CHAPTER II

Review of Literature & Methodology
Extensive study of related literature is an integral part prior to kick off any research work. It is the foundation on which shape of further studies is designed. It not only enables the investigator to gain knowledge of earlier development in concerned area but also makes him/her capable to make own contribution towards the existing stock of knowledge, either by adding absolute new ideas or modifying the old one with new perspective.

In recent time studies on human resources has become significant in both developed and developing countries, specially with the publication of World Human Development Report; as such it is now matter of serious discussion among policymakers how women considered to be vulnerable and constituent part of HDI, can be effectively used as human capital. Accordingly many literatures has come out describing socio-economic aspect of women workers specially engaged in informal sector.

Journey towards “Studies on women literature” leads to an impression that there is no uniform code about status of women so far, and debate on “status of women” has remained dormant till date. The inconclusive opinion rather has crippled the philosophers to prescribe any universally acceptable formula for defining status of women in this regard.

Tikoo (1985)\footnote{Tikko, P.N. (1985): Indian Women (A brief socio-cultural Survey), B.R. Publishing, New Delhi.} in his systematic study on “Indian women” has tried to establish the fact that women’s status beginning with the days of private property to modern era has remained fluctuating. It is the monopoly role of women in the
sphere of reproduction has made her inferior to men and paved opportunities to him. Despite “Goddess-cult” or unique position during Vedic period she was never given status of superiority, rather her problems were always sidelined over the centuries and sometimes she was treated as “bitter-half” rather than “better-half”. on the spirit of reformation he agress to point out that prosperity of society lies in women-emancipation as women have their own identity. In the some way Indu Prakash (1988) some where in “women’s oppression, men responsible”, points out that oppression of women started when concept of private property emerged. Depicting the picture of women in different societies she observes that even in Scandinavian countries (thought to be progressive one) do not equalize between men and women in terms of wage and employment, which reinforces belief that it is the general trend of society to look down upon women as inferior species even if they are equally educated. Because of societal discrimination only 10 percent or less than that Indian women could enjoy top services.

Biasness of society was reflected in “Retrieving Women’s history” Ed, by S. Jay Kleinbery (1988)¹ wherein it is shown that Indian history also failed to evaluate contribution of women rulers in proper way. Scattered references to women taking the form of trivializing women by confining to chapters on dress and ornaments is simply gross distortions of their presence. Unfortunately such type of distortion is common in case of women who wielded power and use of pejorative terms such “Kitchen Cabinet” or “Petticoat-government” is fairly common. It is tragedy that the influence of empress upon the administration was never taken smartly

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because of such indifferent attitude towards contribution of female rulers Razia is yet to get due place in history. Her remshackle tomb virtually remained unknown in a crowded locality in Delhi. A contemporary historian writes “Razia was a great monarch, she was wise, just and generous, a benafctor to her kingdom, a dispenser of justice, the protector of her subjects and the leader of her armies, she was endowned with all the qualities befitting a king but she was not born of the right sex and so in the estimation of men all these virtues were worthless”, (probably they were worthless in the eyes of historians too).

In the same way there even exist two versions of Ramayana. In original story there was no abduction of Sita by Ravana, whereas in classical version of Valmiki Ramayana women were the property of men and sexual fidelity was major virtue for women. The nationalist historians even on the status of women kept themselves limited by problems of women in upper caste households. Since these women were visible their problems relating to economic vulnerability of the widow, the practice of enforced widowhood, property rights for women, the right of childless widow to adapt, the right to education and to praticipate in the performance of ritual and in the deliberations of public assemblies received considerable attention. In this regard even the Brahmanical and Buddhist sources also could not maintain neutrality between the sexes.

“Indian women from purdah to modernity” ed. by Nanda (1976) points out that inh patrilineal societies since there is no recognition of a continuous descent

through women, Hindu daughters are usually given marriage gifts but not share in land and other immovable property. Prior to clarion call of Gandhiji social reformers already initiated process of women emancipation, which in later stage helped them participation in freedom movement in large-scale. Gandhiji held high ideals of marriage and motherhood but on the contrary opined that women should be treated as individuals in their own right with full potentialities for self-development and not merely treated as sex symbol.

