out that there are only two books on police women—one written by Ghosh S.K. (1981) and the other by Mahajan A. (1982). She has taken into account the working conditions of police women in Andra Pradesh and she feels that the distribution of women police in that state is not rational. She regrets that the Annual Reports of the Police Department do not mention about police women. She suggests that women police should

be given independent powers and responsible jobs. She is of the opinion that physical fitness should not be the only criterion for recruitment. She strongly feels that women police can bring out the truth behind bride-burning and dowry deaths and treat juvenile delinquents properly and thereby can bring about social change.

Ghosh (1982) has given a historical account of women police in different countries and in different states of India. He elaborates the role performed by them in India.

Mahajan (1982) explains the role conflict faced by police women as they perform dual roles and he points out that the male colleagues and officials have low opinion about women police. These two along with status inconsistency are the problems of police women. He lists general opposition to women as police personnel, men’s prejudices, structure of police roles and organizational apathy as causes for the marginal position of police women.


Ravindran Nair (1989)\textsuperscript{6} opines that women police officers serve as social workers in uniform. He substantiates his opinion by pointing out how Kiran Bedi - the first I.P.S. officer in India - has taken steps to rehabilitate families of convicts and has organised de-addiction camps for the drunkards. He feels that women can both love and punish criminals and children and change their activities.

David Pead (1989)\textsuperscript{7} points out that in U.K. there is no discrimination between male and female police personnel in assigning duties and fixation of salary. According to him, women police have been doing the job of mounted police since 1970.

In an empirical study of forty five police women of Delhi, Aruna .B. (1976)\textsuperscript{8} has found out that young among police women are in police job not only out of economic necessity but also out of their liking for the job.

\textsuperscript{6} Ravindran Nair (Sep 1989) "The Story of Women Police in India" \textit{Social Welfare XXXVI - 6}.

\textsuperscript{7} David Pead (Sep.1989) "The Rise of Police Women on the Beat" \textit{Social Welfare XXXVI - 6}.

especially to work with offenders. She feels that to improve the relationship between law enforcement officials and the community, police women should be made available always for the people for personal consultation.

Pandurangan (1988)\(^9\) gives a historical account of women in policing in India, and also explains the pattern of deployment and their functions. According to him police women can remove the fear complex from the public, encourage them to get assistance from police station and investigate cases dealing with women and juvenile offenders.

Singh (1988)\(^10\) reiterates Pandurangan’s view about the need for police women. Singh points out that Kerala started the first All Women Police Station in India and Madya Pradesh followed it. Singh also feels that duties of women police are only peripheral and stresses that women police stations should have all facilities and that women police officials should be made proficient in the use of arms. He also points out that from the cadre of constable to

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Sub-inspector every one has a lot of writing work which delays action.

According to Sen A.D. (1993)\(^\text{11}\) there is certain roughness and personal danger that go with police job and mothers would not prepare their daughters for this job.

Thus there is inadequate attention directed to other aspects such as living conditions of police women, difficulties they face, their role in decision making. These aspects are analysed in the present study.

2.2 CAUSES FOR JOB PARTICIPATION

There are not many empirical studies which question men workers about causes for their being in labour market. But most of the women’s studies pose such a question to working women because they are expected to be supported by men. In a developing country like India, where nearly 1/3 of the population is living below poverty line, it is not proper to extract an answer for the question why a person has taken a paid job. The answer most probably would be in favour of economic necessity. But in a tradition bound society, it

would not be improper to pose the same question to women as they are considered as new breadwinners. Hence in this study, finding an answer to this question is considered as a part and parcel of the analysis. The literature reviewed in this part gives a justification of raising such question and provide a theoretical frame for analysis that follows.

According to Vinitha (1978)\(^{12}\) women working in cities and towns firstly constitute a small proportion to total workers and secondly out of the total number of women workers, the majority is engaged in low status occupations. She is of the opinion that the factory employment opportunities to women have declined due to technological changes and this is accompanied by an increase in service sector employment such as public service, medical, health and education.

Regarding concentration of women in certain jobs, Meehan (1985)\(^{13}\) points out that women are poorly represented at higher level occupations and are found in those occupations which are an extension of domestic roles. On


the same point, Karuna (1979)\textsuperscript{14} says that women cluster in occupations like nursing, teaching, clerical and they cluster in low status occupations and receive low salary and highly educated and trained women remain unemployed substantially.

Analysing women in labour force in Pune during 1976 to 1980 Bapat and Crook (1988)\textsuperscript{15} have shown that educated women enjoy increasing access to skilled service and others have no material benefit as they are pressed into ill paid work to help their families.

According to Dixon (Jan 1982)\textsuperscript{16} class and caste influence women's participation in outside home work. The Committee on Status of Women in India reports that social attitudes and social institutions which stem from the social ideology influence women's labour force participation.

\begin{itemize}
\item[16.] Dixon (Jan 1982) "Mobilishing Women for Rural Employment in South Asia: Issue of Class, Caste and Patronage" \textit{Economic Development and Cultural Change}, 30 - 2
\end{itemize}
According to Smith (1977) never married and childless women have higher participation rate than women who are married and who have children. Smith lists real income, educational attainment, attitude of men and women about women's roles as factors influencing labour force participation of women.

According to Denti (1971) female activity rates in less developed countries seems to be more influenced by social and cultural factors. He has taken into account forty countries of Asia, Latin America, North America and Europe and grouped them as more developed countries if male labour in agriculture is less than 45 per cent and less developed if male labour in agriculture is more than 45 per cent. He has pointed out that female labour force participation rate is high during 20-24 years of age; it decreases moderately until 45-54 and then it declines sharply.


To Peattice and Rein (1983)\textsuperscript{19} educated women face a more favourable job market and their opportunity cost to stay at home is high. They label this as opportunity driven mode.

Evans and Saraiva (1993)\textsuperscript{20} point out that education, place of residence, marital status and age are the determinants of women's labour force participation. Education has a positive influence on female labour force participation. As age increases, it declines. Rural women are more in number than urban women in labour force. Few married women, more widowed and single women participate in labour market.

