Chapter. VI.  
ECONOMIC AND  
POLITICAL PROFILE

6.1. Introduction:

Social profile also significantly includes economic and political profiles. It is noted that there is social status, if there is economic status. Further, political status is essential so as to assess the importance of people in society. Hence, economic and political background influence on social life of the respondents. The economic profile includes the occupation of family, occupation of parents, choice of work and profession, working conditions, financial rewards from profession, etc. Further, political profile is also more important as it discloses the active participation of the respondents in democratic activities and decision making. Hence, these two profiles are analyzed and discussed as under.

6.2. Economic Profile:

As discussed above, the information collected on the family occupation, choice of teaching profession, working conditions, relations with colleagues, salary, income, etc from the respondents are analyzed and discussed as under.

6.2.1. Family Occupation:

Earlier occupations were determined by their castes, but due to increase in education and employment opportunities and also establishment of large scale industrial organizations, the occupations have become education based rather than caste based. Hence the primary data was collected on the family occupations of the respondents and presented in the following table.
Table No. 6.2.1. Family Occupation

<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>Agriculture</td>
<td>79</td>
<td>31.6</td>
<td>32</td>
<td>12.8</td>
<td>111</td>
<td>22.2</td>
</tr>
<tr>
<td>Industry/Business</td>
<td>57</td>
<td>22.8</td>
<td>86</td>
<td>34.4</td>
<td>143</td>
<td>28.6</td>
</tr>
<tr>
<td>Service/Employed</td>
<td>17</td>
<td>6.8</td>
<td>43</td>
<td>17.2</td>
<td>60</td>
<td>12.0</td>
</tr>
<tr>
<td>Professional Practice</td>
<td>12</td>
<td>4.8</td>
<td>29</td>
<td>11.6</td>
<td>41</td>
<td>8.2</td>
</tr>
<tr>
<td>Any Other</td>
<td>85</td>
<td>34.0</td>
<td>60</td>
<td>24.0</td>
<td>145</td>
<td>29.0</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>

$X^2=4.84$, df=4 Not Significant at 0.05 level

The information collected on family occupations of the rural respondents revealed that, family occupations of 79 (31.6%) of the respondents is agriculture, that of 57 (22.8%) of the respondents is industry or business, family occupation of 17 (6.8%) of the respondents is service or employment in organized sector, that of 12 (4.8%) of the respondents is professional practice, family occupations of the remaining 85 (34.0%) of the respondents is others such as employment in unorganized sector or seasonal employment. As stated by the urban respondents, 32 (12.8%) have expressed that their family occupation is agriculture, 86 (34.4%) have stated that their family occupation is industry or business, 43 (17.2%) have mentioned that their family occupation is service or employment in organized sector, 29 (11.6%) have remarked that their family occupation is professional practice and 60 (24.0%) have responded that their family occupation is others, such as employment in unorganized sector or seasonal employment.

Among all the respondents, on their family occupations, 111 (22.2%) have expressed that their family occupation is agriculture, 143 (28.6%) have mentioned that their family occupation is industry or business, 60 (12.0%) have remarked that their family occupation is service or employment in organized sector, 85 (17.0%) have stated that their family occupation is others, such as employment in unorganized sector or seasonal employment.
sector, 41 (8.2%) have stated that their family occupation is professional practice and 145 (29.0%) have responded that their family occupation is others that is seasonal occupation or employment in unorganized sector.

6.2.2. Motivation to Get Employment:

To get employment, many persons including father, mother, husband, wife or even others like outside relatives and friends motivated the respondents. The information was collected on such persons who motivated them to get employment 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>Parents</td>
<td>132</td>
<td>52.8</td>
<td>153</td>
<td>61.2</td>
<td>285</td>
<td>57.0</td>
</tr>
<tr>
<td>Husband</td>
<td>60</td>
<td>24.0</td>
<td>72</td>
<td>28.8</td>
<td>132</td>
<td>26.4</td>
</tr>
<tr>
<td>Wife</td>
<td>19</td>
<td>7.6</td>
<td>15</td>
<td>6.0</td>
<td>34</td>
<td>6.8</td>
</tr>
<tr>
<td>Any Others</td>
<td>39</td>
<td>15.6</td>
<td>10</td>
<td>4.0</td>
<td>49</td>
<td>9.8</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>

\[ X^2 = 2.03, \text{ df}=3 \] Not Significant at 0.05 level

On the motivation to get employed, among the rural respondents, 132 (52.8%) have stated that their parents have motivated to get employment, 60 (24.0%) have responded that their husbands were motivated to get present employment, 19 (7.6%) have mentioned that their wives were motivated to get present employment and 39 (15.6%) have expressed that other like their brothers, sisters, friends, relatives, etc were motivated them to get the present job. Further, on the motivation to get job and employment, of the urban respondents, 153 (61.2%) have expressed that their parents were motivated them to take up employment, 72 (28.8%) have responded that their husbands were motivated to take up employment, 15 (6.0%) have remarked that their wives were motivated them to take up employment and 10 (4.0%) have mentioned that other such as their brothers, sisters, friends, etc were motivated
them to take up employment. Following figure shows the motivation to get employment.

![Motivation to Get Employment](image)

**Fig. No. 6. Motivation to Get Employment**

To summarize among all the respondents, majority that is 285 (57.0%) have mentioned that their parents were motivated them to take up the present employment, followed by 132 (26.4%) have stated that their husbands were motivated them to take up the present employment, 49 (9.8%) have expressed that the others such as brothers, sisters, friends, etc were motivated them to take up the present employment and 34 (6.8%) have remarked that their wives were motivated them to take up the present employment. It is noted that parents’ motivation is acting as strongest motivation to all the respondents to choose their career in teaching profession.

### 6.2.3. Job Satisfaction:

The employee works hard and efficiently, if he or she satisfied with his work and job. As such, job satisfaction is essential to increase performance of the Muslim teachers. There are many factors on which the job satisfaction is depends and they include extent of work load, pay, financial rewards, incentives, working hours, working conditions, inter-personal relationship, etc.
Hence, the job satisfaction of the respondents was assessed 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>Highly Satisfactory</td>
<td>173</td>
<td>69.2</td>
<td>134</td>
<td>53.6</td>
<td>307</td>
<td>61.4</td>
</tr>
<tr>
<td>Satisfactory</td>
<td>61</td>
<td>24.4</td>
<td>107</td>
<td>42.8</td>
<td>168</td>
<td>33.6</td>
</tr>
<tr>
<td>Not Satisfactory</td>
<td>16</td>
<td>6.4</td>
<td>09</td>
<td>3.6</td>
<td>25</td>
<td>5.0</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>

\[X^2=19.5, \text{df}=2 \text{ Significant at 0.05 level}\]

It is noted from the above table that as expressed by the respondents living in rural areas, 173 (69.2\%) are highly satisfied with their job, 61 (24.4\%) are satisfied with their job and 61 (6.4\%) are not satisfied with their job. Similarly, as stated by respondents living in urban areas, 134 (53.6\%) are highly satisfied with their job, 107 (42.8\%) are satisfied with their job and only 09 (3.6\%) are not satisfied with their job.

It is noted that 307 (61.4\%) of the total respondents are highly satisfied with their job, 168 (33.6\%) are satisfied and only 25 (5.0\%) of all the respondents are not satisfied with their job. Hence it can be concluded that job satisfaction is higher among all the respondents.

**6.2.4. Reasons to Take Up Job:**

Of course, taking up of job is essential for male teachers as it is essential for livelihood. In case of female teachers, it is an additional income and additional work burden. Hence, the reasons for taking up of job were collected from the respondents and shown as under.
### Table No. 6.2.4. Reasons to Take Up Job

<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>To Raise Family Standard of Living</td>
<td>106</td>
<td>42.4</td>
<td>113</td>
<td>45.2</td>
<td>219</td>
<td>43.8</td>
</tr>
<tr>
<td>To Add Luxury to Life</td>
<td>23</td>
<td>9.2</td>
<td>24</td>
<td>9.6</td>
<td>47</td>
<td>9.4</td>
</tr>
<tr>
<td>To Make Use of Education</td>
<td>44</td>
<td>17.6</td>
<td>39</td>
<td>15.6</td>
<td>83</td>
<td>16.6</td>
</tr>
<tr>
<td>To have Economic Independence</td>
<td>66</td>
<td>26.4</td>
<td>71</td>
<td>28.4</td>
<td>137</td>
<td>27.4</td>
</tr>
<tr>
<td>To Avoid Family Tensions at Home</td>
<td>04</td>
<td>1.6</td>
<td>03</td>
<td>1.2</td>
<td>07</td>
<td>1.4</td>
</tr>
<tr>
<td>Any Other</td>
<td>07</td>
<td>2.8</td>
<td>--</td>
<td>--</td>
<td>07</td>
<td>1.4</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>

\[X^2=7.87, \text{df}=5 \text{ Not Significant at 0.05 level}\]

It is observed from the above table that, as expressed by the rural respondents, 106 (42.4%) have joined to their jobs to raise their standard of living in family, 23 (9.2%) have joined to their present jobs to add luxury to life, 44 (17.6%) have joined to their jobs to make use of their education, 66 (26.4%) have joined to their job to have economic independence, 04 (1.6%) have joined to their job to avoid family tensions at their homes and 07 (2.8%) have given other reasons to join to their present jobs. As stated by the urban respondents, 113 (45.2%) have joined to their jobs to raise their family standard of living, 24 (9.6%) have joined to their jobs to add luxury to their life, 39 (15.6%) have joined to their jobs to make use of their education, 71 (28.4%) have joined to their jobs to have economic independence and 03 (1.2%) have joined to their jobs to avoid family tensions at their homes.
Among all the respondents, 219 (43.8%) have stated that they have joined to their jobs to raise their family standard of living, 47 (9.4%) have joined to their jobs to add luxury to their life, 83 (16.6%) have joined to their jobs to make use of their education, 137 (27.4%) have joined to their jobs to have economic independence, 07 (1.4%) have joined to their present jobs to avoid family tensions and 07 (1.4%) have joined to jobs for other reasons. Of course, there are many reasons to join jobs as stated by the respondents, but to raise their family standard of living is the biggest reason due to which major portion of the respondents have joined to their present job.

