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# FAMILIES IN AN INDIAN, URBAN LABOR COLONY: CASE STUDIES IN FAMILY RESOURCE MANAGEMENT

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Abstract: The case studies in family resource management document the living environment and daily lives of three low income families in an urban labor colony in Hissar, Haryana, India. The migrant families, which have moved into an urban environment seeking economic mobility, were studied to understand their resource availability and allocation. The cases presented in the paper illustrate variations in resource flow, resource constraints and utilization. Families, though living in similar physical and socio-economic environments, adopt individualist strategies of family resource management. These case studies can be used to analyze family resource management problems of low income Indian families in an interactive perspective.

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# FAMILIES IN AN INDIAN, URBAN LABOR COLONY: CASE STUDIES IN FAMILY RESOURCE MANAGEMENT[1]

## INTRODUCTION

Family resource management as a field of study focuses on the interacting factors and processes that influence resource allocation and utilization. "The family cannot be understood solely, or even primarily, as a unit shaped by affect and kinship, but must be seen as a location where production and redistribution take place" (Hartman 1981:368). Within the discipline of home economics, the production and distribution within a family is studies as family resource management. The processes of family resource management involve the allocation, combination and use of a set of resources that are available to the family to create types of utilities -- place, time, form, and functional utilities. The abstract concepts of family resource management are universally applicable. Yet, the concepts take meaning only when used with contextually relevant socio-economic scenario of the country and social group.

Within the Indian higher educational environment, dominated for centuries by imported Western ideas of education, a much felt deficit is the inadequate supply of relevant literature describing social, cultural, economic, and religious diversity of Indian families. Family resource management is no exception to the general malaise affecting the applied sciences in India. Family resource management as an area of study in India needs to be strengthened through application of concepts relevant to the Indian context. The current paucity of illustrative information on family resource management as it occurs in Indian families has hampered teaching the subject with relevance to Indian conditions. The diversity in languages, cultures, religions, and life styles, combined with extreme disparity in income levels, necessitates an understanding of family resource management relevant to local situations. Hence, an attempt was made by the Department of Family Resource Management at the Haryana Agricultural University to provide a realistic perspective on family resource management among the low income families of Haryana through qualitative case studies.

La Rossa, tracing the contributions made by qualitative research to the understanding of family life and social life, states, "When so much attention now is being directed to trying to figure out how families work -- how they are more than the sum of their parts, and how they reciprocally interact with other social institutions and groups -- we can ill afford to dismiss an approach that is so well suited to mapping the dynamics of the family system" (1985:532). Some case studies using qualitative research processes have provided meaningful insights on women and family resource issues in various Third World countries (Huston 1979 and Gulati 1982). Whyte and Whyte, reviewing the literature in their book, The Women of Rural Asia, state, "micro-studies, however incomplete, have been preferred, since they give a more real picture than cross national or regional statistics which are frequently of doubtful accuracy and do not record local socio-economic variations" (1982:133). These case studies in this instance, were developed using a qualitative approach that relies on verbal rather than numerical notations (Schwartz and Jacobs 1979). Such case studies, depicting families as a resource managing unit in a given socio-cultural and

economic context, can be useful to family resource management specialists and scholars interested in understanding family life in a cross-cultural perspective.

With this rationale, selected case studies of rural poor families living in an urban migrant labor colony near the Haryana Agricultural University campus in the City of Hissar are presented here. These cases can be used to illustrate the family resource management situation among the urban low income families in Haryana and to analyze family resource management problems in an interactive perspective. Case studies such as these can be helpful to understanding family resource management as a process in the local families when used as illustrative materials or as a companion material to the American text books which provide the concepts currently used in many Indian universities. Frameworks and abstract concepts borrowed from Western educational systems can be understood by Indian students with relative ease if used with illustrative cases from the students' own communities. Further, for many students from upper income families, these case studies can be informative about the variations in life styles in their own community. Applying any family resource management framework to analyze these cases can enhance students' skills in identifying resource managerial problems and in seeking contextually relevant recommendations to improve the level of living.

