Chapter. IV.
PERSONAL AND SOCIAL PROFILE

4.1. Introduction:

The present study is basically sociological and as such, it is essential to analyze the social background of Muslim teachers working at different high schools. The social profile determines the living standards, culture, social position, etc. of the Muslim teachers. It also discloses the attitudes of teachers towards their minority status and feeling of insecurity as they belong to minority, if any.

As discussed in the methodology, totally 500 teachers belonging to Islam were selected to conduct the present study. Of which, 250 are females and 250 are male teachers. Further, 250 teachers are from rural areas or villages and 250 teachers are living in urban areas, that is towns and Bidar city. The social profile of the respondents is analyzed as under.

4.2. Social Profile:

The social profile includes the primary data collected on age, location, nature of family, status of women, family decision making, culture, etc. The collected primary data on social background of the respondents is analyzed and discussed as under.

4.2.1. Nature of School:

The nature of school determines the security of the job of the teachers as the teachers working in Government schools and Government Aided schools are more secured compared to that of private schools. There are many schools which are run privately under Minority (Muslim) educational societies and
trusts especially in Bidar city. The collected data on nature of school in which the respondents are working is shown as under.

Table No. 4.2.1. Nature of School

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Govt.</td>
<td>180</td>
<td>72.0</td>
<td>168</td>
<td>67.2</td>
<td>348</td>
<td>69.6</td>
</tr>
<tr>
<td>Govt. Aided</td>
<td>46</td>
<td>18.4</td>
<td>39</td>
<td>15.6</td>
<td>85</td>
<td>17.0</td>
</tr>
<tr>
<td>Private</td>
<td>24</td>
<td>9.6</td>
<td>43</td>
<td>17.2</td>
<td>67</td>
<td>13.4</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[X^2 = 6.38, \text{ df}=2 \text{ Significant at 0.05 level}\]

The nature of schools in which the rural respondents are working revealed that, 180 (72.0%) of the rural respondents are working in Government schools, 46 (18.4%) are working in Government aided schools and only 24 (9.6%) are working in private or unaided schools. Similarly, 168 (67.2%) of the urban respondents are working in Government schools, 39 (15.6%) are working in Government aided schools and 43 (17.2%) are working in private or unaided schools. Following diagram, shows the nature of schools in which the respondents are working:

![Figure No. 1. Nature of Schools in which Respondents are Working](image)

69
To summarize, among all the respondents a great majority, that is 348 (69.6%) are working in Government schools followed by, 85 (17.0%) are working in Government Aided Schools and 67 (13.4%) are working in Private or unaided schools respectively. It is noted that majority of the respondents are working in Government schools and to a greater extent, these schools are Urdu medium schools.

4.2.2. Gender-wise Distribution of Respondents:

As discussed already, while selecting the samples, equal number of the respondents of both gender were selected to collect the primary data. The gender-wise distribution of the urban and rural respondents is shown as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Male</td>
<td>125</td>
<td>50.0</td>
<td>125</td>
<td>50.0</td>
<td>250</td>
<td>50.0</td>
</tr>
<tr>
<td>Female</td>
<td>125</td>
<td>50.0</td>
<td>125</td>
<td>50.0</td>
<td>250</td>
<td>50.0</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

It is noted from the above table that equal number of male and female respondents are selected from rural and urban areas. As such, total 125 (50.0%) of male respondents were selected from rural areas and 125 (50.0%) female respondents were selected from rural areas. Similarly, 125 (50.0%) male respondents and 125 (50.0%) female respondents were selected from urban areas for the purpose of the present study.

Hence, the gender-wise distribution of the total respondents revealed that, 250 (50.0%) are females and 250 (50.0%) are males.
4.2.3. Age-wise Distribution of Respondents:

The age is an important factor while deciding the knowledge and thinking ability of the Muslim teachers. The age-wise distribution of the respondents is shown in the following table.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Below 25 Years</td>
<td>28</td>
<td>11.2</td>
<td>35</td>
<td>14.0</td>
<td>63</td>
<td>12.6</td>
</tr>
<tr>
<td>26 to 35 Years</td>
<td>47</td>
<td>18.8</td>
<td>54</td>
<td>21.6</td>
<td>101</td>
<td>20.2</td>
</tr>
<tr>
<td>36 to 45 Years</td>
<td>63</td>
<td>25.2</td>
<td>81</td>
<td>32.4</td>
<td>144</td>
<td>28.8</td>
</tr>
<tr>
<td>46 to 55 Years</td>
<td>77</td>
<td>30.8</td>
<td>62</td>
<td>24.8</td>
<td>139</td>
<td>27.8</td>
</tr>
<tr>
<td>More than 55 Years</td>
<td>35</td>
<td>14.0</td>
<td>18</td>
<td>7.2</td>
<td>53</td>
<td>10.6</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

$X^2=10.6$, df=4 Not Significant at 0.05 level

Age of the respondents living in rural areas revealed that, 28 (11.2%) are of below 25 years, 47 (18.8%) are between 26 to 35 years, 63 (25.2%) are between 36 to 45 years, 77 (30.8%) are between 46 to 55 years and 35 (14.0%) are of more than 55 years. Among the respondents living in urban areas, 35 (14.0%) are of below 25 years, 54 (21.6%) are between 26 to 35 years, 81 (32.4%) are between 36 to 45 years, 62 (24.8%) are between 46 to 55 years and 18 (7.2%) are of more than 55 years. Following figure shows the age-wise distribution of respondents covered under the study.
Fig. No. 2. Age-wise Distribution of Respondents

To sum up, of all the respondents, 144 (28.8%) are between 36 to 45 years followed by, 139 (27.8%) are between 46 to 55 years, 101 (20.2%) are between 26 to 35 years, 63 (12.6%) are of below 25 years and 53 (10.6%) are of more than 55 years respectively. It is noted that the respondents are from all the age groups are working in both rural and urban schools.

4.2.4. Family Background:

Due to urbanization and industrialization the employment opportunities were increased for both men and women in urban areas. Hence, the mobility of the population was begun from rural areas to urban areas and cities. Much of the population was shifted to cities and urban areas in search of employment from rural areas and settled in urban areas. Due to Government rules to render their service in rural areas, even many of the employees were also shifted from urban areas to rural areas. Hence, it was asked to the respondents, to furnish the information on family background and the collected data is tabulate as under.
Majority that is 207 (82.8%) of the respondents serving in rural areas are from rural areas, whereas 43 (17.2%) are from urban areas. Similarly, only 73 (30.4%) of the respondents serving in rural areas are from rural whereas, majority that is, 174 (69.6%) are from urban areas only.

To conclude, majority, that is, 283 (56.6%) of all the respondents are from rural areas, whereas 217 (43.4%) are from urban areas. It is noted that majority of the respondents are from villages and rural areas and even many of them have settled in urban areas.