6.2.5. Reasons for Choice of Teaching Profession:

There are many occupations and professions for the educated persons. Of which, the respondents have chosen teaching as their profession. The reasons furnished by the respondents for the same are 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>It’s Noble Profession</td>
<td>43</td>
<td>17.2</td>
<td>35</td>
<td>14.0</td>
<td>78</td>
<td>15.6</td>
</tr>
<tr>
<td>It suits Temperament</td>
<td>31</td>
<td>12.4</td>
<td>27</td>
<td>10.8</td>
<td>58</td>
<td>11.6</td>
</tr>
<tr>
<td>Enjoy Teaching</td>
<td>63</td>
<td>25.2</td>
<td>57</td>
<td>22.8</td>
<td>120</td>
<td>24.0</td>
</tr>
<tr>
<td>Involves Less Risk</td>
<td>15</td>
<td>6.0</td>
<td>21</td>
<td>8.4</td>
<td>36</td>
<td>7.2</td>
</tr>
<tr>
<td>Job Security</td>
<td>84</td>
<td>33.6</td>
<td>95</td>
<td>38.0</td>
<td>179</td>
<td>35.8</td>
</tr>
<tr>
<td>No Other Choice</td>
<td>14</td>
<td>5.6</td>
<td>15</td>
<td>6.0</td>
<td>29</td>
<td>5.8</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>

\[ X^2 = 3.11, \text{df}=5 \text{ Not Significant at 0.05 level} \]

The reasons for choice of teaching profession as stated by the rural respondents shows that, 43 (17.2%) have chosen this profession as it is noble profession, 31 (12.4%) have chosen this profession as it suits their
temperament, 63 (25.2%) have chosen the profession as they enjoy teaching, 15 (6.0%) have chosen teaching profession as it involves less risk, 84 (33.6%) have chosen this profession as it has job security and 14 (5.6%) have chosen teaching as they have no other choice. Similarly, as expressed by the urban respondents, 35 (14.0%) have chosen teaching as it is noble profession, 27 (10.8%) have chosen teaching as it suits their temperament, 57 (22.8%) have chosen this profession as they enjoys teaching, 21 (8.4%) have chosen teaching as it involves less risk, 95 (38.0%) have chosen this profession as it is having job security and 15 (6.0%) have chosen teaching as they have no other choice.

To conclude, as stated by all the respondents on the reasons for choice of teaching profession, 78 (15.6%) have chosen teaching profession as it is noble profession, 58 (11.6%) have chosen teaching as it suits their temperament, 120 (24.0%) have chosen teaching profession as they enjoy teaching, 36 (7.2%) have chosen teaching as it involves less risk, 179 (35.8%) have chosen teaching profession as it has job security and 29 (5.8%) have chosen this profession as they have no other choice. It is noted that the reasons for teaching professions are varied as stated by the respondents and of which job security and noble profession are the major reasons due to which the respondents have chosen the teaching profession.

6.2.6. Discrimination and Harassment at Schools:

Like in other offices, in schools also there are cases of harassment and discrimination based on religion, caste and gender of the employees. As such, it was asked to the respondents that whether they are discriminated and harassed by the Head Masters or SDMC members and the collected primary data is shown as under.
### Table No. 6.2.6. Discrimination and Harassment at Schools

<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>63</td>
<td>25.2</td>
<td>45</td>
</tr>
<tr>
<td>No</td>
<td>187</td>
<td>74.8</td>
<td>205</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

$X^2 = 1.10$, df=1 Not Significant at 0.05 level

Above table made it clear that, 63 (25.2%) of the rural respondents are discriminated and harassed at their schools by Head Masters or SDMC members, whereas 187 (74.8%) are not discriminated and harassed at their schools. Similarly, only 45 (18.0%) of the respondents working in urban areas are discriminated and harassed at their schools by Head Masters or SDMC members, whereas 205 (82.0%) are not discriminated or harassed at their schools.

To sum up, of all the respondents, 108 (21.6%) are harassed or discriminated at their schools by Head Masters or SDMC members, whereas majority that is 392 (78.2%) are not discriminated or harassed at their schools by Head Masters or SDMC members. It is noted that though there are legislations to curb discriminate, exploit and harassment at work places, surprisingly many of the teachers are being discriminated and harassed at their schools.

#### 6.2.7. Attitudes Towards Work Place/ School:

The feelings or attitudes towards work place plays significant role to motivate the employees towards their work. The comfortable working conditions increase the efficiency and performance of the employees. In this regard, the attitudes of the Muslim teachers towards their work place or schools was collected and presented as under.
### Table No. 6.2.7. Attitudes Towards Work Place/ 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>Comfortable</td>
<td>131</td>
<td>52.4</td>
<td>163</td>
<td>65.2</td>
<td>294</td>
<td>58.8</td>
</tr>
<tr>
<td>Satisfactory</td>
<td>112</td>
<td>44.8</td>
<td>83</td>
<td>33.2</td>
<td>195</td>
<td>39.0</td>
</tr>
<tr>
<td>Not Satisfactory</td>
<td>07</td>
<td>2.8</td>
<td>04</td>
<td>1.6</td>
<td>11</td>
<td>2.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

$X^2=8.61$, df=2 Significant at 0.05 level

Above table made it clear that, majority that is, 131 (52.4%) of the rural respondents have felt comfortable at their schools, 112 (44.8%) have felt satisfactory at their schools and 07 (2.8%) are not feeling satisfied with their schools. Further, 163 (65.2%) of the urban respondents are feeling comfortable to work at their schools, 83 (33.2%) are feeling satisfied to work at their schools and 04 (1.6%) are not feeling satisfied to work at their schools.

To conclude of all the respondents, 294 (58.8%) are feeling comfortable to work at their schools, 195 (39.0%) are feeling satisfied to work at their schools and 11 (2.2%) are not feeling satisfied to work at their schools. It is highlighted that almost all the respondents are feeling comfortable or satisfied to work at their schools.

#### 6.2.8. Job Agreeable to Spouse:

In many families, the wife or husband does not like the job or work of their spouses. In this regard, information was collected from the respondents that whether their spouse agreed and accepted the job of the respondents and the collected information is tabulated as under.
Table No. 6.2.8. Job Agreeable to Spouse

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Rural</th>
<th>Urban</th>
<th>Urban</th>
<th>Total</th>
<th>Total</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>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
<td>100</td>
</tr>
<tr>
<td>No</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>

It is highlighted from the above table that all the respondents have stated that their jobs are agreeable to their spouses.

6.2.9. Male Staff Treat Women Inferior at Schools:

The present study covers 250 female teachers and as such, it was asked to these female teachers that whether male staffs in the schools treat women teachers at schools and the collected information is tabulated as under.

Table No. 6.2.9. Male Staff Treat Women Inferior at Schools

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th>Rural</th>
<th>Urban</th>
<th>Urban</th>
<th>Total</th>
<th>Total</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>32</td>
<td>12.8</td>
<td>21</td>
<td>8.4</td>
<td>53</td>
<td>10.6</td>
</tr>
<tr>
<td>No</td>
<td>93</td>
<td>37.2</td>
<td>104</td>
<td>41.6</td>
<td>197</td>
<td>39.4</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>

\[X^2 = 2.90, \text{ df} = 2 \text{ Not Significant at 0.05 level}\]

It is noted from the above table that only 32 (12.8%) of the female Muslim teachers working in rural areas have agreed that male staff treat women teachers at schools, whereas 93 (37.2%) have not agreed to the same and it is not applicable to 125 (50.0%) teachers as they are male teachers. As stated by 21 (8.4%) of the female Muslim teachers working in urban areas, male staff treat women teachers inferior at schools, whereas 104 (41.6%) have not agreed to the same and it is not applicable to 125 (50.0%) male teachers.

