# Review of Literature

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CHAPTER III

REVIEW OF LITERATURE

This chapter deals with the Review of the available literature which is given under the following side headings.

I. Women and family
II. Women and Education
III. Women and Employment
IV. Women and wider society
V. Women and general status of woman
VI. Women’s Attitude towards Religion.

I. STUDIES ON WOMEN AND FAMILY:

On the basis of the findings of a sample survey conducted in Haryana, Tamil Nadu and Meghalaya, Mukherjee (1974) (80), reached a number of conclusions regarding the status of women. According to this, status of the women in the home was found to be positively related to educational level of the respondent. There was no significant relationship between gainful employment status and self perceived status at home.

Sakhere (1974) (105) tried to study the influence of women’s education on moulding opinion and behaviour regarding their family. Her results revealed that the influence of women’s education was at work to break down the traditional custom of caste, endogamy, and education had motivated them more in opinion side, but corresponding motivation for behaviour is still lacking. Also very large majority of women uphold the view that they should shoulder the family responsibilities. As may be seen only 16.3 percent are in disagreement with the women holding family responsibilities.
The changing socio-economic status and self-image of women have been studied by Murriken (1975) (83). He concluded from his study that most women in Kerala live under male dominance and are hampered by traditional, cultural and religious taboos.

In a study to assess the pattern of family behaviour and attitude among urban middle class women in Ahmedabad, Mood (1975)(128) observed that the employed women were most likely to have small families and follow the principles of their households in an egalitarian manner. Rituals pertaining to daily and life cycle events become abbreviated or omitted for the home of employed women.

Audrey and William (1976) (9) assessed the role-sharing attitudes and behaviours of 28 couples using questionnaires. Findings indicated that the majority of husband and wives agreed that if a wife works,

1. her salary should be considered as the family money in the same way that her husband's salary is.
2. the husband should share equally in household chores.
3. the husband should be just as willing as the wife to stay home from work and care for a sick child and
4. the wife should have equal authority in making decisions. However answers to other questions indicated that the egalitarian attitudes did not always translate into sharing the work-family roles on an equal basis.

Srivastava (1978) (118) studied on the consequences associated with employment of educated women. The sample consisted of 456 employed women from Chandigarh by interviews conducted. The findings indicate that the influence of employment is felt on the family
composition and the way the domestic responsibilities are shared in the household. There is greater cooperation and sharing of domestic responsibilities between husband and wife in the families of working women.

A study was conducted by Roy (1979) (102) in Delhi and Lucknow cities. The entire data was collected from 450 families. The sample indicated 55.92 percent women of age range 15-34 years, 25.33 percent women from 35-44 years and 18.75 percent women from the age range 45 and above. Observation of the traditional methods and life habits was used as the method of study. Findings revealed that men were classed superior to the women. The male and female activities were clearly marked out and there was no mixing of the roles. It was seen that there was a persistence of the traditional norms like segregation of men and women reflects the unchanged character of this community. However women retained their authority within the domestic spheres by taking responsible roles. The increase in participation of women in family finances is comparatively higher than that of males which is further elevated with the increase in their education and employment.

An attempt was made to analyse the status of women in the urban families of Patna by Lal (1979) (59). The data for the purpose have been collected from 160 families of Patna, selected on the basis of stratification and by quota sampling. From among the numerically dominant castes eight were selected. Each one of them constituted a cell and out of that 20 families were interviewed. The pattern of performance of different activities in the sex-type tasks shows a strict division of labour in the case of household duties, but in the region of child-care and economic activities the segregation
is not so extreme. In the conventional pattern of performance, in the regions which are supposed to be the domain of men, the degree of variation is greater than in the female dominated activities. The analysis of status of women reveals that in spite of deep-rooted attitudes, role expectations, values and habits, there is lesser segregation of women now. Though changes have not permeated every aspect of family life, new horizons have been opened up for Indian women.

An estimate of the total lifetime contribution of the women to the family, given various patterns of labour force participation and variations in family size and education, census data for 1970 was analysed to develop profiles of married women’s labour force participation by Ferber and Bunbaum (1980) (32). Data on market earnings and on valuation of non-market production were obtained from mailed questionnaires (N = 296) and telephone interviews (N = 220) help with female clerical workers aged 35 at the University of Illinois, Urbana Champaign. It is concluded that the total contribution increases considerably as labour force participation increases and that a wife’s value as a homemaker is greatest between the ages of 25-34 varying according to the family size and education. These factors may help explain the patterns of influx of women into the labour market, but women continued heavy commitment to housework, especially during the child rearing years, remains a barrier to labour market equality.

A study of the effect of changing times in India on the status of women was conducted by Ansari (1981)(8) showed that there was a change from the joint family to the nuclear family. As the joint family is replaced by the nuclear family women have more authority in their family.
The centrality of the work role of professional employed and self-employed married females was investigated by Mannheim and Schiffin (1984) (65) with questionnaire data obtained from 419 employed Israeli mothers work role centrality (WRC) measures (employment, status, professional grade, job scope, job autonomy, job rewards, reasons for working, career anchorage and job role overload) indicate investment in work as compared to investment in family roles. (measured by husband's attitude towards a wife's job, type of family structure, number of children and perceived interference of the job in the family life). The only family variable found to relate with WRC was perceived interference, a high level of WRC was related to job status scope, autonomy, rewards and career anchorage. The job's intrinsic rewards emerged as the greatest determinant of WRC. Despite the family's professional status and support from her husband, family role remain traditional especially concerning household tasks.

Warst and Finlay (1984) (67) studied the data from 1967-1977 National longitudinal survey (sub-sample N = 622 Females with dependent children in dual earner families) are used to investigate. The hypothesis that women in such families maintain full responsibility for domestic tasks involving care of the home and the children three specific questions are addressed.

1. Is there variability in the extent of home responsibilities among women in dual earner families?

2. Have there been significant change in these responsibilities in recent years?

3. What are the correlates of the observed variability?
The findings indicate substantial variability as well as some decrease in the extent of home responsibilities among such women. The major correlates of the observed variability are race, place of residence, and earned income of self and husband, accounting for 13 percent of individual level variation in domestic responsibilities.

Zimmerman and Harkess (1984) (130) reported on the stress and domestic work load among employed women. Evidence suggested that a complex of home and work characteristics should be examined in relation to stress and other health outcomes. Domestic workloads and perceived stress are described for a random sample of 1,169 women employed full-time and then examined in relation to occupational status, family role, responsibilities and age. Over 50 percent of the respondent reported stress in their lives. Findings show family role responsibilities and age to be associated with domestic work load and to a lesser extent, with perceived stress, workload and stress were themselves closely associated. Occupational status did not appear to be as important with respect to family role responsibilities. Six different combinations were identified. A rank-order in relation to stress is suggested. Married with no children are at the lower end of the gradient and single women with children under 13 are at the high end.

Bloom (1985) (13) discusses how immigrant working mothers created strategies to meet increasingly competing demands of family and job. Despite their wage earning capacity and rising expectations ethnic mores, patriarchy, poverty and discrimination perpetuated, a rigid family hierarchy that precluded freedom for these women to seek alternative to their traditional life styles. Profiles of
particular women from various studies are provided to illustrate this dilemma.

Lowe and Krahn (1985) (61) examined the relative influence of situational and attitudinal factors on the work behaviour of wives. Ambiguous findings in previous studies are traced to a number of the theoretical and methodological inadequacies. Interview data from 426 Rupees to the 1980, Edmonton Area study of the University of Alberta and from the 79 of their spouses are used to examine these issues for the 79 husband wife pairs through direct and refined measures of both spouses attitudes towards the female work role using multiple measures of family, economic resources. Finding suggest that structural factors related to the family situation are better predictors of the wife's employment status than either spoused sex-role attitudes. Greater attention to the effect on socio-economic status on wives employment behaviour is needed.