## METHODOLOGY

The cases presented here are selected from 40 cases collected among the families living in a migrant labor colony in the City of Hissar. The City of Hissar is the administrative capital of the District of Hissar. The colony is situated near the Haryana Agricultural University. Many of the families depend on the university as an employer. These families find jobs in the farms owned by the university, in various support service sectors in the university, and in the domestic service sector. The map (Figure 1) illustrates the physical location of the colony in relation to the university. The agricultural university, a symbol of modernization and center of urban elite, is supported by the labor of the migrant people.

The information was collected during the months of June through August 1983 using a partially structured questionnaire (see Appendix). The questionnaire was constructed to allow flexibility in the field situation. Such flexibility allowed the students to collect information by encouraging conversation with the respondents on the specific family resource managerial issues. The respondents were the women of the household who were married to the primary providers of these families or who were themselves the primary providers. The conversations were in the local dialect, Haryanvi, or in the national language Hindi. These conversations were taped using a portable cassette recorder and later were transcribed and translated into English. The three vignettes selected here are presented along with information on the physical environment and community services. The case studies include information on the housing environment, resources available, family decision-making responsibilities and the respondents' perceptions of their lives and their hopes and fears for the future. The details on the family size, caste affiliations, native states, and religious beliefs also are

included to provide some understanding of the variations in family forms and structures.

These studies are qualitative in nature and not comprehensive. Their merit is in the contextual presentation of the family resource management relevant to low income families who live under irregular and inadequate resource flow conditions.

## SETTING

A labour colony occupied by low income families is located at the southwestern end of the Haryana Agricultural University Campus, Hissar, Haryana (Figure 1). The approximately 300 makeshift houses of the labor colony residents are scattered over an area of about two acres, surrounded by open fields. A dirt path runs between the fields to the colony from the university campus. The path crosses an irrigation canal which runs parallel to the colony. The land for the colony was provided by the university about 1969-70 when the construction of the university buildings were started. The houses were built by the residents themselves, using their own resources and locally available materials. The families own their houses but not the land.

## HOUSING ENVIRONMENT

The dwelling in the colony are low roofed mud houses, huts, and shacks. The houses are generally made of mud and chopped rice or wheat straw; very few of them have walls of bricks. Roofing material are asbestos sheets, tin sheets, or woven straw. Heavy stones on the roofs of the houses hold the asbestos or tin sheets in place during heavy sand storms and rains. A few of the families use their roofs to store fuel and rarely used articles. Cots (charpoys)[2], made of wooden frames and reed ropes, are placed either in front of the house or in the front courtyards.

In some of the houses, the walls are finished with mud plaster while others reveal the bricks, broken stones and other materials used to build the house. In most houses, the ventilation is poor. There are no ventilators or windows for light and air. The spaces provided for windows are filled with bricks and further covered with pieces of jute bag. In a few houses, small openings in the walls are covered with a wire mesh for ventilation and in others bricks are placed vertically with space for ventilation. Most of the houses have doors made of cut corrugated sheets to cover the opening left to enter the house. Some of the families have tried to fix poor quality wooden doors or have hung curtains made of jute bags. A few families have built short boundary walls around the open courtyards for privacy.

A few families have whitewashed their houses and have well maintained courtyards with vegetables and flowering plants. Some families also have small kitchen gardens in these enclosed courtyards. Most families grow bottle gourd and bitter gourd plants that climb over the low roofs of the houses. There are no electric lighting facilities in individual houses, but there are street lights. There are neither latrines in the individual houses nor public facilities, so people use the nearby fields to relieve

themselves. Cattle waste from the university dairy farms is dumped at the western end of the colony. The colony does not have a community garbage unit and people throw their household waste a few yards from the front of the house. Pigs and chickens raised by the families run around feeding from the waste. Waste water from the houses runs through the open gutters which end in the open fields surrounding the colony. During the wet season rain water joins the household waste water in these open gutters. Water for household use is collected from the community taps as there is no plumbing serving individual households.

## COMMUNITY FACILITIES

The colony is served by two water taps provided by the university water supply system. These taps serve the colony resident during fixed hours of the day, namely 6 to 9 a.m., 12:30 to 3 p.m. and 5 to 8 p.m. There is no provision for medical facilities nearby; even a local vaid (local doctors using indigenous cures) may not be available in case of emergency. Families living on the medical services of university dispensary or on private medical practitioners who may be near the university or in the city itself. Transportation facilities are poor; public bus service was terminated a few years ago. The common mode of transportation, cycle rickshaw, is not always available. There are two tea shops and two tailor shops in the community. Two temple areas are close to the houses. A few small shops housed either in the fronts of the houses or in kiosks sell groceries and other goods needed to meet daily needs. There is a school building, but it is unused. The children attend the government primary school housed in a building provided by the university on the campus. Those children who have not been able to gain admission to the campus primary school attend a Christian school at a distance from the colony.