As stated by all the respondents, 53 (10.6%) of the respondents have agreed that female teachers are treated as inferior at schools by male staff, whereas 197 (39.4%) have not agreed to the same and it is not applicable to
125 (50.0%) of the teachers as they are male teachers. Surprisingly, though working in educational institutions, female teachers are not treated equally due to their gender. Hence, it is essential to curb gender based inequality at schools.

6.2.10. Women Get Economic and Noble Status in Life due to Their Job:

Working women are educated and earns salary from their job. As such, they are getting economic status in family and society and thereby they also get noble status due to their job. In this regard, the collected primary data is analyzed 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>174</td>
<td>69.6</td>
<td>192</td>
<td>76.8</td>
<td>366</td>
<td>73.2</td>
</tr>
<tr>
<td>No</td>
<td>76</td>
<td>30.4</td>
<td>58</td>
<td>23.2</td>
<td>134</td>
<td>26.8</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>

\[X^2 = 3.30, \text{df} = 1 \text{ Not Significant at 0.05 level}\]

Above table revealed that, a great majority that is, 174 (69.6%) of the rural respondents have agreed that women get economic and noble status in their life due to their job, whereas 76 (30.4%) have not agreed to the same. Similarly, 192 (76.8%) of the urban respondents have agreed that women get economic and noble status in life due to their job, whereas 58 (23.2%) have not agreed to the same.

Among all the respondents, 366 (73.2%) have agreed that women get economic and noble status in their life due to their job, whereas 134 (26.8%) have not agreed to the same. It shows that education and employment has given Muslim women economic and noble status in family and society.
6.2.11. Means to Get Job:

There are different means to get job that is based on merit, effort, hard work, intelligence, influence, luck, etc. The respondents surveyed have taken their present job on the basis of the following.

<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>Merit &amp; Effort</td>
<td>182</td>
<td>72.8</td>
<td>199</td>
<td>79.6</td>
<td>381</td>
<td>76.2</td>
</tr>
<tr>
<td>Influence</td>
<td>15</td>
<td>6.0</td>
<td>9</td>
<td>3.6</td>
<td>24</td>
<td>4.8</td>
</tr>
<tr>
<td>Luck</td>
<td>53</td>
<td>21.2</td>
<td>42</td>
<td>16.8</td>
<td>95</td>
<td>19.0</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>

On the means to get job as stated by rural respondents, 182 (72.8%) have got the job by merit and efforts, 15 (6.0%) have got the present job by influence and 53 (21.2%) have got the job by luck. Similarly, a great majority that is, 199 (79.6%) of the respondents living in urban areas have got the present job by merit and effort, 9 (3.6%) have got the present job by influence and 42 (16.8%) have got the present job by luck.

Of all the respondents, majority that is, 381 (76.2%) have got the present job by merit and effort, 24 (4.8%) have got the job by influence and 95 (19.0%) have got the job by luck.

6.2.12. Monthly Income:

Information was collected from the respondents on the monthly income and tabulated as under.
### Table No. 6.2.12. Monthly Income

<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>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>

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

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

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

6.2.13. Worth of Property Owned by Respondent:

Worth of property owned by the respondents reveals the economic status and economic security of the respondents. As such, information was collected on the worth of properties owned by the respondents on their own name 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>Frequency</td>
<td>Frequency</td>
</tr>
<tr>
<td>Nil</td>
<td>54</td>
<td>63</td>
<td>117</td>
</tr>
<tr>
<td>Less than Rs. 2 lakhs</td>
<td>106</td>
<td>91</td>
<td>197</td>
</tr>
<tr>
<td>Rs. 2 lakhs to Rs. 5 lakhs</td>
<td>67</td>
<td>58</td>
<td>125</td>
</tr>
<tr>
<td>More than Rs. 5 lakhs</td>
<td>23</td>
<td>38</td>
<td>61</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>250</td>
<td>500</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 6.17, \text{ df}=3 \ \text{Not Significant at 0.05 level} \]

Above table made it clear that, on the worth of properties owned by them, 54 (21.6%) of the rural respondents have not owned any properties in their own name, 106 (42.4%) have owned properties worth less than Rs. 2 lakhs, 67 (26.8%) of the rural respondents have owned properties between Rs. 2 lakhs to Rs. 5 lakhs and 23 (9.2%) have owned properties worth more than Rs. 5 lakhs. Further, among the respondents living in urban areas, 63 (25.2%) have not owned any properties in their own name, 91 (36.4%) have owned properties worth less than Rs. 2 lakhs, 58 (23.2%) have owned properties worth
between Rs. 2 lakhs to Rs. 5 lakhs and only 38 (15.2%) have owned properties worth more than Rs. 5 lakhs.

Overall of all the respondents, 197 (39.4%) have owned properties worth less than Rs. 2 lakhs followed by, 125 (25.0%) have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, 117 (23.4%) have not owned any properties and 61 (12.2%) have owned properties worth more than Rs. 5 lakhs respectively.

6.2.14. Forms of Properties Owned:

As discussed above, total 383 of all the respondents have owned properties, the primary data was collected from these respondents on the forms of properties owned by them 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>Agricultural Land</td>
<td>20</td>
<td>8.0</td>
<td>16</td>
<td>6.4</td>
<td>36</td>
<td>7.2</td>
</tr>
<tr>
<td>Residential Land/ House</td>
<td>46</td>
<td>18.4</td>
<td>59</td>
<td>23.6</td>
<td>105</td>
<td>21.0</td>
</tr>
<tr>
<td>Gold</td>
<td>55</td>
<td>22.0</td>
<td>83</td>
<td>33.2</td>
<td>138</td>
<td>27.6</td>
</tr>
<tr>
<td>Bank Deposits/ Shares/ Stocks</td>
<td>63</td>
<td>25.2</td>
<td>58</td>
<td>23.2</td>
<td>121</td>
<td>24.2</td>
</tr>
<tr>
<td>Any Other</td>
<td>17</td>
<td>6.8</td>
<td>06</td>
<td>2.4</td>
<td>23</td>
<td>4.6</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>54</td>
<td>21.6</td>
<td>63</td>
<td>25.2</td>
<td>117</td>
<td>23.4</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>

It is revealed from the above table that many of the respondents have owned more than one type of property in their names. Particularly, the properties owned by the rural respondents revealed that, 20 (8.0%) have owned agricultural land, 46 (18.4%) have owned residential land and house, 55 (22.0%) have owned gold, 63 (25.2%) have owned bank deposits, shares or
stocks, 17 (6.8%) have owned other types of properties and 54 (21.6%) have not owned any properties in their own name. Among the urban respondents, 16 (6.4%) have owned agricultural land in their name, 59 (23.6%) have owned residential land or house in their name, 83 (33.2%) have owned gold, 58 (23.2%) have owned bank deposits, shares or stocks, 06 (2.4%) have owned other types of properties and it is not applicable to 63 (25.2%) of the urban respondents as they have not owned any properties.

Of all the respondents, 36 (7.2%) have owned agricultural land, 105 (21.0%) have owned residential land or house, 138 (27.6%) have owned gold, 121 (24.2%) have owned bank deposits, shares and stocks, 23 (4.6%) have owned other types of properties and 117 (23.4%) have not owned any properties and it is not applicable to them.

6.2.15. Free to Mingle with Co-Workers:

Islam has many restrictions especially for Muslim women at public places. The Muslim women are not allowed to mingle with co-workers, especially male colleagues. In this regard, the information was collected from the respondents 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>Yes</td>
<td>35</td>
<td>14.0</td>
<td>73</td>
<td>29.2</td>
<td>108</td>
<td>21.6</td>
</tr>
<tr>
<td>No</td>
<td>90</td>
<td>36.0</td>
<td>52</td>
<td>20.8</td>
<td>142</td>
<td>28.4</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>

\[X^2 = 23.5, df=2\] Significant at 0.05 level

On whether free to mingle with co-workers, among the rural respondents, only 35 (14.0%) have agreed that they are free to mingle with co-workers, whereas 90 (36.0%) have not agreed to the same and it is not applicable to 125
(50.0%) of the rural respondents as they are male teachers. Similarly, only 73 (29.2%) of the urban respondents have agreed that they are free to mingle with co-workers, whereas 52 (20.8%) have not agreed to the same and it is not applicable to 125 (50.0%) of the respondents as they are male teachers.

Of all the respondents, it is highlighted that, only 108 (21.6%) of the Muslim women teachers are free to mingle with co-workers, whereas 142 (28.4%) are not free to mingle with co-workers and it is not applicable to 250 (50.0%) of the respondents as they are male teachers. It can be summarized that majority of the female Muslim teachers still deprived from freedom at their workplaces.