4.2.5. **Type of the Family:**

There are two types of families, namely Joint Family, where all the family members and near relatives have living together and nuclear family or single family where only husband, wife and their children have living together. Information furnished by the Muslim teachers on the type of family in which they have living is tabulated as under.

<table>
<thead>
<tr>
<th>Table No. 4.2.4. Family Background</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Particulars</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Rural</td>
</tr>
<tr>
<td>Urban</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

\[X^2=14.0, \text{ df}=1 \text{ Significant at 0.05 level}\]

<table>
<thead>
<tr>
<th>Table No. 4.2.5. Type of Family</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Particulars</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Nuclear Family</td>
</tr>
<tr>
<td>Joint Family</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

\[X^2=31.1, \text{ df}=1 \text{ Significant at 0.05 level}\]
Above table made it clear that, only 107 (42.8%) of the rural respondents are living in nuclear families, whereas 143 (57.2%) are living in joint families. Similarly, 169 (67.6%) of the urban respondents are living in nuclear families, whereas 81 (32.4%) are living in joint families. Following figure shows that type of families of the respondents.

Figure No. 3. Type of Family

As stated by all the respondents, 276 (55.2%) are living in nuclear families, whereas 224 (44.8%) are living in joint families. Generally, the joint family system is prevailed among the Muslims, but due to their Government employment and job got in places other than their native places, it is possible that the Muslim teachers are living in nuclear families.

4.2.6. Marital Status:

While making the sociological study of Muslim teachers, it is essential to know about the marital status of the respondents, which is based on religious culture. The marital status of the respondents is shown in the following table.
The marital status of the rural respondents revealed that, a great majority that is, 186 (74.4%) are married and living with their spouses followed by, 27 (10.8%) are divorcees or separated from their husbands, 24 (9.6%) are widows or widowers and the remaining 13 (5.2%) are unmarried and living single. On the other hand, among the urban respondents, 18 (7.2%) are unmarried, 204 (81.6%) are married and living with their spouses, 15 (6.0%) are widows or widowers and the remaining 13 (5.2%) are divorcees or separated from their spouses. Following figure shows that marital status of all the respondents.

![Fig. No. 4. Marital Status](image_url)
The marital status of all the respondents revealed that, 390 (78.0%) are married and living with their spouses followed by, 40 (8.0%) are divorcees or separated, 39 (7.8%) are widows or widowers and the remaining 31 (6.2%) are unmarried and living single respectively.

### 4.2.7. Educational Qualifications:

The education level of the Muslim teachers depicts the level of knowledge about the education and related aspects. It is noted that even though to become teacher, only Graduation with Bachelor of Education (B.Ed) is needed, many of the Muslim teachers also completed their post-graduation, so as to get the knowledge or promotion in future. For that purpose, the information on the educational qualifications of the respondents was collected and presented in the following table.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>TCH/ D. Ed/ Internship</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Graduate/ B.Ed</td>
<td>187</td>
<td>74.8</td>
<td>184</td>
<td>73.6</td>
<td>371</td>
<td>74.2</td>
</tr>
<tr>
<td>Post-Graduate</td>
<td>63</td>
<td>25.2</td>
<td>66</td>
<td>26.4</td>
<td>129</td>
<td>25.8</td>
</tr>
<tr>
<td>Any Other</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

The educational qualifications of the rural respondents shows that, 187 (74.8%) of the respondents have completed only Graduation or B.Ed, whereas 63 (25.2%) have completed their post-graduation. Of the urban respondents, 184 (73.6%) have completed their Graduation or B.Ed and 66 (26.4%) have completed their post-graduation.
As stated by all the respondents surveyed, 371 (74.2%) have completed their graduation or B.Ed, whereas the remaining 129 (25.8%) have completed their post-graduation. It is highlighted that many of the respondents are highly qualified, though their profession is not needed such education and it shows that the teachers have got good knowledge by acquiring such post-graduation in different subject disciplines.

### 4.2.8. Professional Experience:

While assessing the knowledge, there is need to know about the experience of the Muslim teachers in their profession. It is noted that the professional experience of the Muslim teachers varies from one year to 25 years. Hence, the experience of the Muslim teachers in years is grouped and presented in the following table.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural Frequency</th>
<th>Rural %</th>
<th>Urban Frequency</th>
<th>Urban %</th>
<th>Total Frequency</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 05 Years</td>
<td>43</td>
<td>17.2</td>
<td>38</td>
<td>15.2</td>
<td>81</td>
<td>16.2</td>
</tr>
<tr>
<td>06 to 10 Years</td>
<td>56</td>
<td>22.4</td>
<td>61</td>
<td>24.4</td>
<td>117</td>
<td>23.4</td>
</tr>
<tr>
<td>11 to 15 Years</td>
<td>64</td>
<td>25.6</td>
<td>53</td>
<td>21.2</td>
<td>117</td>
<td>23.4</td>
</tr>
<tr>
<td>16 to 20 Years</td>
<td>60</td>
<td>24.0</td>
<td>65</td>
<td>26.0</td>
<td>125</td>
<td>25.0</td>
</tr>
<tr>
<td>More than 20 Years</td>
<td>27</td>
<td>10.8</td>
<td>33</td>
<td>13.2</td>
<td>60</td>
<td>12.0</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ X^2=2.36, \text{df}=4 \text{ Not Significant at 0.05 level} \]

The above table shows that as expressed by the Muslim teachers serving in rural schools, 43 (17.2%) have stated that they have professional experience less than 05 years, 56 (22.4%) have stated that their professional experience is between 06 to 10 years, 64 (25.6%) have expressed that their professional experience varies between 11 to 15 years, 60 (24.0%) have expressed that their
experience varies between 16 to 20 years and the remaining only 27 (10.8%) have completed teaching experience of more than 20 years. Similarly, among the respondents working in urban schools, 38 (15.2%) have professional experience of less than 05 years, 61 (24.4%) have professional experience between 06 to 10 years, 53 (21.2%) have professional experience between 11 to 15 years, 65 (26.0%) have professional experience between 16 to 20 years and 33 (13.2%) have professional experience of more than 20 years.

To sum up, as stated by all the respondents on their professional experience, 81 (16.2%) have professional experience of less than 05 years, 117 (23.4%) have professional experience between 06 to 10 years, 117 (23.4%) have professional experience varies between 11 to 15 years, 125 (25.0%) have professional experience between 16 to 20 years and the professional experience of 60 (12.0%) of all the respondents is more than 20 years.

