10.1: Introduction

Like race and ethnicity, gender is a social construct. It defines and differentiates the roles, rights, responsibilities, and obligations of women and men. The innate biological differences between females and males form the basis of social norms that define appropriate behaviors for women and men and determine the differential social, economic, and political power between the sexes. Although the specific nature and degree of these differing norms vary across societies and across time, at the beginning of the twenty-first century they still typically favor men and boys, giving them more access than women and girls to the capabilities, resources, and opportunities that are important for the enjoyment of social, economic, and political power and well-being. Therefore, ‘gender inequality’ is one of the most important developing topics for many underdeveloped as well as developed countries.

Usually women, especially poor women, often bear the brunt of gender inequality. Unequal rights to own land or access to credit deprive women of resources for their livelihood and for security in old age, leaving them more dependent on male relatives. Wide gender disparities in schooling produce correspondingly different abilities for women and men to acquire and process information and to communicate. Hence, it is general perception that illiterate and poor women are more prone to gender inequality than educated and privileged one.

‘Education’ is regarded as liberating force for women. Has education liberated women from the clutches of gender inequality in true sense? Has it provided her equal opportunities and status in the society? The present work intends to study the prevalence of gender inequality in a context, where men and women are equal in terms of education, employment and income. And it also intends to study educational and occupational mobility among the four generations who belong to different genders, communities, castes and categories.

10.2: Findings

The present research work is spread over ten chapters. The study has covered Bijapur district and its five taluks. It has attempted to study the extent of gender inequality in the form of education, employment and income that exists between and
within religious communities. Major findings derived from the empirical study are presented below.

10.2.1: Findings: From Teachers’ Point of View

The findings of the study based on the data generated with the help of teacher-respondents are furnished as follows:

10.2.1.1: Personal Profile of the Respondents

1. Out of a total 341 respondents, many of respondents (34.89%) are from the age group “46 to 55” and then from “36 to 45” (29.32%). This specifies that nearly 65 percent of respondents are in their middle age.
2. The percentage of young females (i.e. below 35) is comparatively more than young males in surveyed institutions. This will have a favourable bearing upon the generation-next.
3. Women comprise hardly 18.48 percent of the total respondents. This fact nullifies the illusion of equal opportunities to both men and women, because male dominance is clearly witnessed in both religions.
4. The comparison between females belonging to different castes explains that achievement of Brahmin females (36.3%) is better than others in getting employment.
5. The ‘SC/ST’ and ‘Other’ castes female respondents’ percentage in the sample size is only 2.7 percent and 3.6 percent respectively.
6. Majority of respondents are married (83.87%) and only 15.5 percent are unmarried.
7. The number of divorcees is almost nil; they constitute barely 0.29 percent of the total respondents. Though it is presumed that divorce is common in Muslim community, but no respondent engaged in teaching profession is a divorcee from that community.
8. The number of single female respondents (26.9%) is relatively more than male respondents (12.9%). This speaks of difficulty in finding a suitable match. Generally a person with equal or higher education qualifications is searched for the wed-lock. In other words, in respect of women, their higher education creates difficulties, to some extent, in finding a suitable match.
10.2.1.2: Teachers by Religious Community, Caste and Category

1. According to Census Report 2001, Hindus constitute 82.74 percent of the total population in the district and according to our survey they comprise 82.41 percent of the total respondents. Muslims constitute 16.29 per cent of the total population of the district and the respondents from that community comprise 17.59 percent.

2. Majority of Hindu respondents, irrespective of gender, are ‘Lingayats’.

3. In Muslim community, irrespective of gender, nearly hundred percent of respondents belong to ‘2B Category’

10.2.1.3: Educational Qualification

1. Each and every respondent is post graduate. In case of research based higher educational qualifications (i.e. M. Phil. and Ph.D.), the number of M.Phil. degree holders (20.8%) is comparatively more than the number of Ph.D. degree holders (15.5%).

2. The community-wise comparison points out that, in case of research based higher education, the performance of Hindu respondents is better than Muslim respondents. Among the Hindus, the percentage of M.Phil. and Ph.D. degree holders is 21.35 percent and 16.37 percent respectively, whereas, the percentage of Muslim respondents is 18.33 percent and 11.67 percent respectively.

3. The educational attainment of Lingayat female respondents is better than female respondents from remaining castes; female respondents with Ph.D. are found only in Lingayat caste (13.8%).

4. The caste-wise comparison shows that M.Phil. degree holders are relatively more among the respondents from Lingayat caste (23.5%). More number of Ph.D. holders are from SC/ST caste (33.3%). This is mainly because of two reasons: (a) Reserved seats in Ph.D. course and (b) Generous financial support by UGC and other such organisations.

5. The percentage of Muslim respondents with M.Phil (18.6%) degree is more than the respondents with Ph.D. degree (11.6%).

6. The attainment of Muslim male respondents is better than Muslim female respondents in obtaining both M.Phil. and Ph.D. degrees. To a certain extent,
the restrictions on the movement of Muslim ladies might have led to this particular inequality.