6.2.16. Reasons for Not Mingling with Co-Workers:

As discussed above, 142 of the Muslim women teachers are restricted to mingle with their co-workers and reasons furnished by them are 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>Religious Restrictions</td>
<td>38</td>
<td>15.2</td>
<td>33</td>
<td>13.2</td>
<td>71</td>
<td>14.2</td>
</tr>
<tr>
<td>Husband does not Allow</td>
<td>29</td>
<td>11.6</td>
<td>12</td>
<td>4.8</td>
<td>41</td>
<td>8.2</td>
</tr>
<tr>
<td>Feel Shy/Not Interested</td>
<td>23</td>
<td>9.2</td>
<td>07</td>
<td>2.8</td>
<td>30</td>
<td>6.0</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>160</td>
<td>64.0</td>
<td>198</td>
<td>79.2</td>
<td>358</td>
<td>71.6</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>

The reasons furnished by the rural respondents for not mingling with co-workers shows that, 38 (15.2%) have mentioned that their religious restrictions have not allowed them to mingle with co-workers, 29 (11.6%) have agreed that
their husband does not allow to mingle with co-workers, 23 (9.2%) have felt that they feel shy and not interested to mingle with co-workers and it is not applicable to 160 (64.0%) of the rural respondents as they include male teachers and female teachers who mingle with co-workers. Among the urban respondents on the reasons for not mingling with their co-workers, 33 (13.2%) have stated that due to religious restrictions they are not mingling with their co-workers, 12 (4.8%) have mentioned that their husband does not allow to mingle with co-workers, 07 (2.8%) have felt that they feel shy and not interested to mingle with co-workers and it is not applicable to 198 (79.2%) of the respondents as they include male respondents or female respondents who are mingling with their co-workers.

To summarize as stated by all the respondents, 71 (14.2%) have agreed that religious restrictions does not allow them to mingle with their co-workers, 41 (8.2%) have felt that their husband does not allow to mingle with co-workers, 30 (6.0%) have agreed that they are feeling shy or not interested to mingle with co-workers and it is not applicable to 358 (71.6%) of all the respondents as they include male teachers and female teachers who are mingling with their co-workers. It is noted that the religious restrictions are playing dominant role in restricting the freedom of females in Islam.

6.3. Political Profile:

Like other aspects, political aspects including decision making and participation in public activities are also important to assess the social status and respect of the Muslim teachers. Hence, the primary data collected on these aspects is analyzed and discussed as under.

6.3.1. Member of Political Party:

The government employees are restricted to become political party members. Still a few of the respondents are working in private schools and they
may become members to political parties. In this regard, the information collected from the respondents on whether they are members to any political parties is shown as under.

Table No. 6.3.1. Member of Political Party

<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>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>No</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
</tr>
</tbody>
</table>

It is highlighted from the above table that all the respondents are not members to any political parties.

6.3.2. Members to Professional Organizations/Associations:

Like other associations and organizations, the teachers also have their own associations, which aim to protect the interests of the teachers, promote their professional development, organize training, etc. As such, information was collected from the respondents that whether the Muslim teachers are members to any of such professional organizations and presented in the following table.

Table No. 6.3.2. Members to Professional Organizations/Associations

<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>136</td>
<td>54.4</td>
<td>173</td>
<td>69.2</td>
<td>309</td>
</tr>
<tr>
<td>No</td>
<td>114</td>
<td>45.6</td>
<td>77</td>
<td>30.8</td>
<td>191</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
<td>100</td>
<td>500</td>
</tr>
</tbody>
</table>

$X^2=11.6$, df=1 Significant at 0.05 level

It is observed from the above table that only 136 (54.4%) of the rural respondents are members to professional organizations and associations, whereas 114 (45.6%) are not members to any of such professional organizations or associations. Among the respondents working in urban areas, 173 (69.2%) are members to professional associations or organizations,
whereas 77 (30.8%) are not members to any of such organizations or associations.

To conclude, majority that is, 309 (61.8%) of all the respondents are members to professional organizations or associations, whereas the remaining 191 (38.2%) are not members to any professional organizations or associations. It is summarized that majority of the Muslim teachers are members to professional associations and organizations and it shows that they are constantly increasing and developing their professional activities.

6.3.3. Nature of Organizations/Associations:

As discussed above, 309 of all the respondents are members to professional organizations and associations and the information was collected from the respondents on the nature of the professional organization for which the respondents have got the membership and collected information is tabulated as under.

Table No. 6.3.3. Nature of Organizations/Associations

<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>Teaching Association</td>
<td>75</td>
<td>30.0</td>
<td>84</td>
<td>33.6</td>
<td>159</td>
<td>31.8</td>
</tr>
<tr>
<td>Club Association</td>
<td>03</td>
<td>1.2</td>
<td>07</td>
<td>2.8</td>
<td>10</td>
<td>2.0</td>
</tr>
<tr>
<td>Community/ Caste Association</td>
<td>45</td>
<td>18.0</td>
<td>60</td>
<td>24.0</td>
<td>105</td>
<td>21.0</td>
</tr>
<tr>
<td>Educational Institution</td>
<td>06</td>
<td>2.4</td>
<td>13</td>
<td>5.2</td>
<td>19</td>
<td>3.8</td>
</tr>
<tr>
<td>Social Work Agency</td>
<td>07</td>
<td>2.8</td>
<td>09</td>
<td>3.6</td>
<td>16</td>
<td>3.2</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>114</td>
<td>45.6</td>
<td>77</td>
<td>30.8</td>
<td>191</td>
<td>38.2</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>

\[X^2 = 14.2, \text{ df}=5 \text{ Not Significant at 0.05 level}\]
On the memberships to different associations and organizations, as stated by the rural respondents, 75 (30.0%) are members to teaching associations, 03 (1.2%) are members to Club Associations, 45 (18.0%) are members to Community or Caste Associations, 06 (2.4%) are members to Educational Institutions, 07 (2.8%) are members to Social Work Agencies and it is not applicable to 114 (45.6%) of the respondents as they are not members to any associations or organizations. Of the respondents working in urban areas, 84 (33.6%) are members to Teaching Associations, 07 (2.8%) are members to Club Associations, 60 (24.0%) are members to Community or Caste Associations, 13 (5.2%) are members to Educational Institutions, 09 (3.6%) are members to Social Work Agencies and it is not applicable to 77 (30.8%) of the urban respondents as they are not members to any professional organizations or associations.

As stated by all the respondents, 159 (31.8%) are members to teaching associations, 10 (2.0%) are members to Club Associations, 105 (21.0%) are members to Community/ Caste Associations, 19 (3.8%) are members to Educational Institutions, 16 (3.2%) are members to Social Work Agencies and it is not applicable to 191 (38.2%) of all the respondents as they are not members to any associations or organizations.

6.3.4. Exercised Votes in Elections:

Voting is basic right to all Indian citizens and by exercising their votes; the Indians are free to choose their political representatives. As such, it is strongest power in the hands of citizens. It is noted that still many of the citizens don’t exercise their votes. Hence, it was asked to the respondents that whether they have exercised their votes in the last elections and the collected primary data is tabulated as under.
Table No. 6.3.4. Exercised Votes in Elections

<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>202</td>
<td>80.8</td>
<td>154</td>
</tr>
<tr>
<td>No</td>
<td>48</td>
<td>19.2</td>
<td>96</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

$X^2=22.5$, df=1 Significant at 0.05 level

It is surprising to note that only 202 (80.8%) of the rural respondents have exercised their votes in the last elections, whereas 48 (19.2%) of the rural respondents have not exercised their votes in the last elections. Of the respondents working in urban areas, only 154 (61.6%) have exercised their votes in the last elections whereas 96 (38.4%) have not exercised their votes in the last elections.

As stated by all the respondents, 356 (71.2%) have exercised their votes in the last elections, whereas 144 (28.8%) have not exercised their votes in the elections. Though majority of the respondents have exercised their votes in the elections, still good number of the respondents have not voted in the elections.

6.3.5. Reasons for Not Exercising the Votes in Elections:

As discussed above, 144 of all the respondents have not exercised their votes in the general elections and the reasons furnished by them are tabulated as under.
Table No. 6.3.5. Reasons for Not Exercising the Votes in Elections

<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>Name was not in Voters’ List</td>
<td>15</td>
<td>6.0</td>
<td>30</td>
<td>12.0</td>
<td>45</td>
<td>9.0</td>
</tr>
<tr>
<td>Don’t Find Time for Voting</td>
<td>03</td>
<td>1.2</td>
<td>18</td>
<td>7.2</td>
<td>21</td>
<td>4.2</td>
</tr>
<tr>
<td>Not Interested to Vote</td>
<td>04</td>
<td>1.6</td>
<td>07</td>
<td>2.8</td>
<td>11</td>
<td>2.2</td>
</tr>
<tr>
<td>On Election Duty</td>
<td>23</td>
<td>9.2</td>
<td>39</td>
<td>15.6</td>
<td>62</td>
<td>12.4</td>
</tr>
<tr>
<td>Any Other</td>
<td>03</td>
<td>1.2</td>
<td>02</td>
<td>0.8</td>
<td>05</td>
<td>1.0</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>202</td>
<td>80.8</td>
<td>154</td>
<td>61.6</td>
<td>356</td>
<td>71.2</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>

\[X^2=27.3, \text{ df}=5 \text{ Significant at 0.05 level}\]

The reasons furnished by the respondents working in rural areas for not exercising their votes in the elections revealed that, 15 (6.0%) have stated that their name was not in the Voters’ List, 03 (1.2%) have expressed that they don’t find time for voting, 04 (1.6%) have mentioned that they are not interested to vote, 23 (9.2%) have remarked that they were on election duty, 03 (1.2%) have also given other reasons and it is not applicable to 202 (80.8%) of the rural respondents as they have exercised their votes in the elections. Among the urban respondents on the reasons for not exercising their votes in the last elections, 30 (12.0%) have mentioned that their name was not there in Voter’s list, 18 (7.2%) have stated that they don’t find time for voting, 07 (2.8%) have expressed that there are not interested to vote, 39 (15.6%) have remarked that they were on election duty, 02 (0.8%) have given other reasons for not exercising their votes in elections and it is not applicable to 154 (61.6%) of the urban respondents as they have exercised their votes in the elections.
To conclude, of all the respondents, 45 (9.0%) have stated that their name was not in the Voters’ List, 21 (4.2%) have mentioned that they don’t find time for voting, 11 (2.2%) have expressed that they are not interested to vote, 62 (12.4%) have responded that they were on election duty, 05 (1.0%) have given other reasons and it is not applicable to 356 (71.2%) of the respondents as they have exercised their votes in the last elections.

