Chapter I

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1.1 Sociological Perspective:

A mode of inquiry discredited by one scientist, dismissed at one time, discarded in one science, reappears and is fruitful in other hands and other times, or in other sciences. Nevertheless the branches of study concerned with man and his works do reveal numerous, distinguishing features, which at present time, fairly, clearly mark off one discipline from another in the mode of inquiry. It is humanly impossible for any one to master the whole knowledge with all its complexities and diversity. One can only attempt to understand more about one or the other branch of knowledge, when applied to any kind of study which is concerned with man and society. Sociological assumption is that in the social life of man there is order, and that it can be discovered, described and understood. Sociology thus seeks to define the units of human social action and to discover the pattern in the relation of these units, to learn how they are organized as systems of action. For this purpose sociologists derive broad assumptions about society and social behavior that provide a point of view for the study of specific problems, referred to as sociological perspective. Social life the object of the study of sociology in its widest meaning is explained by an analysis of the basic elements of the social structure and organization of society as well as the inter-relationships between the elements that comprise it. The main work of interpretation and explanation in sociological perspective is to place human action and events in the context of social processes, structures and institutions within which they occur. Understanding this context requires the systematic application of concepts and methods and their significance in collection, arrangement and interpretation of empirical material. Our sociological study involves the search for interconnections between the elements of social structure in a given social
context. This is the study of role conflict in working women belonging to two different communities in urban area. Besides explaining the role theory and role concepts, an extensive survey of literature concerning with the concepts of social roles, statuses and social structure have been undertaken. There is general agreement among social scientist that there is a close connection between social structure, social values, rights and obligations but yet they differ in their opinions in the context of Indian society. Those who define Indian social structure in terms of “texts” treat it as “things”, are of the opinion that Indian social structure is inimical to social change, economic growth and development. Contrary to it there is a group of scholars who say that plural society of India is characterized by both structural and cultural diversities. Therefore they define Indian social structure in terms of “context” and treat it as a process. They argue that Indian social structure is characterized by internal dynamics, flexibility, adoptability, mobility and change.

The perspective of our study would be primary sociological orientation, where we are concerned with the study of socio cultural background, how society defines roles that are considered appropriate for role occupants to perform the roles. The focus of study are the dual roles of working women that is perception of traditional domestic role and modern professional role. The inconsistency among these two roles of women leading to role conflict, will comprise the major sociological discussion. The present study is an attempt to make a comparative study of Hindu and Muslim working women in Urban Kashmir, in order to examine and compare socio cultural background of working women. Attempt has been made to describe the mechanisms for minimizing the role conflict in working women and to maximize the potential for making roles worthy and enjoyable.
1.2 The Problem of Research:

In every society, both men and women work, but not necessarily at the same tasks or to the same extent. Not only the conditions of work change over time owing to a wide variety of reasons, but the perceptions of what constitutes work also vary between people and overtime. The terms work, labour, employment and job or profession are frequently used interchangeably. While work is more general and is often used in the sense of doing, labour carries with it connotations of effort, employment, job or profession denotes occupation in offices and activities that are modern in nature. A modern dictionary of sociology defines the profession or occupation, as a high status vocation composed of highly trained experts performing a very specialized role in the society. In every society, certain activities are performed by men and women to endure and maintain the standard of living appropriate to its status positions. Historically woman’s role has been closely associated with the home and family works and that of men with the outside activities, but the recent times have necessitated a change in the women’s role. Entrance of women in the labour market gave rise to the concepts of working women and house wives. Though the women in the farm families worked both in house and the fields, they were never considered as working women or house wives. Work was never associated with the skilled work of the women outside the house for wages, for a longer duration. But today working outside the farm is considered as work both by sociologists and laymen. Though dual roles of women are quite often talked and emphasized, society is yet to accept the role of house wives in working women and working women in house wives. The responsibilities and duties of house wife is often relegated to the background and her role in carrying out the work in the home is often considered as service
rather than work. Women's work outside the home has become a necessity for the society as well as the women in the contemporary society where survival is measured in terms of market economy. While dealing with the dual roles, the working women have to face the tension between her traditional domestic role and as a worker, because new job role of women has not exempted them from traditional responsibilities for domestic tasks which culminates into the phenomena of role conflict in working women. In the recent decades, the interest in understanding the problems relating to the conditions of working women has been growing all over the globe. Modern society has witnessed tremendous changes in walks of life. Starting from the family, these changes have revealed themselves throughout the length and breadth of social life of both man and woman. The causalities to such social transformation can be traced to a number of factors, the chief among them being modern education, stress of social equality, market expansion, social legislations, social mobility, migration, urbanization and better living conditions and so on. The evolution of small nuclear family, increased stress on education of women, empowerment and development has resulted in what could be called as redefining of women's roles. Today with equal accomplishments as that of men, women seek to supplement the family income and resources by working outside the home or domestic sphere, something which is noted as the departure in woman's domestic role. This drastic role change of woman from that of domesticity to that of professionalism has evidently brought about a lot of changes in woman it self, family, home and social organization as a whole. With this multiplicity of roles, woman's behavior becomes complex in terms of expected and actual conduct as she faces a lot of confusion with regard to her role and status. These two obligations might sometimes lead to the conflict or strain, reflective in the
life of working woman. This dilemma of woman’s dual roles, faced by a sizeable segment of the population, in turn poses problems to the social system and hence demands a dimensional study of role conflict. The attitude of family, kinship and society towards occupation, psychological disturbances, social tensions and financial difficulties are the part of woman’s occupational role which the researcher has aimed to deal with the categories of social, psychological and economic dimensions.

The demand for woman’s employment in labour market is rapidly increasing. In this situation, it seems extremely important to study this emerging issue which is an indicator of changing values and traditions of any society and also because it is bound to create even more problems and changes in the time to come.

1.3 Value Preference about the selection of Problem of role conflict in working Women:

Individuals while performing their social roles make a choice between micro-level relationships and macro-level relationships. In fact these two types of analysis – one starting from the problem of individual choice, the other focusing on the structure of society or social organization suggest two of the major ways in which social phenomena is approached. These two extreme analysis represent the orthodox interpretations of social phenomena, but, however the truth lies some where between these two extremes, all of these however, directly or indirectly are at the heart of sociological imagination. As Mills described, the sociological imagination looks for the linkages between personal troubles and public issues. Three primary questions originate from sociological imagination according to Mills.
1. What is the structure of society as a whole.

2. Where does the society stand in human history.

3. What varieties of men and women prevail in the society in a given period of time.

The interplay of these factors – the structure of society, the understanding of history, and behavior and characteristics of individuals – is what interests the sociologically sensitive persons to explore the social problem. Hence the sense of researcher’s interaction as an individual with the particular society, he lives in and in a particular period of time, forms the basis of his ability to understand the sociological problem, which then becomes the basis for social research.