## PEOPLE

The colony residents usually find work as farm laborers, manual workers, and sanitary workers at the university. Occasionally, there are a few semiskilled and skilled employees of the university living in the colony. Most of the residents are employed on a temporary basis. The migrant laborers employed in the construction sites of the university make up part of the population of the colony. Many women from these families find work at these construction sites or at the university as daily laborers. Some of the women work as domestic servants in houses of the university faculty and other employees.

The residents of the colony are from Haryana and its neighbouring states. Thus, they display a variety of cultural characteristics and caste and religious affiliations. One can find families from the agricultural caste (jat), warrior caste (rajputs), and cobbler caste (harijans) all together as a migrant labor community in this colony. Within this diversity, the common characteristic of these families is the low economic status that motivated their migration from their rural homes and that isolates them in local slums at the periphery of the growing urban center.

## CASE 1: A SIKH FAMILY[3]

The Sikh family has three members, Shanthi (age 21), her husband Shanjeet (age 27), and their one-and-a-half year old son Ranjeet. They practice the Sikh religion and have come to Hissar from a village in the neighboring state of Punjab. Sanjeet was working as a tractor driver for the university and had an accident that cost his leg. Currently, he works as a storekeeper at the university. Their family income is about Rs. 450 per month (US$40.90).

Shanthi does not go out to work for a cash income because she thinks that one income is enough for the three of them. Further, she says that she cannot leave the child at home alone as he is very young. They do not have any other sources of income. According to Shanti, her parents are in good economic condition but here in Hissar she has to live in poverty, and it is particularly difficult to make ends meet in these times when prices have gone sky high. Shanthi is illiterate but very articulate. She narrates the events in their lives and in the society quite effectively.

The family resides in a house with an asbestos roof and brick walls. Each of the houses two rooms has a wooden window covered with a jute bag. The jute bag curtains are adjusted to let the sunlight into the room. A few trees on one side of the house provide dense shade in summer. One of the rooms is used as the kitchen, where food preparation and eating activities are combined; the other room is used for both living and sleeping activities. In the kitchen, a few steel and brass utensils are arranged on a makeshift wooden shelf. The mud chulah (cooking stove) constructed by Shanthi just outside the kitchen is used for cooking outdoors. The mud chulah is such that only a single vessel can be heated on it at a time. Near the chulah lie a few pieces of chopped wood for fuel, a rolling board, belan (rolling pin), and a tawa (flat iron pan). The mud chulah, with its opening on the top, drives the heat and smoke into Shanthi's face while she is cooking. She expressed a desire to own the smokeless chulah, an improved mud chulah that directs the smoke away from the cooking area through an asbestos pipe. In the bedroom there are two cots made of wooden frames and vegetable fibre cords; a few clothes hang from nails driven into the wall. Some decorative objects, a cassette player, and a transister radio are placed on makeshift wooden shelves fixed on the wall. Shanthi said that the secondhand cassette player was purchased from a friend for Rs. 300 (US$27.27). The radio was purchased for Rs. 100 (US$9.09). The family also owns a bicycle which is worth Rs. 300 (US$27.27).

Three or four families share a common bathroom. Shanthi fetches the water in buckets from the common tap and uses the shared bathroom. She also is responsible for getting the water ready for her husband's bath. They use the open fields as the lavatory. Shanti washes the family's clothes at the tap and in the bathroom. The child is bathed at the tap under the running water or in front of the house with water fetched from the tap.

Shanthi says that all of the monthly income is spent in purchasing basic needs, especially food, and other items; no money is saved. For lunch,

Shanthi uses vegetables worth Rs. 2 (US$0.18) and uses the same amount for dinner. About half a kilogram of milk is purchased daily for Rs. 1 (US$0.09). These expenses amount to Rs. 150 (US.$13.63) per month. The family buys about 25 kilograms of wheat flour a month, which costs about Rs. 50 (US$4.54). For recreation and other miscellaneous items the family spends about Rs. 200 (US$18.18). Shanthi collects wood for fuel from nearby areas. Shanthi and Sanjeet built the house on the land provided by the university, so they pay no rent.