One of the major reasons for women entering into job market according to Anantaram and Desai (1985)\textsuperscript{21} is economic consideration either as dire necessity or for supplementing

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the family income. Peter Peek (1975)\(^2\) feels that the preference for children will not reduce the labour force participation rate of women because larger the size of the family greater will be the necessity to work for maintaining standard of living. Gramm (1975)\(^3\) endorses Peter Peek. According to Gramm as the family needs more funds, mother of two or more children returns to work more quickly than the mother with one child.

Demographic factors and socio-economic factors are the two categories of factors influencing the size and composition of labour force according to Wilson (1975)\(^4\). Sex-age structure and composition and size of population are the demographic factors. Educational level, degree of industrialization and cost of living are the socio-economic factors. Composition of population and socio-economic factors exert more influence in determining female activity rates at all ages. Wilson is of the opinion that widespread free education has been responsible for the change in


the attitude towards women’s responsibilities in society and for the increase in female labour force participation during 1946-63 in Sri Lanka.

Nye and Hoffman (1963)\textsuperscript{25} feels that monetary factors, personal factors, opportunity for employment and attitude of husband and the community to women’s job are the factors influencing the decision of women to work. They also have assessed that the years of the peak employment for women are 24 to 54 years during which period, their household responsibilities are heavy.

Asok Mitra et al. (1972)\textsuperscript{26} feel that women’s participation in work force increases with economic development since the modern sector expands in relation to traditional sector. Leela Gulati’s (1972)\textsuperscript{27} view goes with the above view. She believes that economic development and literacy level have positive influence on female labour force participation rate.

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\textsuperscript{25} Nye and Hoffman (1963) \textit{Employed Mothers in America} Chicago, Rand Mac Nally.

\textsuperscript{26} Asok Mitra et al. (1972) "Status of women: Household and Non-household Activity" \textit{Social Action}, 25-2.

\textsuperscript{27} Leela Gulati (Jan 1975) "Female work Participation - A Study of Inter - State Difference" \textit{Economic and Political Weekly}, 25-1.
\end{flushleft}
Long run rise in real hourly wages, development and diffusion of many labour saving household appliances, partial transformation of certain work from home to market, shift of population from rural to urban areas, shift in industry mix - from goods sector to service sector including Government sector decline in the length of work week, increase in part-time jobs, growing number of day care centres, growth of educational level of women and changes in the attitude of family members are the factors according to Finegan (1975)\textsuperscript{28} influencing the female labour force participation. Taking into account 1/1000 sample of 1960 U.S. Census, he has identified that industrial and family characteristics play an important role in determining market activity of women.

According to Indra Chauhan (1986)\textsuperscript{29} modernization has created the need as well as opportunity for educated women to take up employment in offices or commercial and industrial houses. This has led to a tremendous increase of women in white collar work force.


\textsuperscript{29} Indra Chauhan (1986) Purdha to Profession – A Case Study of Working Women in Madya Pradesh New Delhi, B.R. Publishing Corporation.
Heggade (1985)\(^{30}\) feels that the awareness of social and economic potentiality, imitative to acquire social equality and economic independence are the motivating factors which induce educated women to seek career as means and ways of life.

According to Vinitha (1978)\(^{31}\) for females from lower socio-economic stratum, economic need is the most important reason for participating in market work and non-economic motives are predominant for upper class women.

Daveber and Cain (1982)\(^{32}\) are of the opinion that poor women in all the countries including Islamic countries, must contribute to the survival of their families. Their new role is accepted by their parents as they remit funds to household economy. Liu (1982)\(^{33}\) agrees with this and says that a vast majority of those who work, do so out of economic


\(^{31}\) Vinita .S. (1978) op.cit.


needs of their own and that of their families to which they contribute a sizable proportion of their earnings in order to raise their status.

Karuna (1984)\textsuperscript{34} is of the opinion that in lower income families women work to get necessary family income while in upper income families, they work to help augment family income. Lalithadevi (1982)\textsuperscript{35} points out that the need for extra income for family coupled with the demand for labour from industry is the greatest incentive for female workers. The availability of gadgets make household work light and less time consuming and enable women to work.

Myrdal and Klein (1970)\textsuperscript{36} quote an international survey carried out by the International Labour Office about the motivational forces. According to it, women work due to economic needs on the one hand and due to national necessity for increased production on the other hand. They further

\textsuperscript{34}Karuna ,A. (Oct 1984) "Factors Influencing the Role and Status of Fisher Women" Paper presented in the Conference on Women, Technology, Forms of Production MIDS.


continue to state that a sense of vocation influences the desire of women to continue their work after marriage and some are inspired by the feeling of social responsibility and so they continue to be in labour force. Rimmer (1988)\(^{37}\) joins hands with others and states that many women work for financial reasons especially to pay for basic essentials.

To Heckman and Mecurdary (1980)\(^{38}\) women are coming forward to paid employment outside home to supplement the income of husbands or parents and to fill the gap between income and expenditure due to soaring prices of essential goods. D’souza (1975)\(^{39}\) agrees with this when he says that most women work due to the low income of their men folk. When husband’s income is not adequate to support family the wife is compelled to work.


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Padmini (1974)^40^ points out that according to the Ministry of Labour and Employment, Government of India, inadequate income of the principal earner, temporary mishaps, death of breadwinner and women's desires for economic independence are the factors which induce women to work.

Wadhera (1976)^41^ has assessed that 57.3 per cent of working women of Delhi are working due to economic reasons and others due to non-economic reasons. According to Mehta (1982)^42^ rising cost of living along with new trends of modern living resulting in ever widening necessities of life are compelling more and more women to seek employment outside home.

Mangahas and Jayame (1976)^43^ have explained the factors influencing female labour in the following way. It is something like a consolidation of all the


above-said-factors.