6.3.6. Personally Insured:

Insurance is to secure the future the family members of the persons. As such, almost all the employees are insured personally on their life. As such, it was asked to the respondents that whether they have subscribed to life insurance and the collected information is tabulated as under.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Rural</th>
<th></th>
<th></th>
<th>Urban</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>156</td>
<td>62.4</td>
<td>173</td>
<td>69.2</td>
<td>329</td>
<td>65.8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>94</td>
<td>37.4</td>
<td>77</td>
<td>30.8</td>
<td>171</td>
<td>34.2</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>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\[ X^2 = 2.57, df = 1 \text{ Not Significant at 0.05 level} \]

It is observed from the above table that majority that is, 156 (62.4%) of the rural respondents have personally subscribed to insurance, whereas 94 (37.4%) are not taken any insurance. Similarly, 173 (69.2%) of the urban respondents have subscribed to life insurance, whereas 77 (30.8%) have not subscribed to any insurance schemes.

Of all the respondents, 329 (65.8%) have subscribed to life insurance, whereas 171 (34.2%) have not subscribed to any insurance schemes.
6.3.7. Facilities in House:

The facilities in house show the standard of living of the respondents. It also determines the social status of the Muslim teachers. In this regard, the information collected 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>Water Supply</td>
<td>53</td>
<td>21.2</td>
<td>132</td>
</tr>
<tr>
<td>Television</td>
<td>216</td>
<td>86.4</td>
<td>250</td>
</tr>
<tr>
<td>Computer System</td>
<td>20</td>
<td>8.0</td>
<td>93</td>
</tr>
<tr>
<td>Internet</td>
<td>04</td>
<td>1.6</td>
<td>17</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
<td>250</td>
</tr>
</tbody>
</table>

It is highlighted from the above table that few of the respondents have more than one type of facility in their houses and many of the respondents have lesser facilities in their houses. Particularly, as stated by the rural respondents, 53 (21.2%) have water supply facilities, 216 (86.4%) have television, 20 (8.0%) have computer facilities and only 04 (1.6%) have internet facilities at their houses. Similarly, as expressed by the urban respondents, only 132 (52.8%) have water supply facilities, all the 250 (100%) of the respondents have television, 93 (37.2%) have computer facilities and 17 (6.8%) have internet facilities at their houses.

To conclude as responded by all the Muslim teachers, 185 (37.0%) have water supply facilities, 466 (93.2%) have television facilities, 113 (22.6%) have computer facilities and 21 (4.2%) have internet connectivity at their houses. It is surprising to note that majority of the respondents don’t have modernized technology based facilities like internet, computers, etc and also basic facility like water supply.
6.4. Testing of Hypotheses:

The hypotheses formulated for the research study are tested by analyzing the collected primary data as under.

1. Majority of Muslim Teachers are Living in Joint Families:

Table No. 4.2.5 revealed that, as stated by all the respondents, 55.2% of the respondents are living in nuclear families, whereas only 44.8% are living in joint families. Hence, the above stated hypothesis is not accepted and rejected.

2. Muslim Female Teachers Believe that Marital Status and Satisfaction is Greater Among Employed Wives than Housewives:

Table No. 4.2.23 shows that 39.4% of all the respondents have agreed that marital status and satisfaction is greater among employed wives than unemployed wives, whereas only 10.6% of the respondents have not agreed to the same and the remaining 50.0% of all the respondents are male Muslim teachers. Hence, above stated hypothesis is accepted and proved.

3. Islam does not Influence on Choice of Teaching Profession:

Table No. 4.2.31 revealed that majority that is 57.8% of all the respondents have expressed that Islam permits to choose profession, 33.8% of the respondents are not sure on the same and only 8.4% of all the respondents have stated that Islam does not permit to choose profession. Hence, above stated hypothesis is accepted and proved.

4. Employment is main aim behind Women’s Education:

Table No. 5.2.4 made it clear that majority that is 63.4% of all the respondents have agreed that women’s education is aimed to enable them to seek employment, 15.2% have agreed that women’s education aimed to play traditional role of wife and 21.4% have stated that women’s education is aimed
to make them for modern life. Hence, above stated hypothesis is accepted and proved.

5. The Muslim Teachers have not participated in Training after their Recruitment:

Table No. 5.2.10 shows that only 42.6% of all the respondents have not participated in training, whereas majority that is 57.4% of all the respondents have attended and participated in training. Hence, above stated hypothesis is not accepted and rejected.

6. Majority of the Muslim Teachers Lacks Computer Knowledge:

Table No. 5.2.16 in fifth chapter disclosed that only 27.6% of all the Muslim teachers have computer knowledge, whereas majority that is, 72.4% of the Muslim teachers don’t have computer knowledge. Hence, above stated hypothesis is accepted and proved.
Chapter. VII.
FINDINGS AND CONCLUSION

7.1. Introduction:

Education is the main factor resulting in social change. Modern education in India has played a key role in the process of changing the status and social mobility. It not only adapts an individual to existing or emerging social situation but also has a creative role in the sense that it has the potential of liberating minds from the shackles of the established culture. The Indian Constitution intends to assure Muslims and other Minorities equality of status and opportunities with other citizens to accelerate the process of educational and socio-economic justice. The Constitution of India grants the Right to Equality; Right to Freedom of Religion; Protection of the Interest of Minorities and Protection of Interests of Minorities in regard to Educational Rights.

Though the equal opportunities ensured by legislations and provisions of Indian Constitution, still there is negligence of Muslims towards education, which resulted in underdevelopment in status of Muslims. As discussed already, the illiteracy rate is more among Muslims, which shows that though there are equal opportunities, all Muslims are not willing to get education due to different factors such as poverty, negligence, feeling of insecurity, etc. For promotion of education among Muslims, it is essential that the teachers have to motivate all the Muslims to get education. In this regard, Muslim teachers are playing influential role in increasing the education among Muslims.

Of course, Muslim teachers are playing significant role in educating the masses including Muslims, still they are facing many of the problems. They include feeling of insecurity as being minority, poor infrastructure in schools, lack of conveyance facilities to rural schools, etc. Though educated and
employed, a few of Muslim teachers are kept away from mainstream of the society. Hence, to assess the problems of Muslim teachers, the present study was made and the summaries of findings of the study are as under.

7.2. Major Findings:

Following findings are derived from the present study.

1. Total 500 Muslim teachers working in Bidar district are surveyed to collect the primary data. Of the total respondents, 250 are females and 250 are males. Further, 250 of all the Muslim teachers are selected from rural areas and 250 of the Muslim teachers are selected from urban areas that is, towns and Bidar city.

2. Nature of work places of the respondents revealed that, 69.6% of all the respondents are working in Government schools followed by, 17.0% are working in Government Aided Schools and 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.

3. Age of the respondents revealed that, 28.8% of the respondents are between 36 to 45 years followed by, 27.8% are between 46 to 55 years, 20.2% of the respondents are between 26 to 35 years, 12.6% are of below 25 years and 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. Family background of all the respondents shows that, 56.6% of all the respondents are from rural areas, whereas 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.

5. The nature of families in which the respondents are living disclosed that, 55.2% of the respondents are living in nuclear families, whereas 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.

6. Marital status of the respondents depicted that, 78.0% of all the respondents are married and living with their spouses followed by, 8.0% are divorcees or separated, 7.8% are widows or widowers and the remaining 6.2% of all the respondents are unmarried and living single respectively.

7. Educational qualifications of all the respondents revealed that, 74.2% of the respondents have completed their graduation or B.Ed, whereas the remaining 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.

8. The professional (teaching) experience of all the respondents shows that, 16.2% of the respondents have professional experience of less than 05 years, 23.4% have professional experience between 06 to 10 years, 23.4% of the respondents have professional experience varies between 11 to 15 years, 25.0% of the respondents have professional experience between 16 to 20 years and the professional experience of 12.0% of all the respondents is more than 20 years.

