

**SOCIAL CONTEXT OF HIGHER EDUCATION :**  
**A Study of the Social Background of Women**  
**Teachers of Jamia Millia Islamia**

Dissertation Submitted to the Jawaharlal Nehru University  
in partial fulfilment of the requirements  
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**MASTER OF PHILOSOPHY**

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ZAKIR HUSAIN CENTRE FOR EDUCATIONAL STUDIES  
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DECLARATION

Certified that the dissertation entitled "Social Context of Higher Education : A Study of the Social Background of Women Teachers of Jamia Millia Islamia", submitted by M. Ghani Haider is in fulfilment of eight credits out of the twenty-four credits required for the degree of Master of Philosophy of this University. This dissertation has not been previously submitted for any other degree of this University or any other University and it is his own work.

We recommend that this dissertation may be placed before the examiners for evaluation.

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C O N T E N T S

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CHAPTER - I

INTRODUCTION

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## CHAPTER - I

### INTRODUCTION

This chapter deals with the social context of the position of educated women, particularly in the teaching profession. It focusses on their social background and its positive or negative impact on women's professional role choices more specifically in the field of teaching. We then, briefly review some of the existing studies on working women in general and women teachers in particular. We shall conclude, by describing in brief, the kind of methodology used and tools employed.

Education has been regarded as a catalyst of social change and is said to determine the level of motivation, efficiency, technology and productivity as they contribute to the developmental process. Education is viewed as the passport to progress since it is correlated not only with occupation and income, but also status. The labour-market requires certain skills, necessary for the efficient performing of the respective jobs.

The educational system is however not neutral and objective based on certain meritocratic principles. Class and gender positions are equally important in determining one's accessibility to education added to a whole host of other factors. The existence of occupational inequality

proves that there is educational inequality. The educational system allows for differential acquisition of skills and this uneven acquisition is rationalized and attributed to certain internal qualities of the individuals concerned. If women perform well in certain areas such as arts and neglect technical areas it is only "natural" since, they do not possess the ability to compete with others. Gender differentiation in education is thus treated as irrelevant and this has consequences for both the woman teacher and the student. They stand marginalized in the entire educational process.

In India, inspite of the fact that "equality of sexes" has been enshrined as one of the basic principles in our constitution, our society had failed to realize the importance of women's participation in socio-economic and political life. Men very often try to ascend the economic ladder at the expense of women. Women are provided with sufficient socialization patterns (through the family, educational system and the wider society) which covertly and overtly teach women to submit their needs in the interests of the wide male dominated society.

"Since the feminine and professional role expectations are pictured by society as being mutually exclusive, one might think that women who are career-minded are not

feminine. Thus there is so much ambivalence and disapproval facing women who wish to be gainfully employed. Thus, inspite of the fact that women have a favourable attitude towards gainful employment, the attitude of society is obstructive."<sup>1</sup>

Women constitute barely one-third of the total working-force in the country out of which 93.3 percent are in rural areas and only 6% percent in urban areas. Out of this nearly 82 percent are engaged in agricultural and other allied activities. We thus observe that "the work-participation rate of urban women is significantly lower than that of rural women and that of literate women, lower than that of illiterate women."<sup>2</sup> Thus upper and middle class women of urban areas are economically better off than their counter-parts in the lower income groups. For such women work and education have more "symbolic" than "functional" value to use Kings<sup>3</sup> terminology. Women of these classes are better educated and the rate of employment is also proportionately higher "Education makes them more employable and hence they get more job opportunities. But in the

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1. Girija Khanna and Mariamma Varghese, "Indian women today, Vikas Publishing House Private Limited, 1978, p-175.
  2. Ibid, p.176.
  3. For a discussion of Turner see Ann Marie Wolpe - "Education and the sexual division of labour" in Annetti Kuhn and Ann Marie Wolpe - "Feminism and materialism", Routledge and Kegan Paul, 1978, p.298.

lower strata job opportunities are fixed and educational qualifications become quite redundant."

Since the majority of women are employed in agriculture very few get enrolled in educational institutions and even fewer proceed to the stage of higher education. Again since, educational structures and processes involve heavy investment in terms of time as well as energy and commitment on the part of the individual student, will girl students be able to go in for higher education and consequently into gainful employment?

Since our analysis is limited to educated working women it is necessary to note that a majority of the women are clustered in the teaching profession. For instance, the ILO study of 1971 shows that the majority of women are found in teaching profession. Within teaching, primary (or elementary school) accounts for about 71 percent of women teachers followed by secondary schools which account for 21 percent. As one goes up the educational hierarchy the representation of women teachers especially at university levels is quite marginal. A survey made by the Delhi School of social work and Tata school of social sciences, Bombay on behalf of the Union ministry of education also shows that among the educated women more than 60 per cent are in the teaching profession. Before exploring the sociological reasons for the teaching profession being popular among educated women it is necessary at this juncture

4. Promilla Kalhan, "Teaching job popular with married women", The Hindustan Times, 18 August 1970.

to define "profession".

What, then, is a profession? The Oxford English dictionary defines profession as "a volition in which professed knowledge of some department of learning or science is used in its application to the affairs of others or in the practice of an act founded upon it"<sup>5</sup>. Though endless debates are available on the attributes which constitute a profession we shall assume that "from the stand-point of the education required, there are two essential characteristics of a true profession. The first is the existence of a recognised code of ethics. This ethical code commits the members of the profession to certain social values above the selfish ones of income, power and prestige,....the second distinguishing feature of a profession is the leasing of its techniques of operation upon principles rather than rule of thumb procedures or simple routine skills"<sup>6</sup>. However the boundaries of "professions" are fluid and there are some borderline groups which are called semi-professions. Thus a semi-profession may lack a systematic theoretical knowledge base, and hence entails a shorter period of training for its members. The criteria of their recruitment, training, licensing and

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5. Oxford English Dictionary.

6. R.W. Tyler in "New Frontiers in education", Vol.XVII, No.1, January-March 1987, pp.13-14.

performances, its code of ethics may be vague and inconsistent. We argue that the status of a teacher as a professional is ambiguous because of the factors like diversity, inadequate training and absence of specialized skills. Teachers of elementary schools levels, secondary and college teachers are semi-professionals and not professionals as they lack the characteristics essential to be a profession. Etzioni<sup>7</sup> however feels that university teachers are professionals because they fulfill all the characteristics required to constitute a profession.

Coming back to the reasons and explanations as to why women choose teaching profession, specially in elementary and secondary schools one can pin-point the following reasons. (1) The fundamental difficulty faced by working women (educated) and teachers is that, they are bound to be affected by marital expectations which are considered more important than their careers. As a result their careers get frequently interrupted school work with its flexibility provides women teachers with the minimal possibility of role-conflict. We shall discuss this aspect a little later. (2) Teaching specially at lower levels is also considered to be an extension of the domestic role of nurturing and

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7. Amitai Etzioni (ed.), Semi-professions and their organizations: Teachers, nurses and social workers, New York : The Press, 1969, p.5.



caring into which women admirably fit. (3) teaching has also been popular among women since it is partly the result of wage-discrimination making female labour cheaper than male, the reserve army of labour so to speak. This is evident in terms of the status and wage structure of elementary and secondary school teachers. (4) Last but not the least, the rapid expansion of elementary and secondary education in developing and under-developed countries has led to "feminization" of these occupations attracting a greater supply of educated women. Hence the semi-professional character of women teachers.

While studying about women in the teaching profession, the concept of role becomes very important. Sociologically role is understood as the dynamic aspect of status. In other words, the social position an individual occupies, carries with it certain expectations and behaviour patterns for which a status is then ascribed. The house-wife is expected to carry out certain activities associated with that of status; the working woman is expected to perform activities with respect to her occupation or profession. Such roles and status, however, depend upon the cultural context. Apart from cultural expectations attached to any role there are many other factors which determine the choice of profession by women. Thus many researchers such as Indu Menon, and Shibani Roy on the assumption that

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8. Indu Menon, Status of Muslim Women in India: A Case study of Kerala, Uppal Publishing House, Delhi 1981.

9. Shibani Roy, Status of Muslim women in North India, B.R. Publishing Co. Delhi 1979.

Muslim women constitute a distinct category and their distinctiveness can be explained in terms of religious tenets. Others such as Qurratulain Hyder,<sup>10</sup> Anil Seal<sup>11</sup> and Shahida Latif,<sup>12</sup> however opine that it is the economic status and social strata of an individual which is important in determining one's life-chances and not religion. The present study includes religion as one of the dimensions as we would like to know whether religious background of women affect their educational attainment. There are other socio psychological & situational reasons such as the decision to marry and consequently bear children. Women in their expected roles as mothers and wives have to care for their home and family. "The number and ages of children are also salient factors in the choice of a professional role."<sup>13</sup> The income of the husband or the father and the perception of this income as being "sufficient" or "insufficient" for family needs is also important.