The researcher have been very interested in the problem of role conflict in working women in urban Kashmir. The decision to work outside the home, has been the result of social change in the way in which working women viewed work and their place at the working places. Most important, these working women have been career oriented. They may have worked for a while to ease economic burdens before they married or to assist their family or husbands. The working women from the said area were not a dominant model, but must have undergone some change in order to become so committed to having a job. In most cases they could use their mothers, relatives or other women who they had admired as role models. It could be the case that role models are important or may be there were changes in their personal lives, may be the changes were in the wider society and women were more receptive to societal pressures. A central factor in forming the outlook of the women
seemed to be how working women were perceiving their roles when they married. Another is the length of time between the date of marriage and the birth of children. The third factor is the husband’s career and personality differences among the working women which also account for their commitment to work: Did they have a high opinion of themselves? Were they competitive? Did they have a need to achieve at what they were doing? Were they hardworking, independent or immature? What were their parents like? Had they supported their daughter’s ambitions? Were they fearful for their status in the society? Did they expect them to marry early and carry out the traditional role? All these possible reasons for working woman’s commitment could be studied according to background factors, socio-psychological qualities, characteristics of the woman’s personal life as an adult, daughter, wife, daughter-in-law and work qualification etc. These factors were possible causes of woman’s changing roles and the problem of role conflict. To move from the original problem of role conflict that interested the researcher to the formulation of questions above, required not only the thinking but also writing down the ideas and plans. Looking harder, researcher found few studies that had been done on role conflict in working women. The researcher, realized that role conflict would vary in degrees from one woman to another belonging to two different religious communities that is, Hindu and Muslim communities in the same social context. This meant that some working women would experience more role conflict and some would experience less. Then the researcher looked for a more generic term to describe an attitude about women’s work that might suggest the ways to minimize the role conflict in working women.
1.4 Review of the literature: Reinterpretation of facts

Women constitute about half of the world’s population. It was estimated that in 2000 A.D., the number of women in the world was more than three billion and they outnumbered men by nearly one hundred and seventy five million. At the United Nation’s conference in Nairobi in 1985 A.D., it was noted that women comprise thirty five percent of the world’s labour force in the sphere of employment and occupied lower positions all over the world but the conditions are worse in Asia, Africa and Latin America. The role of women in traditional societies was characterized by dependency, inferior social status and biological division of labour. This situation prevailed irrespective of human societies, difference in race, religion, region, economy, social structure and other fields of life. These sociological propositions about the status and role of women in the traditional societies are not merely theoretical or ideological abstractions, but essentially stand for the empirical and realistic social reality of human past.

However the fact of contemporary importance stands that women at the global level and in continuity have undergone wider and deeper processes of transformation. The multifarious changes among women in the developed and developing societies had complete or partial effect on the traditional status and role of women. This large scale, deep-rooted and multifaceted change among women can primarily be related to the short term and long term implications of the processes of economic development, change and modernization. Sociological studies on women have assumed great significance since the last few decades. These studies focus on different aspects of women related issues. Some focus on the shift of women from farm to industry, some are concerned
with motivation towards non-domestic work, some are concerned with the problems of working women. Few scholars studied dual career roles. There are few studies which focus on role conflict in working women, and the related factors and consequences of role conflict.

In the modern industrial societies, Social life is differentiated and roles are varied. The basic traditional role of women became incompatible with their professional role leading to role conflict. As more women work outside the home, the overload under which they labour has became a societal problem. Western societies have responded with paid parental leave and state run nurseries but in India, the role conflict in working women is still a serious problem. The working women especially in the urban areas are confronted with the problem of role conflict. They have to adjust themselves in home as well as the work place. Adjustment is a smooth switch over from one status to another, perceiving roles as perceived by others and performing multiple roles with efficiency and satisfaction. Role adjustment depends upon role demand by the society and role performance by the individual. However the relationship of motivational level with interpersonal relationships and the motivational level with personality type that is home oriented, career oriented and home cum career oriented, is significant and with the presence of children is somewhat moderate.

Although the initial measures in studying role conflict primarily focus on role experiences at the place of work, marriage and parenting, but the role conflict experienced in non work roles is also the result of marital dissatisfaction, hence role conflict arises both because of social factors and individual domains.
1.4.1 **Western Studies on Working Women**: Among the pioneer studies is the edited work of Nye and Hoffman in 1963 A.D., in America. They studied the changing economic organization and its impact on the domestic structure of American family. They argued that due to industrialization women moved from domestic bondage to factory, office and other service centers. Due to increased cost of living women resorted to employment to supplement the family income, but this does not mean that women displaced the men in the labour market. In their study they discussed the factors responsible behind the job motivation for women. They included both personality and monetary factors affecting house wife’s role and mother’s role, general attitude of the family, community and the opportunities for the employment. Husband’s attitude is highly influential towards women’s work outside the house hold. The commitment towards work depends upon enabling conditions, facilitating conditions and precipitating conditions, however they did not lay too much stress on financial factors. They studied the effect of mother’s employment on child. Nye and Hoffman studied the parental power, house hold tasks, differentiation of sex roles and increased participation of husbands in routine household tasks – a change in power relations from husband centered towards husband-wife equality. In their research, Nye and Hoffman supported the idea that employment of wives increased marital conflict and if the women’s income is equal or higher than husband, it may become a cause of conflict. In dealing with the incompatibility between home role and job role, they delineated the principle areas of conflict for working women; their children, illness accidents, general care and preparation for school
besides husband's adjustment to his wife, home and children. Conflict also results when husband is jealousy of wife's work. Dissatisfaction with occupational role by either the wife or the husband is related to the poor marital adjustment\textsuperscript{13}. Heer\textsuperscript{14} examined the dominance and working wife relationship, in working class and middle class working wives and came out with the statement, that there is some association between the number of children in the family and the influence of husband in decision making. Families in which the wife had the greater influence tended to have fewer number of children. Robert Blood\textsuperscript{15}, also studied the husband wife relationship in dual career families. He argued that dual income couples expect more interaction and joint activity in their leisure time. The reduction in the amount of leisure time available when house work must confine to office work hours interferes with the more time consuming uses of leisure.

Lopata\textsuperscript{16}, studied the occupation of house wives and concluded that the house wives are becoming increasingly competent and creative in their social roles. Blood and Wolf\textsuperscript{17}, related job orientation with education; if a wife has less education than her husband there are less chances of going for work and that too in lower jobs which brings disgrace to both of them. Married women's nature of responsibilities change according to their life cycle. During the infancy of the children and the early childhood, few women take up jobs as they can not afford to engage domestic help. Wife's choice to participate in the labour market indicates that both partners realize that both are free and independent and thus enjoy higher levels of sociability.
 Orden and Bradburn\textsuperscript{18}, hold, that there is less happiness in marriage if the wife participates in the labour market out of economic necessity than if she participates by choice. They argued that among less educated working women, the strain leads to an increase in conflict and hence sociability of wives tends to decrease. Among better educated husbands and wives both experience an increase in tension and decrease in sociability. If women chooses the labour market instead of home, there is strain in married life particularly when children are not school going. It has been found that there is a tendency for employment to increase the conflict a working woman has to experience in her relationships with her counterpart in the family. The most adverse effect of role conflict is less in the families of higher socio economic level than in the lower ones. Among the women who are free to choose the labour market and home market, there are less evidences of strain in marital relationships on the contrary.