Shanthi starts her day about 5 a.m. After spending some time in personal care, she fetches water, cleans the house, washes clothes and utensils, and takes a bath. After these tasks are completed, she prepares breakfast. In the meantime, her husband also takes a bath and gets ready to go to work. She serves him breakfast and eats hers. Her husband leaves for work around 8 a.m. The child wakes up around this time, and Shanthi feeds him. She bathes the child and washes the vessels used for breakfast. With her child, she goes to the shops to buy vegetables for the noon meal. Around 11 a.m. she starts preparing lunch and about 1:30 p.m., her husband comes home to eat. After serving him the meal, she eats hers. Following lunch she feeds her son. Sanjeet returns to work after a short rest. For a while, Shanthi rests if she feels tired or goes to gossip with other women in the neighborhood. Her husband returns from work about 5 p.m. He sometimes goes to buy vegetables for the evening meal from the nearby shops in the colony; at other times, he may drink tea while chatting with Shanthi and other neighbors. Alternatively, it may be Shanthi's responsibility to go shopping for vegetables in the evenings. After Shanthi prepares the evening meals and serves it, at about 10 p.m., they all retire for the night. Their evening meal usually consists of what roties (flat wheat bread) and some vegetables. Occasionally they may include some dhagi (yoghurt) and dhal (cooked pulses) in their meal.

Shanthi says she does not want to make decisions. She agrees with whatever decisions her husband makes. Shanjeet, her husband, gives her enough money to spend because he thinks that she does not spend her money unnecessarily by purchasing uselsess items. Sanjeet sometimes takes Shanthi and their son, Ranjeet, to the market in the Hissar City or to the cinema on the cycle rickshaw for recreation.

Shanthi sometimes visits her parent's home in Ludhiana, Punjab state. Recently, she could spend no more than two or three days with her parental family as her husband could not look after himself and do the housework after the accident that handicapped him. Shanthi does all the household work herself unless she is seriously ill; if she is very ill, the women from the neighborhood help her. When she visits her parents, the neighbors also help her handicapped husband.

What are Shanthi's hopes and fears for the future? Shanthi looks forward to having proper drainage facilities in the colony as promised by the university authorities. According to Shanthi, the people living in the labor colony have to face many problems, particularly high prices in the colony shops. She thinks that her husband is a very gentle and noble man; she respects him very much. Both of them have faith in God and pray daily for the fulfillment of their desires. When asked whether she would like to

be a man or woman if she were born again, she replied that she herself has no special desire to be a male or female as she considers that man and woman are equal and have important places in the society.

## CASE 2: A RAJPUT FAMILY

The Rajput (warrior caste) family has six members: Sita who is 38 years old; her husband Ramkumar aged 40; and their three sons, Ramesh, Sitaram, and Ramkrishnan, aged 12, 8, and 4 years respectively. They also have a married daughter named Leela who lives with her husband in a nearby village. The family has moved to Hissar in Haryana from a neighboring state of Rajasthan.

Sita is a soft-spoken woman. She was employed at the construction site at the university, but recently she had an operation which made it too difficult for her to do such hard work for a while. Ramkumar, her husband, works in the waterworks department of the university as a daily laborer. He earns Rs. 390 (US$35.45) per month.

Ramesh, the 12 year old son, is in the fourth grade; the other two will go to school next year. Siai, Ramkumar, and their daughter Leela are all illiterate. Sita wants to get well soon and resume her work in the construction site to earn additional money.

The family lives in a house constructed of bricks. The roof is made of asbestos sheets and is further covered with thatched weed. The small front yard is enclosed by a short boundary wall. The door to the house is made of a corrugated iron sheet. A few vegetables grow near the house and a goat is tethered in the front yard. There are no windows or ventilators in the walls. In the interior of the house is dark even in the daytime.