**Determinants of Work and Income Conditions For Female Labour**

<table>
<thead>
<tr>
<th><strong>Personal Female Attributes</strong></th>
</tr>
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<tbody>
<tr>
<td>Age</td>
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<tr>
<td>Marital Status</td>
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<tr>
<td>Human Capital</td>
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<tr>
<td>From Schooling</td>
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<td>From on the job training</td>
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<td>From house training</td>
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<tr>
<th><strong>General Attributes of Female Family</strong></th>
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<tr>
<td>Size, Sex, Age</td>
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<tr>
<td>Structure</td>
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<tr>
<td>Human Capital</td>
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<tr>
<td>Non-labour income</td>
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<td>Domestic help</td>
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**Family decision for female participation in Labour force**

**Demand for Labour**
- By employer
- Prospects for employment
- Need for unpaid family labour

**Supply of Labour**

**Work and Income conditions**
- Female Labour
- Employment
- Occupational structure
- Wage rate
- Time spent in market
- Time spent at home

According to Kapur (1970)\(^{44}\) 17 per cent of women

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respondents of this study come for job out of economic necessity, 11 per cent out of other economic reasons, 33 per cent to supplement household income, 11 per cent to have a career of their own and 28 per cent to avoid social isolation and to satisfy their intellectual need.

Kalarani (1976) has classified motivations behind the decision to work as monetary, social and personal factors. For the first preference she has assigned a score of 3, for the second preference 2 and for the third preference one. Her analysis shows that among the purposes, 'making use of education' ranks first followed by 'job as an engagement for sparetime.' 'Supplementing husbands' income' and 'to raise economic status' occupies the third rank. 'Gross necessity' occupies fourth rank and 'to have independent income' the last rank. She has proved that there is correlation between age and motivation and education and motivation.

In a study conducted by Kaur and Punia (1984) about working women of Hissar District of Haryana, it is observed


that most of the working women opt for job out of the gross economic necessity (50 per cent), followed by the urge to raise economic status (23 per cent), to make use of education (11 per cent), to have independent income (9 per cent) and the remaining due to miscellaneous motives.

Wife's income is essential to raise family's standard of living according to Aileem (1961)47 Indra Chauhan (1986)48 has assessed that economic necessity is the cause for 53 per cent of her respondents, financial independence for 26 per cent and career consciousness for 21 per cent.

The report of the U.S. Department of labour points out that out of 34m. women workers in 1965, 18 per cent were widows, divorcees and separated. Another 24 per cent were single. All these women worked to support themselves and their children. In addition to this, women whose husbands' incomes were inadequate were compelled to seek gainful employment (Labour Department 1967)49

2.3 LEVEL OF LIVING

Economists have developed composite indices to find out the levels of living as they have felt that using a single criterion such as Gross National Product per capita as a measure of development or poverty is inadequate. According to Adelman and Morris (1965)\textsuperscript{50} per capita income does not take into account social and political influences on economic development. So they have developed an index using twenty three social, political and economic components.

Ben Chieu Liu (1975)\textsuperscript{51} states that quality of life may be considered as an output of two aggregate input factors physical and spiritual. The physical input consists of quantifiable goods and services, material health etc., while the spiritual input includes all non-measurable psychological factors such as community belongingness, esteem, self actualization, love, affection etc. In symbolic form the quality of life model is expressed as:


QOL = f(PS, PH)
PH = f(S, E, P)
S = f(IS, IE, LC)
E = f(ES, TD, AP)
P = f(HW, ED, SG)
PS = Psychological inputs
PH = Physical inputs
S, E, P = Socio economic and political components
IS = Individual status
IE = Individual equality
LC = Living conditions.
TD = Technological development
AP = Agricultural production
HW = Health and welfare provision
ED = Educational development
SG = State and local Governments.

Larson and Wilford (1984)\textsuperscript{52} have pointed out that the U.N. Secretary General in 1973 has suggested that a new index should be developed to supplement GNP per capita. They

also have pointed out that Timbergen and the club of Rome in 1976 have developed a quality of life index and the American Overseas Development Council has proposed the Physical Quality of Life Index (PQLI) as a measure to evaluate economic/social welfare. Larson and Wilford have used the Overseas Development Council method to construct PQLI. They have taken into account literacy, infant mortality and life expectancy as inputs and assigned scores for each input and have ranked countries according to PQLI and proved that percapita income is a more accurate measure of welfare.

Shoba B. Nair (1988)\textsuperscript{53} states that quality of life has political, economic, social, cultural, environmental and psychological dimensions in addition to health. She admits that there is no commonly accepted index for factors like political and cultural life. Therefore, PQLI is measured in terms of education, birth rate and death rate including infant mortality rate. She tries to show how the higher status of women in Kerala has contributed to a better quality of life taking into account age at marriage, education, birth rate, expectation of life, mortality and health care. She concludes that higher status of women

\textsuperscript{53} Shoba B. Nair (Nov 1988) "Is status of women crucial to Quality of Life" Social Welfare, XXXV-6.
reduces the status gap between the two sexes and induces higher PQLI.

Dhanasekaran (1990)\textsuperscript{54} has evolved a Rural Quality of Life Index (RQLI) to measure rural poverty taking into account ten components. He has classified the respondents as destitutes, very very poor, very poor, poor, marginally non-poor, rich and very rich.

Dasgupta (1990)\textsuperscript{55} observes that an United Nation Study Group Chaired by V.K.R.V. Rao in 1954 has recommended that the quantitative measures of health, education, employment and housing should be used in addition to real per capita income. He has pointed out its demerits. According to him, it neglects the aspects of living most profound value to personhood such as environmental assets, political and civil liberties. The Quality of Life Index developed by Dasgupta includes, per capita national income, life expectancy at birth, infant mortality rate, adult literacy, political and civil rights. He draws the conclusion that political and


civil rights are positively and significantly correlated with growth in national income per head; that with improvements in infant survival and life expectancy at birth, increase in national income per head is positively and significantly correlated with improvements in longevity and infant survival; that improvements in adult literacy are not correlated significantly with national income per head or with improvements in infant survival rate, but it is negatively and significantly correlated with political and civil liberties. Level of living is assessed by Prakasa Rao and Nandini Rao (1985)\textsuperscript{56} by taking into account the possession of 25 household items. For each item the weight of 1 has been assigned. On the basis of median value the households have been placed under "High" or "Low" categories of living. As per their assessment, 56 per cent of their respondents (namely college students of Tamil Nadu) are leading a high level of living and the rest low level of living.