If wife chooses labour market, husband and wife both attain a higher balance in tensions and satisfaction than do if wife chooses the home market. If it is wife's choice to participate in the labour market, it is indicative of the fact that both partners recognize, enjoy and perhaps commit themselves to marriage in which both will be relatively free and independent. In general the relationship between women's work, status, role and marriage happiness holds for different levels of social structure but strain and maladjustments occur in less educated segments of society.

Myrdal and Klein\textsuperscript{19}, in their study argued that a changing economy has a definite impact on working women's roles. With regard to the dilemma of educated married women, they observed that they have willingly accepted their
two responsibilities as workers and as mothers. Their problem remains how to harmonize the two roles. To be a successful wife is a career in itself and if a woman chooses another career she has to make reconciliation between the two roles in order to bring harmony within herself.

According to Thompson and Finalyson, that married women’s decision to work is influenced not only by their personalities but by the attitude of other family members, besides this the socio economic background also matters. Satisfaction of emotional needs, social conventions, values and ideologies are also important. The economic, social and psychological factors determine the decision of women to go out for job or to stay at home.

Fogarty and Rapoports, argued that as women are working more in addition to rather than instead of getting married and having a family, the issue of reconciling work and family becomes increasingly acute. The term dual career family has been used for family in which both heads of house hold pursue careers and at the same time maintain family together. They distinguished between three types of working women – the conventional home worker, the non-continuous worker and the continuous worker. There is in-out-in, pattern where the return is successfully negotiated. Dual career families according to them face dilemmas and some factors which make the dual career families viable. They argued that couples in dual career families develop coping mechanism in dealing with role conflicts. Another result has been the father’s greater participation in domestic life has lead to an increase in the exposure of child to their father more than in usual conventional families. This serves to correct the imbalances in the conventional child care and socialization process that has evolved in contemporary society. Its
pervasiveness is documented in an investigation by Blood and Wolf\textsuperscript{22}, in which nearly fifty percent of the wives in the sample choose, companionship in doing things together with the husband, as the most valuable aspect of marriage, outpacing such other features as understanding, standard of living and the chance to have children.

Sullerot\textsuperscript{23}, made a number of important points about women’s decision to work. Women have become slowly aware that if they wish, they can become wage earners to support their families. By working outside home sphere, they can gain better social standing. There is increasing demand for women power in the labour market. It is wrong to presume that each women is free to choose between paid employment and life at home. Working women are hunted by the feeling of guilt, they are blamed on their job. This tension is widespread, which can lead to role conflict.

Dahlstrom\textsuperscript{24}, analyzed the various aspects of life of working women. He focused on the effects of parental role divisions on children’s personality, sex roles and the socialization process. He concluded that one can no longer speak of a male and female role, but only of a human role, common to both sexes, including the upbringing of child.

Lopata\textsuperscript{25}, in her study of changing house wife role discussed three types of performances that vary with regard to skill, creativity outlook and education. Class standing, however represents the major differentiating principle, since this helps to determine one’s educational achievement, attitudes and personal interactions. First is the restricted house wife. She has little education, often lower class standing and passive stance towards her role, she is task oriented, home bound and relatively uncreative in her performance both house wife and
mother. Second is the uncrystallized, house wife, who reaps the benefits of more education and greater ease in establishing fruitful social relationships. She is less passive in accepting conventional house wife roles, shares power more equally with her husband and socially enjoys a lower middle to middle class status. The third is the multidimensional category, Lopata regards as the most satisfying and competent role variation. The multidimensional wife takes an interest in her husband's vocational endeavors and provides support, often adjunct to his job. Lopata conclude that as competence in house wife and child rearing skills increase, so does creativity, role variation and – perhaps most important- personal satisfaction with the house wife role. Hence lower class women more often feel locked into a rigid role definition and experiences the house wife role as unfulfilling drudgery, while women who possesses greater social skills tend to approach the role as a creative opportunity and manage to find happiness and fulfillment in the occupation of house wife.

Kelsall, Poole and Kuhan, in their study, revealed that social class, marital status and the arrival of children each had an effect on the career opportunities of women. Marital status had a major impact on the chances of women working, their type of work and depending upon their husband's financial circumstances, the way they were able to approach employment itself. But the arrival of the child had an even more marked effect upon their chances of being in employment at all.

During last three decades, especially after the International Women's Year 1975 A.D., exhaustive studies have been made on the role and status of working women. The special emphasis has been on the role of women workers in organized and the unorganized sectors. For example Brown has reviewed the
studies of sex role development, Goldstein has evaluated studies of role anticipation in psychotherapy.

Walker et al. in their study attempted to examine the assumption underlying considerably intergenerational research that female orientation and dependence on family members of other generations vary in the view of unique roles. The result of the study indicated that new marital relationships experienced greater normative pressure.

Neal et al. in their study of role conflict of Nurses and Assistants concluded that there was considerable divergence in the opinion of various members of an actor's role set in case of the respondents comprising the sample. In this wake of discrepancies nurses experienced role conflict.

Willey in a study of role conflict arrived at some unanticipated findings. The study assumed that the work/non-work role conflict variables would have a negative relationship with job and life satisfaction, as well as on job involvement and organizational commitment. The study revealed that many aspects of role conflict were significantly related to work outcomes.

Mann has surveyed investigations into the relationships between personality and leader in groups, and, Sarbine has commented on many of the studies of the self in relation to role, currently many reviews and surveys are being conducted in Western countries regarding leadership roles in family, mating and parenting, companionship and changing social roles and the life cycle. Sexual freedom, geographical mobility, one parenting roles and two parenting roles are also the themes of sociological research.
1.4.2 Indian Studies on Working Woman:

The most important contribution to the study of working women in India has been made by Promilla Kapoor. She points out that the pressure of work often create maladjustments in the family life of working women. Yet, a balance between commitments in work and marriage can provide a sense of self fulfillment for women both at home and outside.

Vinita Srivastava, focused on the factors that create conditions for some married women to enter the labour force, and how the employment of such women affect the different dimensions of their behaviour and lifestyles. The most prominent factors creating conditions for working according to her findings, were economic necessity and supplementary family income for better life style.

Kiran Wadhera, in her study, argued that a majority of educated young women work mainly for economic reasons. Among the factors generating “role conflict” for married working women, the presence, the number and the age of children are very important because mother’s personal attention is crucial to them. In fact it has been widely believed and often proved that children, specially in the infancy years, benefit immeasurably from the presence of at least one parent at home. The competing demands for work and motherhood present a real problem to working women.

Sing, working on the data from Punjab says that only twenty five percent of the working women were fully satisfied with the home role. Seventy five percent felt that they really could not give proper attention towards their home role as the major part of the day was spent outside the home. Sing comes to the conclusion that motivation to employment and role conflict are
closely related. It is because they desire economic independence that is why they work. To her the main problem of Indian working women is that of role conflict which stems from their dual responsibilities.

Rama Kapoor, in a study of role conflict experienced by nurses, social workers and researchers in Delhi with regard to their family responsibilities found that all these women experienced the greatest difficulty in combining their professional work with their role as mother.