10.2.1.4: Eligibility Tests: (NET/SLET)

1. Barely 2.34 percent and 2.63 percent respondents passed NET and SLET exams respectively.
2. The achievement of Muslim female (5.88%) is better than anyone else in the case of NET.
3. The gender based analysis shows that more number of female respondents (4.76%) have passed the NET than the male respondents (1.79%), but no female respondent has cleared SLET.
4. The performance of Muslim respondents is better than Hindu respondents in clearing both eligibility tests.
5. The caste based analysis shows that achievement of SC/ST respondents is relatively much better than respondents from other castes in clearing eligibility tests. The percentage of SC/ST respondents who passed the NET and SLET is 8.5 percent 5.7 percent respectively.
6. No respondent from Brahmin and Others castes has qualified in NET. The success of Brahmin in clearing SLET (9.1%) is comparatively better than respondents belonging to remaining castes.
7. More number of Muslim female respondents (5.8%) have passed in NET than the male respondents (2.3%).

10.2.1.5: Ancestral Education

1. Out of a total 341 grandfathers, majority (55.4%) of grandfathers did not have any formal education. Only 10.6 percent grandfathers have studied up to ‘Primary’. The percentage of graduate and post graduate grandfathers was only 3.5 percent and 2.1 percent respectively. This is mainly attributed to a limited number of schools, colleges and universities a few decades back.
2. In case of grandmother’s education, more than 80 percent of grandmothers were illiterate. The number of grandmothers with collegiate level of education was nil.
3. The comparison between grandfathers’ and grandmother’s educational level reveals that the attainment of grandfathers was far better than grandmothers’ achievement. The same can be observed in case of comparison between fathers’ and mothers’ education.

4. The community based comparison reveals that Muslim male respondents’ ancestors had better education than the ancestors of Hindu male respondents. Historically, Muslim population is normally concentrated in urban and semi-urban areas. This provided a better exposure to education.

5. The gender-wise analysis points out that the educational level of female respondents’ ancestors was higher than male respondents’ ancestors and it can be observed in both of the communities. This is very interesting finding for the reason that educated parents are more sensitive to the education of their children, particularly the girl child.

6. ‘Vertical educational mobility’ among the Hindu respondents can be witnessed. Educational attainment of second generation parents was definitely better than that of first generation parents.

7. The educational status of ancestors in SC/ST caste was poor. The number of illiterate grandparents and parents was relatively high in SC/ST caste. No ancestor from SC/ST caste had collegiate level of education. Majority of grandmothers and mothers were either uneducated or had studied up to primary.

8. Educational condition of ‘Brahmin’ ancestors was relatively better than any ancestors of other castes. This is for the explicit reason that the Brahmins have always remained in elite class.

9. In Muslim community the participation rate of second generation parents at different levels of education was relatively higher than that of first generation parents.

10. Male respondents’ ancestors of Category I lived in the world of dark letters.

10.2.1.6: Occupations Pursued by Ancestors

1. Majority (70.9%) of teacher-respondents’ grandfathers were farmers and a good number of grandfathers were self employed (18.7%). Only 10.2 percent grandfathers were engaged in salaried jobs. This is in turn with the then
prevailing occupational structure wherein the primary sector dominated the other two sectors namely, secondary and tertiary sector.

2. Among grandmothers, nearly 30 percent were found engaged in agriculture and 66.8 percent grandmothers were housewives.

3. The occupation pattern of second generation ancestors (i.e. parents) specifies that compared to grandparents, there is an increase in the number of parents in salaried jobs and a decrease in agriculture based jobs. It is a clear indication of ‘intergenerational vertical occupational mobility’. This finding confirms shift in the occupational structure more particularly in the post independence period.

4. In case of mothers’ occupation there is an increase in the number of housewives and a decline in the number of agriculturist mothers.

5. The gender based analysis explains that ‘agriculture’ was the main occupation among male respondents’ ancestors, whereas majority of female respondents’ ancestors were salaried persons. This particular finding demonstrates that daughters of salaried parents are more likely to be educated and engaged in salaried jobs when they grew up.

6. It is significant to observe that no mother of female respondents was engaged in agriculture.

7. The community based comparison specifies that ‘self-employment’ was more common among Muslim ancestors than in Hindu ancestors.

8. The caste based analysis points out that relatively more ancestors of SC/ST respondents were found engaged in agriculture compared with the ancestors of remaining castes.

9. The number of self employed grandparents and parents was quite high in Brahmin caste.

10. Agriculture (45%) was the main occupation among the Muslim respondents’ grandfathers. Nearly 28 percent grandfathers were self employed and 26 percent grandfathers were salaried persons.

11. Majority of Muslim female respondents’ ancestors were salaried persons, whereas majority of male respondents’ ancestors were agriculturists. This finding supports earlier finding presented at No.5.
10.2.1.7: Aspiration for Research Based Higher Educational Qualification

1. Out of a total 341 respondents 36.65 percent of respondents are pursuing research based higher educational courses and this percentage is more or less equal in both genders. This speaks of good awareness for higher research which was missing a few decades back.

2. The community-wise comparison shows that comparatively more number of Hindu respondents (38.79%) are pursuing research based higher education than Muslim respondents (26.66%). This is a serious difference which requires a deep probe.

3. Nearly 50 percent teachers said that they pursue research based higher education to enhance knowledge. This opinion is common irrespective of gender and community. Another common reason for pursing higher education is to improve qualification (41.6%), which helps them in getting promotion and financial incentives.

4. Nearly fifty percent of respondents, irrespective of their gender and community, are not able pursue research based higher education due to the lack of time.

5. The comparison between male and female respondents proves that ‘lack of time’ is strong reason for not pursuing research based higher education amongst female respondents (61.09%) than for male respondents (46.5%).

6. On the other hand, more male respondents (33.9%) are ‘Not Interested’ in pursuing research than female respondents (19.05%) even though they have time and money.