Agarwal (1990)\textsuperscript{57} points out that emphasis on non-income

\textsuperscript{56} Prakasa Rao and Nandini Rao (1985) \textit{Marriage the Family and Women in India} New Delhi, Heritage Publications.

\textsuperscript{57} Agarwal A.N. (1990) \textit{Indian Economy Problems of Development and Planning} New Delhi, Willey Eastern Ltd.
indices has grown as a reaction to the inadequacy of income index as a criterion of development. PQLI is an important non-income index. It incorporates life expectancy, infant mortality and literacy rate. Use pattern of national income improves life expectancy and literacy and reduces mortality. But he criticizes the PQLI saying that it is inadequate in meeting the evils of poverty.

2.4 DECISION MAKING POWER

Indiradevi (1987) defines decision making as an activity process by which a course of action is consciously chosen from available alternatives. She has classified decisions into recurring and non-recurring. Recurring includes decisions on expenditure on food, entertainment, children’s education, clothing and rent. Non recurring includes decisions on expenditure on house, gas stove, car etc. Allocation of food, clothing, entertainment, visiting friends, spending leisure also are the areas of decision making. She feels that education of women would enhance their competence and promote egalitarian ethics.

Usha S. Kanhere\textsuperscript{59} says that decision making is a complex process. Different family members participate in it directly or indirectly. In each family, decisions are taken every now and then on day to day life, shopping, managing the household, child care and other activities such as marriage, birth, illness etc. She points out that age, kinship, type of household, marital status, educational level influence a woman's power to make decisions in household. According to her, education and age in general have direct influence on decision making role. Rekhadevi Raju (1988)\textsuperscript{60} agrees with the above and says that educational level of a woman and type of the household influence her 'decision role'. While discussing the economic status of Rajgoad tribal and rural women, she says that castes affect their role and rural and tribal women do not have economic freedom to spend what they earn. Wage of such women are collected by their husbands.

Charlotte O'Kelley (1980)\textsuperscript{61} feels that working women have more independence than full time housewives. Similarly

\textsuperscript{59} Usha S. Kanhere (1989) op.cit.
\textsuperscript{60} Rekhadevi Raju (1988) \textit{Status of Women} Poone, Dastane Ramachandra and co.
\textsuperscript{61} Charlotte O'Kelly (1980) \textit{Women and Society} New York, Van Northan Co.
modernized households give greater autonomy to women in household decision making. This has been reiterated by Bahr (1985)\textsuperscript{62} when he says working class women gain more power due to employment.

According to Vinita (1978)\textsuperscript{63} men enjoy superior status in the households and they only take most of the important decisions concerning family matters. Women's participation in gainful employment is bound to bring changes in their position in the family. Working women jointly or independently manage the family budget.

According to Strober (1975)\textsuperscript{64} women influence career decision and socio-economic background of family has more influence on the career entry of girls. Strober has assessed that women economists have made the decision to become economists during their college days itself.

Taking into account working women of Royalasema in

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63. Vinita (1978) op.cit.

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Andhra Pradesh, Regunatha Reddy (1985)\(^{65}\) comes to the conclusion that employment enhances the status of women. They acquire decision making power in respect of financial budgeting of the family, child care, fixation of dowry, children’s mate selection, future family welfare etc.

But Mankekar (1988)\(^{66}\) gives a different picture. According to her, education and training equip women to be economically productive but has not brought economic independence to them. They do not have control over their earnings. It is the husband or parent-in-law who decides how and where to spend the salary of working women.

Manimekalai and Sundari (1989)\(^{67}\) join hands with Mankekar when they try to assess the position of women in handloom industries. These women, according to them are underprivileged to exercise power. In contrast Saikia et al. (1984)\(^{68}\) after analysing, the Assamese rural women,


\(^{66}\) Mankekar K. (May 1988) "Their Struggle for Equality has begun" *Yojana* 32-9.


\(^{68}\) Saikia P. et al. (eds) (1986) *Indian Rural Women* Delhi, Mittal Publications.
come to conclusion that women take part in making decisions on important family matters such as settlement of marriage, purchasing and selling of land, improvement and construction of house etc. But they do not deny the fact that decision of elderly male member of the family is accepted in most cases.

While assessing the decision making power of Shetty women of Karnataka (India) Giriappa (1988) 69 has found out that female headed households have reported a better decision role in respect of all types of decision variables and females in male headed households also have reported to participate substantially. Women in agriculture, fisher women and maid servant groups in female headed households and bidi rollers, fisher women, small business women and maid servants in male headed households have a better decision making role. Later Giriappa and Muktha (1989) 70 assessed that 60.6 per cent of decisions taken by females in female headed households are major decisions. Thirty three


70. Giriappa .S. and Muktha .M. (Jan-Feb 1989) "Decision Making Capacity of Females in Different Types of Households" Economic and Political Weekly.27-18,19

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per cent take joint decisions. They have used working condition, family maintenance, recreation as decision variables and they have concluded that rural households have a better decision role for women than males.

In the opinion of Chatterjee (1990) women have no role in housing decision that is decision regarding choice of residence. In the housing plans, the fulfilment of women’s needs is not guaranteed.

Khan and Singh (1987) have taken into account different spheres of decision making namely deciding family size, eventhough a women plays several roles throughout her life -- as daughter, sister, wife, daughter-in law, Sister-in law and mother -- she seldom does have the power to make decisions which concern her own life vitality. Taking into account women in reproductive age in Uttar Pradesh (India), they conclude that the husband has the final say in the number of children they should have. In the case of 33 per cent of rural women of Uttar Pradesh, both take decision on


family size, and in 53 per cent cases, husband alone takes the decision. In the case of 41.7 per cent of Urban women the husbands take the decision, in 9.3 per cent cases elder members and in 1.9 per cent cases woman herself takes decisions. (Khan and Prasad 1987)\(^{73}\)

Gupta and Borkar (1987)\(^{74}\) agree with Khan and Singh when they admit that women’s power to control her own sexuality, fertility as well as major decisions regarding upbringing of her children is shamefully low.\(^{73}\)

Prakasa Rao and Nandini Rao (1985)\(^{75}\) feel that in modernized families in India women have greater autonomy and greater share in family decision making and authority. Working mothers’ participation in decision making process increases by the fact that they contribute their resources to the functioning of the family. She has more privilege and more voice with regard to money matters at home.

