



## ***Pakistani Women's Employment as Domestically Employees***

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### **ABSTRACT**

Globally, domestic labour is seen as low-value employment and a sort of informal familial chores for which workers never receive compensation. Traditionally, women's primary source of income has been doing home chores for other people. Wealthy households in developed as well as developing nations use migrant and local women housekeepers to help with everyday home duties. One such developing nation where a sizable proportion of women work as domestic staff is Pakistan. In Pakistan, domestic service is an uncontrolled and disorganised type of employment. For a variety of causes, including lack of finances, illiteracy, and poverty, women are compelled into domestic employment and have no other option. Women act as well. This unqualified and low-paid job generates revenue because the female breadwinner must assume the responsibility of meeting the necessities for the family since the father of the family is unable to do his duties. Men serve as gardeners, drivers, gatekeepers/guards, and occasionally chefs; the main tasks of a female domestic worker include cleaning, cooking, taking care of the old, and seeing to the children. The pay scale for full-time, live-in, plus part-time domestic workers is variable and depends on the type of job performed, the employer's financial situation, and the locality. Their monthly income as a salaried domestic worker is from three to five hundred rupees, while live-in workers receive between eight thousand to nine thousand rupees. Domestic helpers working two shifts a week at a time Spend three hours on a single activity, like cleaning, laundry, or dishwashing, and get paid anywhere from fifteen hundred to two thousand rupees. "Chuta kaam" refers to this kind of employment, which is evening. Although women who work as domestic helpers sustain a significant portion of Pakistan's informal economy, their contributions are nevertheless underappreciated and underpaid. Regarding the number of women employed in Pakistan's informal economy, particularly in domestic work, reliable statistics are non-existent. The legal definition of an employed worker does not include domestic workers or their labour; nevertheless, rules pertaining to minimum pay do apply. Their labour is only seen as a means of "chadar chardeewari," or forcing them outside the boundaries of the current labour rules.

*There is no official contract that was signed between the hiring organisation and the servant during the recruiting process, and there are no specifications on the working environments of domestic staff.*

**Keywords:** Domestic Labour, Informal Economy, Women Workers, Pakistan, Labour Rights

### **Introduction**

In Pakistan, domestic labour is performed on a loose verbal contract between the employer and the employee. There is no formal contract in place, and domestic workers obtain employment through referrals from friends, neighbours, and family members who work as domestic help in various neighbourhoods. There aren't many employment companies that support domestic workers. The employment agency only retains the personal information of the domestic worker, which consists of a duplicate of their identification cards, finger prints, location, and the contract of employment that has been properly attested by the local councillor. This information does not include any information concerning working hours, salary, vacations, or other relevant facts. A copy of this record is retained by the employment agency and is sent over to the local police station. Thus, an employment bureau and this information may function as a way to monitor and observe workers. Nonetheless, the majority of prospective businesses also avoid contacting employment agencies because they believe paying an agency fee is unnecessary given the abundance of readily accessible housekeepers.

Because household employees are not subject to a set salary structure under labour laws, their pay is determined by their living locations and the status held by their employers. Timetables can differ based on the requirements of the company and the worker. For instance, live-in employees begin early and end late at night, whereas full-time employees begin at 8 or 9 am and end by 5 or 6 pm. Typically, live-in employees receive one day off per week, every two weeks, or once a month, depending on the employer's wishes .

They frequently have it tougher since they are frequently requested to perform extra duties that might not be related to their jobs. Furthermore, they are requested to be accessible nearly they work 24 hours a day, seven days a week, but without the proper breaks. Domestic labour in Pakistan marks the edge of the public-private split. For one, their house is where they consider their workplace. For domestic employees, their place of work is someone else's home or personal area; to put it alternatively, the employer's home or confidential location becomes the public realm. Employers' claims that their domestic help are "part of the family" frequently amount to empty platitudes when their employees endure physical or sexual abuse or are subjected to dehumanising treatment .

The partnership between a company and its staff is one of contractual power dynamics, wherein one side has a significant advantage in strength and influence over the other side. Both the actual assault these women endure and the dehumanising and humiliating status associated with this line of employment are manifestations of the power dynamic. Because of this, there is an imbalance in the employer-employee relationship and the employee is put in a vulnerable position in domestic service. Due to their poor socioeconomic status, they are unable to engage in negotiations. Their employers do not treat them with respect, and they receive very little recognition for their services. The only option available to domestic workers is to quit and hunt for another employment. But they only quit as a final choice when it's just not feasible for them to be employed by such a company. Since there is not a legal structure in place, their only option is to resign from their position. The employers' control over their workers' lives is evident in the way they determine and arrange their working hours to suit their individual needs and sake of simplicity, completely disregarding the domestic worker's fundamental rights, such as the right to privacy and rest. The association between the employers and employees is also tainted with suspicion at all times, which is equivalent to depriving the worker of dignity and respect .