### 4.2.9. Participated in Professional Training:

To refresh the knowledge, the employees in almost departments attend and participate in different types of training. Likewise, teaching profession is an important one as the teachers have to give latest knowledge to their pupils. As such, it is essential on the part of teachers to attend training regularly. In this regard, a question was asked to the respondents that whether they have participated in any training and the collected information is tabulated as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Yes</td>
<td>123</td>
<td>49.4</td>
<td>164</td>
<td>65.6</td>
<td>287</td>
<td>57.4</td>
</tr>
<tr>
<td>No</td>
<td>127</td>
<td>50.8</td>
<td>86</td>
<td>34.4</td>
<td>213</td>
<td>42.6</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ X^2 = 13.7, \text{ df}=1 \] Significant at 0.05 level

Above table made it clear that, only 123 (49.4%) of the rural respondents have participated in professional training, whereas 127 (50.8%) have not
attended to the same. Similarly, among the teachers working in urban areas, only 164 (65.6%) have participated in professional training, whereas 86 (34.4%) have not participated in any professional training.

As stated by all the Muslim teachers covered under the study, 287 (57.4%) have participated in professional training, whereas 213 (42.6%) have not participated in any professional training. It is noted that though majority of the Muslim teachers have attended professional training programmes, still good numbers of the teachers have not attended to the same. Hence, it is suggested to the Muslim teachers to attend the professional training regularly.

4.2.10. Annual Income of Family:

The social status is determined by different factors including the economic status. As such, information was collected from the respondents on the annual income of the family and presented in the following table.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Rs. 1 lakh to Rs. 2 lakhs</td>
<td>19</td>
<td>7.6</td>
<td>25</td>
<td>10.0</td>
<td>44</td>
<td>8.8</td>
</tr>
<tr>
<td>Rs. 2 to Rs. 3 lakhs</td>
<td>43</td>
<td>17.2</td>
<td>39</td>
<td>15.6</td>
<td>82</td>
<td>16.4</td>
</tr>
<tr>
<td>Rs. 3 lakhs to Rs. 4 lakhs</td>
<td>124</td>
<td>49.6</td>
<td>98</td>
<td>39.2</td>
<td>222</td>
<td>44.4</td>
</tr>
<tr>
<td>Rs. 4 lakhs to Rs. 5 lakhs</td>
<td>64</td>
<td>25.6</td>
<td>88</td>
<td>35.2</td>
<td>152</td>
<td>30.4</td>
</tr>
<tr>
<td>More than Rs. 5 lakhs</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

Annual income of the families of Muslim teachers working in rural areas shows that, 19 (7.6%) have family annual income between Rs. 1 lakh to Rs. 2
lakhs, 43 (17.2%) have family annual income between Rs. 2 lakhs to Rs. 3 lakhs, 124 (49.6%) have family annual income between Rs. 3 lakhs to Rs. 4 lakhs and 64 (25.6%) have annual income between Rs. 4 lakhs to Rs. 5 lakhs. Similarly, as stated by the Muslim teachers working in urban areas, 25 (10.0%) have family annual income between Rs. 1 lakh to Rs. 2 lakhs, 39 (15.6%) have annual income between Rs. 2 lakhs to Rs. 3 lakhs, 98 (39.2%) have family annual income between Rs. 3 lakhs to Rs. 4 lakhs and 88 (35.2%) have family annual income between Rs. 4 lakhs to Rs. 5 lakhs.

As stated by all the respondents, family annual income of 222 (44.4%) of the respondents is between Rs. 3 lakhs to Rs. 4 lakhs followed by, family annual income of 152 (30.4%) of the respondents is between Rs. 4 lakhs to Rs. 5 lakhs, annual income of 82 (16.4%) of the respondents between Rs. 2 lakhs to Rs. 3 lakhs and the annual income of the families of 44 (8.8%) of the respondents is between Rs. 1 lakh to Rs. 2 lakhs. Annual family incomes of the respondents revealed that majority of the respondents are leading higher middle class economic life.

### 4.2.11. Monthly Salary:

Salary is significant aspect to assess the economic status of the respondents. In case of Government schools and Government Aided Schools, the Salary is fixed by the Government from time to time. In case of the private schools, salary is paid by management and it is generally lower compared to the salary paid in Government Schools. The primary data collected on the monthly salary of the respondents is shown as under.
Table No. 4.2.11. Monthly Salary

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural Frequency</th>
<th>Rural %</th>
<th>Urban Frequency</th>
<th>Urban %</th>
<th>Total Frequency</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than Rs. 5000</td>
<td>05</td>
<td>2.0</td>
<td>11</td>
<td>4.4</td>
<td>16</td>
<td>3.2</td>
</tr>
<tr>
<td>Rs. 5001 to Rs. 10000</td>
<td>10</td>
<td>4.0</td>
<td>15</td>
<td>6.0</td>
<td>25</td>
<td>5.0</td>
</tr>
<tr>
<td>Rs. 10001 to Rs. 20000</td>
<td>31</td>
<td>12.4</td>
<td>20</td>
<td>8.0</td>
<td>51</td>
<td>10.2</td>
</tr>
<tr>
<td>Rs. 20001 to Rs. 30000</td>
<td>86</td>
<td>34.4</td>
<td>73</td>
<td>29.2</td>
<td>159</td>
<td>31.8</td>
</tr>
<tr>
<td>Rs. 30001 to Rs. 40000</td>
<td>106</td>
<td>42.4</td>
<td>115</td>
<td>46.0</td>
<td>221</td>
<td>44.2</td>
</tr>
<tr>
<td>More than Rs. 40000</td>
<td>12</td>
<td>4.8</td>
<td>16</td>
<td>6.4</td>
<td>28</td>
<td>5.6</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ X^2=7.62, \text{df}=5 \text{ Not Significant at 0.05 level} \]

Monthly salary of rural respondents shows that, 05 (2.0%) of the respondents are drawing salary of less than Rs. 5000, 10 (4.0%) are drawing salary between Rs. 5001 to Rs. 10000, 31 (12.4%) are drawing salary between Rs. 10001 to Rs. 20000, 86 (34.4%) are drawing salary between Rs. 20001 to Rs. 30000, 106 (42.4%) of the rural respondents are drawing salary between Rs. 30001 to Rs. 40000 and 12 (4.8%) are drawing salary of more than Rs. 40000. As expressed by the Muslim teachers working in urban areas, 11 (4.4%) are drawing salary of less than Rs. 5000, 15 (6.0%) are drawing salary between Rs. 5001 to Rs. 10000, 20 (8.0%) are drawing salary between Rs. 10001 to Rs. 20000, 73 (29.2%) are drawing salary between Rs. 20001 to Rs. 30000, 115 (46.0%) are drawing salary between Rs. 30001 to Rs. 40000 and only 16 (6.4%) are drawing salary of more than Rs. 40000.

As furnished by the total respondents on their salaries, 16 (3.2%) are drawing salary of less than Rs. 5000, 25 (5.0%) are drawing salary between Rs. 5001 to Rs. 10000, 51 (10.2%) of the respondents are drawing salary between
Rs. 10001 to Rs. 20000, 159 (31.8%) are drawing salary between Rs. 20001 to Rs. 30000, 221 (44.2%) are drawing salary between Rs. 30001 to Rs. 40000 and 28 (5.6%) of all the respondents are drawing salary of more than Rs. 40000.