7. In Hindu community nearly equal number of male (38.72%) and female (39.14%) respondents are pursuing research based higher education.

8. The caste based comparison reveals that the aspiration for research based higher education is comparatively high among respondents from Brahmin caste (50%) and it is low among SC/ST caste (27.7%). Historical factors contribute to this particular phenomenon.

9. Majority of respondents (46.2%) from SC/ST caste are not interested in research based higher studies. Due to their poor financial conditions a considerable number of respondents (26.6%) from ‘Other’ castes are not pursuing research.
10. Majority of Muslim teacher respondents (73.34%) have not shown keen interest in acquiring research based higher educational qualification. One of the reasons is difficulty in getting admission in these courses, on account of the roster system and also because of the caste-based policy in higher educational institutions.

10.2.1.8: Electronic Media and Knowledge

1. ‘Internet’, which is considered as a popular source of information, is utilised by only 39.39 percent of the respondents. Nearly 60 percent of the respondents fail to make use of this amazing source of knowledge. This is particularly quite disturbing because almost all respondents are ‘highly educated’ and work in ‘higher educational institutions’.

2. The gender-wise comparison explains that use of ‘Internet’ is more popular among the female respondents (50.79%) than among male respondents (36.69).

3. Only 29.85 percent of teachers use internet on regular basis. It means that nearly 70 percent of respondents are occasional/casual users of internet. This again is a disturbing finding given the educational background of respondents.

4. The caste-wise analysis among Hindus explains that use of internet is not popular among the respondents from SC/ST caste; hardly 19.4 percent of the respondents from that community make use of internet. The usage of internet is relatively high among the respondents from Brahmin caste (59.1%).

5. The trend of using internet on regular basis is found comparatively high among the respondents from Brahmin female group (60%) than any other groups.

6. Forty percent of Muslim teachers use the internet. Majority of them (70.83%) are occasional users of the internet.

7. Only 29 percent of teacher-respondents are having E-mail ID. From all the groups, the respondents from Muslim female group are least in number to have E-mail ID. Hardly 11.76 percent respondents from that group make use E-mail ID, which means 88 percent respondents do not have Email IDs, this does not augur well for Muslim female respondents.
8. More than 50 percent of the respondents from Brahmin caste are having E-mail ID, whereas a least number (13.8%) of SC/ST respondents are possessing E-mail ID. Here also, in respect of SC/ST respondents the situation is disturbing.

9. Nearly 60 percent of teachers use television and radio as the source of knowledge. These are not the primary sources, but supplementary.

10. The comparison between male and female respondents reveals that female respondents (66.64%), especially belonging to Hindu community (71.73%), are more interested in watching such educational programmes.

11. The community based analysis shows that more Hindu respondents (60.85%) watch these kinds of programmes than Muslim respondents (55%).

12. The caste based analysis reveals that the propensity of watching educational oriented programmes is high among Lingayat respondents (64.6%) and is low among respondents from Other castes (46.4%).

13. Among the Muslims, relatively more male respondents (55.81%) watch such programmes than female respondents (52.94).

**10.2.1.9: Professional Development and Allied Activities**

1. Majority of teachers (71.8%) are interested in participating in extra curricular activities. This interest is more common among male respondents (76.25%) than among female respondents (52.39%).

2. ‘NSS’ (45.7%) and ‘Sports’ (35.9%) are the most favorite extra curricular activities in which majority of teachers are involved. On the other hand ‘NCC’ (7.3%) and ‘Scouts’ (0.4%) are the least preferred activities.

3. The comparison between the castes shows that a majority of the respondents (83.3%) from SC/ST caste participate in extra curricular activities.

4. The participation rate of Muslim teachers (41.6%) in different extra curricular activities is moderate; it is considerably less in case of Muslim female respondents (i.e. only 29.42%). It means that nearly 70 percent Muslim females do not participate in extra curricular activities. May be because of their social inhibition.
5. More than 50 percent of teachers are the members of one or the other organisation. Male respondents’ (57.9%) involvement is much better than that of females’ (34.93%).

6. A majority of female respondents from Muslim community (76.47%) do not have membership in any organisation. This speaks of their limited social mobility.

7. ‘Kannada Sahitya Parishat’ is the most popular organisation among the respondents, because 63.4 percent of teachers are members of this organization, even though they may not necessarily be lecturers in Kannada.

8. Nearly 65 percent of the teachers have attended training programmes. Those who have not attended are struggling to attend the same for the reason that the career advancement requires it.

9. All respondents who have attended the training programmes were benefited. This positive response signifies the need for training programmes.

10. Every respondent is updating knowledge to improve his/her job prospects. In other words, to earn the respect from the students, to have job satisfaction and to be on the track it is inevitable for every teacher to improve knowledge.

11. ‘Newspaper / Periodicals’ (74.7%) and ‘Books’ (71.2%) are the most favorite means used to update knowledge, because these two are relatively cheap and easily accessible.

12. ‘Interaction with Colleagues’ can be a great source of knowledge for the respondents as they are all with equal educational qualification and thinking ability, but only 40 percent of the respondents are found using this approach to update their knowledge.

13. ‘Internet’ which is considered as the convenient source of information, is used by a least number of respondents. Hardly 34 percent of the respondents use internet to enhance their knowledge.

14. The reading habit (i.e. Newspapers/Periodicals and Books) is profusely widespread among female respondents than male respondents in Muslim community.
10.2.1.10: Respondents by Designation

1. Though Hindu males comprise 42.47 percent of the total population, but respondents from that community in different designations are far more than their share in population.