Dabla, in his study of the problems of working women in Kashmir, argued that the changing structure of the family, a change in the child rearing practices etc is "unavoidable" when they work outside the home. The problems that accompany this change included a generation gap between children and their parents; a certain laxity among children towards social attitudes marriage and family crisis and intergenerational conflicts are other obvious problems. Dabla points out that the problems faced by working women are much less in Kashmir than in other parts of India. He attributes this phenomena to the prevalence of strong family ties, kinship relations and general closeness in the Kashmir Society. The study concentrated on the three particular dimensions, namely, attitudes, behaviour patterns and problems of working women.

Stainley Kupinsky, argued that working role for the women may prove to be an important element in lowering fertility in an industrializing country, or in retaining the existing rate of population growth in developed countries.

Sethi however, studying in Indian society argued that value change among Indian working women has been the result of process of modernization.
Hate, studied various aspects of women's life, for example, social, moral, relating to the career and employment, motherhood, family, education, and so on. She found, that in principle today's Indian woman has the status of equality but in day to day life she is still away from this ideal to a great extent, especially in the lower middle and lower social strata.

Jung, writes: there are more women working today than those a generation ago, more girls going to school and more women seen protesting in the streets, squares and in homes.

Pushpa Sinha, in her study undertook a comparative study of female school teachers and college teachers and non-working housewives of school and college teachers. The study was conducted with reference to their degrees of role conflict arising out of single or double roles. The finding of the study revealed that working housewives did experience greater role conflicts than non-working housewives. The working women could neither attend properly to family nor to the job and in the process experience role conflict.

Satnum Kaur and Others, in their study attempted to examine the impact of outside work on the Indian women. They focused on the study of role conflict in working women and measured such variables as the effects of age, health, job motivation, husband's personality, age of the youngest child and family income. The study confirmed that there was considerable and widespread role conflict in the lives of women in rural areas. They concluded that most of the respondents could function without any experience of great difficulty, although role conflict was positively prevalent in their day to day lives.
Paula Pietromonaco et al.\textsuperscript{42} in their study used data from 1981 A.D., census survey to explore the possible negative as well as positive results of working out multiple roles. The findings of this study indicated that the persons holding more than one role experienced greater self esteem and higher job satisfaction. However such a correlation did not work out in case of marital and parental satisfaction. The study revealed that the majority of the respondents perceived their lives to be stressful and working women holding multiple roles may experience greater psychological and personal satisfaction.

Krishna Chakeraborty\textsuperscript{43} in her article tried to examine the role conflict of educated working mothers. She studied the external impact of outside remunerative employment on working mothers themselves. In her study she quoted from Manu, Alteker and Kapadia, with a view to clarify the ideological, legal, moral and sociological importance of tradition. The study investigated the factors behind role. The occupational status, role conflict and role congruency was also measured in relation to the respondent’s job. The findings revealed that the college teachers suffered least from role conflict. The role conflict was also re-examined in relation to family composition, age of the children, age of the mother, age of the respondent, economic status, economic obligations, work commitment and attitude towards roles.

Bhatty\textsuperscript{44}, argued that while going out for work, the women in India have to leave their children at home in the care of others. The problem is compounded with the joint family system dying out and servants becoming scarce. Even if these servants are available, the danger is that the children’s basic education is lowered in quality as the mother is replaced by the servant. This psychic leads to role conflict in working women. It seems, however, that
the decision related to day care facilities of working women look on the crèches, servants and other arrangements for child care more from the point of view of the convenience of the mother than the developmental needs of the child. Some valuable researches, however, elucidate how poor working women manage to cope - however inadequately - with the double burden. Quoting one study carried out among urban Filipino women, Ramanamma and Bambawale\(^4^5\), argued that in Languna, the working women of Filipines expand their work day, not by cutting back on child care time or home production time but by reducing their leisure time. This concludes that instead of role conflict, resolution of role conflict becomes important for employed women, whether poor or rich, lower class or middle class working women.

Patil\(^4^6\), writing on the women executives refers to the theory that a successful women destroys her husband. Having an extraordinary career, the success of women is fatal for the marriage bond. The husband and the wife lost each others essential qualities which brought them together.

Deepa Mathur\(^4^7\), in “Women, Family and Work” revealed that in carrying dual roles the working women generally succeed in developing the strategies that allow them to pursue their occupational aspirations while simultaneously living up to their domestic responsibilities.

Ramu\(^4^8\), is of the opinion that conflict between the new economic role and the traditional domestic role results in the compartmentalization of activities of women, at least in the initial phase of their marital lives. However this compartmentalization is short lived because the competing demands of the occupational and domestic roles will make it possible for many women to address such demand equitably. Sooner or later many of these women learn
either to scale down their occupational aspirations or to curtail their obligations.

In the study of role conflict in working women, Kala Rani⁴⁹, argued that maximum role conflict is not found necessarily in case of women, who has taken up job out of gross necessity, and conflict is not necessarily more common in the lower income brackets. Joint families do not have a higher incidence of role conflict, wife’s employment do not put a strain on the marital harmony and happiness.

Ross⁵⁰ in her study, argued that women’s gainful employment is no more considered undesirable by society. Indeed the main reason that so many Hindu married middle class women work without reproach is because everyone understands the economic problem of middle class, and that a wife’s income is often essential to the family’s standard of living. This means that religious and cultural groups encourage girls to work in what has traditionally been seen as being feminine.

1.4.3 Studies on Muslim Working Woman:

According to Islam, the social life of man and woman is based upon supreme principles and designed to secure happiness with prosperity for themselves as well as for the society as a whole. The structure of Social life in Islam is very lofty, sound and comprehensive. Among the substantial elements of this structure are sincere love for one’s fellow human beings, mercy for the young, respect for the elders, comfort and consolation for the distressed, visiting the sick, relieving the grieved, genuine feelings of brotherhood and social solidarity; respect for the rights of other people, to life, property and owner; mutual responsibility between the individual and society.
In order to understand what Islam has established for women, there is no need to deplore her plight in the pre-Islamic era or in the modern world. From the Islamic perspective, the rights and responsibilities of women are equal to those of men but they are not necessarily identical with them. Equality and sameness are two quite different things. This difference is understandable because man and woman are not identical but they are created equals. The distinction between equality and sameness is of paramount importance. Equality is desirable, just fair; but sameness is not. There is no ground to assume that women are less important than men just because women’s rights are not identically the same as those of men. Had women’s status been identical with men’s, they would have been simply a duplicate of men, which women are not.