The status of Muslim women both in rural and urban areas from 1200 households of Delhi and Uttar Pradesh was analysed by Siddiqui (1987) (112). Questionnaire method was used as a method of investigation. The study revealed that the women did participate in decision making processes although the level of actual and desired participation was different in urban and rural areas. The rural women had a comparatively lower participation although a sizable percentage of women did not take part in deciding matters relating to marriage, education and career choices of their children. Urban women had a higher level of participation and independent decision in money matters. A number of households also had joint decision making.
II. STUDIES ON WOMEN AND EDUCATION

A study was conducted by Kulwant (1971) (57) to find out the relationship between the social status of women. Her sample consisted of 311 married women, aged 20. The data was collected through interviews. Findings showed that among the indices of social status, education seemed to be more important variable than employment. The more educated children for less educated women.

Sakhare (1974) (105) tried to study the influence of women's education, on moulding opinion and behaviour regarding their family. Her results revealed that the influence of women's education had dynamically motivated women to aspire for social freedom, educational freedom, freedom for career and earning. Out of the total sample, 43.3 percent women reported that they were unsatisfied with their present state of life and aspired for better status of women.

Murricken (1975) (83) studied the changing socio-economic status and self image of women. He concluded from his studies that education by itself was not enough to liberate women. Only a strong mass based movement organised by an enlightened female leadership, he felt, would be able to provide women the freedom and equality of work in partnership with men for their mutual development.

Mehta (1976) (70) made a study on a group of 900 educated teachers and student women. Her study reveals that every group of educated women develops a certain kind of social value and a set of social attitudes towards these values which the cultural group transplants in new generations providing social heritage to the emerging group in its new cultural settings. Desirable attitudes, beliefs and convictions are developed, no doubt, in the age-long traditions, set patterns of life and in the training institutions of family and society.
but they are also closely related to the structure, organisation and distributions of education.

A study was conducted by Roy (1979) (102) in Delhi and Lucknow cities. The entire data was collected from 450 families. The sample indicated 55.92 percent women of the age range 15-34 years, 25.33 percent from 35-44 years and 18.75 percent from 50 and above. Observation of the traditional methods and life habits was used as the method of study. Finding revealed that there was a change in attitude towards the education of the daughters. Almost 20 percent of parents expected their daughters to study and take up career. But education inspite of the rapid spread amongst the present women, has not succeeded in drastically altering the Islamic pattern of life. A larger number of educated women have to accept channelisation along culturally acceptable grooves suggesting a discriminatory situation based patently on differences of sex.

The education of Muslim women in India was studied by Menon (1981) (72). Her sample consisted of 450 women and 150 men from the selected districts of Kerala where there was a larger concentration of Muslims. The data was collected mainly through interview schedules. Her findings revealed that only a negligible percentage of Muslim women were found educated up to the level of high school and above, in spite of fact that the sample was selected from educationally more progressive areas in the selected districts. The level of parents education was a vital factor behind Muslim Women's education to a greater extent that is the higher the education of parents, father and mother seperately and together, the higher was the educational level of the daughters. Though parent's income and daughters education was found to be related, this does not explain why the general level
of education of Muslim women is very low, especially at the lower levels of schooling where education was free and where special concession were given by the state to Muslim women. Only a small percentage of the respondents were ignorant of educational concessions given to them by the state. Further, only a small number of respondents gave financial reason for the low level of education. 13 per cent of the respondents, stated that their objective in getting education was to secure a job. On the other hand, the vast majority stated that the community considered women's education as unnecessary and that this dissuaded them and their parents from availing of the educational opportunities provided by the state for career advancement.

Shantha (1982) (109) found out in her study that private expenditure on education is a visible investment from lower primary education, to vocational levels. However, the highest returns is to the secondary level followed by upper primary, lower primary and vocational levels. Professional education yields a higher return than graduate or post graduate education, intermediate and post graduate education yield negative to be profitable investment for women. Also the attitudes of her respondents reveal that women prefer a higher level of education for their daughters than that achieved by them. With higher level of education the proportion of women who favour co-education for girls also increases. A higher proportion of women with less education favour the view that sons should get preference over daughters in receiving education under conditions of economic constraint.

In a study conducted by Kaur (1986) (51) in the impact of modernisation on Muslims, in the city of Delhi, it was observed that the education, occupational mobility, process of industrialisation and the like have brought considerable change in the community.
Respondent's aspiration for education of their son is higher as compared to the educational aspirations for their daughters. The educational aspirations of the respondent is low as the number of educated families is very small. Thus the educational backwardness in the Muslim community is due to their small size of upper and upper middle class which is interested, seriously in education as they consider it an essential pre-requisite for various white collar occupation. Education is making the women religiously more conscious and is reducing their blind faith in vitulistic beliefs.

A study was conducted by Siddiqui (1987) (112) to analyze the status of Muslim women both rural and urban areas. His sample consisted of 1200 household from Delhi and Uttar Pradesh both the male and female members of the household. Questionnaire method was used as method of investigation. The findings of the study brought out the fact that illiteracy rate among the urban Muslims was comparatively higher than the average illiteracy rate of other communities in case of both males and females. In respect to rural Muslims the percentage of illiteracy among males and females indicated marginal variations from the average illiteracy rates of males and females. The higher educational achievements were found among the higher socio-economic strata both among male and female of urban counter parts. It was seen that there was an educational progress among the Muslims and particularly among Muslim women.

III. STUDIES ON WOMEN AND EMPLOYMENT:

The studies on the women and employment are reviewed under the following headings:

1. Employment of women
2. Causes of employment
3. Recognition from superiors, colleagues and subordinates.
4. Problems with sex

5. Problems concerned with husbands, children, household work and recreation.

6. Child-care

7. Attitudes on Job.

1. STUDIES ON EMPLOYMENT OF WOMEN:

Khan (1970) (52) studied on the demographic characteristics of Muslim population in India. The objective of the study is to analyze the various demographic and socio-economic factors of the Muslims community such as sex, composition of rural – urban population, literacy level and economic activity. On the basis of the present study the following conclusions have been formed. The labour participation rate in Muslim community is low in comparison with that of the Hindus. The female participation rate in the Muslim population, too is comparatively low. These factors have led to an increased rate of growth of the Muslim population in India.

Patel (1975) (90) brought out a world profile of women using selected economic and social indicator. Women constitute one half of the world population, one-third of the world labour force; perform nearly two-thirds of all work hours and according to some estimates receive only one tenth of the world income.

Roy (1979) (102) studied on the status of Muslim women in North India. Her work mainly centred around two cities Delhi and Lucknow which were believed to have Islamic Background. The entire work was data collected over the period of three years to critically evaluate the status of contemporary Muslim women in context to their mother and grand mother status. The data was collected from 150 families 55.92 percent women in the age range 15–34, 25–33 percent women from
mainly from observation of the traditional habits. From the study it was concluded that the Muslim women were availing the opportunities provided to women in India. However, for women to work alongside of man is still considered shocking. The few women who are employed, have to take up professions which do not impinge upon the traditional values and sanctions.

Kuma and Ashok (1984) (55) examined the effects of social class and marital status on the modernisation of 240 working women in the low, middle and high classes in India. Dependent variables were sample's relationship to new experiences and work commitment. Samples completed a modernisation scale and a social class scale. It was found that social class and marital status each had a significant impact on the samples support of new experiences and work commitment.