2. A majority (83.33%) of educational institutions are headed by Hindu male. All ‘Physical Directors’ in the sample size are Hindu male.

3. Representation of female respondents, from both communities, is not in accordance with their share in total population. Females share in the total population is 48.72 percent, but they constitute barely 18.4 percent of the total respondents.

4. Respondents from ‘Lingayat’ caste, especially male, held majority of employment opportunities. As Principals, Selection grade lectures, Librarians and Physical Directors their representation in sample size is far more than their share in total population.

5. The caste-based analysis makes it clear that among the Hindus, the respondents from ‘Lingayat’ and ‘Brahmin’ castes got majority of employment opportunities; their representation in the sample size is more than their share in total population. Whereas the respondents from ‘SC/ST’ and ‘Other’ castes are not as successful as the respondents from former two castes in grabbing the employment opportunities.

6. The category-wise population among Muslims is not available. The data shows that in Muslim community, majority of the employment opportunities are held by males.

7. The Muslim female respondents’ presence is found only in ‘Category 2B’.

8. The category-wise comparison illustrates that in Muslim community nearly hundred percent of employment opportunities are being enjoyed by the persons belonging to ‘Category 2B’.
10.2.1.11: Type of Institution and Nature of Appointment

1. Maximum respondents are from private aided institutions (68.62%) followed by private unaided institutions (20.52%) and government institutions (10.85%).

2. The gender-wise analysis reveals that representation of female respondents is comparatively better than male respondents in government and private unaided institutions.

3. A large number of respondents (74.48%) are enjoying the ‘permanent’ nature of employment irrespective of their gender and community.

4. The permanent nature of appointment is more common among the Muslim female respondents (82.36%) than Hindu Female respondents (69.56%)

5. The caste-wise comparison points out that ‘private aided’ institutions are dominated by Lingayats, because in these institutions a large number (76.4%) of respondents belong to Lingayat caste. The representation of SC/ST respondents (25%) is relatively high in ‘government’ institutions compared to remaining castes.

6. In Hindu community 74.37 percent of teacher-respondents’ nature of employment is permanent. The comparison between the castes points out that 83.1 percent respondents from ‘Lingayat’ caste are enjoying permanent employment, while only 39.2 percent respondents from ‘Other’ castes are able to have the benefit of permanent employment.

7. ‘Private aided’ (70%) institutions have provided a majority of employment opportunities to Muslim respondents, followed by ‘private unaided’ (21.67%) institutions.

8. In Muslim community, 75 percent of the respondents are working as ‘Permanent’ employees in different types of institutions.
10.2.1.12: Entry into Profession and Job Satisfaction

1. Nearly 80 percent teacher-respondents have entered into teaching profession by their choice. This proves that to a majority of respondents teaching is still a desired profession.

2. Nearly 15 percent respondents declared that they entered into this profession ‘By chance’. A negligible number of Hindu male respondents (0.85%) pursued this profession ‘By force’.

3. The caste-based analysis reveals that the respondents who entered into this profession ‘By chance’ are found relatively more in SC/ST caste (25%). The reservation policy has provided this chance.

4. More than 97 percent of the respondents have replied that they are quite satisfied with their job. This positive response can be witnessed in both genders and communities. This proves that teaching is a profession where one can attain a great job satisfaction.

5. A small number of respondents (only 2.94%) who are not satisfied with their jobs are found working in private unaided institutions. The reason being that they do not have encouraging environment and are underpaid.

6. The respondents who are not happy with their jobs are found relatively more in SC/ST (8.4%) caste compared to remaining castes.

10.2.1.13: Promotion

1. A considerable number of respondents (45.16%) have got promotion on routine basis without putting any effort. A moderate number of respondents (36.36%) have not got any promotions and they are mostly found in private unaided institutions.

2. Only 18.47 percent respondents are promoted due to improvement in their qualifications.

3. The gender-wise analysis points out that relatively more number of male respondents (20.5%) got promotion due to ‘Improvement in Qualification’ than female respondents (9.52%). This indicates that the chances of improving qualifications are bright amongst the male respondents.
4. The caste-wise analysis presents that a large number of respondents (60.7%) from ‘Other’ castes are without promotion, because many of the respondents (46.4%) from that caste are working in ‘private unaided’ institutions.

5. In Muslim community, relatively more female respondents (64.7%) have got the benefit of ‘Routine promotion’ than male respondents (44.18%). The respondents without promotion are found comparatively more among male respondents (39.53%) than female respondents (23.52%).

10.2.1.14: Gender and Employment Opportunity

1. Out of a total 341 teachers 53.95 percent teachers believe that men have got better chances of employment than women even with the same educational background.

2. Relatively more number of female respondents (58.73%) think that gender has its impact on employment opportunity than male respondents (53.64%).

3. The comparison between the castes point out that majority of Lingayat respondents (59.5%) think that men have better chances of employment than women even with the same educational background, whereas this kind of thinking is relatively less among Brahmin respondents (40.9%).

10.2.1.15: Marriage an Obstacle for Professional Commitment and Achievement

1. More than 70 percent respondents think that marriage is not an obstacle for professional commitment and achievement, but disagreement is found between male and female respondents in this regard. Relatively more female respondents (53.97%) consider that marriage is an obstacle for professional commitment than male respondents (22.66%).

