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JOB SATISFACTION OF MUSLIM WOMEN TEACHERS: A STUDY

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Abstract:-Women have generally been subjected to stifling oppression and stultifying suppression resulting in their subordination throughout the history irrespective of socio-economic demography and religious differences. The inferior status assigned to women is a result of social evaluation of her biological activities of child bearing and child rearing as the only one's appropriate to her which give fulfillment in life. The stereotypes are formed on the bases which become part of cultural tradition which validate and justify their inferior status and account for their dependency discrimination and degradation. Since men and women considered as two wheels of vehicles of a society, both wheels should work equally to move the vehicles of society. Women constitute approximately half of the world's population yet they are placed at various disadvantageous positions due to gender differences. In this study to know the Muslim about the women's work participation and also examine the socio-economic profile of Muslim women teachers in Gulbarga District. The role of education in their life and to assess the opinions and attitude of Muslim teachers about teaching profession.

Keywords: Job satisfaction ,Muslim Women Teachers ,socio-economic demography.

INTRODUCTION

Women have generally been subjected to stifling oppression and stultifying suppression, resulting in their subordination throughout the history irrespective of socio-economic, demography and religious differences. The inferior status assigned to women is a result of social evaluation of her biological activities of child bearing and child rearing as the only one's appropriate to her which give fulfillment in life. The stereotypes are formed on the bases which become part of cultural tradition which validate and justify their inferior status and account for their dependency discrimination and degradation. Since men and women considered as two wheels of vehicles of a society, both wheels should work equally to move the vehicles of society. Women constitute approximately half of the world's population yet they are placed at various disadvantageous positions due to gender differences. They have been victim of violence, exploitation and discrimination. Throughout the world women are still relegated to second class status that makes them more vulnerable to abuse and less able to protect themselves from discrimination.

In this very complex and complicated modern society the needs the requirements of the people are enlarging and ever changing. When the needs of the people are not fulfilled they become

dissatisfied. A satisfied mind will be the base for any productive work. Teaching has been considered to be the best attractive profession for women. Therefore, it is evident that, to enhance the commitment to the profession and to provide mental health, job satisfaction is of great importance to the teachers. To gain expertise, women teachers must have positive attitude towards their job and thus satisfaction in their job. For the development of an institution, job satisfaction of employee is of vital importance. An institution cannot achieve its goal and targets unless its workforce who constitutes the institution is satisfied with their job. Job satisfaction plays an important role for the happiness and prosperity of the individuals and the institution.

The teacher is the backbone of educational process. He influences his students by what he says, and even more by what he does. Attitude of teachers towards teaching to a great extent, affect the effectiveness of teaching. A positive attitude towards teaching leads to satisfaction in their work. Since teaching has been considered the most attractive profession for women, it is proposed to study the problem under the title: Job satisfaction of Muslim women teachers.

REVIEW OF LITERATURE:

1)Andrea Abbas ; Monica Mehean (2001) this article is based on research undertaken as part of a project designed to promote support for part – time teachers in sociology contemporary changes in higher education are the backdrop for suggesting that a reflective sociology should scrutinize itself, including the conditions and experience of part-time teachers in their own department. Empirical data raises issues about the implications of the working conditions of part time teachers for the formation of sociology as a discipline in the current higher education system and for the formation of an individual's professional identity.

2)Shah and Saeeda (2010)the Paper focuses on perceived barriers to the carrer progression of Muslim ale teacher to leadership positions in English secondary schools, exploring the impact of ethnicity, faith and Muslim visibility in the post 9/11 boroughs in London to explore their experiences and perceptions. The research evidenced that the participating MMTs faced multiple barriers and diverse expressions of discrimination in their carrier progression. Although much of the discrimination reported was covert in nature, a lack of understanding of issues relating to diversity, Islam phobia, and visibility and religious/ethic affiliations was identified as a major contributing factor to this discrimination. The paper draws attention to the issues of equal opportunities, social justice and inclusion linked to marginalization of a particular group of the workforce and its impact on individual's careers destinations as well as its long-term implications for societal cohesion.