The fact that Islam gives women equal rights – but not identical - shows that it takes women into due consideration, acknowledges women, recognizes them independent personalities. It is not the tune of Islam that brands women as the product of devil, or the seed of evil. Nor does Qur’an place men as the dominant lord of women who have no choice but to surrender to their dominance. Nor was it Islam that introduced the question of whether or not women have any soul in them. Never in the history of Islam has any Muslim doubted the human status of women or their possession of soul and other spiritual qualities. Unlike other popular beliefs, Islam does not blame Eve alone for the “First Sin”. The Holy Qur’an makes it very clear that both Adam and Eve were tempted; that God’s pardon, was granted to both after their repentence; and that God addressed them equally and jointly.51
The status and role of women in Islam are something unique, something that has no similarity in any other system. While looking to the eastern communist societies and the western democratic societies, the status of women is not enviable. Women has to work hard to live. Modern women reached her present position, by force, and struggle. shortage of man power during wars, pressure of economic needs and requirement of industrial development, forced women to come out of their homes to work, to learn, to struggle for livelihood, in order to appear as an equal to men, to run their race in the coarse of life side by side with the men. But the fact remains that whatever rights modern woman enjoys fall short of those of her Muslim counterpart. What Islam has established for woman is that which suits her nature, gives her full security and protect her against disgraceful circumstances and uncertain channels of life. Most of the women today exercise the right of freedom to go out independently, to work and earn, to pretend to be equal to men, but this, sadly enough, is at the expense of their families. This is all known and obvious, what is not known is the status and role of women in Islam.

An attempt has been made, to sum up the Islamic position with regard to women’s status and activities as following:

1.4.3.1 Woman is recognized by Islam as a full and equal partner of man in the procreation of human kind. Man is the father; woman is the mother, and both are essential to life. Her role is no less vital than his. To this equal partnership in the reproduction of human kind God says:

"O" mankind! verily we have created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other .......

52.
1.4.3.2 Women are equal to men in bearing personal and common responsibilities and in receiving rewards for deeds. Women are acknowledged as an independent personality, in position of human qualities and worthy of spiritual aspirations. God says:

"And their Lord has accepted (their prayer) and answered them (saying):" never will I cause to be lost the work of any of you, be he male or female; you are members, one of another .......

1.4.3.3 Women are equal to men in the pursuit of education and knowledge. When Islam enjoys the seeking of knowledge upon Muslims, it makes no distinction between men and women. Almost fourteen centuries ago, Prophet Mohammad (S.A.W.), declared that the pursuit of knowledge and learning is incumbent on every Muslim male and female.

1.4.3.4 Women are entitled to freedom of expression as much as men are. Women's sound opinions are taken into consideration and can not be disregarded just because, they happen to belong to female sex.

1.4.3.5 Islam grants women equal rights to contract, to enterprise, to earn and possess independently. Islam does not state these rights in a statistical form and then relaxes. It has taken all measures to safeguard them and put them into practice as integral articles of Faith. Islam reproaches those who used to believe woman to be inferior to man.

1.4.3.6 Islam has given woman her right share of inheritance, whether she is a wife, or mother, a sister or daughter, she receives a certain share of deceased kin's property, a share which depends on her degree of relationship to the deceased and the number of heirs. In case of inheritance, the question of equality and sameness is once again fully applicable in principle both man and
woman are equally entitled to inherit property of the deceased but the proportion, they get may vary. In some instances man receives two shares where as woman gets one only. There is no sign of given preference or supremacy to man over woman. The reason why man gets more in these particular instances may be classified as:

First, man is the person fully and solely responsible for the complete maintenance of his wife, his family, and any other needy relations, all financial burdens are borne by him alone. Second, in contrast, woman has no financial responsibility, what so ever except very little of her personal expenses, the highly luxurious things that she likes to have. Woman is financially secure and provided for. If woman is a wife, her husband is the provider; if she is a mother, it is the son; if she is a daughter, it is the father; if she is a sister, it is the brother and so on.

Third, when a woman gets less than man does, woman is not actually deprived of anything that woman has worked for. The property inherited is not the result of her earning or her endeavor. It is something coming to them from neutral source, something unconditional or extra. hence in light of the above, it is concluded that when taken as a whole, the rights of woman are equal to those of man although not necessarily identical.

1.4.3.7 The Muslim woman is always associated with an old tradition known as veil, it is Islamic that women should beautify herself with the veil of honor, dignity, chastity, purity and integrity.

Islam is most concerned with the integrity of women, with the safeguarding of women’s morals and morale and with the protection of her character and personality.
By now it is clear that the status of woman in Islam, her rights and duties are equal to those of man but not necessarily or absolutely identical with man. The fact that she belongs to the female sex has no bearing on her human status or independent personality, and it is no basis for justification of prejudice against her or justice to her. God says:

"And women shall have rights similar to the rights against them, according to what is equitable; but man have a degree (of advantage as in some cases of inheritance) over them."

This degree is not a title of supremacy or an authorization of dominance over her. It is to correspond with the extra responsibility / responsibilities of man and give him some compensation for his unlimited liabilities. It is these extra responsibilities that give man a degree over woman in some economic aspects. It is not a higher degree in humanity or in character. God says:

"O mankind! reverence your Guardian Lord, who created you from a single person, and created of like nature, his mate, and from them twain scattered (like seeds) countless men and woman."

The studies on Muslim women in particular are not only limited but suffer from over generalizations unsupported by empirical evidences. The butt of these generalizations concern the system of parda, lack of family planning and polygamy. On the basis of these derogatory statements, it is suggested that gender exploitation and discrimination are specific to Muslim women. Muslim women constitute an entirely distinct category and that their distinctiveness can be explained in terms of their religious tenets.

Indu Menon, argued that socio structural and institutional factors in Muslim community contain many elements which are dysfunctional to education in raising the social status of women. The socio-structural and
institutional factors that are indicated include the segregation of sexes which is regarded as a feature of Muslim societies, the practice of parda and the emphasis upon domestic roles for Muslim women. Menon, stated, that the structure of Muslim family is not conducive to women’s freedom. The measure stumbling block is seclusion.

Mamta Agarwal, argued, that the important reason of backwardness of Muslim women is parda system. Parda was also observed by other communities, but while the other communities have changed with time, the Muslim community clings to this system and consequently the Muslim women have suffered.

Gail Minault, while discussing the response of Muslim leaders particularly Sheikh Abdullah to Muslim women’s education, argued that women can be educated even with the traditional norms of parda.

Hanna Papanek, pointed out that the custom of parda is prevalent among both Hindus and Muslims in South Asia. According to her study, whereas Muslim women observe the parda only before males who are outside the trusted circle of kinsmen in order to stress the sense of unity among close kinsmen/women, Hindu women observe the parda in their husband’s home and before their relatives and not in their natal home before their own natal kinsmen/women, in order to maintain a distinction between natal as opposed to conjugal kin. While Muslim parda aims to provide women with symbolic shelter against a hostile external world, Hindu parda aims to protect the external world against the dangerous temptation of women’s sexuality.

Ali, argued that ideal of chastity and virtue were formulated in a manner that always favoured men. An ‘unchaste man’ within such
conventional social parlance risks no social ostracism or even criticism to the extent of an 'unchaste women'. The notions and perceptions of purity and chastity act as a hurdle for women to seek employment. This leads to the unfortunate practice of retaining women within the domestic confines of family and home. These notions of chastity, one suspects, apply equally to both Hindu and Muslim women.

Shibani Roy, in her study argued that among the Muslims, religion regulates the sacred as well as secular practices. In the context of Muslim working women, Roy stated, that the profession of a teacher is popular amongst Muslim women. Since the career of a teacher in a girl's school is consistent with the demands of the segregation of the sexes supported by Muslim tradition and therefore does not greatly alter the status picture of an average Muslim women.

