

GOLDEN RESEARCH THOUGHTS

MUSLIM TEACHERS IN SECONDARY EDUCATION: SOCIAL PROFILE IN KALABURAGI DISTRICT



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Abstract :

Muslim population is poor and as such, majority of the Muslims are not sending their children to schools due to feeling of insecurity. The Government has initiated Urdu education as option to increase Muslim education and also given reservation to Muslims in employment. As such, Muslims are working as teachers in various schools. The role of Muslim teachers is significant as they have to encourage Muslim children to get education. Hence, sociological study of Muslim teachers was made in Kalaburagi district. The paper has covered the sociological aspects of Muslim teachers working in secondary education in Kalaburagi district.

Keywords: Muslim Teachers , Secondary Education

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INTRODUCTION

India is with many religions and castes. Muslims face, problems relating to security, identity and equity. Recently, the Sachar Report explicitly brought the problems faced by Muslims are a combination of those faced by the poor (as a large proportion of Muslims are poor), by all minorities and exclusively by Muslims. This perspective adds to the multidimensionality of the issues faced by Muslims and also highlights the need to have a comparative perspective when analyzing the conditions of Muslims. A variety of factors have been identified to explain the observed relative deprivation among Muslims in India. These include differentials in endowments across social groups, actual or perceived discrimination, behaviour patterns or attitudes and supply of educational and employment opportunities.

Based on extensive interactions with Muslims, it has been argued (Basant and Sen, 2012) that Muslims carry a double burden of being labeled as “anti-nationalists” and being appeased at the same time (Basant and Sen, 2011). The fact that the so-called appeasement has not resulted in any benefits is typically ignored. Identity markers often lead to suspicion and discrimination by people and institutions. Discrimination too is pervasive in employment, housing and education. Gender injustice is usually identified purely with personal law to the exclusion of gender-related concerns in education and employment that Muslim women do face on a continuing basis (Basant and Sen, 2010).

There is feeling of insecurity among Muslims in India and poverty is also strongest reason due to which, Muslims are deprived from education. Of course, Government took many of the initiatives and formulated many of the educational welfare schemes for Muslim students. But, still the enrolment of Muslims to various education levels is low. Hence, it is essentially needed to motivate the parents of children and children to get education and thereby increase literacy and education among Muslims. Further, it is necessary to improve the educational administration of Madrasas and Makhtabs, Urdu schools and general educational institutions, where Muslims are getting education. For this purpose, there is need for efficient and effective Muslim educators and teachers. In this regard, the role of Muslim teachers is much appreciated.

Like other people in their communities, Muslim teachers are also feeling insecure, even in many places they are not respected and in society, compared to other teachers, their status may be lower in society. Still, the Muslim teachers are playing significant role in educating the Muslim children. Now, it is the responsibility of the Muslim teachers to increase literacy and education among Muslims, even facing obstacles in society. To serve this purpose, they needed expert education skills, better status, good knowledge, ability to manage educational institutions like schools, motivate Muslims to participate in education, etc. These Muslim teachers are also part of society and as such, they have social life, which indirectly influences the educational role played by them at their schools. Hence, it is essential to study the social life of Muslim teachers, which indirectly influences the education of Muslim children and also helps to increase literacy and education among Muslims. In this regard, the present study is made on Muslim teachers working at secondary schools in Kalaburagi district.

Objectives of the Study:

The present study is made to:

- ❖ To analyze the social life of Muslim teachers in secondary schools; and
- ❖ To look into the marital and social life satisfaction among Muslim teachers in Kalaburagi district.

Methodology and Limitations:

The present study is started with secondary literature search, which forms theoretical background for the study. Further, total 500 Muslim teachers were surveyed in Kalaburagi district and of which, 250 are working in rural areas and 250 are working in urban areas such as towns and Kalaburagi city. Kalaburagi district was formerly known as Gulbarga district and it is located in Hyderabad-Karnataka backward region. The collected primary data is analyzed and discussed as under.

Analysis and Discussion:

The collected primary data is analyzed and discussed as under.