Further, an educated woman's perception of her role is equally important. This perception in turn, is dependent upon the socialization patterns experienced, the occupation and standard of living of her parents, family size, influences

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10. Qurratulain Hyder, "Muslim Women in India," in Devaki Jain (ed.), Indian Women, N. Delhi, 1975.
  11. Anil Seal, The Emergence of Indian Nationalism, Cambridge University Press, 1968.
  12. Shahida Latif, in Imtiaz Ahmad (ed.) Modernization and social change among Muslims in India, Manohar, New Delhi, 1984.
  13. Kala Rani, "Role conflict in working women", Chetna Publications

by the peer group and media and so on. Socialization thus gives birth to the self-identity in a woman who in turn either confirms to her traditional role or changes her perception.

Thus it is clear that a majority of the women select specific disciplines or professions due to a number of reasons. Teaching then is the popular choice among women for reasons mentioned above.

Women in India are admired for their traditional roles and even glorified through customs and religion. The concept of mother goddess as the chaste, pure and ideal is, then, the ideal of Indian womanhood. Preserving this chastity would involve their ability "to work hard and keep out of mischief."<sup>14</sup> The best way to keep out of mischief was to remain within the confines of the family (or in recent times) to take up jobs involving the line of least resistance. Teaching is thus regarded as a female oriented job and hence the natural clustering of women around it.

Survey of literature: An important contribution to the study of working women in India has been made by Promila Kapur<sup>15</sup> who attempts to study the socio psychological attitudes of the

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14. Quoted from critique of anthropology, Vol.VI, No.3, Winter 1986. "Honour as a red heeling" by Alison Lover, p.84.

15. Promila Kapur, Marriage and the Working Women in India, Vikas Publication, 1970.

educated Hindu working women. She later on produced a bigger work on marriage and working women in India. This study aims at discovering and analysing the factors contributing to role-conflict and ways of resolving it, while following the "double shift" i.e. need for self expression and hence employment and the call for duties towards the family. It provides a scientific understanding of the emerging social pattern.

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Vinita Srivastava, chooses Chandigarh as the location and draws a sample size of 300 married & educated working women and studies the factors that create conditions for some married women to enter the labour force and secondly to find out how the employment of such women affects the different dimensions of their behaviour and life-styles.

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Kiran Wadhera, in turn, located her study on Delhi and interviewed 1000 women drawn from 23 major professions and came to the conclusion that a majority of the educated young women are working mainly for economic reasons.

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Zarina Bhatti points out the problems faced by educated working women in India. Women have to leave

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16. Vinita Srivastava, Employment of Educated Married Women in India, National Publishing House, N. Delhi.
  17. Kiran Wadhera, The New Bread Winners (A Study on the situation of young working women), Vishwa Yuvak Kendra, New Delhi.
  18. Zarina Bhatti, "Demographic portrait of Professional Women employed in India", in educated woken in Indian society today, Tata McGraw Hill, Bombay, 1971.

children at home in the case of working women in nuclear families which is increasingly present in India servants are scarce and even if available there is a possibility of children's work getting affected. There have also been certain studies of women's status in general. For instance, Chandra Kala Hati<sup>19</sup> took up a study to assess the change in women's status in post-independent India and collected data on 1793 educated women of Maharashtra state. She discovers that women have equality in principle but the practice is a far cry from this ideal, especially in the lower middle and lower social strata. Her status has changed but not to the desired extent.

Taking teachers as the point of analysis several studies have been conducted without concentrating on women in particular studies by Shah (1970) M.S. Gore et al. (1970), Pillai and Nair (1978) and Wadhawan (1978) prove that primary school teachers come from low and low middle class background while women teachers of the same category have better socio-economic status.

Suma Chitnis<sup>20</sup> has studied the socio-economic background of university teachers and concluded that people from higher

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19. Chandra Kala Hate, Changing status of women in post-independence, Allied Publishers Private Limited, Bombay, 1969.

20. Suma Chitnis in Suma Chitnis and Philip G. Altbach (ed.) Indian Academic Profession, Delhi, McMillan, 1979.

castes and good socio-economic backgrounds generally dominate the academic scenario. R.C. Heredia<sup>21</sup> while pointing to this 'cumulative clustering' refers to it as a case of "communal selection" of teachers. Though women have been hesistant to take up a profession, they have often been attached to teaching specially in traditional arts since this is in conformity with their role in the wider society. Thus we find that differences in the social context of school and college teachers along class and gender lines, reinforcing themselves.

Other studies pertaining to value-orientation, role structures and their status as professionals have been carried out by M.S. Gore,<sup>22</sup> Philip Altbach and Suma Chitnis.<sup>23</sup> All of them point out that college teachers do not measure up as professionals due to a number of constraints, namely, structure of higher education, the institutional environment and the ineffective organization of teachers. To this R. Ghosh<sup>24</sup> and others introduce a value-judgement by pronouncing that the professional commitment of teachers varies with the quality of the institution.

All these researches have tended to ignore the aspect of gender while dealing with academic profession in general.

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21. Rudolf C. Heredia, DHR Memorial Lectures: Perspective on Education in India, Lombay, Somaiya, 1983.

22. M.S. Gore, Education and Modernization in India, Rawat Publications, Jaipur, 1982.

23. N.22

24. Ratna Ghosh and Zachariah Mathew (ed), Education and the Process of Change, Sage Pub, N. Delhi, 1987.

On the other hand studies of women in employment have really not concentrated on women teachers, nor have they fitted women teachers to a particular social context. Finally, they tend to underplay the complexity which surrounds the position of all women in India and the multiplicity of factors which shape their status in society.

In addition to this whole set of interrelated factors such as age, caste, family, class and sex new patterns of change are emerging with women entering the work-force. Raising the level of skills and the aspirations of both sexes is a necessary prerequisite to development and hence it is necessary that the potential of the other half of the population be harnessed constructively.

The study:- The study, therefore seeks to attempt at an objective enquiry in respect of the social back-ground of the women teachers in Jamia Milia Islamia. The social background will be classified in terms of parental income, occupation, education, religion, age, and family size. The questions which are sought to be answered through this analysis are the following:

- (1) Who are the women who go in for teaching?
- (2) What is their social background in terms of education, occupation, income, family size and religion of their parents?

- (3) What are the factors which determine their entry into higher education and subsequently into the teaching profession?
- (4) Are they first generation learners?
- (5) Why are they working and who are their role models?

We proceed to answer these questions by formulating the following hypotheses.

Hypotheses:- Our central hypotheses is that the social background determines access to higher education and subsequent employment in the teaching profession irrespective of religious factors.

The other hypotheses emanating from it are-

- (1) Irrespective of social background, women teachers will be concentrated in the humanities and social sciences.
- (2) The enrolment of women teachers in the various faculties varies with the economic status and social-background to which they belong.

The Context:- Jamia Millia Islamia is a university established in 1920 in Delhi by national leaders such as Dr. Zakir Hussain and Maulana Abul Kalam Azad, with the objective of promoting our cultural heritage by imparting secular education to various groups of our society. Since there are a considerable number of Muslim women teachers in this university; so it would be interesting to compare the



social background of Hindu and Muslim women teachers.

Universe:- At present there are 237 faculty members in this university. Out of these, there are 48 women teachers who constitute 20.25 percent of the total faculty members.

There are 69 school teachers in Jamia Millia school with women teachers numbering 25 who in turn comprise 42 percent of the total school teachers. Faculty-wise information about the number of teachers is presented below.

Table - 1

Sex-wise distribution across different faculties 1987-88				
Faculty	Total no. of men in faculty	% of men in faculty	Total no.of women in faculty	% of women in faculty
1. Humanities & languages	46	75.4%	15	24.6%
2. Social Sciences	32	72.7%	12	27.3%
3. Natural Sciences	38	84.4%	7	16.6%
4. Education	31	72%	12	28%
5. Mass Communi- cation Research centre	6	75%	2	25%
6. Library & Infor- mation Centre	3	100%	Nil	Nil
7. Engineering	33	100%	Nil	Nil
8. Schools	44	64%	25	36%
9. Total	233	--	73	23.8%

It may be noted that we have included the teachers in the school run by the department of education, J.M.I. This has been done, since the total number of women teachers in J.M.I. was 48 and all of them could not be contacted.

Some (10) were on leave, others (2) refused to cooperate. Therefore we decided to include the school teachers who were 25 in number. Even here not all could be contacted. (4 were on leave and 3 refused, thus bringing the sample size to 18 all of whom were post-graduates.

We may mention that the faculty of engineering and library have no women faculty members while in natural sciences, this proportion is the smallest (16.6). In the remaining faculties i.e. Humanities and social sciences, education and mass communication they constitute nearly one-fourth of the total faculty strength.

Religion-wise distribution of women faculty members in the different faculties is given in Table-2.

Table - 2

Religion-wise distribution of women across different faculties				
Faculties	Muslim women	% of Muslim women	Hindu women	% of Hindu women
Humanities	9	60	6	40
Social Sciences	6	50	6	50
Natural Sciences	4	57	3	43
Education	6	50	6	50
Engineering	Nil	-	-	-
Mass Comm.	-	-	2	100
Research Centre				
Library Info. Centre	-	-	-	-
Schools	20	80	5	20
Total	45	61	28	39

Source: Registrar's office: Jamia Millia Islamia (1987)

Out of the total women faculty members there are 61 percent Muslim women and Hindu women constitute nearly 39 percent. It is interesting to note that there is the lowest (20 percent) representation of Hindu women in the school whereas Muslim women constitute 80 percent of the total women teachers.