2. The overall analysis points out that relatively more females, irrespective of their community, caste and category, think that marriage is an obstacle than male respondents. The reason being that the gender role has hardly changed in our society. Still, almost all household responsibilities are associated with women and it is creating problems to working women.
10.2.1.16: Familial Background

1. Nearly 60 percent of the respondents reside in ‘Nuclear’ family. In our society, ‘Joint’ type of family is a tradition but the empirical findings show the change that has taken place in the lifestyle of the people.

2. Relatively more number of female respondents, from both of the communities, live in nuclear families than male respondents. The respondents who reside in ‘Joint’ family are found relatively more in Muslim male group (46.51%).

3. Majority of teachers (51.3%) are having ‘1 to 3’ dependants on them. More than 50 percent respondents from Hindu community, irrespective of gender, support up to three dependants whereas in Muslim community the situation is different. Majority of Muslim respondents, particularly male, support ‘4 to 6’ and ‘More than 6’ dependants. This may be due to the type of family in which they reside.

4. Significantly, female respondents, from either of the communities, do not have any dependants to support.

5. A comparison between the castes shows that ‘Nuclear’ type of family is most common among the respondents belonging to ‘Other’ castes (70.4%); on the other hand ‘Joint’ family is more popular among SC/ST respondents (65.7%).

6. The caste based analysis points out that majority of (70.4%) Lingayat teacher-respondents, irrespective of gender, support three dependants. The teachers who support more that six dependants are found relatively more among SC/ST caste.

7. Nearly 29 percent of teachers’ annual family income is between ‘Rs.2,00,000 and to Rs.3,00,000’.

8. The community-wise comparison demonstrates that more number of Hindu respondents’ (18.14%) annual family income is ‘Above Rs.4,00,001’ than Muslim respondents’ (6.66%). The respondents with annual family income ‘Up to Rs.1,00,000’ are found relatively more in Muslim male group i.e. 23.25 percent.

9. The representation of female respondents (22.22%) in the income group ‘Above Rs.4,00,001’ is comparatively more than male respondents (14.74%).

10. The caste-wise comparison points out that the representation of respondents belonging to ‘Other’ castes is nil in income group ‘Above Rs.4,00,001’; while
the Lingayat respondents (23.5%) representation is relatively high in the same income group.

10.2.1.17: Annual Salary Income

1. More than fifty percent teacher-respondents, irrespective of gender and community, receive the income ‘Above Rs.2,00,000’ per annum and these respondents are from government and private aided institutions.
2. A considerable number of respondents’ annual salary is ‘Up to Rs.50,000’ (21.65%) and the respondents from private unaided institutions are more likely to fall in this income group.
3. Nearly 70 percent of Muslim female respondents’ annual salary is ‘Above Rs.2,00,000’ and their representation in this income group is comparatively more than any one else.
4. More than 50 percent Hindu teachers are being paid ‘Above Rs.2,00,000’ per annum. The next place is of income slab ‘Up to Rs.50,000/-’ with 59 respondents (20.9%).
5. The caste-wise analysis reveals that a large number of Lingayat respondents (61.5%) get the highest annual salary income i.e. ‘Above Rs.2,00,000’ and majority of the respondents (59.2%) belonging to ‘Other castes earn the lowest annual salary income i.e. ‘Up to Rs.50,000’.
6. In Muslim community 56.67 percent teachers’ annual salary income is ‘Above Rs.2,00,001’.
7. The gender based analysis indicates that more than 70 percent of female respondents earn ‘Above Rs.2,00,001’ per annum, whereas only 51.16 percent of male respondents fall in this income group. This gap proves that the female respondents’ economic status is relatively better than male respondents’ in Muslim community.

10.2.1.18: Gender and Pursuit of Additional Job

1. Majority of teachers (63.67%) believe that men have advantage over women in the matters of pursuing additional/second job. Due to the prescribed ‘gender
roles’ in our society, men have better chances of getting/attending additional jobs.

2. The community-wise analysis explains that respondents from Hindu community (65.12) believe that men have advantage over women in the matters of pursuing additional/second job than respondents from Muslim community (58.33%).

3. The caste-based analysis indicates that relatively more number of Brahmin respondents (45.5%) believe that men and women have equal opportunities in this matter; as against this, a large number of Lingayat respondents (67.1%) think that men have advantage over women in the matter of pursuing additional job.

4. It is observed that more than 50 percent of Muslim teacher respondents, irrespective of their category and gender, opined that the possibility of taking up an additional job is high among men than women.

5. Nearly 35 percent teachers have additional income apart from their salary.

6. There is a considerable difference between male and female respondents in this matter. The data reveals that 41 percent of male respondents are having additional income whereas; the female respondents’ percentage is only 11.12 percent in the same matter. This indicates that the possibility of having additional income is brighter amongst males than females.

7. ‘Other’ is the major source of additional income for majority of teachers (66.9%) irrespective of their gender and community. This source mainly refers to the income earned from agriculture. The second important source of income is ‘Part time jobs’ (23.1%).

8. No female respondent from both communities earn supplementary income from ‘Tutions’ and ‘Business’.

9. Out of 121 teachers, who pursue additional job, 41.32 percent teachers’ additional income is ‘Above Rs.2, 00,000’ per annum. Many Hindu respondents, irrespective of gender, fall in this income group than Muslim respondents.

10. A significant number of teachers (46.38%), particularly working in private unaided institutions, responded that ‘Insufficient Salary’ has made them to search a second job. It has become inevitable for them to work for extra time due to the low payment they receive in private unaided institutions.
11. Nearly 30 percent respondents have stated that due to ‘Other’ reason they are engaged in additional job. This reason mainly refers to engaging in agriculture as they have inherited agriculture lands as property.