Siddiqui (1987) (112) attempts to look at the status of Muslim women from a different perspective than the one hither to be employed by various scholars. The study for the first time provides a socio-economic strata based analysis of Muslim women in both rural and urban areas to highlight the crucial role that socio-economic variations play in determining the status of Muslim women in India. The sample consisted of 1200 households which includes both the male and female members of the household. Questionnaire method was used as a method of study. The findings disprove the notions of stagnant Muslim society or even stagnant or deteriorating conditions of Muslim women.

The study indicated that the majority of women were economically dependent as they did not have an independent inc; However in urban areas a sizable percentage of women were employed
although the majority of these were part-time workers. In the rural area, the percentage of workers was comparatively small and in most cases they were also part-time workers. It was also seen that in the higher socio-economic classes in urban areas with access to higher and professional education, were for full time employment, whereas the women in the lower socio-economic classes did part time work generally of an unskilled nature.

2. STUDIES ON CAUSES OF EMPLOYMENT OF WOMEN:

Kumar (1964) (58) collected the data regarding the problems of women employees in the Journalistic style and presented it in the shape of articles. She studied the emotional problems, and motives for employment of women employed as stenographers, librarians and housekeepers in hotels and the like. This investigation reported that some of the main motives for employment were "economic", "boredom" and "desire for self expression", "dignity and independence". With respect to emotional problems, the study revealed that the "strain of work at home and office coupled with lack of household amenities and vanishing domestic help, contribute to make trivial incidents of major causes of irritation for working woman.

Jauhari (1970) (48) studied the status of working women in Lucknow. She found that inspite of social progress and increased education, working women perceived that the society was highly critical of them. Among the main causes for taking up a job, financial difficulties was the most dominant reason. Earning and the level of education were not found to be correlated.

Singh (1972) (113) studied the career and family women in two roles. This study revealed that majority of women were working purely due to economic reasons and one percent were working to use
their knowledge.

Madhura (1973) (126) interviewed 1000 young working women drawn from 236 institutions in Delhi representing 23 different classes of jobs to investigate why women work, while studying. She found that 58 percent of her subjects were working mainly out of (a) economic necessity (28 percent) and (b) to supplement their family income (20 percent). There are other working mainly to pass the time, mainly to meet their professional obligations and to achieve economic independence. Only a negligible number were working mainly to develop their personalities. She also found lower the economic status of their family, the higher was the percentage of these women working mainly for economic necessity. More of these from families of higher economic status were working merely for non-economic reasons. Also the educational qualifications of the respondents were clearly related to the reason that made them work. Those having the education only upto higher secondary, worked from sheer economic necessity while most professionally trained women or post graduates worked mainly for non-economic reasons.

In a study to assess the pattern of family, behaviour and attitude among urban middle class women in Ahmedabad, Wood (1975)(128) observed that characteristics of women who were most likely to assume roles outside the home and manifest no traditional attitudes within the home were that they were the youngest or the only daughters, or they were brought up in fatherless family those who have experience insignificant loss.

Rani (1976) (96) in her study of role conflicts in 150 working women revealed motivation of women for a job. She named the motives
as follows 1. Engagement for spare time 2. Gross necessity 3. To supplement husbands income and to raise economic status. 4. To escape from domestic chores. 5. Being used to work. 6. Ambition for a career. 7. To have independent income 8. To achieve own status and position. 9. To make use of high and professional education 10. To serve human beings.

Also the women whose husbands can afford to keep servants and have all household amenities have ample spare time. To utilise their spare-time gainfully they go for job. Many other women who find pleasure in earning money and also want to have independent income of their own take up new occupational roles.

Srivastava (1978) (118) studied on the association with employment of educated women. The sample consisted of 450 employed women from Chandigarh. The data was collected by interviews. The findings indicate that the family situation and age of the last child have little bearing on women's going to work. A greater degree of similarity is observed in the occupational prestige of the spouses. The wife's participation in the labour force does not disturb the balance of the family's prestige. Married women tends to work only if they are able to get jobs which are more of less similar in prestige as that of their family's social standing. The age at marriage is higher for working women. On an average working women have fewer children compared to non-working.

The social status of Muslim women in India was studied by Manon (1981) (72). Her sample consisted of 450 women and 150 men enfrom the selected districts of Kerala where there was a larger concentration of Muslims. The data was collected mainly through interview schedules.
It was seen from this study that in the economic and occupational spheres Muslim women continue to be subordinate to men. Traditionally they are not expected to engage in any occupation outside the home. It was also seen that only seven percent of the sample were employed.

Kraak and Nord-Rudiger (1985) (56) interviewed 73 men and 96 women in low level to middle level jobs to test two assumptions about female employment.

1. Career objectives are generally less important for women than men if the women are not highly qualified and

2. Women have a different scale of career objectives than do men.

The results indicate motivations, but women have lower expectations that will be able to achieve independence and influence in the work setting.

3. STUDIES ON WORKING WOMEN AND RECOGNITION FROM SUPERIORS, COLLEGUES AND SUBORDINATES:

The status of working women in Lucknow was studied by Jauhari (1976)(48). Her findings showed that inspite of social progress and increased education working women perceived that the society was highly critical of them. About 50 percent of the women did not show satisfaction with their jobs, 48 percent perceived their bosses as accommodating, 70 percent thought that they get along well with their co-workers. Unmarried girls had a strong desire for marriage.

The problems of 250 graduate, married and unmarried employed women was studied by Ramanje (1973) (89). The data was collected using questionnaire and interview method with Mysore personality inventory scale. Findings showed that with respect to the relations with their superiors, they were not prejudiced and felt that their
superiors do not differentiate between married and unmarried ones. College teachers and doctors have greater independence of thought and action. With their own maturity and education, they leave no room for their superiors to go astray. Married ladies can get on better with their superiors than unmarried ones, who are naturally extracautions and reserved. Whether married or unmarried, working women are always anxious that equilibrium of their duties at home and office should be maintained. Majority of the ladies take care not to report petty unpleasant incidents of the office, at home.

4. STUDIES ON WORKING WOMEN AND SEX DISCRIMINATION :

An analysis of data gathered by Hedge and Hedlund (1984) (44) through interviews in 1978/79 of comprehensive Employment and Training Act - VI, participants (N = 443) in Milwaukee, WISC indicates that women especially blacks, often experience, greater need but less placement activity on their behalf and receive lower quality employment than their male counterparts.

Nunes (1985) (87) discussed the participation of women in the work force and the relationship between their educational level and employment status. Two kinds of strategies one at family level and the other at enterprise level, are voucheted to fight discrimination against female workers. The role of psychologists in these strategies is examined.

Pillay (1985) (91) studied on women in Employment in South Africa based on census report for 1951, 1960, 1970, 1980. The role of women in the South Africa economy is examined, with emphasis on such issues as female, labour force participation, occupational and industrial distribution, wage idiscrimination and unemployment. The analysis of Female employment is undertaken within the context of some theories of discrimination. The pattern of female employment shows a
disproportionate concentration of women in a limited number of economic sectors and occupations while an increasing number of women are moving into higher occupations, this upward mobility is invariably confined to white women. In addition to extensive job discrimination, there is also evidence of wage discrimination along sexual lines. Unemployment rates among black women are considerably higher than those for men. These rates have reached critical proportions in the towns of rural areas of the home lands.

Benn (1986) (11) presented case studies of three females who claimed psychiatric injury because of sexually unfair or offensive treatment. Topics of discussion include the four areas in which legal actions based on sexual discrimination and harassment in the work place may be brought and the problem of compliance in such cases.