When one looks at the overall representation of women, one finds that the largest representation of women from each religious community is in the faculty of humanities, languages and education.

Sampling:- We have collected detailed information about all women teachers before taking the sample. The sample was drawn from five faculties and the Jamia Millia school (middle and secondary). The five faculties are humanities and languages, social sciences, natural sciences, education, mass communication research centre and the school. Among the school teachers only post-graduate teachers were included in our sample. Since there were no women teachers in Engineering and library & information centre this was not included in our sample. The total size of the sample was of 54 women teachers. Out of these 23 were Hindu women and 31 were Muslim women teachers. The sample was selected after interviewing all the teachers except those on leave or refused to co-operate. Detailed information

about the sample composition is presented in table-3.

Table-3  
Sample Composition

Faculty	No. of Hindu women	No. of Muslim women
1. Humanities & Languages	4	5
2. Social Sciences	5	4
3. Natural Sciences	2	3
4. Education	6	5
5. Mass Communication & Research Centre	2	Nil
6. Jamia School	4	14
Total	23	31

Tools of data collection:- The data of the empirical study was collected mainly through the questionnaire method.

The questionnaire was divided into two parts: first part was the personal profile of the respondents and the second part was regarding the social background of the respondents. These variables, - educational, occupational and income level of parents were included to study the social background of our respondents.

Method of Data collection:- The questionnaires were given to the respondents personally during the months of March and May 1988.

Analysis of data:- Since the size of our sample was too small (54) it was easy to tabulate the data manually. Various tables were prepared, related to the personal profile and the social back-ground of the respondents.

Structure of the Dissertation:-

Chapter-II deals with the growth of women's education in India during the British rule and free India. Finally the data on All India report on women's education is compared with Delhi.

Chapter-III focusses on the personal profile of the respondents in terms of their employment, age, marital status, family size etc.

Chapter IV discusses the social background of respondents in terms of educational, occupational and income level of the parents. An attempt has been made to compare the social background of Hindu and Muslim respondents.

In the final chapter a summary of the findings is presented and it is hoped that such micro-studies will generate some useful information for further studies.

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CHAPTER - II

GROWTH OF WOMEN'S EDUCATION IN INDIA

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CHAPTER - II

GROWTH OF WOMEN'S EDUCATION IN INDIA

The level of development of a society and the potentialities for change contained in it are reflected in the position or status accorded women in society. According to Gustav Geiger, the Swedish sociologist, "the position of women in a society provides an exact measure of the development of the society". Moreover, Fourier argues that the study of women's position would be vital because it would indicate the trend of social change as a whole.<sup>1</sup> Education has been an important factor in raising the status of women and it has played a crucial role in the development of Indian society in both pre-independence and post-independence periods.

"The three main agents of women's, as of men's, education in British India were the missionaries, the Indian social reformers who worked either through associations or independently and philanthropic foreigners (mainly British) interested in the cause of women and the British government".<sup>2</sup> All the three agents saw education as a necessary condition

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1. Premila Kapur, The Changing Position of Working Women in India, Vikas Publishing House, New Delhi, 1974, p.44.
2. Karuna Chanana Ahmad, The Social Context of Women's Education in India, 1921-81, tentative formulations, in "New Frontiers in Education", Vol. XV, No.3, July-Sep. 1985, p. 3.



for improving the status of women in society. Education was to be imparted to women in order to produce educated wives and enlightened mothers. Table 1 shows the progress of women's education prior to Independence.

Table - 1

EDUCATIONAL DEVELOPMENT OF WOMEN IN PRE-INDEPENDENCE



PERIOD

TH-2746

Years	% of literacy of Women	Primary Schools	Middle Schools	Secondary Schools	Univ/ Coll-eges	Other Instns.	Total
1881	.2	124491	-	2054	6	515	127066
1901-02	.7	345397	34386	10309	264	2812	393168
1921-22	1.8	1198550	92466	36698	1529	11599	1340842
1946-47	6	3475165	321508	280772	23207	56090	4156742
No. of girls enrolled per 100 boys in 1946-47	36		22	14	12	12 for general education 7 for professional education	

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Source: R.K. Bhandari, Educational Development of Women in India, Ministry of Education and Culture, Govt. of India, New Delhi, 1982, p.20.



Women's education India, Prior to Independence, progressed due to various reasons, although slowly. For example, the ensuing social reform movements played an important role in this direction, but the most important landmark was the report of the Hartog Committee (1929) which stated that education should not be the privilege of one sex only, but should be the right of both sexes. It also stated that women's education would be expanded further for the advancement of Indian education. The wheels of women's education were put in the direction of progress during the British rule. The social and religious movements further strengthened the growth of women's education. In the social sphere, the broad aims of these movements generally were against the social and legal inequalities, and in emphasizing the rights and status of women in particular. The social reformers and thinkers in pre-independence period also wanted to counter "the challenge posed by Christian missionaries who were proselytizing while imparting education."<sup>3</sup> Further educated men preferred educated girls as brides and hence, education of women made a slow but steady progress.

The social reformers concentrated on the removal of social evils such as 'parda', child-marriage, polygamy and sati, while at the same time concentrating on women's education. They established institutions such as Arya Samaj, Dev Samaj

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3. Ahmad, Op.Cit., p.3.

Prarthna Samaj, Ramakrishna Mission and Khalsa Diwan to promote the cause of women and rid the Indian society of its evils.

Though women's education registered a definite expansion, they were left way behind boys. Thus by 1946-47, for every 100 boys there were only 30 girls in all educational institutions. Women's education was further confined to urban areas only while the rural areas were badly neglected. This was so because the policy of the government was to rely on private efforts. There was also no suitable machinery to deal with the problem of women's education. Lastly lack of funds contributed to the dismal scene of women's education. It, thus, has to be admitted that the progress of women's education was inadequate and imbalanced in the pre-independence period.

"After achieving Independence, India undertook the gigantic task of national reconstruction aimed at bringing about socio-economic transformation and at creating a new social order based on the principle of justice, liberty and equality".<sup>4</sup> That without providing education to women, it would be impossible to establish a just society was accepted as an indisputable fact and yet we see that "the trends of pre-independence period continued to be reflected in the post-independence period".<sup>5</sup>

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4. K. Ramachandran, "Education for all" in New Frontiers in Education, Vol.XV, No.3, July-Sept. 1985, p.38.

5. Ahmed, Op.Cit., p. 8.

The constitution of India provided for equal rights and privileges for men and women. Articles 14,15 and 16 provided for "equality of sexes" while articles 38,39 and 42 of the Directive principles of state policy aimed at social justice. Moreover, "the cautious policy of the British government was replaced by one of positive and assertive position vis - a-vis women's education".<sup>6</sup> As a result of this the number of literates have increased four-fold in the country. The number of pupils at the primary level have increased four times and the number of schools have doubled by 1981. The number of universities have gone up by more than 5 times. But table 2 reveals the gap between the literacy of men and women at the all India level.

Table - 2

PERCENTAGE OF LITERACY RATE (1951-81)

Years	Persons	Men	Women
1951	16.67	24.95	7.93
1961	24.02	34.44	12.95
1971	29.45	39.45	18.69
1981	36.17	46.74	24.88

Source: Bhandari, Op.Cit., p.13.

6. Ahmad, Op.Cit., p. 8.

According to the 1981 census, the literacy rate in India is 36 per cent. While it is 46.89 per cent among men, it is only 24.82 per cent among women (Table 2). Although the literacy rate among women has increased by 6.12 per cent from 1971 to 1981, but still a wide gap is there in the literacy rates between men and women.

Table 3 sets out the figures for girls, enrolment at various levels of education for 1950-51 to 1980-81. One finds that though there is an overall improvement in the representation of girls at all levels during this period, the representation of girls decreases as the level of education increases. For