Despite his natural respect for women, Gunner Myrdal while referring to socio-economic condition of under developed countries remarked that though gandhiji was an “enlightened liberal”, but on “status of women” he was “radical”, rather than “liberal”. Like Gandhiji Nehru viewed women as individuals and under influence of western education he wanted to give them equal status, equal opportunities and equal respect in a planned economy. He involved women like Sarojini Naidu, Harsa Mehta, Renuka Ray and others in the important task of constitution making. About women’s right to property he was radical. Preamble to Constitution made it clear that there would not be no discrimination whatsoever on the ground of sex and this would bring socio-economic revolution in the form equal pay for equal work, just and humane working conditions and maternity relief of women. But it is unfortunate that makers of constitution who accepted the principle of equality found the logical consequences of equality inconceivable specially at the time of amendment of Hindu Code Bill in 1950. Oswal women who once showed their conservation with aid of ghunghat gradually showed deviation
from traditionalism under changed political and economic situation that took place in 1948 when state of Mewar Merged with Union of Independent India. The change in attitude towards female education enabled girls to go to colleges, and became professionals, ghunghat became shorter, early marriage lost its significance, males became more interested in qualifying themselves to survive in competitive world as a result of which they preferred trained girls rather than traditional. The social revolution among Oswal women establishes the fact that process of women-emancipation can be accelerated when their community stands by them and rights are accepted by larger section. In turn they gain confidence and strength to take advantage of modern world.

“Women her problems and her achievements” ed. by Shinti et. al (1977)\(^1\) almost in like manner admits that theoretically battle for women’s equality is won, but in practice it is a myth. Only blanket coverage is given to the term “equality” rather than showing sincerity in proper translation in all spheres of life. Because of social and economic disparity only microscopic number of women could attain high status in society while majority of them remained far behind; unless conceptual horizon is extended to include women as “equal partners nothing is going to change status of women. In changing social scenario women are trying to improve their status that experiences deterioration during post Vedic period, but significant achievement could not be achieved as level of technological development is not same between men and women, resulting into fall in female workforce, for which panacea lies in strict implementation of laws.

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Khanna, G. (1978) while discussing relative issues affecting status of women simultaneously laments that women have lagged behind inspite of constitutional guarantee as they are to live within the given network of social system which ultimately curtails their freedom to have better alternative life-style. Unless women are involved in the process of development, social and economic emancipation for them will remain distant dream.

Enlightened minds are always in favour of women’s “right to property” reflection of which is found in Indian Constitution in order to realize “equal status to women”. How “right to property” can raise status of women is discussed with reference to “The effects of the Chinese revolution” embodied in edited volume of Harris and MeNamara (1984). The land reform system gave Chinese women right to property which further enabled them to fight for equal rights which is yet to be achieved in all aspects.

Since there exists vast literature on role and status of women, interpretation seems to vary according to place and time, keeping theme more or less same. As such Das (1962), Shakuntala Devi (1999) Chaurasia (1992), Baruah (1992), Baroh (1993), Reich (1908), Rege (1938), Desai amd Patel (1985) Schatt (1997), Azim and Zaman (1994) Pujol (1992), Mehta (1982) an etc observe that women were never given free chance to enjoy their lives as a result of which they were placed in socially disadvantageous position inspite of potentialities to record their names in history in different ways.

Total women emancipation can be realized when changed social set up help women-capital to flourish and judiciously engage them in economic activities without gender disparity. Since women except in few cases are treated inferior to men, they occupy lower position in employment Hierarchy reflecting their negative aspect of qualification. As such it is found that women of with poor quality of human resources are mostly absorbed by lower rung of the informal sector without showing much improvement in their socio-economic aspect.