Sushila Jain concluded that Muslim husbands or parents who sent their wives / daughters out to work wanted them to have least interaction with the men at work place.

Ramanamma and Bambawale in their study dealing with working women, argued that the proportion of women employees in India as compared to other women workers is lesser. This low participation of Muslim women in the employment market is attributed to the religious beliefs, and lack of basic education among Muslim women.

Bhatty came out with the dismal picture of Muslim women. She argued, that the present status of Muslim women in India has been compounded of 'Islamic injections and Hindu traditions' and that the conservative and restrictive elements tend to dominate or neutralize the liberal
elements. Bhatty, stated, that as the Muslim Personal Law stands today, a woman suffers from serious disabilities and goes on to show that in comparison with Hindu women, Muslim women turn into second rate citizen.

Shafi, found that role conflict increases or decreases among the working Muslim women according to the nature of occupation. Furthermore educational qualification and role conflict among working women exhibit direct relationship. Younger working women experience more conflict as compared to older working women.

Jan argued that working women come from lower socio economic background especially in unorganized sector. The married working women experience some overburden with their multiple roles.

Review of these studies have tended to ignore some very basic facts of social life of women in general, although they provide us with many valuable insights into the diverse aspects of the problem. In the view of above studies the importance of role in explaining the social structure can hardly be overstressed. As sum total of the roles provide indication of social structure aggregation. The very concept of role envisages an intricate pattern of multiple variables that collectively explain the very process of social structure. It further implies a particular actor's economic, political, cultural contributions. General concepts like equality, role differentiation, legal, social and political rights, dependency or independency are not applicable to all sections of society. Application of these indicators to a society like ours, however, poses several problems. Secular laws and statistics tend to reduce every individual and group to homogeneous measurable units while cultural variations, social hierarchy and economic inequality continue to defy these trends in India.
An understanding of plurality of Indian society divided by class, religion, culture, language etc., therefore is a must for reassessment of women’s status. The general tendency in India has been to regard the influences of religions or cultures as being uniform for the entire community rather than its having differentiated impact on the different strata within a community. Hindu and Muslim identity of the characters has been interchanged which symbolically expresses that the challenges in the life are the same through the characters and their communities differ. It is too superficial to say that all women are equally exploited and subordinate for getting all the differences that the specific history of the society implies. The common strata of the people were bound by traditions, religious inhibitions, social restrictions and domestic duties. The social reformers of the nineteenth century and the religious and political leaders of that time also came from the same strata and the present situation also leads to same conclusion. Women having professionally prominent status represent a minority. The insights might lead us to a comparison between Western and Indian experience, in regard to motivations for work, job satisfaction, causes of the role conflict, and the emerging situations about working women because Indian socio economic composition and structure varies with that of the west.

There are some important features of these studies on women in general and working women in particular. They provide the information about the social background of working women in general, their education, occupation, income etc. Some studies give information about marital adjustment, child rearing role conflict, change in the status of working women, however, they do not make a comparative study of the social background of women, and working women belonging to different religious communities.
Studies of scholars such as Roy, Menon and others, fail to look at them within the specific regional, cultural and socio economic context. There is not much substance in their empirical base because the systematic analysis of historical, social and economic background has been ignored. This results in their ignoring the specificity of Muslim women in India and opposite to Muslim women elsewhere. They tend to treat Muslim women as a homogeneous category and do not look into socio-economic differences among them. They also ignore to compare Muslim women with their counterparts belonging to other religious groups within the same socio economic and cultural context to find out whether findings are applicable to Muslim women in particular or women in general. These studies lack comparative frame of references since they did not compare Muslim women with the women of other communities by taking a comparable sample.

However, studies by Gail and Papanek, further the understanding of the specific situations of Muslim women within a given socio cultural context. The comparison of the institutions of parda among Hindu and Muslim women highlight the similarity of cultural constraints placed on the Hindu and Muslim women alike. Gail further found that indigenous system of Muslim education lead to the progress of Muslim girl’s education. At the same time these studies do not focus on those Muslim women who have undergone the process of social change through education and employment.

The present study will fill this gap and challenge the conventional myths and notions in the studies of Hindu and Muslim working women about the nature and dimensions of role conflict experienced by them. The study therefore, seeks to attempt an objective inquiry in the respect of role conflict
and social background of working women by drawing a comparable sample from the universe, and to see whether their background characteristics are similar or dissimilar. Keeping in view the plurality of the Indian society divided by, caste, class, religion and culture etc. we would like to know which of these primarily determines their entry into professions? Whether they are first generation earners? Who influenced them in their decision making to follow a career? Why they are working? Whether Hindu and Muslim working women differ in their role models and nature of role conflict or not? In general, it seems that since there are attitudinal changes with the young and educated working women from one characterized as traditional to one of the modern role. In the mean time, the coexistence of traditional and modern values in many aspects of the attitudes and living patterns and social circumstances, is an obstacle to wide participation by women in social, political and economic activities in Kashmir society. This study is interested in the attitudes of males towards the changing role of women in Kashmir. In the view of the increase in the employment of Kashmiri women and the accompanying changes in the home and family, a study of the attitudes of men towards the changing roles of women and their harmony of roles, towards their gainful employment would seem to be important.

Researches based on working women indicate that attitudes about sex roles vary with basic social characteristics such as age, education, socio economic status and religion. This study will examine the relationship of these and other variables to traditional or modern attitudes on the part of Kashmiri men and in-laws towards women’s social role changing, particularly in the urban areas- the subject of the study.
1.5 Objectives of Study:

The fact that employment outside the house has brought women freedom and, therefore, has influenced many aspects of human life and social systems. However it has also influenced the harmony existing between the couples. The consensus of the family which was based on the equilibrium of traditional roles and status and upon the division of labour by sex. But now the situation has changed, workingwomen are doing what has always been considered as man’s job. According to the functionalist theories of Parsons, the impact of female occupation is: "the husband / father, with occupation and income, will have functions or a set of functions that are essential for family life. The husband will have a certain amount of authority, based on his occupation, income and individual capabilities, but when the mother is working and has an income, then the father looses some of his authority and the danger of rivalry will have to be considered in the private life of the family"73.

Oppenheimer’s study does not support this position and indicates that "Parsons overestimated the amount of disruptive competition, which would necessarily occur if both the husband and wife worked"74. Because Parsons failed to consider the family as a unit and marriage as a status attainment process. The impact of female occupation on the children, husband and family life will become even more complicated when we consider on the destiny of the working women. In fact women working outside the house continue to work in the house too. Thus they have to maintain the two sets of functions. It seems that economic reasons are an important factor in the female occupation but other factors, for example, psychological ones, also influence the rate of participation in labour force. Among the working, middle and upper classes,
social prestige and the need for independence influence the women's decision to work while in the lower strata, the occupation is seen as essential for economic well being. In other words, among the upper social classes, or after all essential needs of the family have been saturated, the factors become more complicated and varied, due to psychological and ambivalent problems.