4.2.12. Equal Marital Relations:

Female is regarded as weaker gender and in almost religions, women have subjugated position. In Islam, women have lower status and men have higher status in family and society. Even women in Islam are facing many restrictions in their family and society. As such, there is no equal marital relation between husband and wife in Islam. But, due to increase in education and employment among women, the status of Muslim women is also gradually increasing and in few families, women are also given equal status in family, but such families are only few in number. As such, information was collected from the respondents on the equal marital relation with their spouse and the collected primary data is presented in the following table.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Yes</td>
<td>142</td>
<td>56.8</td>
<td>187</td>
</tr>
<tr>
<td>No</td>
<td>108</td>
<td>43.2</td>
<td>63</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

\[X^2 = 18.0, \text{ df}=1 \text{ Not Significant at 0.05 level}\]

On the equality in marital relations, among the rural respondents 142 (56.8%) have agreed that they have equal marital relations with their spouses, whereas 108 (43.2%) have not agreed to the same. Similarly, majority that is, 187 (74.8%) of the urban respondents have agreed that there is equal marital relations with their spouses, whereas 63 (25.2%) have not agreed to the same.

To summarize of all the respondents, only 329 (64.8%) have equal marital relations with their spouses, whereas 171 (34.2%) have no equal marital
status compared to their spouses. It is noted that total 250 respondents in the present study are Muslim male teachers and they have always higher status in their family.

4.2.13. Number of Children:

In Muslim culture, there is belief that the children are gifts of god and as such, the family planning measures are not generally adopted by few of the Muslim parents. Still the educated Muslims don’t believe in such beliefs and they adopt family planning and reduce the number of children. The information was collected from the respondents on the number of children and presented in the following table.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>None</td>
<td>07</td>
<td>2.8</td>
<td>05</td>
</tr>
<tr>
<td>1 to 2</td>
<td>57</td>
<td>22.8</td>
<td>82</td>
</tr>
<tr>
<td>3 to 4</td>
<td>131</td>
<td>52.4</td>
<td>112</td>
</tr>
<tr>
<td>5 or More</td>
<td>42</td>
<td>16.8</td>
<td>33</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>13</td>
<td>5.2</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

\[X^2 = 8.20, \text{df}=4 \text{ Not Significant at 0.05 level}\]

The number of children as stated by the Muslim teachers living in rural areas shows that, 07 (2.8%) have no children, 57 (22.8%) have 1 to 2 children, 131 (52.4%) have 3 to 4 children, 42 (16.8%) have 5 or more children and it is not applicable to 13 (5.2%) of the rural respondents as they are no married so far. Among the Muslim teachers working in urban areas, 05 (2.0%) have no children, 82 (32.8%) have 1 to 2 children, 112 (44.8%) have 3 to 4 children, 33 (13.2%) have 5 or more children and it is not applicable to 18 (7.2%) of the urban respondents as they are not married.
As stated by the total Muslim teachers surveyed, 243 (48.6%) have 3 to 4 children followed by 139 (27.8%) have 1 to 2 children, 75 (15.0%) have 5 or more children, it is not applicable to 31 (6.2%) of the respondents as they are not married and 12 (2.4%) have no children respectively. It is emphasized that majority of the respondents have more children and this may be due to their belief in more children. Hence, it essentially suggested to the Muslim teachers to adopt family planning practices.

### 4.2.14. Favour and Support Family Planning Practices:

As discussed above, majority of the respondents have more number of children, which shows that they don’t believe in family planning practices and may believe in religious beliefs related to number of children. As such, information was collected on whether the respondents favour and support family planning practices and tabulated as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Yes</td>
<td>153</td>
<td>61.2</td>
<td>201</td>
</tr>
<tr>
<td>No</td>
<td>97</td>
<td>38.8</td>
<td>49</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

\[X^2=22.3, \text{ df}=1 \text{ Significant at 0.05 level}\]

It is surprising to note that only 153 (61.2%) of the rural respondents favour and support family planning practices, whereas 97 (38.8%) are not supporting the same. Further, only 201 (80.4%) of the urban respondents are support and favour family planning, whereas 49 (19.6%) are not favouring or supporting the same.

To conclude, majority that is, 354 (70.8%) of all the respondents favour and support family planning practices, whereas 146 (29.2%) of the respondents do not favour or do not support family planning practices. The respondents under the present study are highly educated and are model to the society,
hence, they have to realize the significance of family planning and favour and support the family planning practices. Even they have to spread the message on family planning to the society.

4.2.15. Residential Status:

It is noted that many of the respondents are migrated from rural areas to urban areas and vice versa. In case of Muslim teachers working in Government schools, their job is transferable. As such, they can’t settle and stay in one place. In this regard, many of them have to stay in rented houses and few of the teachers working in private schools and government aided schools are working in single place and as such, they may have their own house. In this regard, the residential status of the respondents is as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Own Building</td>
<td>178</td>
<td>71.2</td>
<td>183</td>
<td>73.2</td>
<td>361</td>
<td>72.2</td>
</tr>
<tr>
<td>Rented</td>
<td>72</td>
<td>28.8</td>
<td>67</td>
<td>26.8</td>
<td>139</td>
<td>27.8</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

$X^2=0.249$, df=1 Not Significant at 0.05 level

The residential status of the rural respondents revealed that, 178 (71.2%) are living in their own houses, whereas 72 (28.8%) are living in rented buildings. Similarly, 183 (73.2%) of the urban respondents are living in their own houses, whereas 67 (26.8%) are living in rented houses.

Of the total respondents, 361 (72.2%) are living in their own houses, whereas 139 (27.8%) are living in rented houses.

4.2.16. Daily Travel:

It is noted that due to increase in education, there is increase in employed women. Further, there is increase in working couples’ families. As
the jobs of husband and wife are at different places, many times, it is not possible for them to get transfer and settle in one place. In such cases, it is essential that husband or wife has to travel to their workplaces daily. Hence, information was collected from the respondents that whether they travel to their work place from their residence and the collected information is shown as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Yes</td>
<td>83</td>
<td>33.2</td>
<td>122</td>
</tr>
<tr>
<td>No</td>
<td>167</td>
<td>66.8</td>
<td>128</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

\[X^2=12.6, \text{ df}=1 \text{ Significant at 0.05 level}\]

It is noted from the above table that about 83 (33.2%) of the rural respondents are travelling from their residence to their work places, whereas 167 (66.8%) are not travelling. Of the urban respondents, majority that is 128 (51.2%) are not travelling, whereas 122 (48.8%) are travelling from their residences to their work places.

To conclude, majority that is 295 (59.0%) of all the respondents are not travelling from their residences to their workplaces, whereas 205 (41.0%) are travelling from their residences to their workplaces daily.