3)Fatima Qudsia (20120. Discussed that the research study aims at identifying factors that affect the job satisfaction of teachers at secondary level. A 5 point Likert type scale was developed, comprising 12 statements in all, covering the socio-economic factor regarding job satisfaction on the part of the teachers. 167 female teachers were randomly selected from the two districts – 76 Multan and 01 from Bahawatnagar district- 69 from private and 98 from government institutions. The collected data was analyzed by using mean score and Z – test. It was found that Arithmetic mean in respect of the teacher from Multan institutions was 47.66 and Bahawatnagar was 45.93 similarly A.M. in respect of the teachers of; private institutions were 43.13 and government institution was 45.54. all the four groups showed a high level of satisfaction. However, teachers from Multan district were comparatively more satisfied with their jobs similarly, teachers in government institutions were more satisfied with their job that the teachers of the private institutions.

4)Dr. S.V. Shinde and Annie John (2012) have written a paper on the role of education in facilitating social and economic progress in well accepted today. The literacy rate among Muslim in 2001 was for below the national average. Education contributes to economic growth. Education is a crucial social factor that initiates the progress of social, economic and cultural development of communities. Muslim girls are among the least educated sections of Indian society. The constitution of India in Article 15 (1) on right to equality provides the basic policy framework that enshrines the vision of girls education and the spirit in which their education is to be provide.

OBJECTIVES OF THE STUDY:

1.To know the Muslim about the women's work participation.

2.To examine the socio-economic profile of Muslim women teachers in Gulbarga District.
3.To examine the role of education in their life.
4.To assess the opinions and attitude of Muslim teachers about teaching profession.

METHODOLOGY:

The research was with the literature search. The socio-economic conditions of teachers, value of education, teaching experience etc., on the basis of such published secondary literature, the secondary information is derived, which formed basis for the present study .The present research work is planned to survey Muslim women teacher in different government schools and private institutions. Hence, the Muslim women teachers are sample units for the presents study. For this purpose, every schools head masters and teachers in Gulbarga district will be visited and collected the information. Based on number of Muslim women teachers it is a planned to survey 150 Muslim women teachers in these institutions. For the purpose of stratified random sampling method will be used to select the respondents.

Work Participation Rate:

Work participation rate provide an idea of the extent of participation in economic activity by a specific population. As national ability to find work is a function of assets and opportunities of work available, women belonging to well endowed household may not participate in the work available, because there is no compelling economic need to do so. The work participation rate participation rate among Muslim is lower as compared to other socio-religious communities both in rural and urban areas. Aggregate works participation rate in economic activity by women is low in Muslim community. The work participation rate among Muslim women is much lower than that of women belonging to upper caste Hindu households where there are hardly any socio-cultural constraints in work.

Overall, 44 percent of women in the prime age group of 15-64 years in India participate in work force while 85 percent of men do so. However, on an average the workforce participation rate among Muslim women is only about 25 percent. In rural areas, 70 percent of Hindu women participate in the workforce while only 29 percent of the Muslim women do so. Even upper caste Hindu women in rural area have a higher participation rate which stands at 47 percent the lower participation of women in rural area is partly explained by the fact that Muslim in general and Muslim women in particular arc less likely to engage in agriculture. The work participation tale for women in urban area is even lower (18 percent) presumably because work opportunities for women within the household arc limited. Such opportunities may be somewhat higher in rural area with ownership (though limited) of land.

Muslim have very low share in regular jobs in large private enterprise and this differential is very high between Muslim men and women. The share of Muslim male and female in regular works in public and large private sector jobs in quite low as compared to other socio-religious communities. As compared to other socio-religious communities much largest proportion of Muslim (including both male and female) work in self owned proprietary enterprises in rural area. Similar trend is also found in urban area.

Participation of women workers in women-owned proprietary enterprises is significantly higher for Muslim. This implies that the prevalence of own account enterprises run by women is higher among Muslim than in other socio-religious communities. Muslim women are mainly engaged in home based economic activity. They are typically engaged in sub-contracted works with low level of earning.

Muslim women workers undertaking work within their own homes are much larger as compared to other socio-religious communities. While the larger engagement I street vending highlights the higher vulnerability of Muslim workers. Concentration of Muslim women in household work is related with constraints that women face even today. Traditional barriers in many cases still prevent women from going out of their homes to work.

The trend is more specific to Muslim community which limits the scope of work women can undertake and they often get in to very exploitative subcontracting relationship. Moreover,

women with responsibility for household duties find it difficult to work outside their homes.