5. STUDIES ON THE PROBLEMS OF EMPLOYED WOMEN:

In a study done by Srivastava (1963) (117) on 300 women labourers in Glass factory in Uttar Pradesh it was suggested that the problems faced by labourers are not dissimilar to those faced by the educated working women, when he pointed out that "In the traditional family the typical pattern of husband wife relationship is male dominance and female dependence". The husband enjoys superior position over the wife, but with the assumption of new role outside her home and with the achievement of new status as wage earner her status has become enlarged. Her role is also widened. This widened role at one hand, brings the wife out of limited sphere of home and on the other hand makes continuous demand on her time and energy. In meeting out the demand of the widened role, some of the important aspects of her domestic life are ignored.
The problem of role conflict in the current social situation arising out of the employment of women was studied by Raj Gopal (1963) (93). He found that the women employed as nurses seem to have the effect of disqualifying them for marriages, thereby bring into conflict with their normal legitimate role in the home. 

A study conducted by Mahajan (1966) (63) brought to light that the majority of the unmarried college going girls (61 percent) that it will be difficult for them to continue to perform the two roles as housewives and career women at one and the same time. He also reported that about 92 percent of them would favour the traditional role of housewives and their husbands disliked their working outside the homes.

A study of the "career failure among women" was done by Narula (1967) (86) covering only those women belonging to middle class families. Roughly 45 percent of the respondents hold the view that the main cause of career failure is the lack of right type of education and training to women, intending to take up a career.

Chaudhry (1969) (19) made an attempt to make a study on "Women in employment" at Delhi. For this purpose sample of hundred was taken from those women who are working in Escorts plant in Faridabad and in the various super Bazzars of Delhi. Besides the basic points of discussion (that is education, religion, age, marital status, income of the informants) the problems of working women were also discussed. These areas included health of the respondent, upbringing of children, managing of household duties and duties towards their husbands, fulfillment of social obligations like attending marriages and other social functions.
In a study of career and family women in the two roles, Singh (1972) (113) viewed that of only 25 percent of women were working purely with full satisfaction with the time they devote to their children whereas 75 percent felt that they really would not devote proper attention to their children and home as the major part of the day was spent outside the home.

Singh (1972) (114) studied role conflict arising out of the fact that working women have to perform dual functions, domestic functions at home and occupational functions outside it. The data were collected from 71 married working women who belonged to certain organisations like colleges, schools, hospitals, government offices and factories. There were in all 204 such women with children but only 171 were available for interview. The sample consisted of educated as well as uneducated women. Out of these 31 percent were illiterates, 11 percent had education below matriculation, 13 percent were matriculates, 16 percent graduates, 18 percent post-graduates and the remaining 11 percent had professional education.

The findings strengthened the hypothesis that the motive to seek employment and role conflict are closely related. These women who work of their own accord do not perceive their employment interfering with child care attendance but those who are forced by circumstances into seeking a job, do perceive that their outside work interferes with child-care responsibilities.

Kalhan (1973) (50) a journalist in one of her articles on problems of working women in India made comments that husband and wife both going to work is common today. This naturally gives rise to problem. Essentially it is women's problem because the working wife, when she
returns from her work (where she is expected to put her in as much if not more work than a man to hold on to job because of employment) has to ensure that her home does not go to pieces. The family has to be fed and looked after. "The Indian working women's luck in this respect is much harder than that of her counterparts in many other countries where entire industries are geared to take drudgery out of housework. She cannot pick up ready to eat food packets on her way home from work and has few gadgets to depend on. "Whole time servants are not larger within the reach of middle income families and part-time sweeper is all that they can afford unless they are lucky enough to be in areas where women workers are available to wash up kitchen utensils once a day. There are hardly any creches where she can part the children and expect them to be looked after until she can return from work and take care of them herself.

Paranjpe (1973) (88) studied the problems of 250 Graduates, employed women. Both married and unmarried women were included. The data was collected using questionnaire and interview method with Mysore personality inventory. Findings show that ladies take up jobs of a clerical nature though in many cases is not commensurate with their education. They do not get the desired co-operation from their family members of their families. Inspite of this apathetic attitude of family members, these working ladies make their most to adjust with them, try to maintain good relations with their elders. Working mothers have demanded that women's organisations, other social agencies and the government should work out the plans to start creches for infant. There is a feeling of guilt, present in minds of these employed mothers, who feel that they are unable to satisfy the natural curiosities of growing children and feel that they are failing in
their duties as mothers, when their children remain unattended to, simply because economic conditions have forced them to take up full-time jobs. Majority of the ladies expressed that the marriage problems of educated employed girls is being neglected to some extent. The employed women are found be subjected to physical, psychological and social problems of varied types.

Paranjape (1974) (89) surveyed married and unmarried employed women graduates to study their socio-psychological problems and attitudes. Result indicated that improved educational opportunities and economic conditions have raised women's qualifications as well as their participation in the economic world by taking up jobs. They faced more problems, in securing jobs than getting education and for married women these problems were still more diversified. The study pointed out that married educated ladies were required to adjust at every stage, which resulted in a change in their personalities. The situations and facilities which are provided to educated employed ladies in foreign countries are entirely different, from those in India. So educated women in India are restricted in their choice of professions.

Srivastava (1978) (118) studied the association of employment with education of women. The sample consisted of 450 employed women from Chandigarh. The data was collected by interviews. The findings indicate that husband-wife interpersonal relationship is not affected and does not create a situation of conflict. There are liberal attitudes for women towards rules for children.

6. STUDIES ON WOMEN AND CHILD CARE:

Benn (1986) (11) investigated factors associated with outcomes in attachment relationships between 30 well educated, full-time working
mothers and their 18 month old first born ones. Maternal functioning reflected in ratings of maternal integration, acceptance and sensitivity was assessed by using indepth interviews. Substitute child care (characteristics form of the child care, changes in child care and son's age at the time of maternal return to work) were also examined. Attachment was assessed using the strange situation procedure. Results reveal that degree of maternal integration was significantly associated with levels of maternal acceptance and sensitivity and to significantly different securely from insecurely attached mother-son pairs. In addition, mothers of securely attached sons returned to work significantly earlier during the infant's first year of life than did mothers of insecurely attached boys. Factors that were unrelated to mother-son attachment (example socio-economic status and form of child care) were associated with ratings of maternal integration. Results suggests that maternal employment effects on mother-son attachment are mediated primarily by a woman's affective state, which becomes manifested in her style of caregiving and child care decision.

Kitahara (1985) (53) studied the data obtained by other researchers on women's participation in work incompatible with child care in traditional societies showed no significant correlation between workload and maternal warmth affection, hostility and aggression or indifference and neglect.

7. STUDIES ON WOMEN'S ATTITUDES ON JOB

Singh in(1974)(115) studied 161 working woman and 150 non working women for their attitudes towards women's education and employment. The women when asked to specify the jobs which they considered suitable for them stated that they were capable of taking up all types of jobs,
there should be no restrictions.

Blumberg and Dwaraki (1978) (14) in their study asked their respondents to describe the employment problems of educated and they found out 119 total responses falling into several majority categories.

1. Unavailability of appropriate jobs - 26 percent of responses.
2. The need for special types of qualifications such as typing - 25 percent.
3. The use of criteria other than merit in determining appointments - 20 percent.
4. General problems of the unemployment - 12 percent.
5. Family and societal pressures for women who work - 8 percent.
The remaining responses are vague or miscellaneous.

IV. STUDIES ON WOMEN AND WIDER SOCIETY:

In a study conducted on the leisure in the experience of 57 homemakers and women employed outside the home (age 20-82 years) by Deborah and Kaila (1986) (25). A 24 hour time budget indicated that the home was the primary site for leisure for all samples, that homemakers experienced more leisure in activities done alone than did employed samples and that all samples associated a high degree of choice with leisure.