In Pakistan, social hierarchies are also a result of domestic service. Because of the disparity in social position, the interaction between working class domestic workers and their upper- and middle-class female employers illustrates how privileged class women take advantage of their workers. Having several domestic workers employed has become a status symbol. Hiring domestic workers also entails social prestige. The way employers treat domestic workers and vice versa also perpetuates and enforces class inequality. In order to represent class hierarchies and the employers' greater social position, the workers are referred to as maasi, mai, Ayah, babbo, and jamadarni, while the employers are called by titles such "begum sahib, baray saab, sahibji, or khanji(Madam and Sir)."

The demand of submissiveness and docility on the part of employers towards household staff is another symptom of class dynamics. The way hiring managers remind employees at home of their lower status due to their low economic standing, illiteracy, and low caste might be one way for the two to communicate obedience and submission. House cleaners are made to feel as though they are the lowest class of people in society and that no one values or recognises what hard work they do. In the nation of Pakistan, doing domestic work has also become a family affair, with both the first and second generations being involved at a young age and frequently working for the same home. The domestic work performed by "girl children" is not considered to be child labour exploitation, and laws

pertaining to minimum age and other child employment issues are flagrantly disregarded .

In Pakistan, hiring female domestic helpers also contributes to the perpetuation and reinforcement of gender inequality. For example, there is salary and working condition discrimination against women who work as domestic helpers. While male slaves, such as cooks, cleaners, or guards, seldom took on extra labour, a woman employed for a certain function would frequently be requested to perform other duties. Both legal and non-legal measures must be taken in order to empower domestic workers in Pakistan and better their lot in life. First, the government should conduct a nationwide poll to compile a list of all types of domestic workers. This data is necessary for developing any plan aimed at enhancing the circumstances of female domestic workers. Second, domestic labour ought to be acknowledged as a distinct business within the services sector and as a type of productive labour. Thirdly, all labour laws ought to define "worker" to include domestic workers. Through numerous legal requirements, such as those governing working hours, minimum salaries, overtime pay, social benefits, and provisions for yearly and sick leave, this would create a better position for them and assure protection. Lastly, one of the biggest steps towards integrating domestic labour into Pakistan's controlled service industry would be to require signed contracts for employees .

The interests of female domestic workers may be furthered through networking. Organisations with a roots and community focus are necessary to help women employed as domestic workers organise themselves. These groups might take the lead and steer female domestic workers' efforts in the correct direction. It is possible that when labour unions form, legislative and policy solutions will be implemented, changing the terms of employment for women domestic workers and enhancing their living and working environments. "Every citizen has the freedom to form organisations or labour organisations, subject to reasonable limitations imposed by legislation in the best interests of Pakistan's independence or honesty and stability, or ethical conduct," states Article 17 of the Basic Law of the Islamic Republic of Pakistan. Therefore, although domestic workers are able to organise into groups or unions, Pakistan does not currently have any dedicated domestic worker unions or associations. Creating associations for women working in housekeeping would not be unusual, given the existence of unions and groups for women in other industries. For women employed in domestic service, collaborating as a pressure group with these organisations may therefore prove to be a successful tactic. These groups might assist workers in the informal economy, such as domestic helpers, in organising a collective to address their difficulties .

Implementing statutory rules might also be aided by non-legal strategies such as raising awareness among women employed in domestic service. Regular awareness-raising events are necessary in order to enlighten these workers about their fundamental and inalienable rights. Training programmes, community gatherings, and debate support groups might all assist with this. These types of settings may greatly aid in fostering a sense of camaraderie among employees and encouraging collective action, as household staff often operate in the segregated setting of a private house with little opportunity for connection with others in the workforce. It is necessary for other societal segments to contribute to the struggles faced by domestic workers. The problem of domestic workers can be made public via the media. Talk shows on radio and television, street theatre, and newspaper articles may all be helpful resources. Journalists might be invited on a regular basis by groups that support women domestic workers to their seminars and roundtable talks, ensuring that the topic is consistently covered by the media. Initiating a consultation process with activists, lawmakers, labour trade unions, government officials, non-governmental organisations, researchers, domestic workers, and employers is also crucial. This consultation process would be advantageous because the majority of them are now discussing new labour policies with the government and are also participating in the process of codifying national labour legislation .