\(^{73}\) Khan M.E and Prasad .C.V.S. (1987) "Family Planning Protection in India" Second All India Survey in Khan and Singh (June 1987) op.cit.


Hence, they hypothesize that working mothers are more likely to have greater decision making power than non-employed mothers.

Taking 300 women of Bhopal with matriculate and higher education, Indra Chauhan (1986)\(^{76}\) says that decisions, regarding employment have been taken in the case of 45 per cent of respondents by themselves and 55 per cent by parents. In other areas of decision making, 29.67 per cent of respondents take decisions on their own and 70.33 per cent consult others. In money matters 23 per cent take decision on their own, in the case of 17 per cent husband or father takes decisions and in the case of 60 per cent of respondents joint decisions are taken.

Leacock (1986)\(^{77}\) has a completely different view from all others. According to Leacock, in egalitarian society decision making is widely dispersed. In such a society, individual well being is directly dependent on group well being. So decision making will be democratic in an egalitarian society.

76. Indra Chauhan op.cit.

The views of Zarina Bhattay's (1987)\textsuperscript{78}, T Schultz' (1990)\textsuperscript{79} and Mises '(-)\textsuperscript{80} are the same as that of Prakasa Rao and Nandini Rao. According to them, the contribution of women to family income augment their relative power in allocating household resources.

The resource theory formulated by Blood and Wolfe (1960)\textsuperscript{81} state that power in family is based on the resources of a person as against any ideology. The ideology theory regards tradition as the basis of power.

Equal decision making power between husband and wife is described as syncratic decision making style by Rajathi Amma (1992)\textsuperscript{82}. To her, women's participation in family decision

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\textsuperscript{79} Schultz .P.T. (1990) op.cit.

\textsuperscript{80} Mises M (-) \textit{Indian Women and Patriarchy Conflicts and Dilemma of Students and Working Women} New Delhi, Concepts Publishing Company.

\textsuperscript{81} Blood and Wolfe (1960) \textit{Husbands and Wives - The Dynamics of Married Living} New York, Free Press.

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making gives an opportunity to women to develop their assertiveness and to be more responsible. Susila Mehta (1982)\textsuperscript{83} is of the opinion that the overall percentage of female participation in family decisions on education and career to be pursued, marriage etc is the lowest. Age, marital status, husband's contribution to family economy and the dowry brought by the women are the factors influencing the authority of women in the family. She points out that many critical decisions of her life remain beyond her control when elder sister-in law or mother-in law is present in the family.

Whitelegg et al. (1982)\textsuperscript{84} point out that working woman has no power over her salary packet. They state that the concept of 'our money' sounds nice in theory yet he apporitions it and she spends it on his behalf.

\textsuperscript{83} Susila Mehta (1982) \textit{Revolution and Status of Women in India} New Delhi, Metropolitan Book Co. (P) Ltd.

\textsuperscript{84} Whitelegg E. et al. (1982) \textit{Changing Experience of Women} Oxford, Martin Robertson Open University.
According to Rothschild (1982)\textsuperscript{85} female power at home is a function of $FP_1 + FP_2 + FP_3 + FP_4 + FP_5 + FP_6 + FP_7 + FP_8 + FP_9$.

$FP_1$ - Power derived from economic activities.

$FP_2$ - Power of social ideology supportive of women's independence and responsibility.

$FP_3$ - Sexual Power.

$FP_4$ - Power derived from matrilineage.

$FP_5$ - Power derived from women's collectiveness that gives economic, social and psychological support.

$FP_6$ - Reproductive power.

$FP_7$ - Marital power.

$FP_8$ - Power based on father's/mother's social status or wealth.

$FP_9$ - Power based on husband's social status or wealth.

Women's ability to control her income, to control the services of others: to control the structure of household and become a member of a social or economic organisation are the indicators of women's power according to Rothschild.

Female Families' Support System

Help from males

<table>
<thead>
<tr>
<th>+ +</th>
<th>+ -</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Help from males</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>+</td>
</tr>
</tbody>
</table>

The capacity to make decision regarding the use of resources accrue to women according to Hilary Standing (1985) through their individual earning power. To Tharabai (1988) attaining freedom would confer attainment of economic freedom which is the economic power.

Regunatha Reddy (1986) has already analysed women of Tamil Nadu. He has taken into account 300 working women of semi-urban areas of Rayalasene found out the following decision making level ranks.


Do You Take Any Individual Decision in the Family

<table>
<thead>
<tr>
<th>Subject</th>
<th>No</th>
<th>Yes</th>
<th>Not applicable</th>
<th>No Reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office Staff</td>
<td>55</td>
<td>75</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Office Staff</td>
<td>45</td>
<td>33</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Teaching Staff</td>
<td>45</td>
<td>73</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Medical Staff</td>
<td>29</td>
<td>76</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>174</td>
<td>257</td>
<td>98</td>
<td></td>
</tr>
</tbody>
</table>

\[ x^2 = 19.88 \]

Ursula S. (1986)\(^9\) distinguishes two types of powers: orchestration power and implementation power. The former refers to the power to make decisions only. The important and unfrequent decisions that determine the family life style and its characteristics are taken by males.

Taking 5613 respondents throughout India, the Committee on the Status of Women (1974)\(^9\) has given the following table to show the decision making power of work.

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Cumulative Responses on Decision Making on Expenditure

<table>
<thead>
<tr>
<th>Responses</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>entirely male</td>
<td>39.54</td>
</tr>
<tr>
<td>Mainly male</td>
<td>47.25</td>
</tr>
<tr>
<td>Equally Shared</td>
<td>12.51</td>
</tr>
<tr>
<td>Mainly female</td>
<td>0.20</td>
</tr>
<tr>
<td>entirely female</td>
<td>0.50</td>
</tr>
</tbody>
</table>

> 86.79

Source: Report of the Committee on Status of Women op.cit.