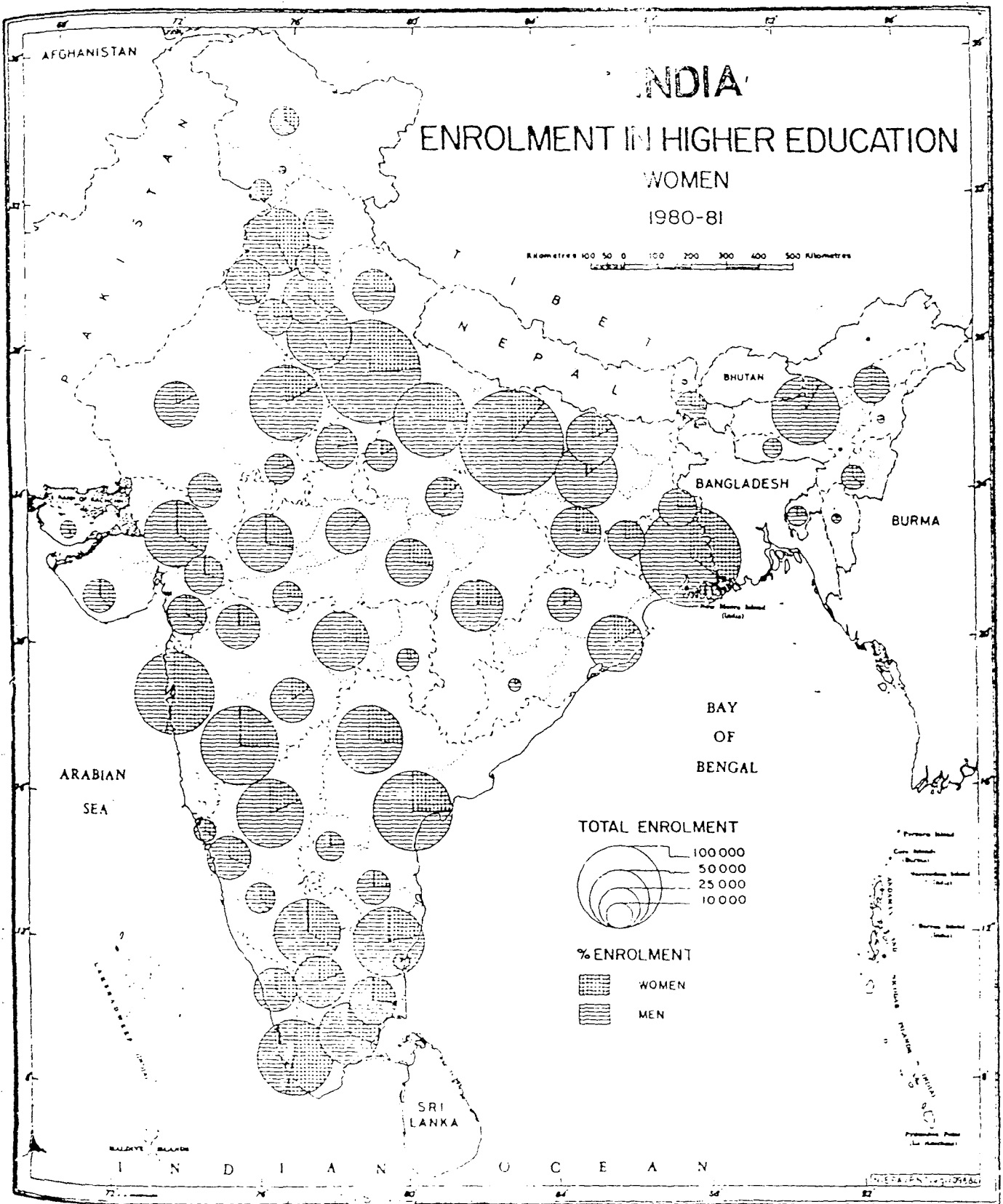
Table - 3

PROGRESS OF EDUCATION OF GIRLS (FIGURES IN LAKHS)  
ENROLMENT RATIO (FIGURES WITHIN BRACKETS INDICATES ENROLMENT  
RATIO)

Year	Pre-Primary	Primary	Middle	Secondary	College/Univ.
1950-51	.13 (89)	53.80(39)	5.34(22)	1.61(16)	0.41(16)
1955-56	.31 (68)	76.49(44)	8.68(26)	3.18(26)	0.84(20)
1960-61	.82 (85)	14.41(48)	16.70(35)	5.41(25)	1.50(27)
1965-66	1.22 (87)	82.93(60)	28.46(35)	11.72(24)	3.24(37)
1970-71	1.68 (88)	213.06(60)	38.39(43)	17.08(37)	6.14(38)
1975-76	2.56 (82)	250.11(61)	50.34(49)	20.83(41)	8.73(43)
1980-81	3.25 (85)	270.73(65)	69.10(52)	30.98(43)	10.0(45)

Source : Bhandari, Op.Cit., p.31.

FIGURE - 1



The size of the circles is proportional to the total enrolment in higher education. The shading of the circles represents the percentage of women in higher education. The size of the circles is measured from the appropriate scale.

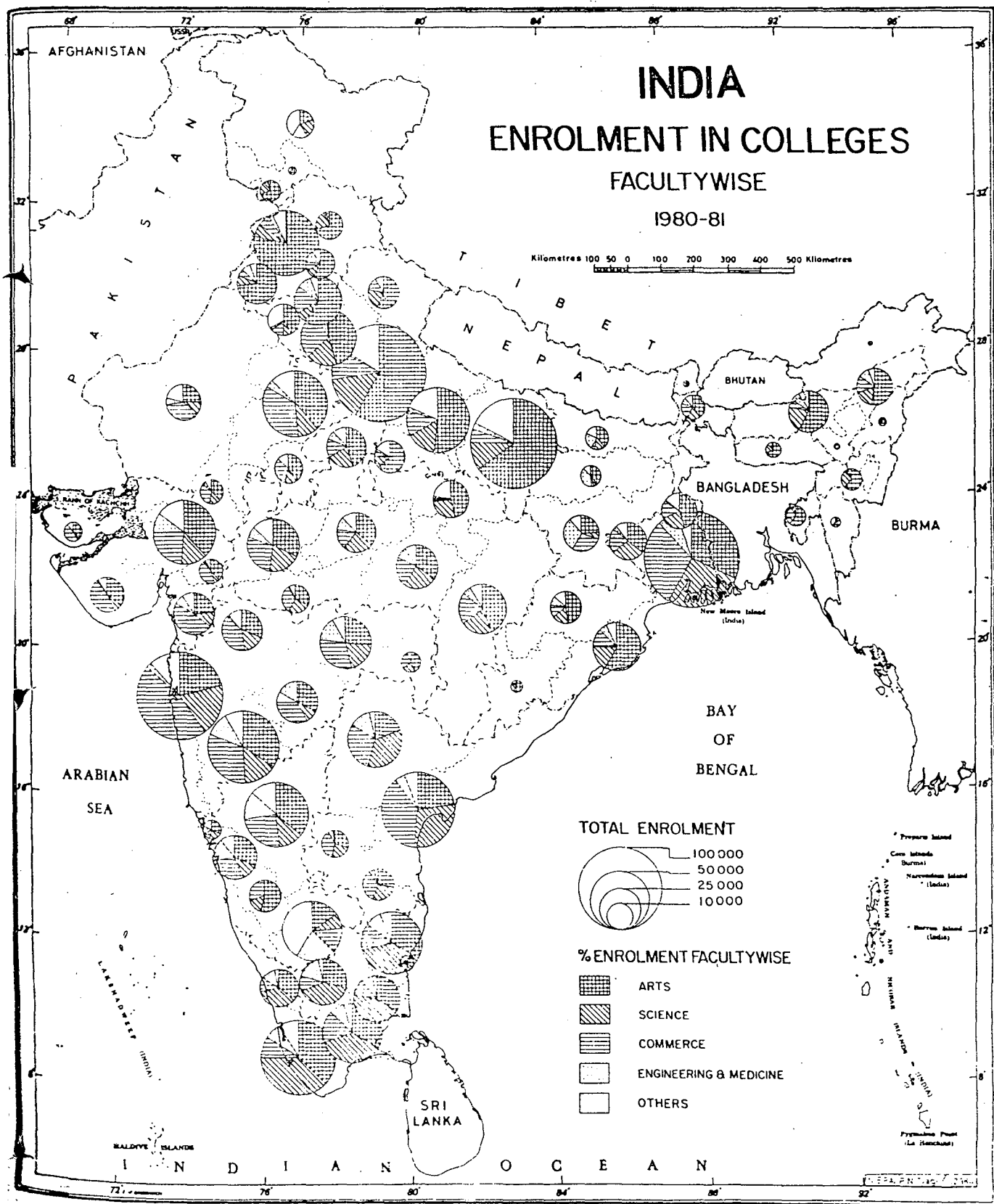


Fig 6

instance, in 1980, while the enrolment of girls is 65 at the primary level, it decreases to 45 at the level of colleges and universities (see figures 1.2 for all India data). This is similar to the trend in 1950-51.

There is also a big gap between men and women at all levels of education in urban and rural areas. Table 4 shows that the representation of women in urban areas at the primary level is 14.15 per cent. It is 9.08 per cent at the middle, 6.75 per cent at the matric, 2.45 per cent at the

Table - 4  
PERCENTAGE OF ENROLMENT OF MEN AND WOMEN AT ALL  
LEVELS (1981)

Educational Levels	All Areas		Urban Areas	
	Men	Women	Men	Women
Primary	4.20	4.83	16.18	14.15
Middle	8.43	4.16	12.37	9.08
Matric	5.94	2.35	11.91	6.75
Higher Secen.	2.16	.74	4.98	2.45
Non.Tech. Diploma	.04	.03	.06	.05
Tech. Diploma	.26	.07	.62	.16
University post graduate degree (both Tech. & non-tech.)	2.07	.73	5.89	2.75

Source : A Hand Book of Educational and Allied Statistics  
Ministry of Human Resources Development, Govt.  
of India, New Delhi, 1987, p. 30.

higher secondary at 2.75 per cent at the university level. In the rural areas their representation is negligible and stands in a sharp contrast to enrolment in the urban areas, for example, at the primary level is 4.83 per cent, at the middle level 4.16 per cent, at the secondary level 0.74 while it is 0.73 at the college & university level. It has been found that as the level of education among girls increases the representation of girls decrease more than of the boys at the same level.