### 4.2.17. Mode of Travel:

As discussed above, total 205 of all the respondents are travelling from their residences to their workplaces and the information was collected from the respondents on mode of travel and presented in the following table.
Table No. 4.2.17. Mode of Travel

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Bus</td>
<td>49</td>
<td>19.6</td>
<td>71</td>
<td>28.4</td>
<td>120</td>
<td>24.0</td>
</tr>
<tr>
<td>Train</td>
<td>07</td>
<td>2.8</td>
<td>05</td>
<td>2.0</td>
<td>12</td>
<td>2.4</td>
</tr>
<tr>
<td>Auto Rickshaw</td>
<td>04</td>
<td>1.6</td>
<td>11</td>
<td>4.4</td>
<td>15</td>
<td>3.0</td>
</tr>
<tr>
<td>Own Vehicle</td>
<td>23</td>
<td>9.2</td>
<td>35</td>
<td>14.0</td>
<td>58</td>
<td>11.6</td>
</tr>
<tr>
<td>Any Other</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>167</td>
<td>66.8</td>
<td>128</td>
<td>51.2</td>
<td>295</td>
<td>59.0</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

On the mode of travel as expressed by the Muslim teachers working in rural areas, 49 (19.6%) have stated that they are travelling by bus, 07 (2.8%) have stated that they are travelling by train, 04 (1.6%) have mentioned that they are travelling by Auto Rickshaw, 23 (9.2%) are travelling by their own vehicle and it is not applicable to 167 (66.8%) of the respondents as they are not travelling and working at local places. Among the Muslim teachers working in urban areas, 71 (28.4%) have expressed that they are travelling by bus, 05 (2.0%) have stated that they are travelling by train, 11 (4.4%) have remarked that they are travelling by Auto Rickshaw, 35 (14.0%) have mentioned that they are travelling by their own vehicle and it is not applicable to 128 (51.2%) of the urban respondents as they are not travelling and working locally.

To summarize, of all the respondents, 120 (24.0%) have expressed that they are travelling by bus, 12 (2.4%) have stated that they are travelling by train, 15 (3.0%) have mentioned that they are travelling by Auto Rickshaw, 58 (11.6%) have remarked that they are travelling by their own vehicle and it is not applicable to 295 (59.0%) of the total respondents as they are working locally and not travelling daily to their work places.
4.2.18. Adverse Effects of Outside Work Time on Family:

Generally, the male members work outside and females look after the children and elders in the family. In case, females are also working, then there may be problems in families such as lack of care to elderly, children, ill health, etc. In this regard, it was asked to the respondents that whether there are any adverse effects due to outside work to their families and the collected primary data is tabulated as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Yes</td>
<td>56</td>
<td>22.4</td>
<td>93</td>
<td>37.2</td>
<td>149</td>
</tr>
<tr>
<td>No</td>
<td>194</td>
<td>77.6</td>
<td>157</td>
<td>62.8</td>
<td>351</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
</tr>
</tbody>
</table>

$X^2 = 13.1$, df=1 Significant at 0.05 level

It is noted that only 56 (22.4%) of the rural respondents have agreed that there are adverse effects due to time spent on outside work on the family, whereas 194 (77.6%) have not agreed to the same. Similarly, only 93 (37.2%) of the urban respondents have stated that there are adverse effects on family due to time spent on outside work, whereas 157 (62.8%) have not agreed to the same.

As stated by all the respondents, 149 (29.8%) have agreed that there are adverse effects on family due to time spent on outside work, whereas 351 (70.2%) have not agreed to the same.

4.2.19. Decision Making in Family:

As discussed already, the females have subjugated position in Islam. As such, many restrictions were imposed on women. But due to increase in education and employment, women are also getting status in Muslim families. Even they are also participating in family decision making. As such,
information was collected from the respondents on the persons making the family decisions and tabulated as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>%</th>
<th>Urban</th>
<th>%</th>
<th>Total</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband</td>
<td>63</td>
<td>25.2</td>
<td>42</td>
<td>16.8</td>
<td>105</td>
<td>21.0</td>
</tr>
<tr>
<td>Wife</td>
<td>26</td>
<td>10.4</td>
<td>30</td>
<td>12.0</td>
<td>56</td>
<td>11.2</td>
</tr>
<tr>
<td>Self</td>
<td>25</td>
<td>10.0</td>
<td>32</td>
<td>12.8</td>
<td>57</td>
<td>11.4</td>
</tr>
<tr>
<td>Self &amp; Spouse</td>
<td>48</td>
<td>19.2</td>
<td>83</td>
<td>33.2</td>
<td>131</td>
<td>26.2</td>
</tr>
<tr>
<td>Any Other</td>
<td>88</td>
<td>35.2</td>
<td>63</td>
<td>25.2</td>
<td>151</td>
<td>30.2</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[X^2=18.8, \text{df}=4 \text{ Significant at 0.05 level}\]

On the decision making it is observed that, among the rural respondents, 63 (25.2%) have expressed that their husbands are making decisions, 26 (10.4%) have agreed that the wife is making the family decisions, 25 (10.0%) have agreed that they are making the decisions, 48 (19.2%) have agreed that they are making the decisions along with their husbands and 88 (35.2%) have stated that the others such as elders are making the decisions in their families. Of the urban respondents, 42 (16.8%) have stated that their husband is making decisions, 30 (12.0%) have expressed that their wife is making the family decisions, 32 (12.8%) have mentioned that they are making the decisions, 83 (33.2%) have agreed that they are making the decisions along with their husbands and 63 (25.2%) have mentioned that the others like elders are making the family decisions.

As stated by all the respondents, 105 (21.0%) have expressed that their husbands are making the decisions, 56 (11.2%) have stated that their wife is making decisions, 57 (11.4%) have remarked that they are making the decisions on their own, 131 (26.2%) are making the family decisions along with their spouse and 151 (30.2%) have mentioned that others like elders are making the family decisions.
making the decisions in their families. It is noted that female participation in family decision making is lower.