In the state of Jammu and Kashmir, women's work has been functional for the family maintenance. However it is more true in case of rural areas, but urban and middle class women did not participated in the labour force to any great extent until the later half of twentieth century. Thus the phenomena of work outside the home are relatively new and a great deal of adjusting is necessary on the part of the individuals involved as well as a society as a whole. In such changing role structure, the effects on the position of women are likely to be the process of modernization. Implicit in this assumption is the idea that it is the women's aspirations, demands and successes that has transformed the social scene. The patriarchal heritage is looked upon as a legacy of traditional forms of social organization, and departure from its central notions is seen as a measure of progress. In the contemporary Kashmir society, the impact of social change and modernization has been far reaching. The notions of strict segregation and parda system have disappeared and women are now permitted to engage in all forms of occupations. There is gradual change in sex roles, expansion in political participation as well as civic equality.

The present study deals with the role conflict in workingwomen in urban Kashmir. Researches regarding change and role conflict of working women in Kashmir are very limited in the view of the increasing participation of Kashmiri women and the accompanying changes in the person, home, family
and society, a study of the nature and dimensions of role conflict in working women would seem to be important.

Research in other societies both in India and outside the India, reveal that basic social characteristics such as age, education, type of occupation, socio-economic status and religion are deciding factors in role perception and performance. This study will examine the relationship of these among other variables in relation to role conflict. The main objectives of the present study are as follows:

1.5.1) To study socio-economic background of working women.
1.5.2) To study the changes in the status-role set of working women.
1.5.3) To identify the factors of role conflict.
1.5.4) To identify the variables influencing the role conflict.
1.5.5) Identification of the nature of roles performed by working women in family domain.
1.5.6) To study the perception of working women about their role performance.
1.5.7) Attitude of in-laws towards working women.
1.5.8) Impact of job on family, conjugal relations and children in case of married working women.
1.5.9) To analyze the nature and degrees of duality of role conflict.
1.5.10) To assess the influence of religious orthodoxy among working women on their role performance.
1.5.11) To study the nature and mechanism of role adjustment and accommodation in working women.
1.6 Research Hypothesis:

Based upon the above mentioned objectives, the purpose of the present study is extended to the testing of a number of following hypothesis. It is generally assumed that background conditions are major determinants of the respondent's social behavior. The management of these variables is crucial because of their multiplicity and relative nature both. Thus,

1.6.1) Socio-economic characteristics affect the nature and dimensions of role conflict in working women.

1.6.2) Role of religion is significant in determining the nature and extent of role conflict.

1.6.3) Instances of role conflicts are higher in working couples of asymmetrical background.

1.6.4) Role conflict and mobility of working women are directly proportional.

1.6.5) Family size has an impact on the extent of role conflict in working women.

1.6.6) Role conflict is acute in married working women having immature children.

1.6.7) Muslim working women rather than Hindu working women are likely to come from large sized families.

1.6.8) Muslim women rather than Hindu women are more likely to be first generation earners.

1.6.9) Muslim as well as Hindu working women are equally likely to have role models.
1.6.10) The motivation of Hindu and Muslim working women for the professions is not likely to be different.

1.6.11) Hindu and Muslim working women are likely to have small sized families.

1.6.12) Working women from urban background held more modern attitude towards labour force participation.

1.6.13) Working women having working mothers have high degree of attitudinal modernity towards women’s occupational role in both the communities.

1.7 Research Methodology:

Considering the available literature of related studies and the theoretical perspectives, the present study has been designed to explore the problem of role conflict in working women in urban Kashmir among two communities, that is, Hindu and Muslim communities. The methodology concerns with the entire process of sociological research and the logic and assumptions on which it is based. Present methodological considerations provided important emphasis on:

- Homogeneity of socio-cultural background.
- Uniformity in the presentation of data and data analysis.
- Specificity, precision and prediction.

To the researcher these prerequisites remain potent for the study of research problem. The researcher aims at:

- Scientifically gathered data.
• Concrete demonstration of the data to uphold the methodological procedure in the study of role conflict - a socio-psychological problem and the social relations associated with the problem.

• Testing working principles regarding role relations in working women.

The data on role relations, attitudes, ambiguity and role conflict is obtained from selected respondents, from a cross section of population. Under these conditions a possibility is kept for ascertaining the attitudes and relationships obtained among social categories of working women. The appropriate arrangement of collected data stemming from selected respondents, then provide systematic evidence of the socio-cultural background of the respondents. The study is aimed to explore the comparative analysis of role conflict in working women of Muslim and Hindu communities in the same social and cultural context. This comparative analysis provides conclusions of how the problem of role conflict is dealt by the working women in urban Kashmir.

The overall research methodology thus concerns with the study of research methods, with the nature and quality of data provided by various methods and the logic and rationale behind the use to which the data is/are put in sociological research of the problem. Precisely the important aspects of scientific methodology guided the researcher for classification, description, explanation and prediction which leads to control the process of sociological research. The articles of faith such as reliance, reliability, relevance, commitment to objectivity, generality, etc, afforded testing of conclusions of research.
1.8 Research Design:

The aim of the Scientific research is to show precisely what should be the practical logic and plans for action from the point of view of various evaluations if their holders also had the more correct and comprehensive factual knowledge which scientific analysis provides. For scientific objectivity, the value premises are clearly and explicitly stated throughout the research process, the premises should be specific and concretized, they should be selected with regard to the aims and objectives of the study undertaken, they should be regarded as hypothetical. For this purpose research design is built before an objective inquiry proceeds so as to overcome the problems explicit or implicit in the research procedure.

Research design is the model of deliberate anticipation directed towards bringing an expected situation under control, so as to increase the chances of rationality in controlling and articulating the research procedure. Hence to design is to plan the research, that is designing is the process of making decisions before the situation arises in which decision has to be carried out.

To this extent research design is the combination of both quantitative and qualitative nature as both are felt essential to understand the substantive aspects of role conflict in working women. A sample representative of the population is selected from amongst six districts of Urban Kashmir, namely – Srinagar, Pulwama, Badgam, Kupwara, Baramullah and Anantnag.

Generally women living in the Northern parts of India are much less likely to be economically active and productive than women in the other parts of country. Bosrup attributed this to the larger tribal population in the non-northern parts of India amongst whom women generally play a very important
subsistence role as well as to the greater influence of the Islamic culture in the north.

Moreover there are variations in the socio-economic conditions of Muslims and Hindus. There are variations in the population concentration of the two communities in different regions within the geographical area of study.

1.9 Sampling:

Application of Census method is practically difficult in the view of large size of universe of study in the present research. Consequently an alternative scientific procedure of sampling has been adopted for the selection and identification of the respondents from the field.

For the purpose of selecting the sample, we took a census of the universe. In other words we collected information about all the women workers in urban Kashmir in organized sector. Data are collected only on those who are holding permanent positions in different sectors of economic activity. We decided to exclude those sectors in which only Hindu or Muslim working women are working. The criteria for the selection of the sample are age, designation, specialization, qualification and marital status. These are the controlling variables, because we feel that the experience of role conflict in working women may vary with respect to these variables in both Hindu and Muslim communities. We selected a proportionate number of Muslim and Hindu working women in the sample according to the proportionate population. It is decided to select 255 respondents by stratified random sampling because there remains equal chances of every unit of population of being selected in relation to their proportion within the total population. While
constructing the sample the researcher adopted stratified sampling approach because:

- All relevant categories of sex and age are included.
- The numbers included for each category are directly in proportion to those in the wider population. The method for the allocation of sample size to the different strata in the stratified sampling procedure is proportional allocation; because of its reliability and convenience. The researcher is having information only about total population \( N_i \), total population for i-th stratum \( N_i \), sample size for the i-th strata \( n_i \), total sample size \( n \).
- The required formula for proportional allocation

\[
(n_i) = n/N \times n_i
\]

provides the sample of 255 respondents from amongst the 33352 working women in the organized sector.