Koma and Ashok (1984) (55) examined the effects of social class and marital status on the modernisation of 240 working women in the low, middle and high classes in India. Dependent variables were samples' relationship to mass media. Samples completed a modernisation scale and a social-class scale. It was found that social class and marital status had a significant impact on the samples' support of mass media.
Siddiqui (1987) (112) analysed the status of Muslim women from both the rural and urban areas (1200 households) of Delhi and Uttar Pradesh using questionnaire method of investigation. The study revealed that in the rural areas, there were hardly any welfare programmes in which the women could participate and even in the urban areas the women were not aware of any local welfare programmes. The urban women had a higher level of participation both in home and outside whereas rural women were comparatively less active.

Roby (1984) (101) studied on women and unions. Although women are a growing segment of the labour force they remain under represented as members and leaders of unions. Yet, organised labour potential for improving living conditions is important to women and women's numbers skills and energy are important to unions. Findings based on in department structured interviews with 35 rank and file labour leaders suggested that both women and families are important resources for today's labour movements. Rather than being disinterested, passive position holders, the female stewards including mothers interviewed were found to be as committed to and active in their unions - within their unions, a significant support person and steward training not only in the particulars of grievances. Procedures, but in leading and working with constituents facilitated women's acceptance and conduct of leadership. The female stewards interviewed had developed many arrangements and creative approaches not only to facilitate juggling their union, family and work responsibilities but to have each enhance the others.

STUDIES ON WOMEN AND POLITICS:

Indian women's participation in politics was studied by Mehta (1979) (70).
Despite their voting rights and complete social and political equality before law, the status of Indian women has not been enhanced because of failure on the part of the government and voluntary organisations to create the necessary socio-economic and value-structure to implement these measures. In the field of politics, voting rights have not enabled them to enjoy the same status as men do. The reasons according to the survey conducted amongst women-candidates contesting for the 1971 parliamentary and 1972 Assembly elections, were traditional social norms, lack of education, economic dependence on men, domestic duties and responsibilities, political parties dominated by men, decisions of perpetuating their regime, disseminatory policy of political parties and the hostile attitude of male rivals. Statistical tables record the voting trend of men and women from 1952 - 77.

The numerical strength of women in the union and state legislatures and in the union and state cabinets since 1952, the number and percentage of seats contested by women since 1951 - 52 and the percentage of women numbers in parliaments of various countries.

The author finally offers remedies which when brought about by the united efforts of political parties, the government, women and women's organisations, could help in improving the status of women.

In a study conducted by Manon (1981) (72) on 450 Muslim women and 150 Muslim men from the selected districts of Kerala, where there was a larger concentration of Muslims, using interview schedule revealed the following findings. Muslim women do not think that politics is a legitimate field of activity for them. The majority of the respondents did not approve of Muslim women's active participation in politics. An overwhelming majority of the respondents exercised their votes in the last general election,
but they did so out of persuasion by their husbands or fathers rather than out of genuine feelings that they were exercising fundamental political right.

An investigation was carried out by Christy (1984) (22) that certain processes, associated with economic development (urbanisation, industrialisation, increasing affluence and increasing education) promote smaller sex difference in political participation. Also tested are the underlying assumptions that economic development stimulates.

1. The more equitable distribution of resources for political participation and
2. More equalitarian attitudes concerning women's political role.

Data are derived from national elections surveys in the United states, Great Britain, Norway, France, Germany, Italy and Japan and eight different facets of campaign activity constitute the measures of political participation.

Danforth (1984) (23) investigated five cases from the 20th century Islamic middle East in terms of the role patterns of women's participation in violent political conflict and the post-conflict social and political consequences thereof. Extensive role suggestion between male and female participants and the virtual absence of women from leadership roles are found. These conflicts are seen not to be a catalyst for permanent social and political change and reasons for this consequences are discussed.

In a study done by Kaur (1986) (51) on the impact of modernisation on Muslims in the city of Delhi, it was observed that Muslim women are not actively aware of the issues and problems faced by the society except for a few educated women. The educated women belonging to upper and middle classes active part in politics.
Siddiqui (1987) (112) analysed the status of Muslim women from both the rural and urban areas (1200 household) of Delhi and Uttar Pradesh using questionnaire method of investigation. The study revealed that the majority of women took part in the election as voters, and majority of rural women casted their votes on the advice of their husbands.

V. WOMEN AND GENERAL STATUS OF WOMEN :

The studies on women and general status of women are dealt under the following headings.

1. Marriage
2. Right of women and equality
3. Family planning

1. STUDIES ON WOMEN AND MARRIAGE :

The Demographic characteristics of Muslim population in India was studied by Khan (1970) (52). The objective of the study is to analyse the various demographic and socio-economic factors of the Muslim community such as sex, composition of rural, urban population, literacy level and age at marriage.

On the basis of the present study the following conclusions have been formed. The mean age at marriage of Muslim women ranges from 13.84 to 18.04 years as compared to the mean age at marriage in other communities in different states, which ranges from 14.14 to 21.59 years. The sex ratio is high in Muslim community. The dependency ratio too is high.

Mauroof (1972) (68) studied on the aspects of Religion and society among Muslims of Ceylon—contribution to Indian sociology. The paper deals with 1. Diffusion of Islamic culture in Ceylon.
2. Dynamics of dowry system. 3. Forces of integration and disintegration.

Though a small six and a half percent of minority, Muslims are found all over the country. The origins of the community in Ceylon, dating back to the 9th Century are somewhat vague, their being speakers of Arabic - Tamil being a major inscrutable problem. Trade is believed to have played a big part in this story.

Though there is much concern about the evils of the custom of dowry, it continues to flourish in the middle and upper class families. The practice may have anticipated the conversion of the Ceylonese to Islam and is not without a functional significance even today. In fact, dowry helps to bind together Muslims belonging to different classes and regions.

A major component of the Muslims population is the peasantry, rural social organisation is placed on matrilineal extended families, which differ in structure from region to region, and on caste. Signs of its gradual disappearance are recent and spell the end of many traditional social bands which, however, oversides all differences ethnic origin, economic activity, class status, social organisation in Islam itself. If the Muslims of Ceylon lose the faith that they have in their religion, there would be very little left of them as a community.

Wedhere (1973) (126) interviewed 1000 young working women drawn from 236 institutions representing 23 different classes of jobs in Delhi while studying why women work. She tried to study the major attitudes of working women regarding general rules and found out the following:

a. 79 percent say that as compared to non-working, working women have different expectations about the man whom they would marry.
b. 78 percent speak against dowry system.

c. 76 percent consider working in school as most suitable job for women.

d. 63 percent recommended women to marry between 23-26 years.

e. 62 percent favour arranged marriages.

f. 43 percent have no definite opinion whether women should have a
woman or a man boss and


g. 37 percent approve of dating with or without conditions.

Sakhare (1974) (105) tried to study the influence of women's education, on moulding opinion and behaviour regarding their family. Her results revealed that women's education has given strong blow to the thought and action in traditional practice of arranging marriage by parents without giving any consideration to girls. 3.5 percent out of the total sample reported that their marriages were arranged without their consideration. Along with this educated women show strong preference for the career of a boy's and personality and sameness of views.

Her results also showed that majority of women with higher educational, status hold marriage as a matter of obligation but refer to the marriage age of girls only in between 21 and 25 both in the opinion and behaviour.

Wood (1975) (128) assessed the pattern of family, behaviour and attitude among urban middle class women in Ahmedabad. From his study it was seen that Employment seeking women were most likely to make marriages of their own choice.

Subbaiah (1975) (12) made an attempt to study some of the problems of the gainfully employed woman with respect to factors like education, type of work, marital status, religion, caste and such variables that might aggravate their existing problems.
The results showed that 56 percent of the working women feel that their marriage is delayed to a great or some extent merely because of the fact that they are employed. Among women to whom career does not hinder in marriage, the Christian constitute an overwhelming majority classification. On the basis of type of work, medical practitioners have no difficulty in getting married because of their career. Results also show that higher educational qualification plus career become a hindrance to early marriage.