### 4.2.20. Satisfaction in Social Life:

Social life is a main focus of the present study. Hence, there is need to know about the level of satisfaction of Muslim teachers about their social life. It was asked to the respondents to provide information about the extent of satisfaction about the social life of the respondents and the collected information is tabulated as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>To the Full Extent</td>
<td>78</td>
<td>31.2</td>
<td>43</td>
</tr>
<tr>
<td>To a Greater Extent</td>
<td>121</td>
<td>48.4</td>
<td>148</td>
</tr>
<tr>
<td>To Some Extent</td>
<td>36</td>
<td>14.4</td>
<td>53</td>
</tr>
<tr>
<td>Not Satisfied</td>
<td>15</td>
<td>6.0</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

\[X^2=19.9, \text{ df}=3 \text{ Significant at } 0.05 \text{ level}\]

As stated by the respondents working in rural areas, 78 (31.2%) have mentioned that they are fully satisfied, 121 (48.4%) have remarked that they are satisfied to a greater extent, 36 (14.4%) have stated that they are satisfied to some extent and 15 (6.0%) have expressed that they are not satisfied in their social life. Among the urban respondents surveyed, only 43 (17.2%) have expressed that they are fully satisfied in their social life, 148 (59.2%) have stated that they are satisfied in their social life to a greater extent, 53 (21.2%) have mentioned that they are satisfied in their social life to some extent and 06 (2.4%) have remarked that they are not satisfied in their social life.
As stated by the total respondents, only 121 (24.2%) are fully satisfied in their social life, 269 (53.8%) are satisfied to a greater extent, 89 (17.8%) are satisfied to some extent in their social life and 21 (4.2%) are not satisfied in their social life. It is noted that though great majority of the respondents are satisfied in their social life, still there are a few respondents not satisfied in their social life.

4.2.21. Nature of Marital Relations with Spouse:

Among Muslims, females have lower status compared to males and as such, wives have many restrictions and lower status compared to husbands. It may lead to dissatisfactory marital relations between husband and wife. In this regard, the information was collected on the nature of marital relations with the spouses and presented in the following table.

Table No. 4.2.21. Nature of Marital Relations with Spouse

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural Frequency</th>
<th>Rural %</th>
<th>Urban Frequency</th>
<th>Urban %</th>
<th>Total Frequency</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Best</td>
<td>43</td>
<td>17.2</td>
<td>68</td>
<td>27.2</td>
<td>111</td>
<td>22.2</td>
</tr>
<tr>
<td>Cordial</td>
<td>115</td>
<td>46.0</td>
<td>96</td>
<td>38.4</td>
<td>211</td>
<td>42.2</td>
</tr>
<tr>
<td>Satisfactory</td>
<td>21</td>
<td>8.4</td>
<td>34</td>
<td>13.6</td>
<td>55</td>
<td>11.0</td>
</tr>
<tr>
<td>Not Satisfactory</td>
<td>07</td>
<td>2.8</td>
<td>06</td>
<td>2.4</td>
<td>13</td>
<td>2.6</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>64</td>
<td>25.6</td>
<td>46</td>
<td>18.4</td>
<td>110</td>
<td>22.0</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[X^2=13.4, \text{ df}=4 \text{ Significant at 0.05 level}\]

As expressed by the Muslim teachers working in rural areas on the nature of marital relations with spouse, 43 (17.2%) have mentioned that there is best relations, 115 (46.0%) have stated that there is cordial relations with their spouses, 21 (8.4%) have remarked that there is satisfactory relationship with their spouses, 07 (2.8%) have opined that there is unsatisfactory relationship with their spouse and it is not applicable to 64 (25.6%) of the rural respondents as they include widows, widowers, divorcees and unmarried respondents.
Among the respondents working in urban areas, 68 (27.2%) have mentioned that the marital relations with their spouse is best, 96 (38.4%) have remarked that there is cordial relations with their spouse, 34 (13.6%) have opined that there is satisfactory relations with their spouse, 06 (2.4%) have not satisfactory relationship with their spouses and it is not applicable to 46 (18.4%) of the urban respondents as they include widows, widowers, separated, divorcee and unmarried respondents.

Of the total respondents, 111 (22.2%) have best marital relationship with their spouses, 211 (42.2%) of the respondents have cordial relationship with their spouses, 55 (11.0%) have satisfactory relationship with their spouses, 13 (2.6%) have no satisfactory relationship with their spouses and it is not applicable to 110 (22.0%) of the total respondents as they constitute widows, divorcees, separated and unmarried respondents.

4.2.22. Leisure Time Activities:

The teachers have free time after their duties at their schools. During their free time, many of the Muslim teachers show their interests to help their students by organizing free tuitions or coaching. Few of them may have other hobbies, which they will be engaged during their leisure time. The leisure time activities as stated by the Muslim teachers are as under.
Leisure time activities as stated by the rural respondents, during their leisure time, 64 (25.6%) of the respondents are engaged in watching television and films, 27 (10.8%) are visiting to their friends and relatives’ houses, 44 (17.6%) are reading the novels and magazines, 80 (32.0%) are doing their housework, 17 (6.8%) are engaged in social work and 18 (7.2%) are engaged in other activities. Similarly, during their leisure time, as expressed by the urban respondents, 81 (32.4%) are engaged in watching television and films, 10 (4.0%) are visiting to their friends and relatives’ houses, 31 (12.4%) are reading novels and books, 68 (27.2%) are doing their housework, 36 (14.4%) are engaged in social work and 24 (9.6%) are engaged in other types of activities during their leisure time.

To conclude among all the respondents on their leisure time activities, 145 (29.0%) have mentioned that they are watching television and films, 37 (7.4%) have stated that they are visiting to their friends’ and relatives’ houses, 75 (15.0%) have remarked that they are engaged in novel and books reading during their leisure time, 148 (29.6%) have stated are engaged in doing household work, 53 (10.6%) have mentioned that they are busy in social work.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural Frequency</th>
<th>Rural %</th>
<th>Urban Frequency</th>
<th>Urban %</th>
<th>Total Frequency</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watching TV/ Films</td>
<td>64</td>
<td>25.6</td>
<td>81</td>
<td>32.4</td>
<td>145</td>
<td>29.0</td>
</tr>
<tr>
<td>Visiting Friends/ Relatives</td>
<td>27</td>
<td>10.8</td>
<td>10</td>
<td>4.0</td>
<td>37</td>
<td>7.4</td>
</tr>
<tr>
<td>Novel Reading</td>
<td>44</td>
<td>17.6</td>
<td>31</td>
<td>12.4</td>
<td>75</td>
<td>15.0</td>
</tr>
<tr>
<td>Doing Housework</td>
<td>80</td>
<td>32.0</td>
<td>68</td>
<td>27.2</td>
<td>148</td>
<td>29.6</td>
</tr>
<tr>
<td>Social Work</td>
<td>17</td>
<td>6.8</td>
<td>36</td>
<td>14.4</td>
<td>53</td>
<td>10.6</td>
</tr>
<tr>
<td>Any Other</td>
<td>18</td>
<td>7.2</td>
<td>24</td>
<td>9.6</td>
<td>42</td>
<td>8.4</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

$X^2=20.7$, df=5 Significant at 0.05 level
during their leisure time and 42 (8.4%) have opined that they are engaged in some other activities during their leisure time.

4.2.23. Marital Status and Satisfaction is Greater Among Employed Wives than Unemployed Wives:

Due to globalization, the education and employment among the women has considerably increased. As a result, the men also prefer employed women to get married. Hence, it was asked to the respondents that whether marital status and satisfaction is greater among employed wives compared to that of housewives and the collected primary data is tabulated as under.