2.5 STUDIES ON ALLOCATION OF TIME BY WORKING WOMEN

Time use pattern or time budget analysis has gained importance due to the evolution of New Home Economics. Gary Becker's (1965)\(^9\) article "A Theory of Allocation of Time" in 1965 is a landmark in economic analysis since it has brought out the value of non-market activities of family members and household production to the focus. He contends that each individual allocates his or her time to market and non-market activities in such a way as to maximize his or her utility. In the market activity, time is used to earn money income which in turn is used to buy market goods. In the non-market activity, time is used for production and consumption of goods at home. Production at home requires

two main inputs namely time and market goods. This approach according to Kulkar (1993)\(^2\) has far reaching implications in the analysis of household decisions.

According to Gronau (1976)\(^3\) wife’s time is like an iceberg. He says that no information is available about the submerged part spent at home. According to him, a household maximizes its welfare subject to budget and time constraints. He further states that if the wage rate of wife increases it will have income and price effects. Income effect tends to increase non-market time and price effect tends to reduce it. Age of women, their educational level and number of children and age of children influence allocation of time. This point is stressed by Gramm. According to Gramm (1975)\(^4\) allocation of time of women is influenced by number of children and age of the household.

Heckman and Macurdy\(^5\) (1980)\(^5\) have identified the

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presence of children and their age composition as factors affecting the value of women's time at home. A woman's productivity is influenced by her education. Taking six hundred white women in the age group 30-65 interviewed in 1968 by Michigan Panel Survey of Income Dynamics as their respondents, they have specified two dimensions of labour supply namely annual hours to work and actual participation.

Eva Mueller's (1982) views are similar to that of Gronau's stated above. She feels that educated women will perform house work more efficiently or they may have more labour saving household appliances or they have a less traditional family organization or more likely to eat outside so that they are likely to spend less hours on household chores. The age of the youngest child is one of the most important factors affecting women's time allocation. She quotes from a multinational survey which has assessed that child care time averages 1-1/4 hours per day for an employed woman with children. Economic determinant of time use have been classified into three by Mueller -- income effect, price effect and asset effect.

She feels that as income increases, people can afford more of amenities of life and therefore it leads to reduction in income earning activities and an increase in household time. Price effect manifests itself through wage rate. Consumer assets increase mother's time allocation for home work.

She summarises her view in the following way.

**Interaction between Time use and Economic, Demographic and Education factors**

Leibowitz (1975) points out that Jacob Mincer was the one who pioneered the approach of analysing household activity.

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production for assessing labour force participation in 1962 by viewing women as choosing between work in the market and work at home rather than between work and leisure. The division of work between market and home depends on wage rate, productivity in home and price and availability of substitutes for wife's labour in home. He further states that increase in wife's earnings depends on substitution and income effects. The latter tends to increase the time spent home and the former tends to reduce it for more market work. More educated women spend more time in the market because opportunity cost of time is high. Leibowitz has studied 1296 two-parent families of Newyork in 1967-68. He has concluded that women's school level continues to draw them into labour force because their time is valuable.

Kochar and Pandya (1975)⁹⁸ feel that the contribution made by an active housewife to the management of the family should be accepted as economically and socially productive and as essential of national saving and development.

Cynthia Lloyd (1975)⁹⁹ states that the recognition of

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⁹⁹ Cynthia .B. Lloyd (1975), "Division of Labour between the sexes" in Cynthia B. Lloyd (ed) Sex, Discrimination and Division of Labour op. cit.
non-market activities of women would improve the status of housewives and also would enable men and women to reevaluate their non-market role and reallocate their time. According to her, freedom to allocate the non-market time without constraint will be a liberating experience for both sexes.

Hawrylyshyn (1976)$^{100}$ feels that the value of household work in general is about one third of GNP which is a very substantial amount. The value of household service is useful in welfare measure and in explaining labour force participation of women. He also feels that women who work outside the home, have increasing burdens with larger families but the housework is still largely done by them. Employed women perform housework either by getting assistance from older children who share the housework or by compressing all work in shorter time span.

While studying the determinants of time of rural Bangladesh women between 15-49 years, Khanker (1988)$^{101}$ has come to the conclusion that educational level of women


participating in labour force seems to have negligible effects on her labour force participation and her time allocation. A non-participating woman's education has a strong negative effect on her time allocation in home production because it increases her efficiency in home production and increases her consumption of leisure.

To Peattie and Rein (1983)\textsuperscript{102} the economic value of house work can be calculated either taking into account market cost or service cost of house work or by taking into account opportunity cost in terms of gross consumption or net wages.

Singh and Morey (1987)\textsuperscript{103} have studied fifty five farm families in a West African Country. This study calculates the value of work performed by women at home through their marginal productivity by taking the age of wives, number of wives, age and number of children, hours spent for homework by female children, farm area as variable influencing the

\textsuperscript{102} Peattie and Rein (1983), \textit{Women's Claims - A study in Political Economy} Oxford, Oxford University Press.

value of work at home. The African family is a polygynous one and therefore the number of wives determine the time allocated for house work. They have found out that wife’s age, number of wives, wife’s implicit wage and number of female children have negative effect. The number of rows of animal traction used in farm production and the number of children below four years and size of the family have positive effect on the value of work at home.

The results appear to be strongly suggestive of the importance of certain dynamic interactive effects of the household characteristics on the value of work at home. They have concluded that in low income countries, the value of work at home rendered by women often represents a significant addition to family income and family welfare.

Gronau (1973)\textsuperscript{104} holds the view that the wife’s decision to participate in labour force is viewed in terms of the comparison between her value of time of market opportunities and her potential wage rate. He has calculated that the mean price of white married women’s time exceeds that of non-white women by 40 to 50 per cent and he

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holds that only part of this difference can be explained by income differences. Family composition, age, education of husband and wife are the factors which explain the remaining difference. The elasticity of the price of time with respect to income in the case of white is 0.27 to 0.34 while that of non-white is only 0.12 to 0.14.