9. It is noted that, only 57.4% of all the respondents have participated in professional training, whereas 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.
10. Information collected on family annual income shown that, family annual income of 44.4% of the respondents is between Rs. 3 lakhs to Rs. 4 lakhs followed by, family annual income of 30.4% of the respondents is between Rs. 4 lakhs to Rs. 5 lakhs, annual income of 16.4% of the respondents between Rs. 2 lakhs to Rs. 3 lakhs and the annual income of the families of 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.

11. Monthly salary of all the respondents disclosed that, 3.2% of the respondents are drawing salary of less than Rs. 5000, 5.0% of the respondents are drawing salary between Rs. 5001 to Rs. 10000, 10.2% of the respondents are drawing salary between Rs. 10001 to Rs. 20000, 31.8% are drawing salary between Rs. 20001 to Rs. 30000, 44.2% of all the respondents are drawing salary between Rs. 30001 to Rs. 40000 and 5.6% of all the respondents are drawing salary of more than Rs. 40000.

12. It is surprising to note that only 64.8% of the respondents have equal marital relations with their spouses, whereas 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.

13. On the number of children possessed by all the respondents, 48.6% of the respondents have 3 to 4 children followed by 27.8% have 1 to 2 children, 15.0% of the respondents have 5 or more children, it is not applicable to 6.2% of the respondents as they are not married and 2.4% of the respondents 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.

14. Surprisingly, only 70.8% of all the respondents favour and support family planning practices, whereas 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.

15. The residential status of all the respondents shows that, 72.2% of the respondents are living in their own houses, whereas 27.8% are living in rented houses.

16. It is noted from the collected primary data that, 59.0% of all the respondents are not travelling from their residences to their workplaces, whereas 41.0% are travelling from their residences to their workplaces daily.

17. On the mode of travel from their residences to their workplaces, 24.0% of the respondents have expressed that they are travelling by bus, 2.4% have stated that they are travelling by train, 3.0% of the respondents have mentioned that they are travelling by Auto Rickshaw, 11.6% have remarked that they are travelling by their own vehicle and it is not applicable to 59.0% of the total respondents as they are working locally and not travelling daily to their work places.

18. It is noted that, only 29.8% of all the respondents have agreed that there are adverse effects on family due to time spent on outside work, whereas 70.2% have not agreed to the same.

19. On the decision making in family, of all the respondents, 21.0% have expressed that their husbands are making the decisions, 11.2% have stated that their wife is making decisions, 11.4% have remarked that they are making the decisions on their own, 26.2% of the respondents are making the family decisions along with their spouse and 30.2% have mentioned that others like elders are making the decisions in their families. It is noted that female participation in family decision making is lower.
20. Regarding their level of satisfaction in social life, only 24.2% of the respondents are fully satisfied in their social life, 269 (53.8%) are satisfied to a greater extent, 17.8% are satisfied to some extent in their social life and 4.2% of the respondents 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.

21. Marital relations with their spouses revealed that, 22.2% of all the respondents have best marital relationship with their spouses, 42.2% of the respondents have cordial relationship with their spouses, 11.0% have satisfactory relationship with their spouses, 2.6% have no satisfactory relationship with their spouses and it is not applicable to 22.0% of the total respondents as they constitute widows, divorcees, separated and unmarried respondents.

22. On the leisure time activities, 29.0% of the respondents have mentioned that they are watching television and films, 7.4% of the respondents have stated that they are visiting to their friends’ and relatives’ houses, 15.0% have remarked that they are engaged in novel and books reading during their leisure time, 29.6% of the respondents have stated are engaged in doing household work, 10.6% of the respondents have mentioned that they are busy in social work during their leisure time and 8.4% of the respondents have opined that they are engaged in some other activities during their leisure time.

23. 39.4% of all the respondents have agreed that marital status and satisfaction is greater among the working wives compared to housewives, whereas 10.6% have not agreed to the same and it is not applicable to 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.
24. Regarding the role conflict in their families, 40.2% of all the respondents have agreed that there are conflicts in their families due to their occupation outside, whereas 59.8% of the respondents 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.

25. 32.2% of the total respondents are feeling differences of opinions in family issues, whereas 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.

26. 52.0% of the total respondents have agreed that working women cannot adjust with their mothers-in-law, whereas 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.

27. The present study revealed that, 44.4% of all the respondents are facing health problems due to their outside work, whereas 55.6% are not facing any of such health problems due to outside work.

28. The particular health problems faced by the respondents shows that, 21.6% of the respondents are suffering from mental stress, 16.2% are suffering from back pain, 6.6% of the respondents are suffering from other health problems derived from their outside work and it is not applicable to 55.6% of the respondents as they are not facing any of the health problems.

29. As stated by all the respondents, only 17.2% of the respondents (female Muslim teachers) prefer to wear Hijab during working hours, 32.8% of the respondents don’t prefer to wear Hijab during working hours and it is not applicable to 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.

30. The study revealed that, only 49.4% of the respondents are offering Salath (Prayers) at their work places, whereas 50.6% of the respondents are not offering Salath (Prayers) at their work places. It shows that in urban areas the religious celebrations are declined compared to rural areas.

31. Majority that is, 57.8% of all the respondents have expressed that Islam permits them to choose teaching profession, whereas 8.4% have stated that Islam has not permitted them to choose teaching profession and 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.

32. Regarding their father’s education, 9.2% of the respondents have stated that their fathers are illiterates, 43.0% have expressed that their fathers have completed primary or secondary education, 19.4% have remarked that their fathers have completed under-graduation, 27.2% have mentioned that their fathers have completed graduation or post-graduation and only 1.2% of the respondents have agreed that their fathers have completed other degrees or diplomas. Compared to rural areas, the urban areas are better as there are more highly educated fathers of the respondents.

33. The education level of mothers of all the respondents shows that, mothers of 18.2% of the respondents are illiterates, mothers of 39.8% of the respondents have completed primary or secondary education, mothers of 17.0% of the respondents have completed only under-graduation, mothers of 24.4% of the respondents have completed graduation or post-graduation and mothers of 0.6% of the respondents have completed other types of education. It is observed from the
collected data those, majority of the mothers of the rural respondents are low-educated, whereas that of the urban respondents are somewhat highly educated.

34. Only 2.0% of the respondents have stated that their spouses have completed just primary or secondary education, 22.6% of the respondents have expressed that their spouses have completed undergraduate and 75.4% of the respondents have remarked that their spouses have completed graduation or post-graduation. It is noted that the education of spouses of the urban respondents is higher compared to that of respondents working in rural areas.

35. On the aims of education with regard to women, 15.2% of the respondents have mentioned that women’s education is aimed to play traditional role of wife, 21.4% of the respondents have mentioned that women’s education is aimed to make them for modern life and 63.4% of the respondents have remarked that women’s education is to enable them to seek outside employment. It is emphasized that the Muslims are aware about the significance of education to their girl children and as such to seek employment for their children, education is essential.

36. Level of education to which level women should be given as expressed by all the respondents revealed that, 57.8% of the respondents have stated that women should be given education up to graduation followed by, 22.6% have mentioned that women should be given education up to post-graduation or doctoral degree, 13.4% have remarked that women should be given education up to primary or secondary and 6.2% have mentioned that the women should be given education up to pre-university respectively. Earlier education of the females was neglected in Islam quoting the religious reasons, but now, due to modernization, majority of the respondents have agreed and accepted female higher education.
37. As stated by all the respondents, 28.4% of the respondents have paid donations to seek admissions to their children, whereas 63.0% have not paid any donations for children’s education and it is not applicable to 8.6% of the respondents as they don’t have children. It is noted that majority of the respondents have not paid any donations to children’s education and payment of donations in urban areas is more compared to rural areas.

38. On whether the respondents favour for private coaching or tuitions for their children, 43.8% of the respondents have favoured private coaching or tuition for their children, whereas 47.6% have not favoured private coaching or tuition for their children and it is not applicable to 8.6% of the respondents as they don’t have children. It is noted that majority of the urban respondents have favoured for tuition or private coaching for their children, whereas majority of the rural respondents have not favoured tuition or private coaching for their children.

39. Majority that is, 91.4% of all the respondents have stated that their children are going to schools and colleges to get education, whereas it is not applicable to the remaining 8.6% of the respondents as they don’t have children. The Muslim teachers have realized the importance of education and as such, all of them are sending their children to schools and colleges to get education.

40. On the occupations dreamt by the respondents for their children in future, 12.2% of the respondents have expressed that they have planned that their children should become medical practitioners or engineers, 46.6% have mentioned that their children should become teachers or lecturers, 1.0% have remarked that their children should become farmers, 7.4% of the respondents have stated that their children should become businessmen or industrialists, 24.2% have responded that they are not aware or not planned for their children’s future and it is not applicable to 8.6% of the respondents as they don’t have children.
41. The participation of Muslim teachers in professional training shows that, 57.4% of the respondents have participated in professional training, whereas 42.6% of the respondents 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.