There are two rooms in the house, a kitchen and a bedroom. The kitchen area is used for preparing food and eating. The bedroom area is used for living and sleeping. A pitcher and a few cooking vessels of brass and aluminum are in the kitchen. The mud chulah (cooking stove) was made by Sita just outside the kitchen. She feels the traditional stove that she uses now is convenient for her family needs. When asked if she would like to have an improved chulah that eliminated smoke from the cooking area, she did not indicate much interest.

In the bedroom, are two cots made of vegetable fibre ropes woven to wooden frame. The clothes and other household articles are scattered around the floor of the house. The family uses the communal bathing facilities and uses the fields as lavatory.

Sita's responses to questions about expenditures were rather vague, but she feels that the family does not have adequate cash income and thus cannot provide good clothes for the family members. The most expensive item owned by the family is Ramkumar's wrist watch. Their normal meal is made of roties (flat dry wheat breads) and vegetables or khichiri (rice and pulse cooked together). They add variety to the meal with the vegetables grown near the house and milk from the goat.

At the time of the interview, Sita's married daughter, Leela, was visiting her to ease the household workload after the operation. Since the daughter has assumed many household responsibilities, in these days of convalescence, Sita wakes up at 7 a.m. Her daughter starts her day around 5:30 a.m. to do the morning chores and get breakfast ready for the family. Sita starts the day with a daily routine of personal care and takes her bath while her daughter prepares the breakfast. She eats her breakfast around 8 a.m. and then does easy household work like washing and cutting vegetables and tidying up. Her husband leaves for work around 9 a.m. Sita then lies on the cot to rest while her daughter washes clothes and dishes and cleans the house.

At noon Sita begins to prepare the mid-day meal for the family. Around 1:30 p.m. Ramkumar, Ramesh, and the two younger sons come home for the meal. Ramkumar takes a short rest after the meal before returning to work. He returns home around 4 p.m. and drinks his evening tea sitting on a cot in front of the house. His evening routine includes tending the vegetable plants, marketing, and chatting with his neighbors. The care of the goat, including collecting fodder for its feed, is the responsibility of the women and young sons of the family. The family eats the evening meal around 9 p.m. and they go to bed about 11 p.m.

The family decisions are made by Ramkumar and Sita together. Whatever decisions they consider appropriate are implemented by them both. But decisions about spending money for various needs are made by Ramkumar.

Sita occasionally visits her parents in a nearby village. Whenever she falls ill or goes to her parent's home, her husband prepares the meals and does the household tasks with the help of their three sons. If Sita is ill for a long time, her daughter comes to help her.

What are Sita's hopes and fears for the future? Sita says that she is not very happy and feels depressed these days but thinks that in two or three months when she is physically well, she will be happier and not so depressed. Sita said that she does not respect her husband very much. She said that he neither takes her out to the cinema for recreation nor goes to the cinema himself. When asked whether she would like to be a man or woman in her next life, she replied that she would like to be a man because, she reasoned, men dominate women and women are always considered inferior and subordinate to men.

## CASE 3: A THAKUR FAMILY

The Thakur (land-owning caste) family has four members: Rajbala, the wife, who is 25 years old; her husband, Ramsingh, who is 30 years of age; their son, Rishi, aged 6 years; and their daughter, Sunita, aged 4 years. Rajbala was born and lived in a village in the state of Himachal Pradesh; hers was a relatively rich family. Her husband's family lived in Punjab state. Rajbala went to school in her village up to the fifth grade and was married at the age of sixteen to Ramsingh. Ramsingh has studies up to the tenth grade. Their son, Rishi, attends one of the government primary schools outside the university campus. They have moved to Hissar in Haryana

state from the neighboring state of Punjab. Just after their marriage they started living in this labor colony, but they still maintain ties with relatives living in their native villages and preserve many village beliefs and customs.

Ramsingh works as a daily laborer at the university, spraying D.D.T. in the university hostels. The family has a monthly income of about Rs. 500 (U.S.$45.45). Rajbala is a fulltime housewife and is responsible for all the household work. She has skills in sewing and makes the family's clothes. She does not, however, use these skills to earn cash income because her family disapproves of such activity. She said that Thakur families are not in favor of sending girls outside to work or earn money to support the family. The family does not receive any financial assistance from parents, siblings, or in-laws.