Taking a look (Table 5) at the age-wise enrolment of boys and girls during 1983-84 it is 11.03 per cent and 75.5 per cent respectively. But in the same year the enrolment of boys and

Table - 5

PERCENTAGE OF ENROLMENT TO THE RESPECTIVE AGE GROUP

POPULATION: 83-84 AND 84-85

Classes/Age Group	1983-84			1984-85		
	Boys	Girls	Total	Boys	Girls	Total
I-V (6-11 yrs.)	110.3	75.5	93.4	110.7	76.7	94.1
VI-VIII (11-14 yrs.)	62.7	37.4	48	64	36.3	50.6

Source: Selected Educational Statistics, 1984-85, Ministry of Human Resources Development, Govt. of India, 1986, Table II, p. 1.



girls between the ages of 11-14 years is 62.7 per cent and 37.4 per cent respectively. During 1984-85 the age-wise enrolment of boys and girls between 6-11 years is 11.07 per cent and 76.7 respectively, but in the same year, the enrolment of boys and girls between the ages of 11-14 years is 64 per cent and 36.3 per cent respectively. Statistics reveals that as the ages and level of education increase the percentage of girl students decreases more rapidly than that of boys. Thus we observe that a wide gap exists between the educational levels of both sexes inspite of the fact that girls' enrolment rate is initially high.

Shifting our attention to women's enrolment in the various faculties we again observe that they are concentrated in a few ones whereas men are found across all the faculties.

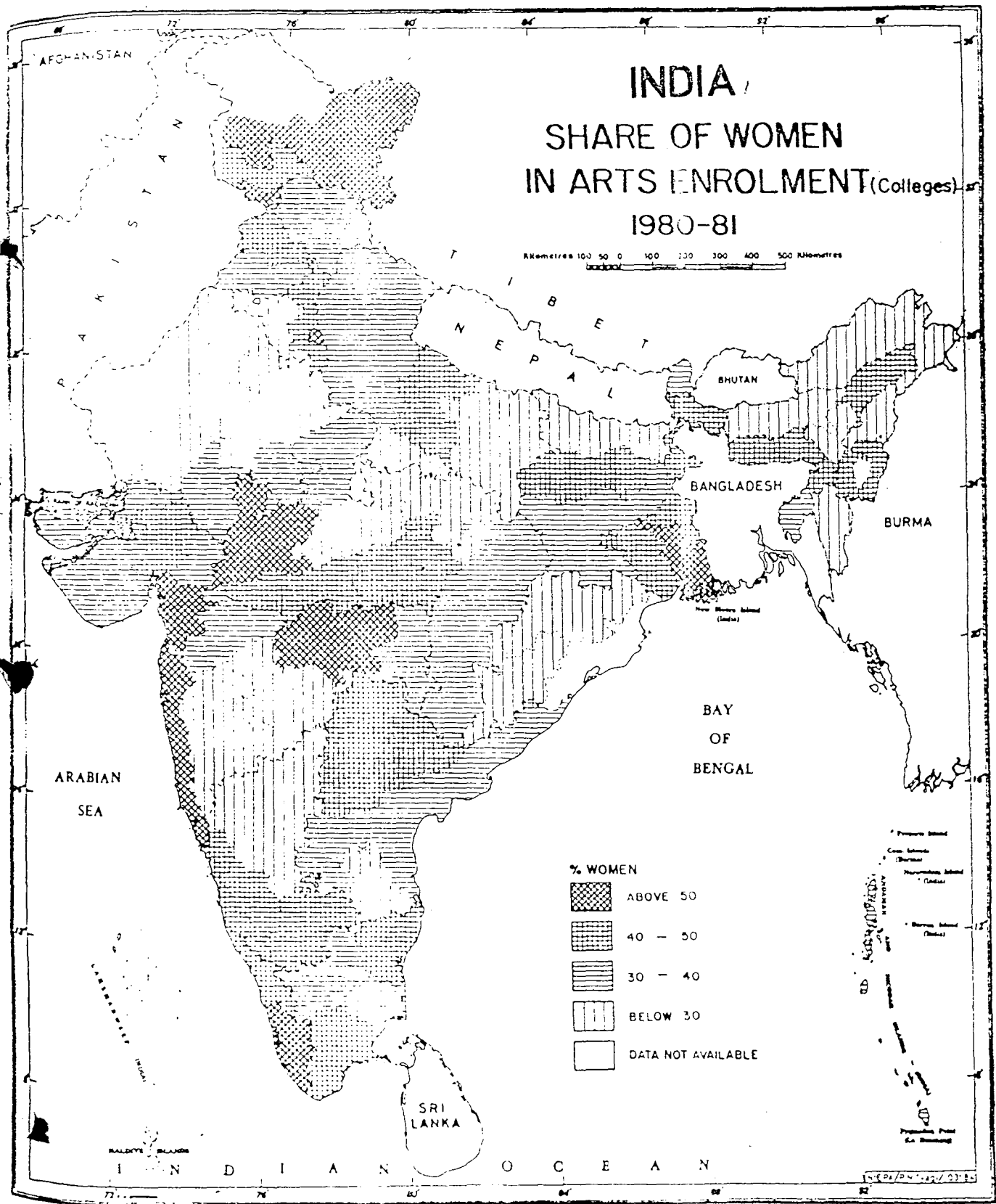
Table - 6

PROGRESS OF WOMEN'S EDUCATION IN HIGHER EDUCATION (IN 1000's)

Faculty	1970-71			1980-81		
	Total	Women	No. of Women per 100 men	Total	Women	No. of Women per 100 men
Arts	842	220	49.8	1114	420	60.5
Science	513	96	23.0	535	154	40.4
Commerce	255	8	3.2	553	89	19.2
Education	56	21	60.0	71	34	91.9
Engg/Tech.	87	1	1.2	129	5	4.0
Medicine	90	20	28.6	110	27	32.5
Agriculture	27	(.148)	-	39	1	2.6
Vet. Sci.	6	(.044)	-	8	(.249)	-
Law	71	3	4.4	175	12	7.4
Others	6	3	50	18	7	63.6
Total	1953	431	28.3	2752	749	37.4

Source: U.G.C. Annual Report, 1980.

FIGURE - 3



The national waters of India extend to the sea to a distance of twelve nautical miles measured from the low water mark.

FIG II

Around 85 per cent women are concentrated in the arts faculties and only 58 per cent men are concentrated here (see figure 3 for all India picture). The faculties of education and medicine also have some women but their numbers are negligible in areas such as engineering and agriculture. In faculties such as education and law the enrolment rate of women has increased in recent times. The entry of women students in traditional male subjects indicates the trend of improvement in the educational field as a whole.

The trends in women's education indicate that the enrolment of women students is increasing at all levels, but special attention is still needed to bridge the gap between the two sexes. Women have been showing better results in almost all subjects for the last so many years in Delhi Board of Secondary Examination<sup>7</sup> but they still do not get equal opportunities with regard to education.

It has, however, been observed that the teaching profession is popular among women. At the school level their proportion is quite high, but at the higher levels of education, their representation is not proportionate and the representation of women teachers varies from subject to

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7. Times of India, May 1988.

subject. One finds that there is a correspondence between the rate of enrolment in a particular subject and the number of women teachers in the same subject. Thus increase in the level of enrolment in areas such as arts and education correspondingly show increased number of women teachers in these areas. Alternatively there are a few women teachers in engineering, agriculture and other faculties. However, the increasing number of women teachers shows a positive response in the development of education among women.

Table - 7

NUMBER OF WOMEN TEACHERS IN UNIVERSITIES AND COLLEGES

Faculty	Number of Women Teachers							
	1950-51		1960-61		1970-71		1980-81	
Arts	1091	11.4	5624	14.9	10136	19.7	17192	24.2
Science	379	6.3	included in arts	-	5381	13.6	8736	17.1
Commerce	4	.4	57	2.1	227	3.2	904	6.3
Education	1130	24.3	448	22.8	924	23.9	1287	22.9
Engg/Tech.	1	-	12	.3	92	1.2	205	2
Medicine	1731	9.8	731	12.8	2236	19.2	4085	20.9
Agriculture	1	.2	21	1.4	49	1.5	75	1.7
Veterinary	12	8.2	11	1.7	18	1.6	25	1.7
Law	NIL	NIL	9	1.2	173	10.8	145	4.5
Others	24	16.1	10	4.2	154	15.7	677	25.8
All Faculties	1815	8.5	6923	12.5	19390	15	33331	18.1

Source : Dandari, Op.Cit.

In 1950-51 only 8.5 per cent of the teachers were women as indicated by table 7. In 1970-71 their proportion increased to 15 per cent and by 80-81 they increased to 18.1 per cent. The largest representation of women is in arts (24.2) followed by education (22.9) and Medicine (20.9) for the period 1980-81. Engineering shows the least representation of women i.e. ( 2 per cent).

GROWTH OF WOMEN'S EDUCATION IN DELHI.