12. The caste-wise analysis illustrates that nearly 37 percent respondents, irrespective of caste, are having additional income. The major source of supplementary income to Hindu respondents, irrespective of their caste and gender, is ‘Other’ (i.e. mainly agriculture); it has provided extra income to 68.5 percent teachers.

13. Out of a total 60 Muslim respondents only 16 (26.66%) are having supplementary income apart from salary. The gender based analysis reveals that more male respondents (30.23%) have additional income than female respondents (17.64%).

10.2.1.19: Economic and Professional Independence

1. Nearly 70 percent of teachers have control over their earning. Means majority of teacher respondents have the freedom to spend their income as they wish to spend. This kind of freedom is observed relatively more among male respondents than female respondents irrespective of their community.

2. The gender based comparison reveals that ‘control over income’ is witnessed relatively more among male respondents than female respondents. Again, this indicates the economic independence that men are enjoying.

3. Comparatively more number of female respondents, irrespective of their community, caste and category, allowed their ‘Spouse’ and ‘In-laws’ to have authority over their earnings than male respondents. It is because of the fact that ours is a patriarchal society and men in patriarchal society have always enjoyed economic independence and power to take decision.

4. It is observed that a significant number of male respondents (28.5%) belonging to Brahmin caste let their ‘Spouse’ to have control over income.

5. A large number of respondents (61.29%) have got freedom to quit the job by their choice. This kind of freedom is observed comparatively more in female respondents than in male respondents. The reason for this tendency may be, in our society women’s earning is considered as additional income. This is the
reason why several women respondents think that there is no harm in leaving the job.

6. The common reason for not quitting the job is ‘Poor Financial Condition’ (40.9%). Interestingly, the reasons for not quitting the job differ from male to female respondents. The fear of ‘Poor Financial Condition’ and a possible ‘Decline in Life Standard’ are the main reasons for male respondents for not quitting the job, whereas in the same matter ‘Waste of Talent’ is the major reason for female respondents.

7. The caste-wise analysis presents that freedom to quit job is found comparatively more among respondents from Lingayat caste (65.1%); and less among respondents from ‘Other’ castes (42.8%).

8. The caste based analysis reveals that due to their ‘Poor financial condition’ a large number of respondents (62.5%) from SC/ST caste are pursuing the job.

9. Out of 60 Muslim respondents, 65 percent have responded that they are free to give up their job by their choice. The freedom of quitting job is more or less equal among male and female respondents.

10.2.1.20: Saving, Investment and Borrowing Practices

1. It is found that 42.81 percent teacher respondents save ‘Up to 10 percent’ of their total income. Nearly 10 percent of respondents do not save any amount.

2. ‘Nil’ saving tendency is relatively more common among Muslim respondents (15%) than Hindu respondents (9.16%).

3. More number of female respondents, particularly from Muslim community, save maximum (i.e. ‘31 percent and above’) than male respondents. Similarly, savings above 30 percent are found among Muslim respondents (10%) than Hindu respondents (6.7%).

4. ‘Insurance Policy’ is the most preferred mode of investment. A maximum number of teacher respondents (67.7%), irrespective of community and gender, have invested their saving in insurance policies. The reason being that purchase of insurance policies is mandatory. ‘Bank’ is another major source where 42.2 percent respondents save their savings.

5. It is interesting to note that investment in ‘Gold’ is more popular among the female respondents than male respondents.
6. ‘Stock Market’ is the least preferred mode of investment; hardly 4 percent respondents use that mode. It is observed no female respondent from either of the communities has made investment in ‘Stock Market’. Despite being educated, the teaching community is not making use of investment opportunities available in stock market.

7. More than 50 percent teacher respondents are debtors. The gender based analysis reveals that comparatively more male respondents (56.11%), from both of the communities, have borrowed money than female respondents (44.44%).

8. More respondents from Hindu community (55.16%) borrowed money than Muslim respondents (48.33%). Borrowing for purchase and construction of home is the most common reason. ‘Bank’ is the primary source of borrowing to a majority of respondents (84.2%) and ‘Cooperative Society’ is the second important source (17.9%).

9. The borrowing propensity is relatively high among men than women. If we consider the source of borrowing, majority of teachers, irrespective of their gender, community, caste and category, have preferred organized institutions (i.e. Banks and Co-operative Societies) than the unorganized ones (i.e. Friends, Relatives, Private Money Lenders, etc).

10.2.1.21: Expenditure Priorities

1. Nearly 70 percent teachers prioritise their expenditure. The tendency of prioritizing is comparatively more among female respondents (73.02%) than male respondents (68.34%).

2. Hindu female respondents (78.27%) are more likely to prioritise their expenditure than Muslim Female respondents (58.82%).

3. Our findings confirm the established perception that ‘Food’, ‘Shelter’ and ‘Clothing’ are the first three priorities of all teachers irrespective of their gender, community, caste and category.

4. Interestingly, male respondents from both of the communities have assigned fourth rank to ‘Children’s Education’, but ‘Jewelry’ has occupied this rank in female respondents’ priority list. The reason for assigning high rank to
‘Jewelry’ by female respondents is that to them investment in ‘Jewelry’ is a kind of saving.

5. Irrespective of community, ‘Entertainment’ has got last place in the female respondents’ priority list and least priority is given to ‘Jewelry’ by male respondents.