Their house is built of mud and brick walls with a cement floor and wooden plant roof. In front of the house, a small patch of lawn is hidden from the path by the overhanging branches of a tree grown for shade. There is a small prayer area inside the house because religious worship is very important to the family. The house consists of three small windowless rooms with small openings in the walls for ventilation. A small kitchen area is on one side of the main entrance, and a small bathing area is on the other side. Each room had a separate door made of poor quality wood. Ramsingh and his older brother built the house themselves several years ago when the plot was given by the university.

The food is cooked in the kitchen on the traditional mud chulah (stove) with a single opening and on a charcoal burner made of iron (anghiti). The other two rooms are used for dressing, storing various food materials and household articles, sleeping, entertaining and sewing. One of the rooms is filled with beds and fuel. The family owns a sewing machine, a bicycle, a transistor radio, one wrist watch, and a kerosene lamp. Equipment for food preparation includes brass, stainless steel, wood and ceramic vessels. Brass vessels include two drinking glasses, one patila (deep dish) and cover, and two katories (custard cups); stainless steel vessels include two drinking glasses, two spoons, one plate and one cup; there are also a wooden rolling pin and board, a tawa (flat iron frying pan) and chimta (tongs). Spoons are plentiful in the household equipment, but most eating is done with hands. The family has four cotton mattresses, few bed sheets, two pillows and a couple of cots made of fibre ropes woven to wooden frames.

The family owns gold earrings and nosepins. Rajbala has artificial gold rings and anklets. She said that she owns more gold but it is with her inlaws.

The monthly family expenditures include approximately Rs. 300 (US$27.27) for food, Rs. 50 (US$4.54) for clothing, Rs. 10 (US$0.99) for education, and Rs. 10 (US$0.99) for recreation. Rajbala and Ramsingh are satisfied with this income distribution and the amount of their income. Therefore, they do not wish for an increase in the monthly income. Ramsingh turns over his wages to Rajbala, and whenever he goes shopping, he takes the needed amount from her. The household expenditure account is maintained by Ramsingh, and

he informs his wife about the details regarding money allocation for household needs. Rajbala shops only to purchase personal items such as bangles and cosmetics.

Important decisions regarding money allocation and purchases of new goods for the family are made jointly by Ramsingh and Rajbala. Rajbala actively participates when consulted but does not interfere too much in all the decisions made by her husband. The money left over is deposited in the banks a savings.

Rajbala starts her day's work at 5 a.m., and she is able to finish at 8 p.m. Morning household work hours are 6 to 8 a.m.; noon meal preparation and eating hours are 10 a.m. to 1 a.m. When Ramsingh returns about 4 p.m., Rajbala prepares his evening tea. The evening meal preparation and eating are done between 6 and 8 p.m. When Rajbala has blocks of time with no fixed tasks, she relaxes and rests, goes to the neighboorhood houses for gossip, and listens to the transistor playing popular Hindi movie songs.

Rajbala, in keeping with family norms and values, does not work outside the home. The feels that women should not work outside their homes. She considers staying at home and looking after the children to be more important than working for cash income.

Her husband, Ramsingh, helps in some activities such as bringing water from the community tap and obtaining kerosene and other fuels. In certain emergency situations, such as when Rajbah is sick or delivering a child, her husband does the household work. Rajbala does not like to make him work because she sees that as causing trouble. When she is ill or incapacitated, Rajbala usually invites her mother or sister to stay with her for help around the house. But if they are not available, Ramsingh does all the work and the clothes are washed by a hired helper.

Rajbala has deep affection for her parents and visits their home once a year. When she returns to her husband's place, her parents and brothers present her with clothes for herself and her family according to the family norm.

The family buys all the commodities for daily living from the Hissar city market. The prices are very high in the labor colony shops, and only in the event of urgent need to they patronise these shops.

What are Rajbala's hopes and fears for the future? The family suffers from the chronic water shortage and the lack of elementary sanitary facilities in the colony. There are two common water taps supplying water at fixed hours and, thus, there is a big rush to collect water to wash clothes and to use for bathing; this is an inconvenience that Rajbala deplores and hopes will improve. Further, the colony lacks medical and educational facilities. The children have to walk a long distance to the school situated outside the university campus.

But, Rajbala says that she is generally satisfied with her present style of living. When asked whether she would like to be a man or woman in her

next life, she replied that she had no choice as to being a man or woman. For the future, she hopes for her children to be highly educated and that her husband will perform his duties without fail.