Muslim men have lower earning as compared to Hindus. Women in Muslim community have very low earning in public sector too. Muslim worker have lower earning as compared to Hindu OBCs, Schedule caste and Schedule tribes.

Muslim men and women are engaged in inferior jobs such as clerical or class IV employee as compared to Hindu men and women. When we analyze the of the report we find a very clear picture about the distribution of female workers by place of work for each socio-religious communities.

The data show that Muslim women constitute 4.0 percent as compared to 3.2 percent Hindu OBCs who are not having fixed place of their economic activity, while majority of Muslim engage in economic activity inside their own dwelling which constitute 66.8 percent as compared to 52.1 percent Hindu OBCs. Muslim females constitute only 6.5 percent as compared 12.4 percent Hindu OBC's as for as their own enterprise is concerned. More Muslim women are engaged (constituting 6.9 percent) in employee's dwelling as compared to Hindu OBCs (constituting 5.4 percent).

To assess the profile of Muslim women in regard to education and economy the data presented in Sachar Committee Report has been analyzed. The findings of the committee show that Muslims are at double disadvantaged with low level of education combined with low quality of education. Muslim women are educationally backward, and the dropout rate is significantly high among Muslim women as compared to Hindu women and their Muslim male counterpart.

As far as economy and employment is concerned the work participation rate among Muslim is lower as compared to other socio-religious communities Muslim women work participation rate is much lower than that of Hindu women. The concentration of Muslims is higher in self employment activities and this share is significantly high also among Muslim women. Muslim women have lower level of earning. Therefore, on the basis of information given in the report it may be concluded that in general Muslim are economically and educationally more backward and the condition of Muslim women is very bad as they are educationally more backward and the condition of Muslim women is very bad as they are educationally and economically more backward as compared to Muslim men and Hindu women.

ROLE OF MUSLIM WOMEN TEACHERS:

The role of teacher is pivotal in education and training. It is on his teaching and guidance that the future of countless generations depends. If a teacher is satisfied with his job, much can be expected from him. A satisfied teacher might be successful in improving the quality of his/her teaching and improve the quality of students as well. Javis (2002, pp. 11,21) states that teaching itself has a number of different meaning, as the concise Oxford English Dictionary shows:

1.To give systematic information to a person, or about a subject or skill
2.To practice this professionally
3.To enable a person to do something by instruction and training
4.To be an advocate for a moral principal (my parents taught me forgiveness)
5.To communicate, instruct in a moral principle
6.To induce a person by example or punishment to do or not to do a thing (that will teach you to sit still; that will teach you not to laugh)
7.To make a person disinclined to do a thing (I will teach you to interfere)

Job satisfaction is a pre-requisite for the effective role of teacher in the teaching learning process.

ROLE OF EDUCATION:

Education has always played a very important role in every society. It makes an individual to internalize the value and norms of the society and simultaneously offers the specific skilled persons to serve different factions in society. The role of education in facilitating social and economic progress is well accepted today. Improvement in education opens up opportunities leading to both individual and group entitlements. Muslim are at a double disadvantage with low

level of education combined with low quality of education: their deprivation increases manifold as the level of education rises. In some instances the relative share – for Muslim is lower than that of schedule caste and schedule tribes who have been victim of long standing caste system. Committee has also analyzed educational attainment and deprivation level on the basis of quantitative and qualitative dimensions. Following indicators have been used to analyze the education status of Muslim (I) literacy rate (II) proportion completing specific level of education (III) mean yea of schooling (IV) enrollment rate.As for the enrollment ratio of Muslim female is concerned not statistical data has been analyzed.

The aggregate attainment level of education among Muslim in rural areas is often lower than those of schedule caste and schedule tribes. This is essentially because of the educational attainment of Muslim women in rural areas in lower than those of schedule caste and schedule tribes. The attainment level of education worsens in relative terms when one moves from lower to higher level school education. This difference is quite obvious in gender and place of residence as for as graduate attainment rate (GAR) is concerned.

Since independence the gap between Muslim and other socio-religious communities is quite widened steadily to a significantly high level. In case of Muslim women in rural areas the overall progress in graduate attainment is very low which indicates that the females in rural areas are more deprives from higher education, especially Muslim female are educationally more backward as compared to males.