6. Among the Hindus, the caste-wise analysis reveals that teachers from Brahmin caste are more likely to plan their expenditure; all female respondents from Brahmin caste prioritize their spending.

7. In Muslim community, 68.9 percent teacher-respondents prioritize their spending. More number (72.09%) of male respondents prioritize expenditure than female respondents (58.82%).

8. More number of teacher respondents, irrespective of their gender and community, spend either ‘Up to Rs.250’ (36.65%) or ‘Rs.251 to 500’ (34.31%) per month on the purchase of reading material.

9. Although ‘Reading’ has got utmost importance in teaching profession, ironically majority of the respondents spend hardly 3 percent of their salary on purchasing reading materials.

10. The caste-wise comparison reveals that relatively more teachers (18.4%) from Lingayat caste spend maximum amount (i.e. Above Rs.1000 per month) than the teachers from remaining castes. More teachers belonging to SC/ST caste spend less than Rs. 250 per month on the purchase of reading materials.

10.2.1.22: Ownership of Different Items

1. ‘Mobile’ is owned by 96.7 percent of teacher respondents. Every female respondent, irrespective of community, owns the mobile.

2. Use of ‘Two wheelers’ (63.9%) is more popular than ‘Four wheelers’ (14.9). Male respondents, from both communities, own vehicles than female respondents.

3. It is interesting to note that though all the respondents are well educated, only 51.3 percent of respondents have their ‘Home library’. Similarly, ‘Computer’ is owned by just 37.2 percent respondents.

4. Hindu female respondents are more likely to own ‘Agriculture Lands’ (50%) and Muslim female respondents are more likely to own ‘Sites’ (35.2%).
5. The gender-based analysis among the Hindus points out that possession of vehicles (i.e. two and four wheelers) is common among male respondents than female respondents in Hindus.

10.2.1.23: Economic Class and Gender Disparity

1. Majority of teachers believe that ‘Middle’ class women is suffering from severe gender inequality and women from ‘Upper’ class faces this problem moderately.

2. The rankings by Muslim female indicate that the practice of gender disparity is purely based on financial condition of the family. According to them, the degree of gender discrimination is high among ‘Very Poor’ and it diminishes as the financial status improves.

3. The perception of Hindu females is entirely different from Muslim females in this matter. According to them it is not the ‘financial condition’ that creates the gender disparity, but the ‘mind-set’ of the people. They think that in ‘Middle’ class, due to the influence of traditional patriarchal family system, the practice of gender discrimination is high.

4. The caste based analysis points out that female respondents from Other castes strongly believe that poor economic status of the family endangers gender equality, because they have assigned first rank to ‘Very Poor’. On the contrary, Lingayat female respondents and SC/ST male respondents believe that poverty does not lead to gender discrimination, because they have assigned last rank to ‘Very Poor’.

10.2.1.24: Religion and Extent of Gender Disparity

1. Majority of teacher respondents (78.59%) are of the view that extent of gender disparity differs from one religion to another. Relatively more male respondents (82%) have this view than female respondents (63.5%).

2. More Hindu respondents (48.05%), particularly females, think that Islam favours gender disparity.
3. Nearly 35 percent respondents believe that ‘Hinduism favours gender
discrimination’ and this belief is relatively stronger among males (37.68%)
than females (18.75%).
4. The caste based analysis shows that except SC/ST caste, majority of
respondents from remaining castes consider that the extent of gender
discrimination is relatively high in Islam than in Hinduism.
5. It is interesting to note that 45.7 percent of Muslim teacher respondents
consider that gender discrimination is more in practice in their own religion.
More number of female respondents (50%) from Muslim community have this
opinion than the male respondents (44.82%).

10.2.1.25: Major Factor Responsible for Gender Disparity

1. ‘Illiteracy’ is the major factor responsible for gender disparity. More number
of respondents (42.81%), irrespective of their gender and community, believe
that illiterates are more prone to gender discrimination.
2. The community based comparison illustrates that comparatively more Hindu
respondents (16.37%) considered that ‘Religion’ is accountable for gender
disparity than Muslim respondents (6.66%).
3. According to 45 percent Muslim teachers ‘Illiteracy’ can be held responsible
for gender disparity.
4. It is observed that female respondents (52.94%) consider ‘Illiteracy’ as
responsible for gender discrimination than male respondents (41.86%).

10.2.2: Findings: From Head of Institution’s Point of view

What follows provides few findings that are based on the data collected from
‘head of institution’ during the survey.

10.2.2.1: Total Number of Educational Institutions

- In Bijapur district, private unaided institutions (49.1%) are playing an
important role in providing higher education, followed by private aided
institutions (38.2%). The government of late has made its entry.
- Only 12.7 percent government institutions are engaged in providing higher education.

**10.2.2.2: Courses Offered by Different Types of Institutions**

- Irrespective of the type of institution, majority of institutions (70%) are offering ‘B.A.’ course. ‘B.Com.’ is another important course which is offered by 40 percent of institutions.
- No private unaided institution offers course in B.Sc. In case of B.C.A., B.S.W., B.Ed. and L.L.B. courses, only private unaided institutions are providing their services. It can be observed that 50 percent of the private unaided institutions are offering B.Ed.

**10.2.2.3: Total Employees by Religion**

- Total number of faculty in the surveyed colleges is 551, out of which 469 (85.1%) are Hindus and 82 (14.9%) are Muslims.
- Among the male employees, 86.9 percent belong to Hindu community and 13.1 percent belong to Muslim community. Similarly, the female employees’ percentage from Hindu and Muslim community is 76.1 percent and 23.3 percent respectively.