Table No. 4.2.23. Marital Status and Satisfaction is Greater Among Employed Wives than Unemployed Wives

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Agree</td>
<td>93</td>
<td>37.2</td>
<td>104</td>
</tr>
<tr>
<td>Disagree</td>
<td>32</td>
<td>12.8</td>
<td>21</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>125</td>
<td>50.0</td>
<td>125</td>
</tr>
<tr>
<td>Don’t Know/Can’t Say</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

Above table made it clear that among the Muslim teachers working in rural areas, 93 (37.2%) have agreed that marital status and satisfaction is greater among working wives compared to housewives, whereas only 32 (12.8%) have not agreed to the same and it is not applicable to 125 (50.0%) of the respondents as they are male teachers. On the other hand, as stated by 104 (41.6%) of the urban respondents, the marital status and satisfaction is greater among the working wives compared to housewives, whereas 21 (8.4%) have not agreed to the same and it is not applicable to 125 (50.0%) of the respondents as they are male teachers.
As stated by all the respondents, 197 (39.4%) have agreed that marital status and satisfaction is greater among the working wives compared to housewives, whereas 53 (10.6%) have not agreed to the same and it is not applicable to 250 (50.0%) of the respondents as they are male teachers. It is highlighted the outside work has brought women greater status and greater satisfaction in marital status.

4.2.24. Role Conflict in Family:

If the male members are working outside and spent more time on such work, then their children’s studies and well being may be neglected. On the other hand, if the women (wives) are working outside and spent more time on outside work, there may be carelessness towards their children, lack of care to elders and husband, misunderstandings if they are spending with other male colleagues, etc. In this way, there may be role conflicts in families of the working men and women. Especially, working women are facing problems of such role conflicts. In this regard, the information furnished by the respondents on the role conflict is as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Yes</td>
<td>104</td>
<td>41.6</td>
<td>97</td>
</tr>
<tr>
<td>No</td>
<td>146</td>
<td>58.4</td>
<td>153</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

\[X^2=0.408, \text{ df}=1 \text { Not Significant at 0.05 level}\]

It is observed that only 104 (41.6%) of the Muslim teachers working in rural areas agreed that there are conflicts in family due to their occupation outside, whereas 146 (58.4%) have not agreed to the same. Similarly, only 97 (38.8%) have agreed that there are conflicts in their family due to their outside work, whereas 153 (61.2%) have not agreed to the same.
Out of total 500 respondents, 201 (40.2%) have agreed that there are conflicts in their families due to their occupation outside, whereas 299 (59.8%) have not agreed to the same. It is highlighted that good number of respondents are facing conflicts in their families due to outside work and it is essential to solve the problems arise out of such conflicts.

4.2.25. Differences of Opinions in Family Issues:

Differences of opinions do arise in families due to various issues. If both husband and wife are equally qualified and employed, then the differences of opinions may be more as they don’t find time to look after family issues properly. Further, there are differences of opinions, if the economic status of family members is lower. In this way, the differences of opinions in the families of the respondents are shown as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Yes</td>
<td>70</td>
<td>28.0</td>
<td>91</td>
<td>36.4</td>
<td>161</td>
<td>32.2</td>
</tr>
<tr>
<td>No</td>
<td>180</td>
<td>72.0</td>
<td>159</td>
<td>63.6</td>
<td>339</td>
<td>67.8</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

$X^2=4.04$, df=1 Significant at 0.05 level

It is noted that only 70 (28.0%) of the Muslim teachers working in rural areas are feeling differences of opinions in family issues, whereas 180 (72.0%) have no any differences of opinions in their family issues. Only 91 (36.4%) of the urban respondents are facing differences of opinions in family issues, whereas 159 (63.6%) have no differences of opinions in family issues.

To summarize, 161 (32.2%) of the total respondents are feeling differences of opinions in family issues, whereas 399 (67.8%) have no any differences of opinions in their family issues. The differences of opinions may cause conflicts in family and thereby cause dissatisfaction in family and social
life and even results in disorganization in family. Hence, the causes of differences of opinions must be explored and should be solved.

4.2.26. Working Women Can’t Adjust with Mother-in-Law:

It was asked to the respondents that the working women can’t adjust with her mother-in-law. Though, it is mainly addressed to Muslim women teachers, still it is noted that many of the males (husbands or Muslim male teachers) also feels the same as there are conflicts between wife and mother. In this regard, the collected information is tabulated as under.

| Particulars | Rural | | Urban | | Total | |
|-------------|-------| |-------| |-------| |
| | Frequency | % | Frequency | % | Frequency | % |
| Yes         | 113   | 45.2 | 147   | 58.8 | 260   | 52.0 |
| No          | 137   | 54.8 | 103   | 41.2 | 240   | 48.0 |
| Total       | 250   | 100  | 250   | 100  | 500   | 100  |

$X^2=9.26$, df=1 Significant at 0.05 level

It is noted that 113 (45.2%) of the rural respondents have agreed that working women cannot adjust with mother-in-law, whereas 137 (54.8%) have not agreed to the same. Majority that is, 147 (58.8%) of the urban respondents have agreed that the working women cannot adjust with their mothers-in-law, whereas 103 (41.2%) have not agreed to the same.

It is surprising to note that majority, that is 260 (52.0%) of the total respondents have agreed that working women cannot adjust with their mothers-in-law, whereas 240 (48.0%) have not agreed to the same. It is suggested that being educated, the Muslim teachers must have to listen to the elders and adjust with their mothers or mothers-in-law.

4.2.27. Whether Facing Health Problems due to Outside Work:

Due to outside work, many of the people face health problems such as back pain, obesity, arthritis, mental stress, etc. Hence, it was asked to the
respondents that whether the respondents are facing health problems due to outside work and the collected information is tabulated as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural Frequency</th>
<th>Rural %</th>
<th>Urban Frequency</th>
<th>Urban %</th>
<th>Total Frequency</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>88</td>
<td>35.2</td>
<td>134</td>
<td>53.6</td>
<td>222</td>
<td>44.4</td>
</tr>
<tr>
<td>No</td>
<td>162</td>
<td>64.8</td>
<td>116</td>
<td>46.4</td>
<td>278</td>
<td>55.6</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[X^2=17.1, \text{df}=1 \text{ Significant at 0.05 level}\]

Only 88 (35.2%) of the rural respondents of the respondents have stated that they are facing health problems due to outside work, whereas 162 (64.8%) are not facing any health problems due to outside work. Among the urban respondents, 134 (53.6%) are facing health problems whereas, 116 (46.4%) are not facing any of the health problems.

It is noted that 222 (44.4%) of all the respondents are facing health problems due to their outside work, whereas 278 (55.6%) are not facing any of such health problems due to outside work.