Literacy:-

The literacy rate of women of Delhi is better than that of All India average and is in fact more than double though there is also an improvement in the growth of women's literacy at the All India level. Delhi (52.56 percent) stands fourth

Table - 8

WOMEN'S LITERACY RATE (IN PERCENT)

Year	Delhi	All India
1971	47.75	18.69
1981	53.07	24.82

Source: Census 1971 & 1981.

in literacy rate at the All India level. Kerala (64.48 percent) tops the list followed by Chandigarh (59.30 percent) and Mizoram (52.57 percent).

Since this study is based on women teachers of one of the universities of Delhi, it would be interesting to compare the data of Delhi with the All India Data on women.

Table - 9

NO. OF INSTITUTIONS AT THE VARIOUS EDUCATIONAL LEVELS  
IN ALL INDIA AND DELHI (1984-85)

<u>Educational Level</u>	<u>All India</u>	<u>Delhi</u>
Pre-Primary	10,274	49
Primary	5,19,701	1,745
Middle	1,29,879	348
High	47,816	226
Higher Secondary (New pattern)	7,059	588
Inter/Junior College	4,060	-
Arts, Science & Commerce Colleges	40,005	52
Technical Institutions	315	5
Universities	119	2

Source: Selected Educational Statistics, 1984-85 Op.Cit.

Having a look at table 9 we find that while at the lower levels there is not much concentration in Delhi, with the gradual increase in the educational level, the number of institutions register an increase except in the case of Arts, Science and Commerce colleges. One can thus infer that since there is a concentration of institutions at the higher levels there should correspondingly be an increase in the number of students enrolled in higher education and consequently the number of teachers in higher education.

Table 10 indicates the enrolment figures for the primary, middle, high and higher secondary stages for All India level as well as for Delhi. We find that women in Delhi have better enrolment rates than the national averages. This is in addition to the fact that the gap between men and women is, to a great extent, bridged in Delhi than at the All India level specially at the primary level i.e. (men: 52.8 per cent, women: 47.2 per cent).

Proceeding to the undergraduate level we find such a trend continuing even more consistently and this is revealed in table 11. While women in Delhi are having better enrolment rates than the national averages, their enrolment is nearly doubled at the B.A. Level. It is also interesting to note that they fare even better than man of Delhi in the B.A. and

Table - 10

ENROLMENT BY STAGES/CLASSES (1984-85)

Areas	Primary (I-V)		Middle (VI-VIII)		High (IX-X)		Higher Secondary (10+2)	
	Men	Women	Men	Women	Men	Women	Men	Women
<u>All</u>								
India	5,07,39,326	3,31,93,378	1,70,84,186	90,68,959	72,18,281	33,36,473	11,82,279	5,99,267
Delhi	3,99,283	3,56,842	1,64,932	3,99,283	1,06,925	78,560	54,910	45,830

Source : Ibid.



Table - 11

ENROLMENT BY STAGES/CLASSES (1984-85)

Areas	B.A./B.A. Hons.		B.Sc./B.Sc.Hons.		B.Com./B.Com. Hons.		B.Ed/B.T.	
	Men	Women	Men	Women	Men	Women	Men	Women
<u>All</u>								
India	7,68,324	4,61,430	4,47,355	1,81,048	5,72,656	1,46,948	43,770	34,187
	(62.4)	(37.6)	(71.1)	(28.9)	(79.6)	(20.4)	(56.1)	(43.9)
Delhi	19,233	25,418	7,375	5,630	20,975	6,514	545	775
	(43.1)	(56.4)	(56.7)	(43.3)	(76.3)	(23.7)	(41.3)	(58.7)

Source : Ibid.

Table - 12

ENROLMENT BY STAGES

Areas	M.A.		M.Sc.		M.Com.		Ph.D.	
	Men	Women	Men	Women	Men	Women	Men	Women
All India	1,11,328	67,741	52,727	25,046	51,591	9,769	19,729	8,893
	(62.1)	(37.9)	(67.8)	(32.2)	(84)	(16)	(68.9)	(31.1)
Delhi	2,763	2,829	760	760	2,854	2,920	3,340	1,785
	(49.4)	(50.6)	(55.5)	(44.5)	(49.4)	(50.6)	(65.2)	(34.8)

Source : Ibid.

B.Ed., levels i.e. (43.1 per cent men, 56.4 percent women, and 41.3 per cent men, 58.7 percent women respectively). The enrolment rates of women in B.Ed., among all stages in Delhi is also the best (i.e. 58.7 percent) of All India level.

At the post-graduate and research level one again finds women in Delhi having a higher enrolment than their counterparts all over India added to the fact that the gap between men and women is less in Delhi than at the All India level. For example, women's enrolment is also better than that men in M.A., (49.4 percent men, 50.6 percent women) and M.Com (49.4 percent men 50.6 percent women) in Delhi.

Having a look at the professional courses such as M.B.B.S. and B.E., Engineering, one finds that women's enrolment in Delhi is certainly better than that of All India level.

Table - 13

ENROLMENT BY STAGES

Areas	M.B.B.S		B.E. Engg.	
	Men	Women	Men	Women
All India	54,319 (71.1)	22,056 (28.9)	1,36,859 (94.5)	7,817 (5.5)
Delhi	1,650 (62)	1,010 (38)	2,385 (86.8)	362 (13.2)

Source : Selected Educational Statistics, 1984-85 Op.Cit.

Further it is interesting to note that in medicine, which is more popular among women, the disparity between women and men in Delhi and at the All India level is not as pronounced as it is in engineering (i.e. M.B.B.S. - Men - All India 71.1 percent, Delhi 62 percent; Women - All India 28.9 percent, Delhi 38 percent; Engineering: Men - All India 94.5 percent, Delhi 86.8 percent; Women - All India 5.5 percent, Delhi 13.2 percent).

One can, thus, notice certain clear out trends, i.e.

- (1) Women of Delhi have better enrolment rate than women at the All India level.
- (2) Consequently the gap between men and women is not as pronounced in Delhi as it is at the All India level.
- (3) Women's enrolment ratio exceeds that of men in the traditional arts subjects such as B.A., B.Ed., and M.A.
- (4) The enrolment ratio of women at the All India level as well as in Delhi is least in Engineering.

#### Women Teachers in Delhi

Table 14 shows the representation of women at every level of teaching profession in Delhi as well as in the All India level. The representation of women teachers in Delhi at every level of teaching profession is higher than at the All India level just as the enrolment ratio of women at the various stages is higher in Delhi than at the All India level. For example, there are 46.1 percent women teachers in the primary

Table - 14.NUMBER OF WOMEN TEACHERS IN VARIOUS STAGES. 1980-81.

(figures within brackets indicate percentage of women teachers)

Areas	Primary		Middle		Secondary		University/College	
	Total	Women	Total	Women	Total	Women	Total	Women
All India	1345376	(46.1)	830649	(31.4)	655445	(26.9)	183777	(18.1)
		343399		260466		176430		33331
Delhi	17091	(25.5)	4065	(58.4)	4854	(51.2)	5568	(36.9)
		7873		2373		2483		2055

Source: Bhandari, op.cit., p. table

58.4 percent in the middle, 51.2 percent at the secondary schools while there are 36.9 percent in the University/College levels in Delhi. On the other hand, there are only 25.5 percent women teachers in the primary, 31.4 percent in the middle, 26.9 percent in the secondary schools and 18.1 percent of women in the Universities and colleges at the All India level.

It is interesting to note that at the university level, the difference between the proportion of women teachers of All India level (18.1 percent) and in Delhi (36.9 percent) is pronounced and in fact more than double. One may conclude, that whether we consider literacy rate, enrolment, number of women teachers or the number of institutions. Delhi is an advantageous position compared to the national average. This difference may be explained, in part, by stating that Delhi being the seat of Government, the basic infrastructure is provided, thereby giving a fillip to education in general and higher education in particular. It may also be because the parents of women appreciate the value of education. Such a heightened consciousness also finds expression through the various women's organizations and movements. Thus, this may partly explain the high literacy and enrolment rate. Consequently the occupation of women especially in the teaching profession is much higher than that at the All India level.

The major issues confronting women's education in pre-independent India have continued to haunt post-independent India also. We have, in this chapter noticed the existence of (1) women's illiteracy (2) Wide gap between boys' and girls' education at all levels and (3) women's enrolment in limited faculties such as arts and education. Lastly, we have noticed that Delhi registers high literacy and occupational rates among women compared to women at the All India Level. We opine that there are certain sociological factors which impel women to go in for higher education and subsequently employment, in this particular case - the teaching profession, and proceed to take up a micro-study of the social background of women teachers of Jamia Millia Islamia in the next chapter.

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CHAPTER - III

PERSONAL PROFILE OF THE RESPONDENTS

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CHAPTER - III.

PERSONAL PROFILE OF THE RESPONDENTS.

This chapter has the basic objective of finding out the social background of women teachers by constructing a personal profile of the respondents. For this, information related to employment, age, marital status, husband's education, income, occupation and size of the family etc. have been collected. Further, these data have been subjected to cross-tabulations in order to find out the impact of one variable on the other.