1. Gender-wise Distribution of Respondents:

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

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Table No. 1. Gender-wise Distribution of Respondents

Particulars	Rural		Urban		Total	
	Frequency	%	Frequency	%	Frequency	%
Male	125	50.0	125	50.0	250	50.0
Female	125	50.0	125	50.0	250	50.0
Total	250	100	250	100	500	100

The gender-wise distribution of the total respondents revealed that, 250 (50.0%) are females and 250 (50.0%) are males.

2. Age-wise Distribution of Respondents:

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

Table No. 2. Age-wise Distribution of Respondents

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

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

3. Type of the Family:

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

Table No. 3. Type of Family

Particulars	Rural		Urban		Total	
	Frequency	%	Frequency	%	Frequency	%
Nuclear Family	107	42.8	169	67.6	276	55.2
Joint Family	143	57.2	81	32.4	224	44.8
Total	250	100	250	100	500	100

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

4. Monthly Salary:

Salary is significant aspect to assess the economic status of the respondents. In case of Government schools and

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Government Aided Schools, the Salary is fixed by the Government from time to time. In case of the private schools, salary is paid by management and it is generally lower compared to the salary paid in Government Schools. The primary data collected on the monthly salary of the respondents is shown as under.

Table No. 4. Monthly Salary

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

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

5. Equal Marital Relations:

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

Table No. 5. Equal Marital Relations

Particulars	Rural		Urban		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	142	56.8	187	74.8	329	65.8
No	108	43.2	63	25.2	171	34.2
Total	250	100	250	100	500	100

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

6. Decision Making in Family:

As discussed already, the females have subjugated position in Islam. As such, many restrictions were imposed on women. But due to increase in education and employment, women are also getting status in Muslim families. Even

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they are also participating in family decision making. As such, information was collected from the respondents on the persons making the family decisions and tabulated as under.

Table No. 6. Decision Making in Family

Particulars	Rural		Urban		Total	
	Frequency	%	Frequency	%	Frequency	%
Husband	63	25.2	42	16.8	105	21.0
Wife	26	10.4	30	12.0	56	11.2
Self	25	10.0	32	12.8	57	11.4
Self & Spouse	48	19.2	83	33.2	131	26.2
Any Other	88	35.2	63	25.2	151	30.2
Total	250	100	250	100	500	100

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

7. Satisfaction in Social Life:

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

Table No. 7. Satisfaction in Social Life

Particulars	Rural		Urban		Total	
	Frequency	%	Frequency	%	Frequency	%
To the Full Extent	78	31.2	43	17.2	121	24.2
To a Greater Extent	121	48.4	148	59.2	269	53.8
To Some Extent	36	14.4	53	21.2	89	17.8
Not Satisfied	15	6.0	06	2.4	21	4.2
Total	250	100	250	100	500	100

As stated by the respondents working in rural areas, 78 (31.2%) have mentioned that they are fully satisfied, 121 (48.4%) have remarked that they are satisfied to a greater extent, 36 (14.4%) have stated that they are satisfied to some extent and 15 (6.0%) have expressed that they are not satisfied in their social life. Among the urban respondents surveyed, only 43 (17.2%) have expressed that they are fully satisfied in their social life, 148 (59.2%) have stated that they are satisfied in their social life to a greater extent, 53 (21.2%) have mentioned that they are satisfied in their social life to some extent and 06 (2.4%) have remarked that they are not satisfied in their social life.

As stated by the total respondents, only 121 (24.2%) are fully satisfied in their social life, 269 (53.8%) are satisfied to a greater extent, 89 (17.8%) are satisfied to some extent in their social life and 21 (4.2%) are not satisfied in their social life. It is noted that though great majority of the respondents are satisfied in their social life, still there are a few respondents not satisfied in their social life.

8. Nature of Marital Relations with Spouse:

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

Table No. 8. Nature of Marital Relations with Spouse

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

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

Concluding Remarks:

From the above discussion, it is clear that females have lower status among Muslims. The teachers are playing significant role in educating the masses and though the teachers are well educated and employed in noble profession, still the females have lower status in their own families. Though, many of the Muslim females are also working as teachers outside, still they have lower status in their families and society. Hence, it is essential to emphasize gender equality among the Muslims.

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