Notably, by offering basic education, healthcare, housing, water, and hygiene, the state also contributes to the improvement of domestic workers' standard of living. The Zakat system in Pakistan has established a distinctive institutionalised welfare system. One of the few Muslim countries with a formal Zakat system is Pakistan. The Central Zakat Council was formed by the Pakistani government to supervise the collecting and distribution of zakat at the federal, provincial, district, and municipal levels. Zakat is collected through banks. The public zakat monies so raised might be put to good use in supporting domestic worker welfare. Labour welfare services include health and educational resources, financial aid for handicapped or underprivileged employees, and wage subsidies for employees and their dependents may be paid for using Zakat money. The position of family carers in Pakistan might be further improved by making appropriate use of all of these assets .

### **Literature Review**

"Any individual who is who performs domestic duties within a professional relationship" is the definition of a domestic worker as stated in Article 1 of the ILO Conventions on Household Employees (No. 189). In practically every community in the globe, home work is mostly associated with women due to the

sexual division of labour. Although domestic work makes up a significant component of the human experience, it is usually associated with women and perceived as a domestic service, isolating it from public life and making it a private matter. In her book "Between Women: Domesticity and Their Employers," Rollins (1987) provides a historical synopsis of domestic workers. She claims that domestic work was the primary function of the first slaves. Men and women were kept apart in the past as Slaves were employed for a variety of household tasks, as was the labour they performed. Women were maintained as slaves throughout the Muslim world, especially during the Mughal era, for both domestic and sexual labour .

One of the first historians to write about the problem of domestic service, Salmon (1897), contended that the primary social drawback of domestic service is that it is represented as an occupation in the form of employment with very little, if any, representation at all. She also discussed how, in the US, black women's jobs in the late 19th and early 20th centuries constituted the majority of those with knowledge of domestic tasks, which was widely seen as something to be learned. During colonial times, this was the only significant job held by black female working class individuals, and it was extremely exploitative. By the 1920s, it was believed that 75% of black female workers in the US were employed in domestic service. A crucial aspect the fact that most domestic workers are female employers and employees is interesting about the theme .

This example of a female employer-servant relationship demonstrates how subordination is a result of both gender and class structures (Milkman et al., 1998). Triple oppression, a phrase used by Claudia Jones to describe the relationship between the three forms of oppression that Black working women experience race, gender, and class was present in the instance of African American working women who worked as domestic workers to be ingrained in a woman's life and taught via customs, reinforcing the idea that household work was exclusively a "feminine activity." The ordeals of Chicane workers in North America were detailed in a book on domestic tasks authored by Mary Romero. It brought attention to how their employers frequently exploited them via racism and ethnocentrism .

### **Domestic Work**

Domestically workers are particularly vulnerable to exploitation since their employment is done in their employer's house, not in a factory or office, which is their own space. First of all, because it is assumed that women are naturally inclined to take care of the home, their labour is discounted and undervalued. Domestic work is sometimes extremely undervalued since it does not adhere to the standards of a typical job or office. Second, a significant contributing factor to

their vulnerability to exploitation is the social isolation experienced by the employed family. Employers often own the authority and may use it to exercise control over their employees. Because they have little control over their surroundings, domestic workers are extremely. This revision tested the suggestion that women working in domestic service facing more exploitation, specifically in the form of working extra hours, not getting paid leaves, receiving income below minimum wage and number of tasks, perceive less job satisfaction. Job Satisfaction Scale was used to measure the levels of job satisfaction of domestic workers. Questions related to their income, working hours, paid leave entitlement and number of tasks were asked to measure exploitation. To find out the association between the dependent and independent variable, Factor Analysis and Simple Linear Regression test was run .

It was found that the relationship between independent (exploitation) and dependent (job satisfaction) variables was positive. The majority of household workers 25% moderately felt that their employment is pointless. However, 21% expressed a moderate disagreement with the assertion. The findings in the literature review, which mention that women employed in separated domestic spaces frequently feel in society dead and embrace being subservient as right, better explain the baffled state of fulfilment in their jobs that the domestic workers present. However, there was a statistically significant and positive connection found when this variable was evaluated with paid leaves as the independent variable. Even though the research was carefully chosen, random sampling was one of the constraints that happened as the data was being collected. The idea of creating a snowball network was ultimately chosen since it was certain that random selection through maid agencies would not have been possible given the sensitivity and informal nature of the study's target audience. Secondly, one of the drawbacks of this study on the relationship between domestic workers' job satisfaction and exploitation may have been the limited sample size chosen owing to time constraints. Due to their illiteracy, several of the domestic staff were uneducated .