42. On the nature of training programmes attended by the respondents, 3.8% of the respondents have attended training in personality development and communication skills, 4.6% of the respondents have attended training in teaching improvement and increase in knowledge, 18.8% have attended training in educational technology and Information and Communication Technology, 27.8% of the respondents have attended Professional Development Programme, 2.4% of the respondents have attended training in extra-curricular activities and 42.6% of the respondents have not attended to any of the training programmes and hence, it is not applicable to them. It is surprising to note that nearly half of the Muslim teachers have not attended to any training programmes and it is suggested to attend training programmes regularly so as to keep them updated in their subject and teaching.

43. It is noted that, 33.8% of the respondents have agreed that women teachers show more interest in administrative and supervisory duties at their schools, whereas 22.8% have not agreed to the same and 43.4% have not expressed their opinions on the same.

44. As stated by all the respondents, 81.0% of the respondents have stated that they are organizing or participating in extra-curricular or cultural activities at their schools, whereas 19.0% have expressed that they are not organizing or participating in extra-curricular or cultural activities at their schools. It is noted that respondents working in urban areas are
more dynamic in terms of organizing extra-curricular and cultural programmes at their schools compared to the respondents living at their rural areas.

45. Many of the respondents have more than one type of facility at their schools. Particularly, 92.8% of the respondents have toilets at their schools, 65.4% have pure drinking water available at their schools and only 13.4% of the respondents have separate rest rooms for women at their schools. It is essential that few more facilities such as First Aid boxes, rest rooms for women, etc are needed in schools.

46. On the aims of higher education many of the respondents have given more than one aim. Particularly, 65.8% of the respondents have expressed that higher education aims to get higher education, 41.0% have stated that higher education aims to get good marriage proposal and 71.4% of the respondents have mentioned that higher education is to increase knowledge.

47. Surprisingly, only 27.6% of all the respondents are aware about computer knowledge, whereas 72.4% are not aware about computers. Due to applications of computers and internet in education, it is essential on the part of the teachers to learn about computers.

48. The particular computer knowledge possessed by the respondents revealed that, 27.6% of the respondents are aware about basic computer skills and MS Office, whereas it is not applicable to 72.4% of the respondents as they are not aware about computers. It is essential on the part of the Muslim teachers to learn computer based education skills such as power point presentations, virtual learning, etc, so as to educate their students.

49. The family occupation of the respondents disclosed that, 22.2% of the respondents have expressed that their family occupation is agriculture, 28.6% of the respondents have mentioned that their family occupation is industry or business, 12.0% have remarked that their family occupation
is service or employment in organized sector, 8.2% have stated that their family occupation is professional practice and 29.0% of the respondents have responded that their family occupation is others that is seasonal occupation or employment in unorganized sector.

50. On the motivation to get employment, 57.0% of the respondents have mentioned that their parents were motivated them to take up the present employment, followed by 26.4% have stated that their husbands were motivated them to take up the present employment, 9.8% of the respondents have expressed that the others such as brothers, sisters, friends, etc were motivated them to take up the present employment and 6.8% of the respondents have remarked that their wives were motivated them to take up the present employment. It is noted that parents’ motivation is acting as strongest motivation to all the respondents to choose their career in teaching profession.

51. On the job satisfaction, it is revealed that 61.4% of the total respondents are highly satisfied with their job, 33.6% are satisfied and only 5.0% of all the respondents are not satisfied with their job. Hence it can be concluded that job satisfaction is higher among all the respondents.

52. The reasons for taking up the job by the respondents depicted that, 43.8% of the respondents have stated that they have joined to their jobs to raise their family standard of living, 9.4% have joined to their jobs to add luxury to their life, 16.6% of the respondents have joined to their jobs to make use of their education, 27.4% of the respondents have joined to their jobs to have economic independence, 1.4% of the respondents have joined to their present jobs to avoid family tensions and 1.4% of the respondents have joined to jobs for other reasons. Of course, there are many reasons to join jobs as stated by the respondents, but to raise their family standard of living is the biggest reason due to which major portion of the respondents have joined to their present job.
53. On the reasons for choice of teaching profession, as expressed by all the respondents, 15.6% have chosen teaching profession as it is noble profession, 11.6% of the respondents have chosen teaching as it suits their temperament, 24.0% have chosen teaching profession as they enjoy teaching, 7.2% have chosen teaching as it involves less risk, 35.8% of the respondents have chosen teaching profession as it has job security and 5.8% have chosen this profession as they have no other choice. It is noted that the reasons for teaching professions are varied as stated by the respondents and of which job security and noble profession are the major reasons due to which the respondents have chosen the teaching profession.

54. On the discrimination and harassment faced by the Muslim teachers at their schools by Head Masters and SDMC members, 21.6% of the Muslim teachers are harassed or discriminated at their schools by Head Masters or SDMC members, whereas majority that is 78.2% are not discriminated or harassed at their schools by Head Masters or SDMC members. It is noted that though there are legislations to curb discriminate, exploit and harassment at work places, surprisingly many of the teachers are being discriminated and harassed at their schools.

55. The working conditions as stated by the Muslim teachers shows that, 58.8% of the respondents are feeling comfortable to work at their schools, 39.0% are feeling satisfied to work at their schools and 2.2% of the respondents are not feeling satisfied to work at their schools. It is highlighted that almost all the respondents are feeling comfortable or satisfied to work at their schools.

56. The study revealed that as agreed by all the respondents their jobs are agreeable to their spouses.

57. On the inferiority faced by female Muslim teachers by male staff at their schools, 10.6% of the respondents have agreed that female teachers are treated as inferior at schools by male staff, whereas 39.4% have not
agreed to the same and it is not applicable to 50.0% of the Muslim teachers as they are male teachers. Surprisingly, though working in educational institutions, female teachers are not treated equally due to their gender. Hence, it is essential to curb gender based inequality at schools.

58. Among all the respondents, 73.2% of the respondents have agreed that women get economic and noble status in their life due to their job, whereas 26.8% have not agreed to the same. It shows that education and employment has given Muslim women economic and noble status in family and society.

59. On the means to get their present job, it is noted that, 76.2% of the respondents have got the present job by merit and effort, 4.8% have got the job by influence and 19.0% of the respondents have got the job by luck.

60. Monthly income of all the respondents shows that, 3.2% of the respondents have monthly income of less than Rs. 5000, 5.0% of the respondents have monthly income between Rs. 5001 to Rs. 10000, 10.2% of the respondents have monthly income between Rs. 10001 to Rs. 20000, 31.8% have monthly income between Rs. 20001 to Rs. 30000, 44.2% of the respondents have monthly income between Rs. 30001 to Rs. 40000 and 5.6% of all the respondents have monthly income of more than Rs. 40000.

61. Worth properties owned by the respondents revealed that, 39.4% of the respondents have owned properties worth less than Rs. 2 lakhs followed by, 25.0% of the respondents have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, 23.4% of the respondents have not owned any properties and 12.2% of the respondents have owned properties worth more than Rs. 5 lakhs respectively.

62. Many of the respondents have owned more than one type of property in their names. Particularly, 7.2% of the respondents have owned
agricultural land, 21.0% have owned residential land or house, 27.6% have owned gold, 24.2% of the respondents have owned bank deposits, shares and stocks, 4.6% of the respondents have owned other types of properties and 23.4% of the respondents have not owned any properties and it is not applicable to them.

63. It is highlighted that, only 21.6% of the Muslim women teachers are free to mingle with co-workers, whereas 28.4% of the respondents are not free to mingle with co-workers and it is not applicable to 50.0% of the respondents as they are male teachers. It can be summarized that majority of the female Muslim teachers still deprived from freedom at their workplaces.

64. Among all the respondents, 14.2% of the respondents have agreed that religious restrictions does not allow them to mingle with their co-workers, 8.2% of the respondents have felt that their husband does not allow to mingle with co-workers, 6.0% of the respondents have agreed that they are feeling shy or not interested to mingle with co-workers and it is not applicable to 71.6% of the respondents as they include male teachers and female teachers who are mingling with their co-workers. It is noted that the religious restrictions are playing dominant role in restricting the freedom of females in Islam.

65. The collected primary data shows that, all the respondents are not members to any political parties.

66. It is noted that, 61.8% of all the respondents are members to professional organizations or associations, whereas the remaining 38.2% of the respondents are not members to any professional organizations or associations. It is summarized that majority of the Muslim teachers are members to professional associations and organizations and it shows that they are constantly increasing and developing their professional activities.
67. On the nature of organizations and associations for which the respondents are members revealed that, 31.8% of the respondents are members to teaching associations, 2.0% of the respondents are members to Club Associations, 21.0% of the respondents are members to Community/ Caste Associations, 3.8% are members to Educational Institutions, 3.2% are members to Social Work Agencies and it is not applicable to 38.2% of all the respondents as they are not members to any associations or organizations.

68. As stated by all the respondents, 71.2% of the respondents have exercised their votes in the last elections, whereas 28.8% have not exercised their votes in the elections. Though majority of the respondents have exercised their votes in the elections, still good number of the respondents have not voted in the elections.

69. On the reasons for not exercising their votes at elections, 9.0% of the respondents have stated that their name was not in the Voters’ List, 4.2% of the respondents have mentioned that they don’t find time for voting, 2.2% of the respondents have expressed that they are not interested to vote, 12.4% of the Muslim teachers have responded that they were on election duty, 1.0% have given other reasons and it is not applicable to 71.2% of the respondents as they have exercised their votes in the last elections.