## CONCLUSION

Case studies of the three low income families in an Indian labor colony illustrate variations in the resource flow, resource constraints, and resource utilization patterns. Although they live in similar physical and socio-economic environments, the families have adopted individual strategies of family resource management. The families presented here, broadly classified as low-income families, exhibit diversity in resource endowment and utilization. These case studies are only a few examples of the variety available to bring about realistic understanding of family resource management in the Indian context. Case studies such as these, developed to capture the diversities in producing and consuming resources within the family in different regions of the country, can be valuable teaching tools.

## APPENDIX

Questions used to interview the female respondents of the labor colony family study in Hissar, India.

Instruction to the student interviewers:

1. Please observe the housing environment casually without causing embarrassment to the family and the respondent. Write down the description of the house, its interiors, the household furniture and equipment.

2. Please ask the question and allow the respondent to talk casually and record the conversation. We can select the relevant information later.

3. Be patient when they wish to talk to you about themselves and their problems; but observe all the interactions and activities that are happening around you.

4. As soon as you have returned from the interview, please record all that you have seen and heard. Please translate the tapes into English the same day of the interview.

Please, --

Hear, observe and record carefully.

Try not to create a difficult situation for the respondent. For example, do not ask her about the help given by the mother-in-law in front of her in-laws.

Visit the families more than once to create rapport and observe the housing environment and the interiors before you start the interview with the wife.

Questions to guide interviewer to obtain information on migrant low income families' resource management patterns.

1. Name of the female respondent.

2. Family's caste affiliation and native state.

3. Name, age, gender and relationships of the persons in the family or household, or family composition details.

4. Respondent's and her husband's place of birth.

5. Respondent's marital status: Married living with her husband, married but separated, single: unmarried, widowed.

6. Duration of stay in the labor colony.

7. Number of family members working for money income, their jobs and approximate money income per month.

8. Amount of money spent on various items of expenditure.

9. The consumer goods owned by the family and their approximate money value in rupees.

10. Who makes the decision about the amount of money to be spent on various items needed by the family?

11. Does the female respondent participate in the decision making?

12. Is the female respondent satisfied with the way the money is spent?

13. What times does the female respondent start her day in the morning and when does she end her day in the evening?

14. What are the various activities done by the female respondent and when does she do them in a day?

15. Does the female respondent have any free time, and if she has free time during the day, how does she use it?

16. Do her husband or the children help her regularly in household work?

17. When she is sick or laid up during time of delivery who helps her with the household work?

18. Does the female respondent go to her parental home (peehar)? If yes, how often and for how long does she visit the parental home? If yes, how does she feel emotionally when she returns to her husband's place?

    If yes, does she get gifts of clothes from the parents and brothers?

    If no, what are the reasons for not visiting the parents?

19. Who takes care of the household work and the children (if they do not go with her) while she visits her parents?

20. Who does the marketing for the various items needed for family living?

21. Has the female respondent made any decisions recently related to family members or some recent purchase?

22. Does she work outside the home for money income?

    If yes, why does she work?

What are the problems in doing the work?

Can someone else do the work on the days she is sick?

Who takes care of the household work and the children while she is at work?

If no, what are the reasons for not working?

23. Ask the female respondent, what are her hopes and expectations for the future both for her and her family and what are her fears and problems of daily living for the present and the future?

24. What improvements does she desire for the colony that can improve her life?

25. Ask the female respondent, if she were to take rebirth or be born again knowing the kind of life she had as a woman in this life, in her next life would she choose to be a woman or man?

26. The university has designed a clulah which removes the smoke from the cooking area. Would the female respondent like to have such a smokeless chulah installed in her house?

## NOTES

1. The case studies in family resource management presented here are made possible by the faculty and graduate students of the Department of Family Resource Management, College of Homescience, Haryana Agricultural University, Hissar, India. We worked as a team and want to thank all who made it possible to produce this report. Special thanks are due to the three graduate students, Shashi Munjal, Amita Yadav, and Binoo Dugal, who conducted the interviews.

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   Last, but not least, we thank the respondents and their families in the Hissar labor colony who were patient with our intrusion into their personal lives and gave their time to answer the questions.