Baig (1976) (10) discussed the role of Indian women as "Shakti" and "Sati" symbolizing and self destruction. She has the power to dominate as well as. The victim of the male dominance in which society also focus in the process of victimization.

A study of 300 Muslim women 250 educated 50 uneducated belonging to different economic levels was conducted by Fethima (1979) (31) to determine the relation between marriage and marital happiness. Findings reveal that the duration of marriage has only marginal effect on state of marital relations. While studying marital relations it had been found that there is a definite upward trend in regard to the age of marriage. The age old system of childhood, marriage is generally on the decline. The teen age marriages also have not been found successful.

Ray (1979) (102) conducted a study on the status of Muslim women in Delhi and Lucknow. The entire data was collected from 450 families. Fifty five percent women of the subjects were from ages 15-34 years, 25.33 percent women from 35-44 years and 18.75 percent women from 50 and above. Over a period of three years the data was collected using observation method. Findings conclude that the
highest frequency of marriage age was between age of 16-20 years. The sample women in the age range 50 and above married at 10-15 years while in the women in the age range 15-34 married between 21-15 years.

It was seen that in the sample the frequency of divorce was 0.99 percent. It can be said that males favouring divorce rules in Islam are not disrupted of marital stability amongst the Muslims.

Everett (1983) (28) studied the upsurge of women's activism in India. In India women have a shorter life span, a lower literacy rate and greater unemployment problems than men. In recent years, activism for women's issues has been growing among Feminists and group of tribal women, self-help economic associations and members of militant union. A discussion of the special concerns and strategies of these different activist movements is presented. Feminists through research publications, demonstrations and other activities, are especially focussed on violence, against women in all classes on economic exploitation of women through the dowry tradition and on dowry related murders and suicides. Activism among the lower class is examined in the cases of tribal women involved in the shahed movement, which is concerned with the return of tribal lands women tobacco workers in Nipani, and in the self-employed women's association of Ahmedabad. Legal and socio-economic barriers to the formation of a coalition of middle class and lower class groups are exposed.

Moorehead (1984) (76) studied on the Women of Japan. Despite Japan's high life expectancy and recent favourable legislation, the position of women remains a traditional one of servitude, obedience and commitment to husband and family. Marriage is still of paramount
importance and wives and stand to lose control over financial and child rearing decision if they seek divorce.

The impact of Modernisation on Muslims was investigated by Kaur (1986) (51) in the city of Delhi. The results revealed that the education, occupational mobility, process of industrialisation have brought considerable change in the community.

Marriage age has risen, polygamy, is being replaced by monogamy. The traditional pattern among the Muslims has been of marriages among cousins or other kins within the family. Mehari is a factor favouring women, as it provides for marital stability and uneasy divorce. Both these have undergone significant change with the effect of modern education.

Premod (1986) (92) examined factors that contribute to happiness in marriage in an Indian context. Fifty happily married city based Hindu couples (21 - 45 years old) who had been married at least 5 years were identified through a marital adjustment questionnaire. The samples were individually interviewed about the factors that, in their opinion, contributed to marital happiness. The interviews were then content analysed and factors were identified for husbands and wives separately. Husbands mentioned sexual satisfaction, proper understanding, right marital attitude, faithfulness and the importance of giving as five factors contributing to happiness in marriage. The wives stated faithfulness, companionship, love and affection, the importance of giving and sexual satisfaction as the most important factors in marital happiness.

Hasan, Sharifah Zaleha Syed (1986) (42) studied on some of the problems on Malay women face when they appeal to the Islamic religious
authority for taklik (divorce) are described, based on field research. Conducted in 1981 in the town of Alor Setar, Malaysia. The bureaucratization of Islam that began some 60 years ago in Malaysia has resulted in the establishment of Syar'i courts. A majority of the cases handled by these courts consisted of petitions submitted by women who wish to dissolve their marriages. The prevailing law requires a woman who wants to secure a divorce to prove to the presiding judge by means of oath and witnesses; testimony and in accordance with legal stipulations of the Syafie school that her husband has deserted her and the she is loyal to him. Most petitioners however, do not secure divorce easily because financial hardships refrain them from instituting divorce proceedings. Their problems are further compounded by the absence of a mediating agency to familiarize with rigor of the judicial procedure; the stringency with which the Syar'iah regulations are up held by the judge and the rigidity of the bureaucratic organisation of which the religious court is a part.

According to the study conducted by Womenn (75) on the Divorce in Islamic context (1986).

I.1. The divorce rates in the Islamic countries are generally higher than the rates for some non-Islamic nations.

2. There are a great deal of variation in divorce rates within and between the Islamic societies.

II. Majority of the divorcees had married during their teens.

III. There was a significant differences in the age distribution of the husbands and wives at the time of divorce.

IV. A significantly higher proportion of divorced women in the Muslim societies than those in the non-Muslim societies are under 25
years of age at the time of divorce.

A study was conducted by Siddiqui (1967) (112) to analyse the status of Muslim women both rural and urban areas. His sample consisted of 1200 household from Delhi and Uttar Pradesh both male and female members of the household. Questionnaire method of investigation was used. The study revealed that the practice of early marriage was still prevalent but the median age at marriage both among male and females was not only comparable but in case of females it was higher and a visible change in the attitude of both rural and urban women in respect of the ideal age at marriage. The study also revealed that there was a gradual change in respect of consulting girls while taking decision regarding their marriages. However arranged marriages was still preferred by the majority of women and men. It was seen from the study that in majority of cases, dowry was given voluntarily. The majority of women reported not facing any problems on account of Dowry. The incidence of polygamy was negligible. The majority of women did not favour divorce. Both rural and urban women felt that the right to unilateral divorce given to men should be changed.

2. STUDIES ON THE RIGHTS OF WOMEN AND EQUALITY:

Mukherjee (1974) (81) on the basis of the findings of a sample survey conducted in Haryana, Tamil Nadu and Meghalaya reached a number of conclusions regarding the status of women. Despite improvement in the legal status of women over the last century, equal rights, and responsibilities were still denied to them. Substantial proportion of women in the survey were found to be aware of some of their basic rights.
Chitnis (1975) discussed the significant objectives of international women's year in terms of equality, development and differences in Indian situation where the urged for participation of women in different spheres of activities redefinition of sex roles and consequences for the family assertion of equal rights.

Minattur (1975) (73) was of the opinion that radical change in the attitudes of women induced by an awareness of their constitutional rights will be the first step in the complex process of transforming the social structure so that women may enjoy full equality with men in every sphere of life.

Mukherjee (1975) (82) on the basis of a survey on the status of women, sponsored their rights for equal wages for equal work. In rural areas of Tamil Nadu, Haryana and Meghalaya only three percent of the married women were aware of this right. The right for legal abortion was the next least known law in the rural areas. However, the right for inheritance was known to a large percentage of respondents both in Haryana and Tamil Nadu. An overall findings of the study revealed a marked ignorance on the part of women about their rights. This has important implications for social change.

It is no wonder that social change in India where about 80 percent of the total population still live in villages comes so slowly. To make it speedy, people must be aware of their own rights and duties. If, on the other hand, people do not care to know even about the basic human rights, legislation cannot function as tool for social change; something else is necessary. Haksar (1976)(39) thought that beginning of for women cannot be had without a fight. It means that beginning of an intensive struggle at international, national and personal levels.
A comparative study of the attitude of married and unmarried women towards equality of women in relation to their adjustment was conducted by Shah and Vaishney (1982) (108). The sample consisted of married and unmarried girls and results showed that married girls were more maladjusted as compared to the unmarried girls. The unmarried girls were in favour of equality of women as compared to married girls.