A large number of studies have been conducted on this theme which indicate a co-relation existing between the educational qualification, age, marital status, occupation, income of the family, and the employment structure. The significance of these variables has been recognised by many a researcher working in this tupe of studies.<sup>1</sup>

Since this is a comparative study of the attitudes of the Hindu and Muslim women teachers, data related to these two groups on the variables as mentioned before have been collected. This shows whether there is any difference in the social background of these two groups who are in the same profession. It should be noted that though macro-data pertaining to religion is available for pre-Independence period it is not available for post-independence period and hence we

1) Kapur (1970), Kala Rani (1976), Indu Menon (1981)

cannot compare the two periods nor can we compare the all India educational trend among Muslims with that of the institution under study. First of all, questions were asked regarding the qualifications of the respondents. The data so obtained is presented below in tabular form.

TABLE I.

RELIGIONWISE QUALIFICATION OF THE RESPONDENTS.

LEVEL OF QUALIFICATION	HINDU WOMEN		MUSLIM WOMEN		TOTAL	
	NO.	%	NO	%	NO	%
Post-graduates	16	70	18	58	34	63
M.Phil	--	--	3	10	3	6
Doctorate	7	30	10	32	17	31
Any other	--	--	--	--	--	--
	-----					
TOTAL	23	100	31	100	54	100

This table indicates the educational qualification of the respondents belonging to the two religious groups. It is clear that, there is no significant difference between the two religious groups at post-graduate and doctoral levels of education. At the post-graduate level, 16 (70%) are Hindu respondents and 18 (58%) are Muslim respondents. This becomes 7 (30%) and 10 (32%) at the doctoral level for the two groups respectively. Only a few women teachers had M.Phil degree. Again only 3 (10%) of the Muslim respondents possessed this, which forms only 6% of these two groups taken together. This low level of M.Phil degree holders may be because of the fact that, this facility is not available in all the universities of the country. And all the three M.Phil degree holders respondents are in the age group of 26-30, years.

After the qualification of the respondents, questions were asked regarding the designation of the respondents. This helps in knowing whether women teachers are represented at every level of the hierarchy of the profession and also the trend of such a representation. Table 2 contains the distribution of the data between the two groups of Hindu and Muslim women teachers at various levels of the profession.

TABLE - 2.

THE DESIGNATION OF - OF THE WOMEN TEACHERS OF THE  
TWO RELIGIOUS GROUPS OR RELIGIONWISE DISTRIBUTION  
OF THE DESIGNATION OF RESPONDENTS.

DESIGNATION	HINDU WOMEN		MUSLIM WOMEN		TOTAL	
	NO	%	NO	%	NO	%
School Teachers	4	17	14	45.1	18	33.3
Lecturer	8	35	11	35.4	19	35.18
Reader	9	39.1	6	19.3	15	27.7
Professor	2	9.1	--	--	2	3.7
-----						
TOTAL	23	100	31	100	54	100

The above table shows that one-third of the respondents (18 out of 54) are school teachers. Out of this, the number of Hindu Women school teachers is very low (17%), compared to the Muslim women school teachers, 14 (.45.1%). This ...

may be because of the fact that, the proportion of Muslim students to Hindu students studying in the school of the area covered under this study is too high. Thus, it can be inferred that <sup>Muslim</sup> women teachers dominate at the school level and their counterpart lack a proper representation at this level. The representation of these two groups, however, becomes equal at the level of lecturership, which is around 35% for both the groups. But a totally different situation prevails at the professorship level, where the Hindu women respondents have a distinct edge over their Muslim counterparts. Among the respondents, there is no Muslim woman professor, whereas 2 Hindu women professors (9.1%) are there.

Thus, it can be concluded that, there is a decrease in the number of Muslim women teachers with an increase in the level of designation. This may be due to the fact that the education of Muslim women is a recent phenomenon. Most of the Muslim respondents were found to be in the category of first-generation educated that shows the late start of education among Muslim women. This is why their concentration is found at the primary level rather than at the higher levels of education.

The working experience of the respondents come next in the series of questions, This is purposed to find out whether women teachers are represented at all levels of experience, i.e whether education among women is of recent

origin.

Table 3 shows the duration of working experience of the respondents of the two groups.

TABLE 3  
DURATION OF WORKING EXPERIENCE OF THE RESPONDENTS  
OF THE TWO RELIGIOUS GROUPS.

YEARS	HINDU WOMEN		MUSLIM WOMEN		TOTAL	
	NO	%	NO	%	NO	%
Less than 5 years	6	26	14	45	20	37
5 - 10 "	5	21.7	8	25.8	13	24
11- 15 "	3	13	5	16	8	14.8
16- 25 "	6	26	4	13	10	18.5
25 and above	3	13	-	--	3	5.5
-----						
TOTAL	23	100	31	100	54	100

This table points out that there is a decrease in the representation of women of both the groups as the duration of working experience increases. While those having less than five years of experience constitute 37%, it comes to a meagre 5.5% for those having an experience of 25 years and above.

In between there is almost a steady decline for the different categories in terms of years of experience. Thus, it can be inferred that, education among women is more or less a recent phenomenon for both the groups. But as earlier stated, in comparison to their Muslim counterparts, Hindu women are

better placed in this regard. This is clear, when among the Muslim women respondents there is a steep decline from those having less than 5 years of experience (45%) to those having 16-25 years of experience (13%). It becomes nil (0) for those having experience of 25 years or more. The figures of Hindu women show no sharp decline as is evident from the table-3. There are also respondents with experiences of 25 years and above (3(13%). Thus, while education, broadly speaking, is a recent phenomenon among women, it is more recent among the Muslim women in comparison to the Hindu women.

To get a picture of the income category of the respondents, they were asked questions regarding their monthly salary. This also helps in comparing the income category of the two groups on the basis of their monthly salary. The responses obtained of the monthly salary are presented below in Table-4.

Table - 4

Monthly salary of the respondents

Monthly Salary	Hindu women		Muslim women		Total	
	No	%	No	%	No	%
Rs.1000 - 2000	-	-	9	29.03	9	16.69
Rs.2001 - 3000	1	4.34	5	16.13	6	11.11
Rs.3001 - 4000	12	52.18	12	38.71	24	44.44
Rs.4001 - 5000	7	30.45	3	9.67	10	18.51
Rs.5001 - 6000	2	8.69	2	6.46	4	7.40
Rs.6001 - 7000	1	4.34	-	-	1	1.85
Total	23	100	31	100	54	100

This table reveals that the percentage of women teachers from both the communities is maximum in the income group of Rs.3001-4000 per month, whereas a few are found in the categories of Rs.5001-6000 and Rs.6001-7000 income groups. The middle-class background of the women teachers is clear from this finding. Moreover, whereas 29% Muslim respondents fall in the category of the lowest income group of Rs.1001-2000, not a single Hindu respondent is found in this category. This may be because of the fact that, a large number of Muslim women school teachers are included in the sample in comparison to their Hindu counterparts. This explains their clustering around the lowest income group. Apart from this, there is no significant income differences between these two communities, which is clear from the data in the table.

The respondents were asked about their ages, which helps in knowing the concentration of respondents in different age groups. Moreover, the representation of the two religious groups can be compared to verify our previous finding that education among women is a recent phenomenon, particularly among the Muslim women. The responses are presented in Table 5.

Table - 5AGES OF THE RESPONDENTS

Age group	Hindu women		Muslim women		Total	
	No.	%	No.	%	No.	%
20-25	1	4.35	2	6.45	3	5.56
26-30	6	26.08	12	38.71	18	33.33
31-40	6	26.08	10	32.26	16	29.63
41-50	6	26.08	6	19.35	12	22.22
51-60	4	17.41	1	3.23	5	9.26
Total	23	100	31	100	54	100

From the table 5 it is evident that the number of women belonging to the age-group of 20-25 years is the minimum whereas the largest number of women 18 (33.3%) is in the age-group of 26-30 years. But as the ages after 30 years increases, the number of women teachers decreases. The statistics is the evident that only 9.26 percent women teachers come in the age-group of 51-60 years. It is because the education among women is a recent phenomenon.

The next question related to their marital status, in order to know the ratio of married to the unmarried working women belonging to the two religious groups. Table 6 presents the data obtained in this regard.



Table - 6

THE MARITAL STATUS OF RESPONDENTS OF THE TWO RELIGIOUS  
GROUPS

Marital status	Hindu women		Muslim women		Total	
	No.	%	No.	%	No.	%
Unmarried	4	17.40	9	29.03	13	24.27
Married	19	82.60	20	64.52	39	72.23
Divorced	-	-	-	-	-	-
Widowed	-	-	2	6.45	2	3.7
Separated	-	-	-	-	-	-
Total	23	100	31	100	54	100

This table shows that the largest number of working women (72%) are married and the unmarried teachers constitute only 24% of the total respondents. There was no divorced or separated respondent in case of both the religious groups. The percentage of widowed (3.7%) can be considered negligible. These findings are in accord with the survey report of Government of India.<sup>2</sup>

2. Govt. of India, 'Economic and Social status of Women Worker Labour Bureau, Ministry of Labour Publication, No.15..

As highlighted in various studies, traditionally people hold the belief that the bride should be younger to the groom. Promila Kapur on the basis of her study reported that, even educated working women are victims of such a prejudice. Thus, in the present study, the view of women teachers is sought on difference of age between their husbands and themselves at the time of marriage. The responses are presented in Table-7 below.