Seetharam (1992)\textsuperscript{105} quotes an International Labour Organization study which has estimated that the value of unpaid household work constitutes 25-39 per cent of total GNP in developing countries. Malathi (1989)\textsuperscript{106} has calculated that the value of household work of working women comes to 37 per cent of their family income and that of non-working women 47 per cent of their family income.

Vinita (1978)\textsuperscript{107} has calculated that the average number of hours spent in household chores in the case of working women is 4.20 whereas for non-working women it is 6.68. Working women have more money to buy labour saving devices so they spend less time in household chores.
Usha S. Kanhere (1989) points out that women spend their free-time in the family doing additional household work or family based economic activity. But men spend more time for sleep and rest. They spend it in gossip with castemen, relatives or neighbour or gamble or take liquor. Men help their wives in child care activities only when caste and Kin families are not residing in immediate neighbourhood.

Narayana Reddy (1987) analyses the socio-economic characteristics and contributions of rural women in two villages in Karnataka and Andhra Pradesh. Out of the total hours allocated for household work by the family, women contribute 70 percent and men 24 percent in Karnataka village. The same is 90 percent and 10 percent in Andhra Pradesh. The Andhra sample does not have Muslims whereas Karnataka sample has Muslim women contributing 79 percent in household work. Hindu women’s contribution is 73 percent in Karnataka and 90 percent in Andhra Pradesh.


63
Savane (1984)\textsuperscript{110} points out that in Tanzania a man's work is estimated at 1800 hours a year and a woman's work is 2600 hours. To accomplish all activities a woman has to work 15 to 16 hours a day. Savane continues that in family mode of production there exists extended fungibility (EP) of resources between production, preparation of consumables and reproduction of family's capacity.

Mydral and Klein (1970)\textsuperscript{111} quote a French study of 1795 French women which concludes that the working week of married women varied from 47 to 74 hours depending on the number of children. It is 61 hours for a childless women, 79 hours for a mother with one child, 89 for mother with 2 children and 100 hours for a mother with 3 children. They have also quoted an U.S. study which observes that as living standards grow higher and more appliances and services enter home, women tend to spend more time in home activity. The British survey quoted by them observes that suburban working class housewives in London spend an average of 71 hours a week on household activities. They have generalised

\begin{flushright}

\textsuperscript{111} Myrdal .A. and Klein (1970) op.cit.
\end{flushright}
and state that housewives with children spend an average of at least 60 hours per week on domestic chores of various kinds.

Sri Rao (1986)\(^\text{112}\) states that in Pakistan, women attend to 63 hours of work a week; in Europe 56 hours a week and in France 406 hours a year. If they were paid for household work, a woman has to be paid $14500 p.a. In developing countries women work three times as much as men. They do all domestic work, half of work with animals and 3/4 of agricultural work. Their only option is to do less domestic work. He further states that if women were paid for domestic work and child care their wages would account for half of the national Income. Thus women are subsidizing the economy by 24-40% of GNP. They face triple injustice - work twice as many as men; not paid for that work and their work is looked down upon.

Peattie and Rein (1983)\(^\text{113}\) quote Robinson et al. who have shown that employed women in U.S. with higher ownership of appliances spend only about four fewer hours per week on house work than employed women in Yugoslavia or Poland and

\(^{113}\) Peattice and Rein (1983) op.cit.
that a working woman in urban area in U.S.A. in 1975 spent on an average 25 hours a week on family care and a non-working woman 44 hours.

Indra Chauhan (1986)\textsuperscript{114} has found out from her study of 300 educated working women of Bhopal that 53 per cent spend 2-5 hours a day to perform domestic chores; 47 per cent spend 6 or more hours to complete household work and only 25 per cent feel that house work suffers because of their employment.

Bhatnagar (1988)\textsuperscript{115} has pointed out that the household work performed by women will add a 1/3 or \$4,000,000,000,000 to world's annual economic product. Rural women will account for more than 1/2 the food produced in the 3rd world.

Bhatnagar and Saxena (1987)\textsuperscript{116} have assessed the daily mean time spent by tribal and non-tribal women of Udaipur -

\begin{itemize}
\item \textsuperscript{114} Indra Chauhan (1986) op.cit.
\item \textsuperscript{116} Bhatnagar .S.R. and Saxena .D. (Apr-May 1987) "Time Utilization Pattern of Tribal and Non-tribal Women in Rajasthan" \textit{Rural India}.
\end{itemize}
Rajasthan on household activities. As they have taken into account tribal and non-tribal agricultural women, they have assessed household working for slack and peak agricultural seasons separately.

During peak season tribal women spend 6.42 hours per day on household work and during slack season 10.69 hours and the non-tribal women spend 7.61 and 12.54 respectively. Food preparation consumes nearly 50 per cent of this time in both cases (3.28 hours for tribals and 7.61 for non-tribals). It is surprising to note that cattle care involves more time than child care. (cattle care time is 1.31 hours for tribals and 2.23 hours for non-tribals. Whereas for child care 1.17 are allocated by tribals and 1.08 hours by non-tribals).

During slack season for food preparation time allocated is 5.27 hours and 5.16 hours respectively by tribals and non-tribals. For child care the time allocated is 1.17 by tribals and 1.36 by non-tribals. Even in slack season cattle care time increases - 2.21 hours for tribals and 3.16 hours for non-tribals. Possession of cattle can be stated as a reason for this.
Hazelton (1977)\textsuperscript{117} has estimated the time allocation pattern of Israel women.