Kama and Ashok (1984) (55) examined the effects of social class and marital status on the modernisation of 240 working women in the low, middle and high classes in India. Dependent variables were samples' relationship to women's rights and change. Samples completed a modernisation scale and a social-class scale. It was found that social class and marital status had a significant impact on the samples' support of women's right and level of change.

3. STUDIES ON WOMEN AND FAMILY PLANNING :

Khan (1970) (32) studied on the demographic characteristics of Muslim population in India. The objective of the study is to analyse the various demographic and socio-economic factors of the Muslims community such as sex, composition of rural and urban population mortality and fertility level. On the basis of this study the following conclusions have been formed. The Muslim population in India have a higher fertility rate but lower mortality level than the Hindus.

A study was conducted by Kulwant (1971) (57), to find out the relationship between the social status of women and their performance fertility, on 311 married women aged 20. The data was collected through interviews. Findings show that employment of women does not
function consistently as a factor on social status and employment also does not function consistently as a factor on social status and employment also does not make an impact upon fertility. Fertility of pattern of working women is inversely related with prestige of their occupation.

A study conducted by Sakhar (1974) (105) tried to study the influence of women's education in moulding opinion and behaviour regarding their family. Majority of women of her sample showed that 61.5 percent of them supported family planning.

A study was conducted by Shibani Roy (1979) (102) on the status of Muslim women in Delhi and Lucknow which were believed to have Islamic background. The entire data was collected from 150 families, 55.92 percent women of age range 15-34 years, 25.33 percent women from 35-49 years and 18.75 percent women from 50 and above, over a period of three years. The data was collected mainly from observation of the traditional habits. The findings revealed that in about 50 percent of the cases a natural gap of 1-2 years was maintained. Only 44.22 percent of women expressed the desire of having small family. Only 34.65 percent of these women took contraceptives.

Mehmood (1977) (64) an eminent scholar takes up each argument of the orthodox school and equally categorically denies its basis. He literally quotes chapter and verse from the Holy book to convincingly argue that far from prohibiting Muslims the practice of family planning the Koran actually advises them to limit the size of their families. The author argues again with relevant questions, that the Prophet did not intend his followers to procreate indiscriminately. On the contrary, the Prophet wished them to have only so many
children as could be properly looked after and brought up as useful members of the society at large. The author has surveyed the family planning laws of several Muslim countries and compares their progressiveness with that of Indian Muslims' orthodoxy. This authentic study deals with a controversial topic without losing its temper or raising its voice even once.

A study was attempted to investigate emerging attitudes of women towards induced abortions by Singh (1979) (116). The data was collected with the help of questionnaires administered to pregnant women. The sample consisted of 50 women age group 20-34 all women were housewives with the income from Rs. 304 - 1000 residing from urban areas. Findings reveal that majority of the respondents expressed liberal attitude towards abortion and did not consider it sinful and immoral. It is further revealed that a large majority of these respondents are not in favour of abortion as a regular method of family limitation. They seem quite aware of the complications involved in repeated abortions and feel that it should be permitted only when circumstances are not congenial to motherhood.

A comparative study of the attitude of married and unmarried women towards birth control in relation to their adjustment was conducted by Shah and Vaishney (1982) (103). The sample consisted of married and unmarried girls and results showed that married girls were more maladjusted as compared to the unmarried girls. The married girls were in favour of birth control as compared to the unmarried girls.

The influence of fertility of the proportions working among white married females (N = 2,065) in the United States from 1970 to 1978 is analysed by Jonas (1982) (49) using longitudinal data from the
national fertility studies. The intention to have another child is found to have negative effect independently of the impact of age of youngest child and parity. There is also evidence that child bearing fosters work, particularly at the extremes of the parity and distribution. Further, investigation of the interaction between the two activities reveals that, whereas most childless women work and then have a birth, fewer women take advantage of the renewed opportunity to work once child bearing is completed.

Lowe and Witt (1984) (62) studied on the early marriage against age at first marriage for ability to predict educational attainment. Using multivariate statistics and a national probability sample \( N = 2,447 \) male and 3,154 female surveys). The index of the early marriage was found to be the superior measure. A path analysis show that generally reduced educational attainment is a consequence of early marriage in the total sample. However women are more susceptible to reduced education by virtue of their greater propensity to marry early.

Kaur (1986) (51) investigated the impact of modernisation on Muslims in the city of Delhi. The results revealed that the educational and occupational mobility, process of industrialisation have brought considerable change in the community. Today educated Muslim families have recognised that large sized family becomes impossible to provide higher education to each child and have adopted the various forms of family planning.

The status of Muslim women both in rural and urban areas from 1200 households of Delhi and Uttar Pradesh was analysed by Siddiqui (1987) (112). Questionnaire method was used as a method of investigation.
The study indicated that the majority of women did believe in having a small family. A sizable percentage of women both rural and urban were unwilling to discuss matters related to family planning. In the available responses in relation to family planning a small percentage of women were using any method of family planning. Religious reservations appeared to be one of the important factors responsible for non-use of family planning methods 37 percent of the urban women as compared to 15 percent of the rural women were using some method of family planning and a greater degree of acceptance was seen in urban women.

4. STUDIES ON THE GENERAL STATUS OF WOMEN:

Hate (1969) (43) has made an attempt to study the changing status of Indian women in the post-independence era, touching upon various facets of women's life including their career and employment, motherhood and citizenship. The sample for this study was drawn from educated women with middle class background residing in four major cities of Maharashtra. Both working and non-working women were included in the sample. The author emphasizes that "Rights given by law, the freedom that she is enjoying and the education that she is receiving should prompt her to make the best of the changes open to her thus to contribute her might to the welfare of humanity". On the basis of data collected through the interviews and personal and group discussions the author comes to the conclusion that "the status of women in India is in the process of change in the positive direction though this change is yet incomplete. In principle, she has the status of equality but in day to day life, she is still away from this ideal to a lesser extent in the world stage, but to a greater extent on the Indian scene, especially in the lower, middle, and lowest social strata".
A study by San Gupta (1970) (107) is devoted to the understanding of the position, status, power and roles of women of Bengal in different spheres of life. In this work the readers get an exhaustive picture of the various aspects of the lives of both "Sophisticated" and "Unsophisticated" women of Bengal. Many aspects social, cultural, religious, domestic, political and working have been dealt with from the earliest day to the present time. It tends to show that in spite of the women's increasing participation in a variety of professions, it would be premature to believe that their emancipation is been rapidly or easily accomplished.

Rao (1970) (96) provided a sanskritized version of roles and rights of Indian women from the scriptures which is logical extension of her earlier work on status on women in Vedas.

Hanada and Ramachandran (1970) (95) studied the attitudes of women towards employment and in particular towards part-time employment. The study revealed that in Bombay 94 percent relatives, husbands of employed women, favoured women taking up jobs nearly 90 percent parents and parents - in law favoured it and 70 percent grand parents approved it. In Delhi, 85 percent of women's relatives favoured women taking up employment. The reasons for favourable disposition were found to be income, career opportunities and improved matrimonial prospect. Most married women opted for full-time work.

Singh in (1974) (115) studied 161 working women and 150 non-working women from their attitudes towards women's education and employment. Very liberal attitudes were found of women towards women's employment before marriage and after marriage without children, but working women had comparatively more liberal attitudes towards
women employment before marriage and non-working after marriage without children. Opinions regarding economically independent versus dependent women showed that more of the non-working (58 percent) than the working women (44 percent) considered the status of a working and non-working women as equal.

Saradmoni (1975) (106) repeatedly ventured to state that life cannot be meaningful rich and full so long as women were confined to home only. Joint participation of men and women in directing and accelerating the socio-economic process in the country would enable a woman to establish. Something of her inherent inhibitions and weaknesses. To alter the status women should feel and act like a fully developed independent being, confident of herself and of her future.