Depending on the geographical and cultural environment of a given location, different places have different ideas about what constitutes domestic employment (ILO, 2010a). This phenomena is defined differently by various persons. Convention No. 189 of the International Labour Organisation, for example, defines "domestic work" as any type of work done in or for a household or several households, while "domestic worker" refers to an individual who performs domestic work as part of an employment relationship. According to Armstrong (2012), a domestic worker is someone who works for an employer as a servant to

complete home tasks. Additionally, he emphasised the distinctions between titles like housekeepers, a housewife, household staff member, and homemaker. He said that a housekeeper is a servant who handles domestic duties, whereas a homemaker or housewife is someone who takes care of their own home; the word "housekeeper" is particularly used to refer to someone who works at a facility such as a school or the hospital .

A person who doesn't work as a domestic worker and just rarely or intermittently does not qualify as a domestic worker (ILO, 2013). Live-in and live-out domestic workers are the binary categories into which Tewathia (2017) divided domestic workers. Those that fall into the former type live in the employer's home, either in an independent servant section or in a room for storage. However, they are not permitted to return home on a daily basis. They mostly pay them a visit each month. Live-out household workers are individuals that report to work every day, do their allotted household chores, and then depart from their employer's residence after their work is over .

### **The Gradation of Domestic Workers' Legal Protection**

The International Labour Organisation (ILO) has adopted international labour standards specifically for domestic workers in The Convention (No. 189) and the accompanying Domestic Workers Recommendation (No. 201) . Since then, there has been widespread recognition of the urgent need to provide social protection and recognition to domestic workers. Promoting workers' fundamental rights, guaranteeing adequate job possibilities for both men and women, assuring social protection at work, and fostering social discussion are the core goals of its mission. According to Papa (2016), this agreement is the result of extensive negotiations aimed at recognising domestic workers' employment rights and benefits. Regulating the terms and conditions of employment for domestic workers was its main goal. For domestic workers who were being acknowledged in a legal document for the first time, the convention and suggestion were both seen as historic events. Furthermore, it was a significant turning point for the global system of labour laws. In summary, the International Labour Organization's Convention No. 189 regulation aimed to establish worldwide minimum standards for domestic employment. In addition to several laws pertaining to formal employment, the ILO has established agreements on domestic work.

According to Klemm et al. (2011), these conventions are essentially the guidelines or recommendations of an international labour organisation for domestic workers. A total of 189 conventions have been held by the International Labour Organisation; they may be further classified into three categories: basic conventions, governance conventions, and technical conventions. These norms



and suggestions all draw attention to issues that are primarily derived from the experiences and lived realities of the workers. Promoting decent employment is one of the objectives of the International Labour Organisation . For all types of workers, including domestic workers, to succeed and advance sustainably, they must have decent working conditions (ILO, 2010). This applies to both male and female employees. Respectable labour entails all forms of freedom, such as the right to free speech and opinion, gender equality, a stable and equitable wage, Protection from social injustice includes safeguards against exploitation, worker participation in decision-making, international labour market rules, and, most importantly, the belief that human dignity cannot be compromised in any circumstance thanks to decent employment. All employees should be employed productively in decent jobs .

#### **Pakistan's National Labour Laws for Domestic Workers**

According to reports, every fourth home in Pakistan employs domestic workers, who brand up a sizable portion of the country's informal economy. Women make up the bulk of Pakistan's domestic labour force. The Pakistani Labour Force Survey (2014–15) estimates that the country has 0.464 million domestic workers. Of them, 0.364 million are day-based or task-specific family carers, while 0.1 million are live-in domestic workers. In Pakistan, child labourers and female domestic workers are the two most prevalent categories of domestic workers. A portion of these labourers are held captive by debt that their families have accumulated. In Pakistan, 264,000 minors were employed as domestic helpers in 2004 (ILO, 2004). This kind of such labour is deemed dangerous and is forbidden for minors under the age of eighteen by the ILO Convention 189 and its Recommendation (201). Members are required under ILO Convention 189 to establish a minimum age for domestic employment .