\textbf{Time Budget Survey \& Time uses by Sex and Marital Status}

<table>
<thead>
<tr>
<th>Time Uses</th>
<th>Married</th>
<th>Unmarried</th>
</tr>
</thead>
<tbody>
<tr>
<td>(hours per day)</td>
<td>6.1</td>
<td>2.4</td>
</tr>
<tr>
<td>Work at home</td>
<td>1.0</td>
<td>0.1</td>
</tr>
<tr>
<td>Child care</td>
<td>4.0</td>
<td>1.5</td>
</tr>
<tr>
<td>House work</td>
<td>4.0</td>
<td>1.5</td>
</tr>
<tr>
<td>Work in Market and travel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work in Market</td>
<td>1.4</td>
<td>3.8</td>
</tr>
<tr>
<td>Total work (including travel to work)</td>
<td>7.7</td>
<td>6.8</td>
</tr>
<tr>
<td>Physiological needs</td>
<td>10.2</td>
<td>10.3</td>
</tr>
<tr>
<td>Leisure</td>
<td>5.5</td>
<td>6.0</td>
</tr>
</tbody>
</table>


2.6 ROLE CONFLICT

Kapur (1976)\(^{118}\) has shown that the twin roles of women cause tension and conflict due to the social structure which is still male dominant. In her study on working women in Delhi, she has shown that that traditional authoritarian male dominating set up of Hindu social structure continues to be the same basically and hence women face problem of role conflict. Changes in attitudes of men and women according to Kapur can help overcome their problem.

Ruth Katz (1989)\(^{119}\) accepts the existence of strain resulting from coinciding demands of work and family and from conflicting norms or values. The advantages which are likely to compensate for the strains are the additional resources, skills and material possessions.

Figueira, Mc Donough and Savvi (\(-\))\(^{120}\) worry that market work has worsened young women's position in the family since

\(^{118}\) Kapur .P. (1976) op.cit.

\(^{119}\) Ruth Katz (1989) "Strain and Enrichment in the Role of Employed Mothers in Israel" Marriage and Family Review 14-1,2.

\(^{120}\) Figueira, Mc Donough and Savvi (eds) (\(-\)) The Trapped Women London, Sage Publications.
they are caught up in tensions between drives towards individualism and structural constraints generating dependency. Traditional demands and expectations have not changed. At the same time newer ideas are taking place. This calls for a high degree of adjustment and capacity to cope and supportive climate which are not available according to Saroj Verma (1990). This is more severe in the case of families where economic stresses are obvious.

According to Seita late hours return to home, coping with all kinds of people at work especially men and family and social obligations create problems for working women.

Malla Strivens (1987) believes that modernization has resulted in more economic responsibilities to women and it has not reduced their household workload.


In the opinion of Vasa Prabhavathi (1990) women coming from rich families have less problems than those from ordinary families because the former have servants to do domestic work and also they have their own mode of transport.

According to Coster and Roloff (1980) working women have to cope up with social values and with their own belief about a competent professional. This is a cause for role conflict.

Pushpa Sinha (1987) has prepared a role conflict inventory consisting of eighty two problem questions and applied adjustment inventory and comes to the conclusion that role conflict depends on age of children and extent of family obligation and that role conflict of working women will be more than that of non-working women in the area of time management.


Mitra (1983)\textsuperscript{127} explains that employment outside has not relieved female workers of their workload in household. The husbands do not generally share in cooking or washing and come to help the family in marketing and to some extent in looking after the minor children. The lower the income the more inequitable becomes the internal division of labour for the female worker. The jobs of cooking and washing are shared between the woman and grown up daughters - 45.24 per cent and 57.14 per cent for cooking and 40.48 per cent and 64.28 per cent for washing.

Anuradha Bh\textquotesingleote (1987)\textsuperscript{128} feels that modern labour saving devices have revolutionised the kitchen and they have proved to be a real boon to the working wife. Help from relatives is an other source of relief to working women. If no help is extended by other members of the family, that will lead to role conflict according to Krishnakumari


But according to Hunt (1988) it is the cultural relation between sexes which impede women's development as it causes the problem of role conflict. According to Rajanakumari (1989) presence of role conflict restricts rural women's employment opportunities in agriculture especially during sowing and transplantation period.

In her study of 79 sweeper women of Delhi, Karlekar (1982) has assessed that only 4 per cent of women get help from their husbands in cooking; 44 per cent of respondents get help from men in buying ration and fuel; 27 per cent in day to day purchase and 13 percent in taking children to schools or hospitals and none gets help in washing and cleaning activities.


The results revealed by the Dual Income Family Research Centre's study have been interpreted by Narayana (1992)\textsuperscript{133}. He states that as per the results, working wives in Tokyo do more household work than those in New York or London. More marked traditional life style of Japanese women and lack of participation from men in domestic work are the reasons for it. Men in Japan work longer hours and have longer commuting time.

Through their study of working women of Haryane Kaur and Punia (1984)\textsuperscript{134} have assessed that 5.3 per cent respondents do cooking alone; 60 per cent cleaning house alone and 63 per cent washing clothes alone. 44 per cent get relatives' help in child care and 37 per cent get help from creches. Possession of time saving devices and nuclear family have helped them. Only 21 per cent feel the problem of role conflict due to poor health, inadequate family income, presence of younger children, nature of husband and non-supportive in-laws.


\textsuperscript{134} Kaur and Punia (1984) op.cit.
Sundaram and others (1989)\textsuperscript{135} have assessed that 33 percent of their respondents out of 80 working women of Dindigul, Tamil Nadu get help from other members of the family in cooking, child care and shopping.

According to Standing (1985)\textsuperscript{136} age, and seniority play a major role in determining tasks and responsibility. Elders are more likely to have greater responsibility. As incomes rise employment of domestic servants become common. High income households employ full time servants and lower income households have part-time servants to wash and clean. After analysing 114 households of Calcutta, she has found out that 39 households employ servants for 5 or more hours. They spend more time in cooking because their husband and children take cooked lunch as they do not have canteens in their work place and schools.


According to Kalarani (1976)\textsuperscript{137} the role conflict level of women depends on the number of children and their age, aspirations for high standard of living, allocation of task between family members and the strain experienced by women. In her sample of 150 matriculate married working women living with husbands and children in Patna city, thirty five have admitted that they have been riddled with role conflict and others have believed that they have succeeded in managing dual roles.

The literature referred to so far have provided a methodological basis for this study. It should be recognised that all relevant literature could not be surveyed on account of non-availability and also on account of time demanding responsibilities of the researcher which have prevented her from traveling extensively for literature survey.

\textsuperscript{137} Kalarani (1976) \textit{Role Conflict in Working Women} NewDelhi, Chetna Publication.