4.2.28. Health Problems:

As discussed above, total 222 of the respondents are facing health problems and the health problems faced by the Muslim teachers are shown as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural Frequency</th>
<th>Rural %</th>
<th>Urban Frequency</th>
<th>Urban %</th>
<th>Total Frequency</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mental Stress</td>
<td>41</td>
<td>16.4</td>
<td>67</td>
<td>26.8</td>
<td>108</td>
<td>21.6</td>
</tr>
<tr>
<td>Back Pain</td>
<td>33</td>
<td>13.2</td>
<td>48</td>
<td>19.2</td>
<td>81</td>
<td>16.2</td>
</tr>
<tr>
<td>Any Other</td>
<td>14</td>
<td>5.6</td>
<td>19</td>
<td>7.6</td>
<td>33</td>
<td>6.6</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>162</td>
<td>64.8</td>
<td>116</td>
<td>46.4</td>
<td>278</td>
<td>55.6</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[X^2=17.4, \text{df}=3 \text{ Significant at 0.05 level}\]
Health problems faced by the respondents working in rural areas shows that, 41 (16.4%) are facing the problems of mental stress, 33 (13.2%) are facing back pain, 14 (5.6%) are facing other health problems and it is not applicable to 162 (64.8%) of the rural respondents as they are not facing any of the health problems. Among the urban respondents, 67 (26.8%) are facing problem of mental stress, 48 (19.2%) are facing problem of back pain, 19 (7.6%) are suffering from other health problems and it is not applicable to 116 (46.4%) of the urban respondents as they are not facing any of the health problems.

As stated by all the respondents, 108 (21.6%) are suffering from mental stress, 81 (16.2%) are suffering from back pain, 33 (6.6%) are suffering from other health problems derived from their outside work and it is not applicable to 278 (55.6%) of the respondents as they are not facing any of the health problems.

4.2.29. Prefer to Wear Hijab (Purdah) during Working Hours:

Muslim women wear Hijab or Burkha or Purdah as per their religious dress code. In many of the public places, there are restrictions to wear such dresses. Many of the schools have also banned to wear such Hijab during working hours and even many of the Muslim women don’t wish to wear Hijab during working hours. It is also noted that the highly educated Muslim women in urban areas don’t wish to wear Hijab. As such, it was asked to the respondents that whether they would prefer to wear Hijab during working hours and the collected information is shown as under.
Table No. 4.2.29. Prefer to Wear Hijab during Working Hours

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th>Rural</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Yes</td>
<td>51</td>
<td>20.4</td>
<td>35</td>
<td>14.0</td>
<td>86</td>
<td>17.2</td>
</tr>
<tr>
<td>No</td>
<td>74</td>
<td>29.6</td>
<td>90</td>
<td>36.0</td>
<td>164</td>
<td>32.8</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>125</td>
<td>50.0</td>
<td>125</td>
<td>50.0</td>
<td>250</td>
<td>50.0</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[X^2 = 4.54, \text{ df}=2 \text{ Not Significant at 0.05 level}\]

It is surprising to note that only 51 (20.4%) of the rural respondents would like to wear Hijab during working hours, whereas 74 (29.6%) don’t like to wear Hijab during their working hours and it is not applicable to 125 (50.0%) of the respondents as they are male Muslim teachers. Similarly, only 35 (14.0%) of the urban respondents prefer to wear Hijab during their working hours, whereas 90 (36.0%) don’t prefer to wear Hijab during their working hours and it is not applicable to 125 (50.0%) of the respondents as they are male teachers.

To sum up, as expressed by all the respondents, only 86 (17.2%) prefer to wear Hijab during working hours, 164 (32.8%) don’t prefer to wear Hijab during working hours and it is not applicable to 250 (50.0%) of the respondents as they are Muslim male teachers. It is noted that due to increase in education and employment among Muslim women, there is reducing practices and religious beliefs like wearing Hijab.

4.2.30. Offer Salath (Prayers) at Work Places:

Bidar district is dominated by Muslim population and many of the religious practices such as prayers are celebrated at different places including Mosques, Schools, Colleges, etc. The employers of Muslim employees have given opportunities to Muslim employees to offer prayers at work places also on every Friday. As such, it was asked to the respondents that whether they
offer Salath (Prayers) at their work places and the collected information is shown as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural Frequency</th>
<th>Rural %</th>
<th>Urban Frequency</th>
<th>Urban %</th>
<th>Total Frequency</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>143</td>
<td>57.2</td>
<td>104</td>
<td>41.6</td>
<td>247</td>
<td>49.4</td>
</tr>
<tr>
<td>No</td>
<td>107</td>
<td>42.8</td>
<td>146</td>
<td>58.4</td>
<td>253</td>
<td>50.6</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ X^2 = 12.2, \text{ df}=1 \text{ Significant at 0.05 level} \]

Out of the rural respondents covered under the study, only 143 (57.2%) are offering Salath (Prayers) at their work places, whereas 107 (42.8%) are not offering Salath at their work places. Similarly, only 104 (41.6%) of the respondents are offering Salath (Prayers) at their work places, whereas 146 (58.4%) are not offering Salath (Prayers) at their work places. It shows that in urban areas the religious celebrations are declined compared to rural areas.

4.2.31. Islam Permits to Choose Profession:

There are professional restrictions imposed by religious codes. For instance, finance business is banned by Islam. Similarly, outside work of women is banned by Islam. In this way, it was asked to the respondents that whether Islam permitted to work in teaching profession and the collected information is tabulated as under.
<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural Frequency</th>
<th>Rural %</th>
<th>Urban Frequency</th>
<th>Urban %</th>
<th>Total Frequency</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>152</td>
<td>60.8</td>
<td>137</td>
<td>54.8</td>
<td>289</td>
<td>57.8</td>
</tr>
<tr>
<td>No</td>
<td>25</td>
<td>10.0</td>
<td>17</td>
<td>6.8</td>
<td>42</td>
<td>8.4</td>
</tr>
<tr>
<td>Not Sure</td>
<td>73</td>
<td>29.2</td>
<td>96</td>
<td>38.4</td>
<td>169</td>
<td>33.8</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

$X^2=5.43$, df=2 Not Significant at 0.05 level

It is highlighted from the above table that, majority that is 152 (60.8%) of the rural respondents agreed that Islam permits them to choose teaching profession, whereas 25 (10.0%) have not agreed to the same and 73 (29.2%) of the rural respondents are not sure about the same. Further, 137 (54.8%) of the urban respondents have stated that Islam permits to choose teaching profession, whereas 17 (6.8%) have not agreed to the same and 96 (38.4%) of the urban respondents are not sure about the same.

To conclude among all the respondents, majority that is 289 (57.8%) have expressed that Islam permits them to choose teaching profession, whereas 42 (8.4%) have stated that Islam has not permitted them to choose teaching profession and 169 (33.8%) of all the respondents are not sure about the same.

It is noted that many of the practices, celebrations, restrictions, etc of the Islam are not aware among the Muslim teachers.