2. Local terms are included to reflect the indigenous character of the narrative and to help the Haryana students to understand the material and use it effectively as a learning resource in the family resource management course.

3. For reasons of privacy, we have changed the names of the respondents and their family members.

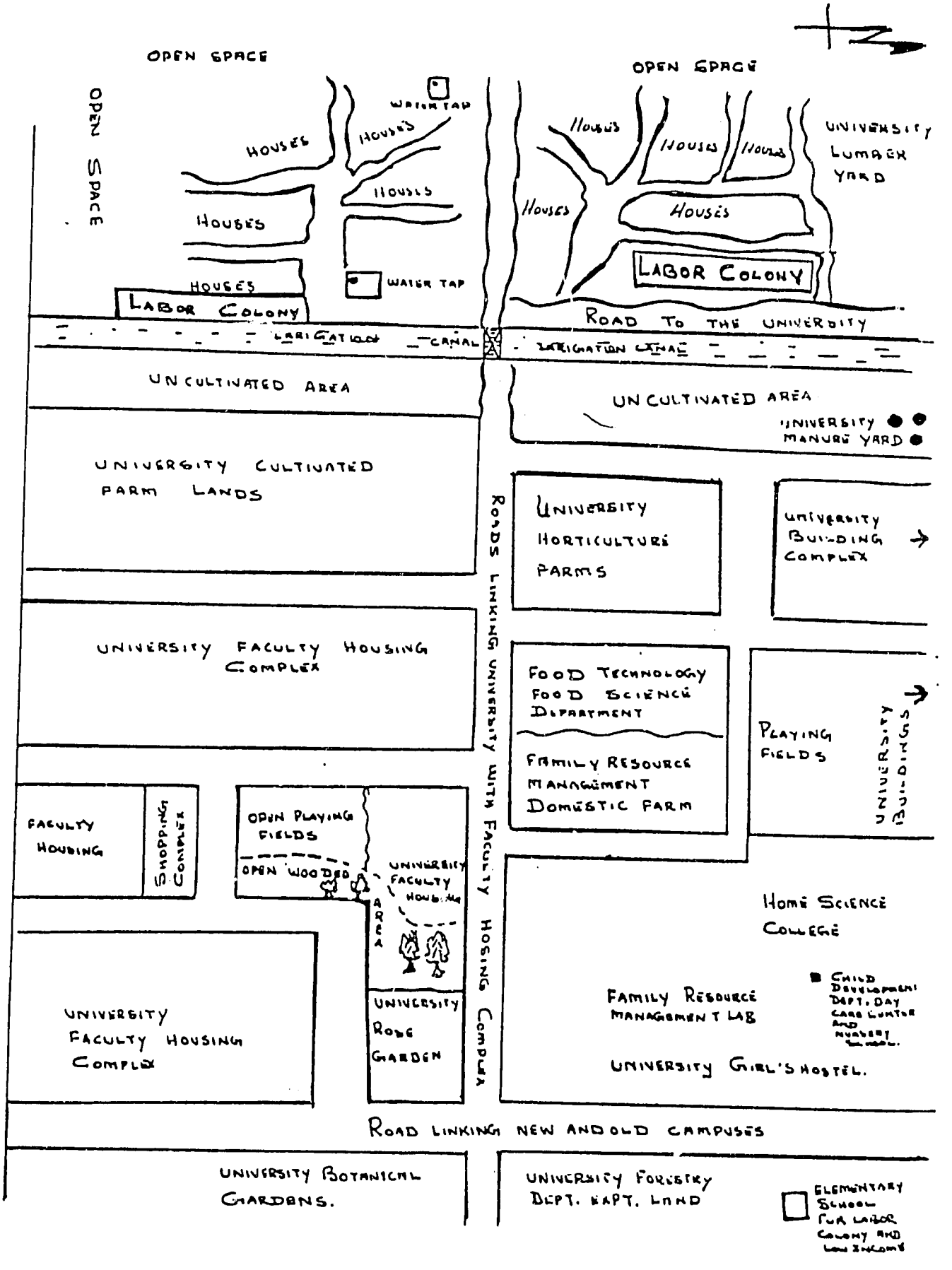


Figure 1: Location of the Labor Colony in Relation to the University Campus.

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