CHAPTER VI

SUMMARY AND CONCLUSIONS

The present study is an attempt to explore some facts about the Muslim women with a view of obtaining a more realistic assessment of various aspects of their real life situations, to test the prevailing generalisations about them.

It is generally believed that all Muslims particularly the women, have shown a lesser degree of modernisation as compared to other religious communities in India. Although the term "modernisation" has been used very vaguely, it is difficult to define precisely what is generally implied by the term, in the context of the present study it means that Muslim women have lagged behind in receiving 'modern' education taking up employment outside, their homes and in political participation. It is also commonly believed that they have no role in decision-making at home have a very low degree of mobility and are generally confined to four walls of their homes, have poor health standards, a higher rate of fertility and do not have any concept of a small family and its importance.

The study thus sought to attempt an objective enquiry in respect to the status of Muslim women their present level of education, their employment, age, its nature and extent and related impact in the family, in their respective offices attitude towards education, status of women in wider society, attitude of women towards general status of women and religious orthodoxy.
The sample of the present study consisted of different age group 18 year to above 45 years (120 employed and 85 unemployed) residing in Madras and some selected districts of Tamil Nadu and 100 non-Muslim women from the same area.

A specially drafted questionnaire was used in order to measure various variables, under the study. The questionnaire contained the basic sociological data (age, educational status, type of family, income, occupation and place of residence) followed by the questions on the following subheadings regarding the status of Muslim women.

1. Status of Muslim women within the family
2. Status in their office
3. Problems of employed Muslim women.
4. Attitude towards education
5. Status of Muslim women in wider society
6. Attitudes towards status of women in general and
7. Attitudes towards religion and religious customs followed.

The three point scale was used as the method of scoring. The mean of the scores of the items were taken as the scores of the respondent in that area.

Split half method was used to find out the reliability of the questionnaire. The coefficient after applying the Spearman's Brown Prophecy formula was 0.78.

A preliminary study was conducted in order to find the difficulties if any, that respondents may have and to find the reliability and validity of the questionnaire. After establishing the reliability
and validity of the tool the main study was conducted. The questionnaire was administered to the various respondents. In case of uneducated women the questions were asked and the answers were noted down. An interview process was conducted in order to get necessary information pertaining to problems in society and with the employers.

The obtained results were analysed using statistical techniques. The data was subjected to chi-square test to test the association between the variables. The level of significance for acceptance of relationship was 0.05, where chi-square test could not be applied or when the tables are self explanatory the data was presented as such and percentages calculated.

On the basis of the findings of the present study the following inferences were drawn.

A. THE EFFECT OF RELIGION ON THE STATUS OF WOMEN :

1. Religion had a significant influence the money centred decision making power, the freedom of women in spending family income, the power of women in managing the household responsibility and in observing their traditional customs. Religion had no significant influence the on child centred decision making.

2. Religion had no significant bearing on the attitudes of women towards education.

3. Religion had no significant effect on the respect received from superior colleagues and subordinates, difficulty due to being female sex, membership and participation in union activities, attitudes
towards strike, and the desire to leave the job. Religion had an effect on the Muslim women's attitude towards job.


5.(i) Religion had no significant influence the membership and participation of women in cultural organisation, the attitude of women that participation in cultural organisation gives higher status, going out with others, attitude towards eating in restaurants, and in spending time in traditional hobbies. Religion had significant influences on the movement of women outside the home, spending time in reading newspapers of magazines and in taking part in extra curricular activities.

5.(ii) Religion had no bearing on women voting in election, having interest in politics, knowledge of women about the ideologies of parties and about the number of women members in the parties. Religion had a bearing on the women discussing politics with friends and relatives.

6.(i) Religion had no significant effect on the attitude of women towards dowry and sati system. Religion had an effect on the attitude of women that dowry gives a status to women, the appropriate marriageable age for girls, attitude towards the choice of partner, the type of marriage, changing caste rigidity, inter-caste marriages, marriage through advertisement, divorce widow remarriage, and polygamy.
(ii) Religion had no influence the attitude of women towards having equal right for men and women, awareness of prostitution, their knowledge about prostitution as social evil. Religion did not have any influence on the attitude of women towards the use of modern wear, education for women, employment for women, education and employment giving a higher status to women, relatives reactions towards employed women.

(iii) Religion had a bearing on the knowledge of women towards the ideal number of children in the family and attitudes towards family planning.

7. Religion had significant effect on the women practicing prayer, opinion of importance of prayer, observing fast, importance attached to observing fast, observing purdah, importance of observing purdah and strictness in following religion. Religion had no significant effect on the women reading religious books and magazines.

B. THE EFFECT OF EMPLOYMENT OF THE STATUS OF MUSLIM WOMEN:

1. Employment of Muslim women had an significant effect on the money-centred decision making, management of household responsibility and observance of traditional custom. Employment of Muslim women had no significant effect on the child-centred decision making and freedom in spending the family income.

2. Employment of Muslim women had no significant effect on their attitude towards education in general.
3.(i) Employment of Muslim women had a significant influence on their membership and participation in professional/cultural organisation, attitude that participation in such organisation gives a higher status, attitude that participation in such organisation gives a higher status, in going out alone, reading newspaper and taking part in extra-curricular activities. Employment of Muslim women had no significant influence on the movement outside the home, eating in restaurants, and spending time in traditional hobbies.

3.(ii) Employment of Muslim women had a significant effect on their interest in politics, discussing politics with friends or relatives, knowledge of ideologies of parties, number of members and women members in the various political parties. Employment of Muslim women had no significant effect on their voting in election.

4.(i) Employment of Muslim women had influence on their attitude towards the opinion that dowry gives a status to women, appropriate marriageable age for girls, choice of partner, type of marriage they had and marriage advertisement. Employment of Muslim women had no significant influence on their attitude towards dowry, intercaste marriage, divorce, widow remarriage, sati system and polygamy.