**10.2.2.4: Total Employees by Sex**

- Out of a total 551 employees, 83.3 percent are males and 16.4 per cent are females.
- Among the Hindus, the male-female percentage is 85.1 percent and 14.9 percent respectively and in case of Muslims it is 73.3 percent and 26.8 percent respectively.

**10.2.2.5: Educational Level of the Employees**

- Every employee, irrespective of gender and community, is a post graduate.
Out of a total 551 employees, 26.3 percent hold M.Phil. degree. Only 17.4 percent of employees have doctorate degree.

10.2.2.6: Infrastructure of Surveyed Colleges:

- Eighty percent of surveyed institutions have their own independent buildings. Hostel facility for girls is provided by 50 percent of the institutions, whereas only 16.6 percent institutions offer this facility to boys.
- Potable water facility, playground, ladies room, canteen, toilet and television are some of the other facilities which are offered by more than 90 percent institutions.
- A comparison between different types of institutions demonstrates that the physical and learning facilities in government institutions are very poor; even the most important needs, i.e. facility of pure drinking water and toilet are not provided in few government colleges. The overall physical and learning conditions are satisfactory in many private aided and unaided institutions.
- Many government and private unaided institutions have failed to convert the ‘library’ into ‘learning resource’. On an average 15 books per student in private aided colleges and 11 and 10 in government and private unaided colleges respectively are available.
- It is observed that one computer is shared by 64 students in private aided institutions, whereas 50 and 51 students in government and private unaided colleges respectively share one computer.
- Fifty percent of government colleges do not have internet facility and the number of computers is also less in these colleges.
- Majority of private aided colleges are providing many facilities, whereas government colleges do not. ‘Transport facility’ and ‘Staff quarters’ facilities are not provided by any single college.
- Only 30 percent institutions provide ‘Vocational Guidance’ and ‘Placement Cell’ facilities, which help the students to choose the right career.
10.2.2.8: Average Admissions to Each Institution

- Out of 30 institutions, the enrollment of students in each institution is 274.4. Each institution, irrespective of its type, is providing education to 153 boys and 95 girls.
- A comparison of institutions points out that majority of the students (406.4) have preferred private aided institutions and a less number of students (67.5) has chosen government institutions for their higher studies.
- Despite low fee structure, government institutions have failed to attract the students. This is mainly due to their poor infrastructure.

10.3: Suggestions

The views and comments offered by the respondents have enabled the researcher to offer some feasible suggestions for reducing gender inequality in education, employment and income that exists in higher educational institutions. These suggestions are mentioned below:

1. The gender based reservation in employment should be strictly followed in all types of educational institutions.
2. Such educational institutions which do not follow reservation policy for women should be penalized.
3. The permanent nature of appointment should be made ensured in private unaided institutions as it assures job security to the employees.
4. Government should strictly impose the canon “Equal pay for equal work”.
5. Institutions should encourage the employees to acquire research based higher educational qualifications by providing extra facilities and incentives such as leave with pay, monetary increments, early promotions, etc.
6. The use of IT in teaching-learning process should be encouraged.
7. Universities and colleges should organise more training programmes for teachers and participation in such programmes should be made mandatory.
8. To discontinue the male domination in private aided institutions, the government should create equal job opportunities to female in that kind of institutions.

9. Government should strictly implement its ‘universal and compulsory education’ programme in order to reduce the gender gap.

10. Higher educational institutions, especially government and private aided, should provide better infrastructure facilities to the students.

**10.4: Conclusion**

The present study was carried out with certain guiding principles in the form of ‘hypotheses’. These hypotheses are proved in the light of the analysis of the data collected during the survey.

1. *Universalisation of education leads to vertical intergenerational educational and occupational mobility:* The present research work witnesses ‘Intergenerational vertical educational and occupational mobility’. The attainment of second generation parents in all levels of education was certainly better than that of first generation. Owing to improved level of education there is a shift from agriculture-based jobs to salaried-jobs.

2. *Having equal educational background, men have an edge over women in job opportunities and earnings:* The present research work evidently proves that men have advantage over women in case of employment and earnings. Majority of the employment opportunities in higher educational institutions are being enjoyed by men irrespective of their caste, category and community. Similarly, men are enjoying a better economic status compared to women on account of better chances of earning additional income, control over income, ownership of different monetary and fixed physical asses, etc. The present study exhibits that women have limited avenues than men.

3. *Within a particular community, the marginalized groups lag behind in educational and occupational mobility:* Though the present research work witnessed intergenerational vertical educational and occupational mobility in totality, but pace of mobility is not identical. Some marginalized groups within a particular community, e.g., ‘SC/ST’ amongst Hindu community and
‘Category I’ and ‘2A’ amongst Muslim community lag behind. The present study reveals that the ancestors’ educational and occupational levels from these particular marginalized groups were considerably low than the ancestors’ from other groups. As a result, the representation of the respondents from these groups is far less than their share in total population.

‘Education’ is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process. More than 40 years ago, the Universal Declaration of Human Rights asserted that "everyone has the right to education". Education plays an important role in enabling girls and women to secure other rights. In the light of the above analysis it can be stated that gender inequality, to a considerable extent, is pervasive among highly educated and qualified segment of our society. Obviously, it is a matter of concern. It raises the doubts regarding the role of education in improving the overall status of women.