The dropout rate high among Muslim, because there is common belief that Muslims parents feel that education is not important for girls and it instill wrong set of values. Even if girls are enrolled they are withdrawn at an early age to marry them off. This lead to higher drop-out rate among Muslim girls the other reason cited for the high dropout rate among Muslim girls is related with the non-availability of schools within easy reach for girls at lower level of education, absence of girl hostel, absence of female teacher and non availability of scholarship as they move up the educational ladder.

Education includes all the knowledge and experience, acquired during infancy child hood, adolescence, youth, middle age, or old through any agency of education. Education is a process of development of human beings from infancy to maturity. Education makes the human beings into a well cultured person. Education is an important means of socialization. In this respect, the educational aspects of the Muslim women teachers, their husbands, children and other relatives play an important role in determining the knowledge of the Muslim women teachers. Hence, sociological study of Muslim women teachers cannot be complete, if it does not include the educational aspect of the Muslim women teachers and their family members. For this purpose, the present study also covered the educational aspects of the Muslim women teachers.

JOB ANALYSIS AND JOB SATISFACTION.

Job satisfaction is the extent to which one feels good about the job. Job satisfaction is in regard to one's feelings or state o mind regarding to the nature of their work. The source of job satisfaction is not only the job, it also creates from working environment, supervision style, interpersonal relationship, and organizational culture also. Education is the backbone of a nation and teachers are the builder of that backbone. So teacher's job satisfaction plays a vital role behind this. A large number of teachers like this profession, which impacts on their job satisfaction, it differs because of male and female teacher's perspective. Female teachers are more satisfied with their professional role as a teacher than their male counterparts. The teachers identifies some factors which affects on their job satisfaction, like, supervision (especially by head teacher) working environment, interpersonal relationship with college, organizational policy like promotion, salary etc. This factors are differs from country to country.

Our secondary schools preparing pupils for the colleges and universities are mediating link between the elementary schools and the colleges. Secondary schools are the light posts for higher education in which intelligence and adaptability to environment are required to solve the various complicated problems. Maintaining atmosphere conducive to good mental health has a therapeutic effect on the child. The role of teacher in the guidance program is found in meeting the emotional

needs of the children. The satisfaction of the basic needs of childhood is important to each child if the need for psychiatry and clinical help in later life is to be diminished. The role of the teacher in the guidance program should, then be encouraging the development of healthy, successful patterns of behavior.

Women teachers serve as a model for the students especially the girl students for their own empowerment and provide them with advice and orientation for their personal life. In many societies, still it can be observed that there is inequality between men and women and also between rural and urban areas. These conceptions are related to traditional preconceptions of the roles of women and men. In some cultures, it is still taboo for women to work outside their home, in any other way than attending to their family. But it is noted that many of the studies have confirmed that the women teachers are very dedicated to their studies and 'hen they get the opportunity to work as teachers in schools, there is also inequality between the rural and urban women teachers. Rural women teachers are facing many of the difficulties in attending the schools in rural areas, as there is lack of necessary infrastructure such as transport, drinking water, etc. The respondent health problem of work load is high level 50 (33.33%) of the mentally stress and there 15 (10%) of the respondents are back pain patient and reaming 13 (8.67%) of the respondent were other problems of work.

In India, working women are facing many challenges and women teachers are also not exception to the same. They have challenges, problems and difficulties in their family as well as in work place. The problems and difficulties of the women teachers in the family include the lack of attention to their children, husband and such other relatives, more stress chic to household work with outside work, divided attention between the household work and outside work, etc. the challenges, difficulties and problems in the work place includes the lack of cooperation from superior officers, subordinates and colleagues, difficult in work place adjustment, sexual harassment, stress, mental tension, etc.

CONCLUSION:

India is a popular country in the world for its greatest heritage in social family set-up, economical and political history. The women were performed major role in India since ancient times. But in the medieval age (during Muslim Role), the role and status of women in reduced to certain social evil such as sati practices, child marriage, dowry method, etc. but now the women are performing their socio-economic role, political role, religious and educational role successfully. The concept of working women in modern society has deeper and wider implications for the modernization and improvement of their role and status in society. The status Muslim women, especially of educated depend on their attitude towards employment. Employment outside the home represents a major role innovation for married women. But, it is noted that there are conception and misconceptions in society that working women cannot function her role socially. That is the working women cannot perform family and house work, to look after the children and husband, cannot able to participate in the religious functions, etc. For this purpose, there is need to know about the sociological role of the working women in different spheres of life.

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