Domestic workers are included in the category of workers under the Minimum Wages Ordinance of 1961 and the Security Ordinance of 1965. A domestic servant is any "person working whole-time in connection with the work of" another person, according to the Provincial Employees Social Security Ordinance any home for any form of payment, material or financial. This law mandates that a domestic worker's employer offer complete medical coverage. The Pakistani government has not yet announced the minimum pay for domestic labours under this law, and no system has been put in place to guarantee its compliance. This is in spite of the statutory stipulations. In order to subject domestic workers to Pakistani labour laws, the Senate of Pakistan enacted the Domestic Workers (Employment Rights) Act in 2017. The purpose of this bill is to safeguard the rights of domestic workers and control their employment and working

circumstances by offering them welfare, social security, and health care. Nevertheless, Pakistan lacks a registration authority for domestic workers, which would enable them to emerge from the shadows .

### **Conceptual Discussions on Domestic labour**

Domestic labour is done in the privacy of one's own home. Homes are more intimate locations than other workplaces, where work is done in a formal setting. As a result, private home job relationships are handled differently than regular employee-employer relationships in what is referred to as "proper work. "Reproductive labour includes a wide range of tasks necessary for the continuation of human existence, communities, and civilizations. One such task is domestic work. Among the many tasks that fall under the category of domestic work are childrearing, meal preparation, basic cleaning, and maintaining personal hygiene. Informally, domestic labour is done in places like private homes, which are very unlike from industrial or professional situations where the domestic helper is expected to carry out the household chores behind closed doors; there are no teammates or co-workers. As such, domestic work's standing as a type of employment has up to now been invisible and undervalued .

Kumar (2016) contended that domestic workers are ignored and put at the mercy of their employers because of their disorganised work patterns. The women employed as domestic workers are subject to social and economic hardships as a result of their precarious employment. Initial research has brought attention to this harsh reality. According to ILO (2016), societal beliefs regarding the value lessens of domestic labour and its workers result in women's contributions being underestimated. Due to their express exclusion from certain labour protection laws, such as overtime pay, minimum wage, and workers' compensation, domestic workers have inadequate labour protection. Due to their lack of collective representation and the precarious social status of their employment, native labourers are silent .

### **Modest research inquiries**

1. How do domestic labourers see their working circumstances and place of work?
2. What is it like for women who work as domestic workers?
3. What are the main reasons why women choose to work as housekeepers?

**Work and Conditions of Employment for Domestic Helpers**  
Various conventions of the International Labour Organisation (ILO) outline a set of internationally recognised core labour standards. These conventions include the effective abolition of child labour (ILO conventions 138 and 182), the elimination of discrimination in employment and occupation (ILO conventions 100 and 111), the elimination of forced or compulsory labour in all its forms (ILO conventions

29 and 105), and the freedom of association and the effective recognition of the right to collective bargaining. These ideas established the foundation for the minimal standards for respectable labour. Data study, however, reveals that the working conditions for female domestic workers are far from ideal and fall short of the majority of the previously listed reasonable work parameters .

Augustine & Kumar (2016), who unequivocally declared that domestic workers are more vulnerable in informal employment, particularly in terms of their bad work circumstances besides their vulnerability to human rights abuses, also corroborate this conclusion. This is due to the fact that the workplace for this type of work, known as domestic employment, is not an office but rather the homes of the employers. Because of the informal nature of the home and the lack of questioning surrounding such abuses, domestic workers are vulnerable to a variety of forms of mistreatment. It was evident from Tehmina's seventy-year-old words, verbatim. They don't think of or treat us like people, even though we clean and wash their toilets and perform all of their nasty job (interview transcript: Tehmina) The response verbatim made it evident that although they are aware of their exploitation, they tolerate their bosses' disrespectful actions out of a need for immediate financial support and a fear of losing their employment. My pay was frequently withheld for trivial reasons, but I never questioned my bosses about this because I was afraid they would fire me (interview transcript: Noreen) Despite the fact that domestic workers now have a generally recognised entitlement to a minimum wage, Table 1 makes it abundantly evident that their overall pay is extremely low and that they are unable to sustain their families' needs and even the bare minimum of a living. In order to attain at least a minimal level of living, workers in all sectors formal or informal must get the required quantity of compensation, Candidates during fieldwork revealed that their main concerns were low earnings, extended work hours, hostile boss conduct, job insecurity, and inadequate social protection .