4.(ii) Employment of Muslim women had a significant effect on their attitude towards having equal right for men and women education and employment giving a higher status to women, and the relatives reaction towards employed woman.
Employment of Muslim women had no significant effect on their attitude towards modern wear.

4. (iii) Employment of Muslim women had significant effect on their attitude towards the knowledge of ideal number of children in the family.

Employment of Muslim women had significant effect on their attitude towards family planning.

5. Employment of Muslim women had significant influence on their attitude towards reading religious books, observance of purdah, importance of observing purdah and strictness in following the religion.

Employment of Muslim women had no significant influence on their attitude towards the practice of prayer, importance attached to prayer, observance of fast, importance attached to observing fast, and reading religious books.

C. THE EFFECT OF EDUCATION ON THE STATUS OF MUSLIM WOMEN:

1. Education of Muslim women had significant effect on decision making both money-centred and child-centred freedom in spending the family income, managing the household responsibility, and observing traditional custom.

2. Education of the Muslim women had no significant effect on the attitude towards education in general.

3. (i) Education of the Muslim women showed no significant effect on their respect from their superiors, colleagues, and subordinates, difficulty due to belonging to female sex, their membership in union,
participation in union activities, attitudes towards strike, job and desire to leave the job.

3. (ii) Education of the Muslim women had no influence on their problems.

4 (i) Education of the Muslim women had no significant bearing on their membership and participation in organisation, opinion that participation gives a higher status to women, shopping, eating in restaurants and spending time in traditional hobbies.

Education of Muslim women had significant bearing on their going out alone, reading newspapers and spending time in extra curricular activities.

4. (ii) Education of Muslim women had influence on their interest in politics, discussing politics, knowledge about the ideologies of parties, seats distributed and number of women members in the political parties.

Education of Muslim women had no influence on exercising their vote in election.

5. (i) Education of Muslim women had significant effect on their attitude that dowry gives status to women, appropriate marriageable age for girls, choice of life partner, type of marriage they had, changing caste rigidity, marriage by advertisement, widow remarriage and polygamy.

Education of Muslim women had no significant effect on their attitude towards dowry, intercaste marriage, divorce and practice of sati.
5. (ii) Education of Muslim women showed significant effect on their attitude at towards equal right for men and women, awareness of prostitution, knowledge about prostitution as a social evil, education of women and education and employment giving a higher status to women.

Education of Muslim women showed no significant effect on their attitude towards modern wear, employment of women and relatives reaction towards employed woman.

5. (iii) Education of the Muslim women had significant effect on their attitude towards the ideal number of children and family planning.

6. Education of the Muslim women had a significant effect on their attitude towards reading religious books, observance of purdah, importance of observing purdah and strictness in following religion.

Education of the Muslim women had no significant effect on the practice of prayer, importance of prayer, observance of fast importance of observance of fast and reading religious magazines.

D. THE EFFECT OF AGE ON THE STATUS OF MUSLIM WOMEN :

1. Age of the Muslim women had significant effect on their freedom to spend the family income and in observing the traditional custom.

Age of the Muslim woman had no significant effect on the decision making both money centred and child centred and in the managing of household responsibilities.
2. Age of the Muslim women showed no significant effect on their attitude towards education in general.

3.(i) Age of the Muslim women had significant bearing on their desire to leave the job.

Age of the Muslim women had no significant bearing on the respect received from their male superiors, colleagues and subordinates, difficulty due to female sex, membership in the union, participating in the union activities, attitudes towards strike and job.

3(ii). Age of the Muslim women had no influence their problems due to employment.

4.(i) Age of the Muslim women had significant influence on these women going out alone, shopping and eating in restaurants.

Age of the Muslim women had no significant influence on the membership and participation of these women in cultural/professional organisation, opinion that participation gives a higher status, spending time in traditional hobbies, reading newspapers and spending time in traditional hobbies.

4.(ii) Age of the Muslim women had no significant effect on their attitude towards the discussion of politics with friends and relatives, knowledge of the ideologies, distribution of the seats and number of women members in the political parties.

5.(i) Age of the Muslim women had significant bearing on the type of marriage they had, and attitude towards polygamy.

Age of the Muslim women had no significant bearing on their attitude towards dowry, opinion that dowry gives a status to women,
appropriate marriageable age for girls, choice of life partner, changing caste rigidity, inter-caste marriage, marriage by advertisement, divorce and widow remarriage.

5. (ii) Age of the Muslim women had significant effect on their attitude towards equal right for men and women, education and employment for women.

Age of the Muslim women had no significant effect on their attitude towards awareness of prostitution, knowledge that prostitution is a social evil, use of modern wear, opinion that education and employment gives a higher status to women, and the reaction of relatives towards employed women.

5. (iii) Age of Muslim women had significant effect on their attitude towards the number of children in the ideal family.

Age of the Muslim women had no significant effect on their attitude towards family planning.

6. Age of the Muslim women had significant influence on their attitude towards reading religious magazines.

Age of the Muslim women had no significant influence on their attitude towards praying, importance of prayer, observance of fast, importance of fasting, reading religious books, observance of purdah and strictness in following religion.

In brief it can be concluded that religion, employment, education and age had an effect on the status of Muslim women. Most of the assumptions of the present study were supported by the findings of the study, while a few could not find supporting evidences.
POSSIBILITIES OF FURTHER RESEARCH:

1. The research can be done by studying the women using observation method.

2. The research can be conducted in the rural and urban places, and marital status, socio-economic strata can also be taken into consideration.

3. Status of the women belonging to other communities, like Hindus and Christians can be done.
CHAPTER VII

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