

**DIMENSIONS IN CHILD REARING AMONG THE DUAL EARNERS IN  
POWER LOOM SECTOR: AN ANALYSIS FROM SALEM DISTRICT OF  
TAMIL NADU**

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**ABSTRACT**

Family is a basic unit of the human society which silently transforms the social values, customs, traditions, norms etc., to the children without compromising much. As an institution, its role is very significant to inculcate the positive aspects about the parents, kinship, off-springs and the different roles to be played by every member in it. Realizing the importance of family the United Nations Organizations has come up with an opt definition states that *family is the smallest democracy in the heart of the society*, which implies that the members have complete freedom to express their feelings, emotions, motivations even crises. Anthropologist, George Peter Murdock makes a statement that the *family is a universal phenomenon* which is prevailing everywhere across the globe. Many social thinkers have studied the structure, functions and issues of the families in depth and provide the concluding remarks that size of the families are being reduced into small sizes due to industrialization and urbanization processes. In this context, an attempt has been made at in the selected parts of Salem district of Tamil Nadu in south India to know about the dual earning families particularly in the power loom industries. The nature of work in this sector is on the basis of division of labor in which both men and women have to contribute their labor within the possible limits. Most of the times women in earning process and leave their child rearing practices to someone else in the families or without bother them. As pointed out by Talcott Parsons, every family has to do two roles like instrumental role which is generally assumed by the men and the next role stabilizing the personalities go to the women. Here, in the study areas they said both roles have gone to instrumental or in other words, women do the instrumental role and what types of dimensions are existing is the main quest of this paper.

The researchers use a considerable number of variables to analyze dimensions of child rearing practices to bring out the salient features of the families.

**Keywords:** Smallest democracy, Universal phenomenon, Industrialization, Urbanization, Child rearing practices, Personalities, Small sizes, Instrumental role, Earning process, Division of labor

## **I. INTRODUCTION**

Most of the families in India are considered dual-earner families. When married women work for pay, it is usually because their spouses are working in marginal jobs and the family needs the extra income to survive (Kim 1997; Saso 1990). Research studies suggest that the majority of women value being a homemaker, as this status coincides with the house keeping. This value fits well with the traditional beliefs about women in India, where women's loyalty is presumed to be completely to their husbands and children (Kim 1997; Lewis et al. 1992; Saso 1990). Not alone women are working for the pay since they wish to share the economic burden of the families. According to Talcott Parsons, there are two roles to be performed in a family one is instrumental role and the next is 'expressive female role'. The earlier one is unlike India; the certain local governments in some Japanese and Singaporean cities provide day care nurseries for poor families, at times with most of the cost absorbed (Lewis et al. 1992; Saso 1990). Most of the families which have been observed by the researcher in Salem district of Tamil Nadu, the women have to earn and find some theirs to take care of the domestic chores. Research on dual-earner Singaporean families shows that, as elsewhere, husbands spend considerably less time with their children and on housework than do wives (Lewis et al. 1992). Also as elsewhere, the greater of her participation in childcare, the more the husband is likely to support his wife's employment (Wang 1992) and lower middle-class families became part of the so-called dual-earner families against their husbands' wishes because of dire economic need. Many men in Arabic societies also would prefer to take two or three jobs to keep wives to be in the families. Although the husbands may disapprove, the women contribute their positive economic dimensions to the families as well as the financial security for the long term. Many Middle Eastern Arabic women work in spite of the prevailing ideology supporting the families, which promotes selflessness for women in their marriages, men's sole provider ship, and husbands as head of the family. When spouses both work for pay despite the notion in an ideology that supports male dominance, female selflessness, and women's role as restricted to family life, both wives and husbands experience internal distress.

## **II. REVIEW OF LITERATURE**

The authors have reviewed number of studies which has been published in periodicals, news papers, web portals, reports etc., to make this article as a systematic one. In this scenario, many researchers across the country and beyond reveal that it is difficult in urban India for a couple to lead comfortable lives unless both spouses work; this family type is increasing because of economic necessity, rather than egalitarian ideas. Dual-earner lifestyles generally provides

benefit to the women, but stress their husbands (Andrade; Postma; and Abraham 1999). Several researchers have found that employed and unemployed women in India did not differ in measures of psychological well-being (Mukhopadhyay, Dewanji, and Majumder 1993). Dual-earner wives have greater freedom in certain parts of their lives, though their husbands still controlled financial matters. Employed wives still doing five times as much household work as their husbands did (Ramu 1989) and do not hold significantly less traditional attitudes than other women.

The proportion of dual-earner families among married couples in Israel increased from 26 percent to 47 percent. Israeli cultural beliefs focus on motherhood as not simply a family role, but a role in providing additional citizens for the nation. The cultural assumption is that a woman will combine family and work, in that order (Lewis et al. 1992). Israeli women receive a double message as they are educated toward modern achievement-oriented values but also taught to have strong family-oriented norms and be responsible for household labor. Women, but not men, are expected to take time off from work for family needs. Both spouses in dual-earner families were found to report a higher quality of marital life and psychological well-being when compared to families where the husband is the only employed spouse (Frankel 1997).

The typical family's structure changed from a breadwinner-homemaker to an assortment of household structures, including female-breadwinner married couples, extended family households where individuals pool their incomes, and single person households (Cravey 1998). Some research suggests that in urban areas of Mexico, married women are not engaging in paid work until their children are old enough to care for themselves (Selby, Murphy, and Lorenzen 1990). Dual-earner wives in Mexico have noted that their marital relationships suffer as a result of their employment because it becomes more difficult to find time to spend alone with their husbands (Frankel 1997). Where married women are employed, there is a subtle change in the balance of power in the home (Cravey 1998). Women in dual-earner families generally have nontraditional beliefs about the division of labor in the home, but rarely have enough power to put their beliefs into practice (Frankel 1997).

When Eastern Europe and Russia were socialist, paid employment was both a right and an obligation of all adults; dual-earner families were the normative type of family. Since the transition to a market economy in these areas, governmental ideology has often used women's home obligations to justify their removal from jobs, and the unemployment rates of women have markedly increased (Arber and Gilbert 1992; Lewis et al. 1992; Lobodzinska 1995). There is no evidence that women want to define themselves as homemakers; they are unemployed and searching for ways to earn income. The dual-earner family continues to be the modal family type

in most post-Soviet societies. The majority of Russian and East European women regard themselves as either the primary or co-breadwinner of their family (Lobodzinska 1995).

### **III. METHODOLOGY**

Power loom industry is one of the employment providers to women also in the study area Salem district of Tamil Nadu. By using Simple Random Sampling Technique, the researchers interviewed 350 couples who are working the power loom sector. The study has been carried out in Jalakandapuram and Vanavasi areas come under Mettur taluk of Salem district. The researchers well aware

### **IV. THE DISCUSSION**

Most of the women do the work for remuneration and keep the idleness aside and the poverty as wall. Even though their contribution is need for their families badly but they are unable to care the children as they desire and expectation. Mostly the prime time is being spent by them in the power loom industries. Providing care to the children and the needy is minimized.

The study found these the prescribed aspects of Parsons are fit into the families concerned. Making income earn solely to which is generally being the done by men in Indian context. They are known as ‘bread-winner’ for a longer time and the later is nothing but keeping the family in order as doing the socialization process. The women take care the domestic economy in their hands maintains the children, their demands, providing care to the needy including children and the aged. The women cannot give up primary duties such as bring up the children. Women too have become the instrumental role players which push the families into difficult circumstances. Parenting is completely or partially unable to spend to the children. The power loom sector is keeping the women to maintain the positive at work and in the other hand women is making the families in under.

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