70. It is noted that only 65.8% of the respondents have subscribed to life insurance, whereas 34.2% have not subscribed to any insurance schemes.

71. Few of the respondents have more than one type of facility in their houses and many of the respondents have lesser facilities in their houses. Particularly, 37.0% of the respondents have water supply facilities, 93.2% of the respondents have television facilities, 22.6% of the respondents have computer facilities and 4.2% of the respondents have internet connectivity at their houses. It is surprising to note that
majority of the respondents don’t have modernized technology based facilities like internet, computers, etc and also basic facility like water supply.

7.3. Suggestions:

Following suggestions may be made from the present study.

1. It is suggested to Muslims to give significance to gender equality. In this regard, equal preference must be given to Muslim females in education, marital relations, family decision making, etc in the families.

2. It is suggested to Muslim teachers to adopt and also spread the small family norms to all the Muslims and also spread the messages of family planning to reduce the number of children.

3. Family decision making should be made by elders in family or both husband and wife and as such, in this regard, females should be given equal status in families.

4. The husbands of Muslim female teachers should realize the outside work load and related work role of their wives and as such, should cooperate their wives by helping them in household work so that role conflict should be solved.

5. The husbands of Muslim female teachers must have to cooperate and persuade their mothers and wives to solve the family problems, so that there must not be conflict between their wives and their mothers.

6. It is suggested to the Muslim teachers to go for frequent health check-up as few of them are suffering from few of the health problems such as back pain, mental stress, etc.

7. The Muslim teachers should realize that education not only aims to get good job, but mainly aims to get knowledge.

8. The Muslim teachers are suggested to go for training, especially Information and Communication Technology (ICT) based training programmes that are applied to education.
9. The employers or authorities of schools must know the basic facilities for teachers and students and must have to provide basic facilities such as toilets, pure drinking water, separate rest rooms for female staff, First Aid Boxes, etc at their schools.

10. The schools authorities must give attention that female staff should not be discriminated, exploited and harassed at the schools and for this purpose, it is essential to form rules and regulations to curb gender discrimination and harassment at schools. Further, male staff working at schools must have to know about gender equality.

11. It is suggested to the families of the female Muslim teachers to give freedom to female Muslim teachers, so that they can mingle with their co-workers and share their ideas towards educational development and also update their educational knowledge.

12. It is suggested to Muslim Teachers to exercise their Votes in Elections compulsorily and participate in decision making.

13. The Muslim teachers must have to get life insurance as it secures future of Muslim teachers and also shows the security for their family members.

14. It is suggested to Muslim teachers to learn new technological applications and also should possess the technological tools and facilities at their houses.

7.4. Discussion and Conclusion:

Bidar district has mixed variety of culture as Islam is also one of the major religions in Bidar district with considerably major portion of population is Muslims. As such, there are many Urdu medium schools and Madrasas were teaching Muslim culture along with other subjects. Muslim teachers apart from teaching in only Urdu schools and Madrassas, many of the teachers are also teaching in Kannada schools and English medium schools. Even the Muslim
children are getting education in Urdu, Kannada and English languages at different schools.

As observed, majority of the Muslim teachers are working in Government schools and even few of the young teachers are working in private English medium convent schools. The Muslim women teachers are also playing significant role in increasing education among Muslims. The age of the Muslim teachers revealed that majority of them are from middle age group. It is noted that majority of the Muslim teachers are from rural areas. To a greater extent, Muslim teachers are highly educated than required education for their job. Muslim teachers are also most dynamic as they have also acquired professional training after getting into job.

When equality in marital relations are assessed, it is surprising to note that there is no equal marital relations with their spouses as stated by few respondents. The females are facing gender inequality in society and family among Muslims. Even the number of children among the Muslim teachers is more and few of the Muslim teachers though educated are not following and supporting family planning practices. Hence, the Muslim teachers must have to aware the problems of population explosion and have to adopt and teach the family planning.

Majority of the Muslim teachers are living in their own building and the jobs of many of them are transferable, a few of them are travelling to their work places daily. Due to the outside work of Muslim female teachers, their family life is affected adversely in terms of lack of care towards husband and children, negligence towards elderly, etc. Surprisingly, though educated the Muslim female teachers are deprived from family decision making.

Earlier Muslim females were restricted and even hesitated to come out for getting education and to take up job, but now the Muslims have realized that
marital status and satisfaction is greater among employed wives compared to housewives. Hence, it can be concluded that Muslim females are not aware about their rights and in general, Muslim have recognized the education and employment status among females. But, Muslim female teachers are facing the problems of role conflict as disclosed by the present study. Even as accepted by few respondents, there are differences of opinions in family issues due to outside work. As observed by Muslim teachers, lack of adjustment of Mothers-in-law with working female daughters-in-law, there are differences of opinions and conflicts in family. Even considerable numbers of Muslim teachers are facing health problems due to their outside work.

As revealed by many of the studies conducted earlier, the Muslims were proved as orthodox and conventional and believe more in religious customs. But the present study shows that gradually the Muslim teachers are developing as majority of the Muslim female teachers surveyed are not preferred to wear Hijab during working hours. Even majority of the respondents are not performing prayers at their work places. Muslim teachers are also agreed that Islam does not restrict in choice of teaching profession.

The educational background of Muslim teachers is poor as the education level of mothers and fathers of these teachers is primary or secondary or even illiterates. On the other hand, education level of the spouses of the Muslim teachers is higher. It shows clearly that education among Muslims is progressive. Even female employment was also emphasized by Muslim teachers. As such, Muslim teachers have agreed that Muslim females must get education at least up to graduation. The Muslim teachers also have emphasized for education of their children and even paid donations to get admissions to good schools. Few of the Muslim teachers also favoured private coaching and tuition for their children. Teaching profession is preferred by the Muslim teachers dreamt for their children in future.
It is noted that the women teachers are showing more interest in administrative and supervisory activities apart from their teaching activities. It shows that the Muslim women have also developed in other activities. Further, almost Muslim teachers are actively participating or organizing extra-curricular and cultural activities at their schools. Good employment is main aim of higher education as stated by Muslim teachers and few of the respondents have also agreed that gaining knowledge and better marriage prospects are also aims of higher education. Surprisingly, a great majority of the Muslim teachers are not aware about the computer knowledge. Only a few of the respondents are aware about computer skills only to a basic knowledge.

Family occupations of major portion of the Muslim teachers are unorganized sector, seasonal employment, business and agriculture. Parents are major sources of motivation to the Muslim teachers to get into teaching profession and few Muslim female teachers have also emphasized the motivation of their husbands to enter into teaching profession. As such, almost all the Muslim teachers surveyed are satisfied or highly satisfied with job and work. Economic independence and increase in standard of living are major reasons for Muslim teachers to taking teaching profession. Job security, interest in teaching, nobility of teaching profession, etc have attracted Muslim teachers to choose teaching profession.

It is surprising to note that though the Muslim teachers are serving in educational institutions, few of them are facing discrimination, exploitation and harassment at their schools. Even few female Muslim teachers have agreed that they were treated as inferior by male staff at their schools. Still almost all the respondents rated their working conditions at their schools as best or comfortable. Majority of the Muslim teachers feel that women get economic and noble status in their life due to their job. Merit, hard work, efforts and luck are the major means to get the job as stated by the Muslim teachers.
Majority of the Muslim teachers are earning handful salary and as such, they have owned different types of properties. Compared to their income, the worth of properties owned by the Muslim teachers is lesser. It is surprising to note that many of the female Muslim teachers have felt that they are not free to mingle with their co-workers due to the religious restrictions or restrictions from their husbands. It shows that the females in Islam still not having full freedom.

A great majority of the Muslim teachers are dynamic as they are also members to professional organizations and associations like teaching associations, clubs, educational institutions, caste and community organizations, etc. Though a great majority of the respondents have exercised their votes in general elections, still a few of the Muslim teachers have not exercised their Votes. Surprisingly, deputation to election duty is also one of the major reasons for not exercising their votes in general elections. Majority of the Muslim teachers have possessed basic facilities at their houses, but they are technologically poor, as they don’t have modern technological tools such as computers, internet, etc at their houses. Even few of the Muslim teachers have not subscribed to the insurance schemes, which are essential to provide security to their life and family’s future.

To conclude compared to their under-development in society, the Muslim teachers are progressive in their career and social life. But still there are beliefs such as women must be in subjugated position in society, wearing Hijab at work places by women, etc. As observed, Muslims have more number of children; it not only curbs progress of their own families, but also restricts the progress and development of the nation. As such, Muslims must have to realize the problems of more children and should adopt family planning practices and it is the duty of Muslim teachers to spread the message of small family norms. Further, it is essential on the part of Muslim teachers to spread
gender equality among Muslim masses. Further, it is essential on the part of Muslim teachers to learn new technological applications such as computers, internet, power point presentations, virtual classes, virtual learning techniques, etc. for the development of teaching profession.