**Table 1.1**

**Distribution of Respondents: Urban Location**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the district</th>
<th>Total population of working women in organized sectors ((N_i))</th>
<th>Sample size ((n_i))</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kupwara</td>
<td>328</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Baramullah</td>
<td>5063</td>
<td>39</td>
</tr>
<tr>
<td>3</td>
<td>Srinagar</td>
<td>20246</td>
<td>154</td>
</tr>
<tr>
<td>4</td>
<td>Budgam</td>
<td>1613</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Pulwama</td>
<td>1837</td>
<td>14</td>
</tr>
<tr>
<td>6</td>
<td>Anantnag</td>
<td>4265</td>
<td>33</td>
</tr>
<tr>
<td>7</td>
<td>Total</td>
<td>33352</td>
<td>255</td>
</tr>
</tbody>
</table>
Table 1.2

Distribution of the Respondents : Sector-wise

<table>
<thead>
<tr>
<th>S.No</th>
<th>District</th>
<th>Religion of respondent</th>
<th>Teaching sector</th>
<th>Medical Sector</th>
<th>Social welfare sector</th>
<th>Banking sector</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kupwara</td>
<td>Hindus</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muslims</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Baramullah</td>
<td>Hindus</td>
<td>5</td>
<td>6</td>
<td>8</td>
<td>2</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muslims</td>
<td>5</td>
<td>2</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Srinagar</td>
<td>Hindus</td>
<td>30</td>
<td>20</td>
<td>20</td>
<td>2</td>
<td>145</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muslims</td>
<td>32</td>
<td>18</td>
<td>30</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Budgam</td>
<td>Hindus</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muslims</td>
<td>4</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Pulwama</td>
<td>Hindus</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muslims</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Anantnag</td>
<td>Hindus</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>2</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muslims</td>
<td>6</td>
<td>5</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Total</td>
<td>Respondents</td>
<td>96</td>
<td>63</td>
<td>86</td>
<td>10</td>
<td>255</td>
</tr>
</tbody>
</table>
### Table 1.3
Community-wise Distribution of Hindu and Muslim Respondents in the Selected Sample

<table>
<thead>
<tr>
<th>S.No</th>
<th>Community</th>
<th>No. of Respondents</th>
<th>Percentage</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindus</td>
<td>121</td>
<td>47.45</td>
<td>121</td>
</tr>
<tr>
<td>2</td>
<td>Muslims</td>
<td>134</td>
<td>52.55</td>
<td>134</td>
</tr>
<tr>
<td>3</td>
<td>Total</td>
<td>255</td>
<td>100.00</td>
<td>255</td>
</tr>
</tbody>
</table>

### Table 1.4
District-wise distribution of Hindu and Muslim respondents in Urban Kashmir

<table>
<thead>
<tr>
<th>S.NO</th>
<th>District</th>
<th>Hindus</th>
<th>Muslims</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kupwara</td>
<td>3</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Baramullah</td>
<td>21</td>
<td>18</td>
<td>39</td>
</tr>
<tr>
<td>3</td>
<td>Srinagar</td>
<td>72</td>
<td>82</td>
<td>154</td>
</tr>
<tr>
<td>4</td>
<td>Budgam</td>
<td>5</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Pulwama</td>
<td>6</td>
<td>8</td>
<td>14</td>
</tr>
<tr>
<td>6</td>
<td>Anantnag</td>
<td>16</td>
<td>17</td>
<td>33</td>
</tr>
<tr>
<td>7</td>
<td>Total</td>
<td>121</td>
<td>134</td>
<td>255</td>
</tr>
</tbody>
</table>
A Characteristic of the female employment situation in urban Kashmir in organized sectors, is that most of the women are working as teachers, doctors, social welfare servants, clerks, in banks and as soldiers in police department. Accordingly our population consists of all working women in organized sectors in urban Kashmir comprising of six districts, however for the purpose of selecting the sample we limited the population in the various educational institutions, government offices, health departments and banks. There are 33352 women working in organized sectors in the urban Kashmir. The sample size is now fixed at 255 by sampling technique. These selected respondents are contacted and requested to answer the questions on the interview schedule.

1.10 Tool Construction:

The data for the study are collected with the help of an interview schedule, administered to 255 respondents. The interview schedule includes demographic items, true false questions and open ended questions. The social desirability, commitment to complete the interview and use of common sense remains ultimate factors in deciding what to do. Open ended questions are put to obtain information regarding respondent’s choice in profession and social support etc. The interview schedule is devised to obtain information about the personal profile of the respondents, their social background and to the other pertinent parameters. Through these questions an attempt is made to evaluate the relative importance of the various variables and to confirm or refute the hypothesis. Pretesting of the schedule is done on the field and necessary modifications have been incorporated before the finalization of the interview schedule. Some useful suggestions and changes under pilot study are
incorporated. The interview schedule is supplemented by four case studies (two Muslim working women and two Hindu working women), which aims at eliciting information on the process of socialization of the respondents, biodata, role allocation, professional role competency, role ambiguity and role conflict, besides attitude of in-laws and general socio cultural context.

1.11 Methods of Data Collection:

For the collection of data personally respondents are interviewed through interview schedule, on the basis of selected sample, the information provided by the respondents is manually collected which is further supplemented by making use of case studies. The medium of the language is both English and local.

1.12 Analysis of Data:

The collected data have been analyzed manually. It has been tabulated separately for both Hindu and Muslim working women. Since ours is a comparative study of two communities, religion is an important variable. Qualitative material based on dialogue is retained in detailed note books to guide the data handling and analysis throughout. Some of the qualitative responses given by the selected respondents reveals the advantage of interview schedule. The responses of the open ended questions have not been classified to connote any percentage distribution because the qualitative data only strengthen the quantitative data.

1.13 Limitations of Study:

Our study sample is indeed quite limited. Our purpose in understanding the nature and dimensions of role conflict, is to pose larger questions to reveal
the dynamics of role conflict in both Hindu and Muslim working women. Our purpose shall be more than fulfilled if it promotes detailed studies of working women that take a larger sample and include a wide geographical area of study for detailed description and analysis. Until then, we admit, our conclusions should be treated as tentative.
Notes and References


7. Note:- There are however a number of conflict resolving and tension relieving mechanisms. The extent of role conflict is to some extent also situational, it varies from place to place and population to population.


9. Ibid.


55. The Qur’an, (58:14:60:10-12).
58. The Qur'an, (24:30-31).
59. The Qur'an, (2:228).
60. The Qur'an, (4:1).
68. Ramanamma, A and Bambawale, U., op.cit.