Srivastava (1978) (118) studied the association of employment and education of women. The sample consisted of 456 employed women from Chandigarh using interview schedule. The findings showed that working women differ in their attitudes towards several issues on society and also are more modern in their attitudes. It is also seen that the cause of employment in economic mothers negatively effects, the women's attitudes towards the issue whether they should work or not.

A study of the effect of changing times in India on the status of Muslim women was conducted by Ansari (1981) (7). The study revealed that Muslim women have changed considerably. There is a greater freedom of movement, they dress more fashionably and had better education than those of the previous generation.
VI. STUDIES ON ATTITUDES OF WOMEN TOWARDS RELIGION :

Roy (1979) (102) studied on the status of Muslim women in North India. Her work mainly centred around two cities of Delhi and Lucknow which were believed to have Islamic Background. The entire work was data collected over the period of three years to critically evaluate the status of contemporary Muslim women in context to their mother and grand mother status. The sample consisted of 150 families - 55.92 percent women from the age range 15-34, 25-33 percent women from 35 - 49 and 18.75 percent from 50 and above. The data was collected by staying with the people and observing their traditional habits as well as asking questions from the questionnaire formed for this purpose.

With regard to the religious activities in total only 44.22 percent of the women were not regular about the prayers. 37.87 percent of these women were well versed with the religious texts and occasionally gave religious discourses, 85.15 percent of women from the total sample stated that they believed in and practised ritual activities. The belief is cent percent amongst the women above 50 years and decreasing to 77.79 percent in age 15-34 years. It can also be seen that women due to their education do not necessarily follow the rituals blindly, but try to understand the Holy book. Though the young women attenuated their religious rituals to a great extent, yet they are more knowledgeable about Islam as compared to older women.

There are differences seen in the three age group in the three age group in purdah observances and there is a marked difference between the women above 50 years and from 15-34 years. Education
is to some extent meaningful to the changed climate.

Ahmad (1981) (3) showed that Muslims in India as indeed the Muslims elsewhere in the Islamic world, believe in and adhere to the cardinal pillars of the forth, belief in one God, the daily round of prayers (namaz) fasting during the month of Ramzan, pilgrimage to Mecca (haj) the giving of God's due (Zakat). This adherence to what is regarded as the universally ordained Divine law, the shariah also gives the Muslims in India the unity and sense of belonging to the universal brotherhood of the Islamic faithfuls. At the same time this study also explicitly or implicitly drawn attention to the fact that Islam as practised in India is heavily underliked by elements which are accretions drawn from the local environment and contradict the fundamentalists view of the beliefs and practices which Muslim must adhere to.

In a study conducted by Menon (1981) (71) on 450 Muslim women and 150 Muslim men from the selected districts of Kerala, where there was a larger concentration of Muslims, using interview schedules revealed the following findings.

The findings revealed that the practice of purdah was reason for low level of education. Majority of girls were not allowed to continue education after puberty. Since girls have to attend a course of compulsory religious education for 3-5 years. They join school at a late age and so they are still in lower classes when they attain maturity.

A comparative study of the attitude of married and unmarried women towards religion in relation to their adjustment was conducted
by Shah and Vaishney (1982) (108). The sample consisted of married and unmarried girls and results showed that married girls were more mal-adjustment was compared to the un-married girls, both were not in favour of religion.

Koma and Ashok (1984) (55) examined the effects social class and marital status on the modernisation of 240 working women in low, middle and high classes in India. Dependent variables were samples relationship to religiosity. Samples completed modernisation scale and a social class scale. It was found that social class and marital status each had a significant impact on the samples support of religiosity.

Kaur (1986) (51) investigated the impact of modernisation on Muslims in the city of Delhi. The results revealed that the education, occupational mobility, process of industrialisation have brought considerable change in the community. The purdah, among Muslim women continues due to religious sanctions and authority structure. Weaving of Veil (burkha) is not only in practice for going at public places but even at home women do not come in front of unknown men.

The educated women engaged in work at home and those employed outside do not observe purdah. The education of their parents and their husbands is also conducive to the relaxation of purdah practice.

With regard to religion, Muslims by the large continue to be traditional in observing rituals and practices. But variations have appeared in regard to various practices and rituals due to changes in their socio-economic conditions. Perception of religion and rights, place in social life varies according to age groups. The older generations is generally orthodoxy in practice of religious
life, while the younger generation is not to obstinate in religious thinking and attend to the rituals according to their own values. They are not very strict in going to the mosques observing their blind faith in ritualistic beliefs. They have a rational outlook towards things and do not believe in supreme practices such as omen, magic, salvation and rebirth.

Farida (1986) (29) an exploration of how the structures of patriarchy in Pakistan have been justified and maintained through Muslims interpretation of traditional Islamic doctrine in order to perpetuate the subservient status of women. Since the economic and social control of females could not be defended within the legal Muslim frame work (derived from customacy law, religious law and British civil and criminal law) various social institutions were developed to justify male domination and Islamic doctrines imposed on pre-non-Islamic cultural origins are revealed and its continued use in modern times. The pervasive influence in Pakistan - Muslim religious, cultural norms must be acknowledged by those seeking to implement a women's movement in this country, and a culturally - specific strategy developed so that all social groups can be mobilized not just the minority of professional Muslim women.

A study was conducted by Siddiqui (1987) (112) to analyse the status of Muslim women both rural and urban areas using questionnaire. His sample consisted of 1200 household from Delhi and Uttar Pradesh and consisted of both male and female members of the household. The urban women's observance of religious practices was comparatively higher than their rural counterparts. Women were only observing religious practices on moderate level which showed in the decline in the case of younger males. The people in the lower socio-economic
strata received less religious education and their level of observance or religious practices was low. The study indicated that the observances of purdah was widely prevalent in both urban and rural areas. Although purdah was observed in all situations but the concept of purdah as signifying total seclusion of women had undergone a total change. There was a lower purdah observance among the younger generation. However, in the opinion of the respondents, purdah did not pose any problem for them particularly in receiving education and hence provided as explanation of their desire to continue purdah observance.

EVALUATION:

The Muslim social set up as viewed consists of the central core of the traditional cultural set-up, the exogeneous forces of change affecting it and the internal endogeneous developments. The interplay of these factors and forces can be seen as producing some changes and yet, the countervailing tendency within the culture can be observed as limiting, inhibiting and restraining such changes. Secularisation, education and increased communication are armed at making the society, progressive and open and the woman strives to utilise the favourable climate to push and improve her status situation to a reasonable limit within the boundaries of the existing through modified system.

However the Islamic culture, dynamic though it may be still reflects a vital conservatism and retains in good measure unchanged or at best, slightly modified its basic value orientation. It is in the light of such a situation that the women's status is to be
viewed. It is apparent that whatever degree of freedom the women may have achieved partly through the agency of education, cannot be attributed to only their own efforts at liberation, but is best viewed as a result of propitious circumstances and coincidental emergency of optimal historical conditions conducive to their development. Not least contributory to this is the windfall support emanating from enlightened fathers and husbands, who having been subjected to at this moment of time, the enlightened fathers and husbands, who having been subjected to at this moment of time, the enlightenment of dynamic era in Indian history have reoriented their perspective and attitude with respect to their own womenfolk (Roy, 1979).

The literature on the position of Indian women is vast and extensive. Many authors have made a significant contribution towards the topic of women which is many and varied. But there have been a very few studies on the Muslim women especially on the Muslim women of South India. The factors like education, employment, socio-economic status, type of family, type of residence both the rural and the urban, and the other problems which buttress the position of the women have not been dealt with. However, the very few studies of the Muslim women are informative and help in giving a better understanding of this section of women.