#### **Becoming a Household Employee:**

While helping others is essential to human civilizations' existence, women who do this job do not always receive the recognition and respect they need. Rather, discriminatory actions through their employer and the larger community must be dealt with by domestic workers. Inhumane working conditions were noted by the majority of respondents. In particular, many bemoaned the rude actions of their bosses, which made their time at work emotionally taxing. The exact words of those questioned paint a graphic picture of what it's like for women employed as domestic helpers in Pakistan. Employers have an obligation to treat us with

respect rather than with disgust since individuals at work (or in their homes) watch out for each other while we are alone.

People don't trust us, Shamma. They keep their pricey or valuable possessions hidden from us (domestic workers). I heard the employer's muttering as soon as I walked inside; she was telling her daughter to quickly cover the fruit baskets. And consider how ironic it was that

I discovered several rotting apples in their trash a few days later (Irum). The employer ignored me, calling me a "domestic poor person." Shoes ought to be used to beat labourers. (Zulekha). The WDWs' comments made it very evident that their employers' discriminatory actions make their lives even more miserable. Even after years of employment, their employers mistreat and take advantage of them. According to Young's (2001) research, in domestic work, there is a true mutual dependence between the employer and the employee. Therefore, employers have a responsibility to respect the dignity of their workers. For most internal workers, the connection between employer and employee was a key source of concern. The following are some noteworthy quotes from the interviews that will illustrate the challenges that the respondents faced at work, which included the employer's actions, the length of the job being uncertain (because domestic workers could be replaced at any time), an excessive amount of work, and the unreliability of domestic The only problems they face at work are worker by employer and domestic workers' feelings that are disregarded.

"What is the future of the poor? We are impoverished domestic workers! We lack the means or assets necessary to guarantee either a bright future or a future free from poverty, hence it is a persistent state of poverty. (Najma). Domestic workers must put in a lot of effort to make ends meet in order to improve their situation. Sadly, the goal they tolerate exploitations for is not achieved in the manner they had hoped. Their pay is very low, and they have no access to collective bargaining tools. The monthly living wage that they received varied from 15,000 to 25,000 rupees. They asked for a very decent amount of money and wanted an increase in their salary. Their pay demands suggest that they require funds to meet their fundamental necessities, as it is becoming increasingly difficult to make ends meet in the face of rising inflation.

### **Concluding Recommendations**

One of the main job sectors in Pakistan's unorganised industry is domestic work. The unseen nature of domestic labour makes it difficult to obtain accurate statistics data, although the number of domestic workers in Pakistan is thought to be over 8.5 million. The results of our study show that domestic workers are ignored, unseen, defenceless, disregarded, and completely dependent on their employers. Their pay is far less than Pakistan's minimum salary. The women who

work as domestic servants are exploited in their jobs and cannot afford basic necessities. Additionally, this study finds that in order to improve the lives of domestic workers, there should be processes in place that allow them to file grievances when their rights are violated. This study attempted to capture the domestic abuse of women. Employees deal with on a daily basis at work and how it impacts their level of job satisfaction.

This revision's minor constraints might be avoided, allowing it to be further used to the creation of a framework for Pakistan's formalisation of domestic employment. Finding the exploitative nature of their employment was a crucial component of this study, and the results may be used to prevent or improve the working circumstances that domestic workers face in the future.

This study adds to the body of knowledge about informal domestic service in Pakistan and supports the implementation of the recently enacted Domestic Labour Bill 2019 by the Punjab Assembly. Parrenas (2000) claims that the accessibility of inexpensive domestic helpers, who frequently fill in for their bosses and do household chores for little pay, encourages women to pursue jobs. But housewives employed by other housewives are no longer a luxury reserved for any one particular racial or ethnic group. Other factors also important, in addition to racial and ethnic discrimination in paid reproductive labour (i.e., domestic employment). For example, D'Souza (2010) lists a number of factors that lead women to engage in paid domestic work, including poverty, illiteracy, a lack of alternative sources of income, and discrimination based on gender in the workplace. These days, domestic employment is essentially a game of necessities; it transcends races, castes, and tenets. Women work at home in order to make money, therefore they could get what they needed. Distinct worker groups may have distinct demands and future possibilities for this type of job. However, what makes this endeavour unique are its invisibility, informality, private nature, and precocity. Their labour has gone unacknowledged, and they have experienced violations of their social and labour rights as a group of workers. The informal employment sector, including domestic work, is characterised by extremely variable service timeliness and unpredictability about hours of employment .

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