Over the ages, reproductive function of women is considered to be prime function of womenfolk but how productive capacity of women can be increased by restricting reproductive function with aid of education is shown by Dreze and Sen (1996)\textsuperscript{1}. Sen has given due recognition to gender issues/women while discussing economic issues from different angles in order to emphasize’ that women play significant role in economic process but unfortunately they became prey to economic-crisis because of their vulnerability. As such to bring change in quality of life of people particularly in women development of human resource is of paramount importance which is rightly pointed out by Shrivastava (2000)\textsuperscript{2}, Batra and Dangwal (2000)\textsuperscript{3}, Arya and Tandon (1998) and Michael (1999). Different books available on economic development and planning have also discussed relevancy of human resources elaborately along with pinpointing how Indian Planning has bypassed women.

Informal sector, which gained promience in developing countries, in 1972,

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because of ILO/UNDP Mission that was carried out to Kenya and Ghana to make sample investigation about employment scenario with reference to developing nations has suitably proved to be best alternative to formal sector where employment opportunities are limited. Subsequently other Missions were also sent with same purpose and it noticed that unskilled, migrants, and under qualified human resources are absorbed by informal sector as it provides opportunity for easy entry. On the other hand scholars like Hart (1973), Sethuraman (1976, 1981), Lubell (1974, 1978), Chickering and Salahdine (1991), Hernado de Soto (1987) Papola (1980), Joshi and Joshi (1976), Living stone (1981) etc have immensely contributed in the literature on informal sector. In the same way different studies have established good linkages between formal and informal sectors.

The emergence of urban informal sector has encouraged rural-urban migration as observed by Todaro (1997)\(^1\), Mitra (1994)\(^2\) and many others. Woman either as “Single woman” or as economic partner of spouse joins this sector in order to overcome economic hardship. Ultimately women face extended form of gender disparity in informal labour market making them further victimized of existing socialstructure. Their both way suffering is projected through different sample studies carried out by Banerjee (1985)\(^3\), Tripaty (1996), Chandola (1995)\(^4\), Mathur (19840, Panda (1999)\(^5\), Papola and Sharma (1999), David and Loganathan (1993), Manohar (1994), Arpathamurthy (1990) and many others. It is pitiable to note that modernization has failed to bring change in working condition of women,

as women till now work in traditional way carry out domestic chores and at work-

\(^1\) Todaro M.P. (1997) Economic Development New York,University, Addison Wesby reading Massachuset
ing places they are engaged As unskilled workers. This reflects that How body they, technologically backward (Manushi). Thus the document “Towards Equality” (1974), which rightly seeks to secure fundamental freedoms of women on an equal basis with men in the spheres of political, economic, social, civil and culture is milestone in the history of women emancipation in india.

**OBJECTIVES**

The primary objective of the study is to investigate the status of women workers in the informal sector. In this connection the objectives may be laid down as follows :

- To investigate causes of concentration of women-workers in informal sector.
- To investigate reasons behind differences in level of earning among workers of informal sector.
- To investigate problems of women-workers in informal sector.
- To investigate quality of life enjoyed by women-workers in informal sector.

**HYPOTHESIS**

It is intended to test the following hypotheses :

- There is no significant wage-difference among workers of informal sector.
- There is no significant relationship between level of earning and
number of children born to women workers of informal sector.

- There is no significant relationship between literacy and income that determines quality of life of women workers in the informal sector.
- There is existence of welfare schemes for benefits of women workers of informal sector.
- There is economic empowerment among women workers of informal sector.

**METHODOLOGY**

To collect data secondary sources of information are used.

In this case attempt is made to collect data both for national and start levels. While there is no dearth of information for national level, in case of state level very limited information is available as the very “Concept is virgin”.

The secondary sources of information are official publications journals, magazines, paper-clippings, websites, seminar papers and few unpublished works.

While at state level, information is collected from National sample service Organization (NSSO), Directorate of Economics and Statistics (DES), office of labour Commissiona, Department of Planning, Labour and Employment Department, Labour, (RC) Branch. North Eastern Development Finance Corporation (NEDFi). District Employment Exchange, District Industrial centre; at national level different libraries are utilized.