Table-7.

THE DIFFERENCE OF AGE BETWEEN THE RESPONDENTS AND THEIR HUSBANDS AT THE TIME OF MARRIAGE, OF THE TWO RELIGIOUS GROUPS.

Difference of Age	Hindu women		Muslim women		Total	
	No.	%	No.	%	No.	%
Less than 2 years	1	5.26	5	22.72	6	14.62
3-6 years	13	68.42	11	50.0	24	58.55
7-10 years	4	21.06	3	13.64	7	17.07
11+ above	1	5.26	3	13.64	4	9.76
Total	19	100	22	100	41	100

The above table reveals that the age difference is 3 to 6 years for the majority (58.5%) of the respondents taking both the communities together. The differences of less than 2 years and more than 10 years are negligible. Thus, on the basis of this data, it can be inferred that

educated, working women are in favour of husbands older than them by 3 to 6 years.

Next, the respondents were asked regarding the educational qualification of their husbands. This is intended to know whether there exists any significant difference in qualification between the spouses in general and any difference between the two religious communities in this respect, in particular. Table .8 contains the responses of the two religious groups on this point.

Table - 8

REGIONWISE DISTRIBUTION OF THE EDUCATIONAL QUALIFICATION  
OF THE HUSBANDS OF THE RESPONDENTS.

Qualifications	Hindu Women		Muslim women		Total	
	No.	%	No.	%	No.	%
Graduate	7	36.84	6	27.27	13	31.70
Post Graduate	7	36.84	7	31.82	14	34.15
Doctorate	5	26.32	9	40.91	14	34.15
Any other	-	-	-	-	-	-
Total	19	100	22	100	41	100

The above table makes it clear that, the husbands possessing a Post-graduate or Doctoral degree are maximum in number (34.15% in both the cases). The husbands having a graduate degree are more in case of Hindu respondents than their counterparts of the other religion. So, it has been found that the husbands of women teachers are either equally educated or have higher qualifications. There is no major difference between the two communities in the level of education of the husbands of the respondents.

The next question pertained to the occupation of the husbands of the respondents. This is to ascertain whether the occupation of the husbands influences the selection of profession of their wives. The emphasis is on whether the husbands are in the same profession as their wives, as it is generally believed that those in the same profession are given preference in marriage. The study of Anusuya Das on lady doctors points out that more than 50% of the women doctors studied married those who were in the same profession.<sup>3</sup>

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3. The Times of India, January 1, 1969.

Table 9 presents data on the occupation of the husbands of the respondents.

Table-9

RELIGION-WISE DISTRIBUTION OF OCCUPATION OF  
RESPONDENTS' HUSBANDS

Occupation	Hindu Women		Muslim Women		Total	
	No.	%	No.	%	No.	%
Teaching	7	36.81	11	50	18	43.9
Medicine	1	5.26	-	-	1	2.44
Engineering	3	15.79	2	9.09	5	12.19
Administrative Services	2	10.53	3	13.64	5	12.19
Any other	6	31.58	6	27.27	12	29.28
Total	19	100	22	100	41	100

From the above table it is found that the largest number of respondents (43.9%) married men from their own profession. The percentage of women teachers marrying men from professions other than teaching is very low. No significant difference is there between the two religious groups in this regard. The possible explanation to the question of why the preference is given to those who are in the same profession is that there is no transfer in the teaching

profession which is suitable for a settle family life, but in case of other jobs e.g. administrative ones, the provision of transfer creates enough inconvenience for the couples. Thus, it may be hypothesized that the majority of the women teachers prefer to marry those who are in the same profession.

The monthly income of the husbands formed the next question in the series which further helps in getting a picture of the income category to which the husbands belong. In this context the presumption is that the incomes of the husbands are either equal to their wives or more than them. The responses obtained to this question are given in table 10 below.

Table - 10

DISTRIBUTION OF THE MONTHLY SALARY/INCOME OF THE HUSBANDS

Income Category	Hindu Women		Muslim Women		Total	
	No.	%	No.	%	No.	%
Rs.1000-2000	2	10.53	1	4.52	3	7.32
Rs.2001-3000	1	5.26	6	27.27	7	17.07
Rs.3001-4000	3	15.79	6	27.27	9	21.95
Rs.4001-5000	7	36.84	6	27.27	13	31.71
Rs.5001-6000	5	26.32	3	13.67	8	19.51
Rs.6000 & above	1	5.26	-	-	1	2.44
Total	19	100	22	100	41	100

It is generally held that women work out of economic compulsion, or to supplement the family income which is not sufficient. The above table reveals the fact that, the salary/income of the husbands is between Rs.4000-5000 for the largest per centage (31.71%) of the respondents, and it is minimum (2.4%) at the level of Rs.6000/- and above. It is interesting to note here that in majority of the cases, the income of the husbands of the Muslim respondents is less than their Hindu counterparts. This may be because of the general economic backwardness of the Muslim population.

It is presumed that the educated and the higher income groups have small family-size, Also, it is believed that Muslims generally have larger families in comparison to the Hindus. Therefore, the respondents were asked questions regarding the size of the family i.e., the number of children they have.

Taking care of the children is considered to be the primary social role of the married women. Various studies conducted about the role of working women stress the fact that the number of children and their age influence the choice of the professional role of the women,<sup>4</sup> working women who

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4. Kala Rani, Role Conflict in Working Women, Chetna Publications, New Delhi, 1976.

having more children particularly belonging to the tender age face too much difficulty in performing multiple-roles. There arises role-conflict when the demands of the various roles can not adjust with each other. This justifies the question of the number of children the respondents have the responses are given below tabular form in table 11.

Table - 11

THE RELIGION-WISE DISTRIBUTION OF THE NUMBER OF CHILDREN  
OF THE RESPONDENTS

Number of Children	Hindu Women		Muslim Women		Total	
	No.	%	No.	%	No.	%
NIL	3	15.7	1	4.5	4	9.72
1-2	13	68.5	16	72.8	29	70.8
3-4	2	10.5	5	22.7	7	17
5-6	1	5.3	-	-	1	2.5
7-8	-	-	-	-	-	-
9-10	-	-	-	-	-	-
Total	19	100	22	100	41	100



The above table shows that, maximum number of teachers (70.8%) have a medium-size family of 1-2 children. There is almost no difference between the Hindus and Muslim respondents in this respect. This dispels the claim of some studies that Muslims have larger-size families than the Hindus. It is held that, the 'Sharia' prohibits the Muslims from adopting birth control measures, and the government-sponsored family planning and welfare programme have never been popular among the Muslims.<sup>5</sup> The larger family size of the Muslims in comparison to the Hindus as pointed by Shibani Rai can not be justified on the basis of the findings of this study. Had she taken the sample of Hindu and Muslim women from the same profession, and from the same economic background, she may have come to a different conclusion.

This study reveals that the size of 1-2 children family is popular among both the religious groups. In this context, the findings of this study are different from Shibani Rai's because the sample has been taken from the same socio-economic background although it is too small to allow generalisations.

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5. Shibani Rai, Status of Muslim Come in North India, B.R. Publishing Corporation, Delhi, 1979.

The last question was regarding their age and the number of children. This is to obtain information whether the number of children varies according to the age-group of the respondents, and their religion. Table 12 contains the responses gathered on this question.

Table - 12

THE AGE- GROUP OF THE RESPONDENTS OF THE TWO RELIGIONS AND  
THEIR NUMBER OF CHILDREN

Age Group	Hindu Women		No. of Children	Muslim Women		No. of Children	Total		No. of Children
	No.	%		No.	%		No.	%	
20-25	3	15.8	0	1	4.5	0	4	9.6	-
26-30	7	36.8	1	8	36.4	1	15	36.6	1
31-40	7	36.8	2	8	36.4	2	15	36.6	2
41-50	2	10.6	3	5	22.7	3	7	17	3
51-60	-	-	4-5	-	-	-	-	-	4-5
Total	19	100					41	100	

The table indicates that a majority of the respondents having 1-2 children fall in the age-group of 26-40 years. There is no religion-wise difference on this score. Thus, it can be concluded that women in the same profession with similar

socio-economic background have similar attitudes towards the size of the family.

However, as mentioned earlier the findings can not be generalised since the size of the sample is too small, which is not in proportion to the total population of the two religious groups in the country. But the findings of this study will certainly help further researches in this direction.

Also, in this study an inverse relationship is found to exist between the respondents and their working experience. There is a decrease in the number of women teachers as the level of teaching experience increases. This indicates higher education and subsequent employment among women to be a recent phenomenon. Moreover, most of the respondents are found belonging to middle-sized family, middle income groups and in most of the cases their husbands are in the same profession. The small family-size of the respondents of both the religious groups reflects the consciousness of the respondents of the merits of a small family.

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CHAPTER - IV

SOCIAL BACKGROUND

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CHAPTER - IV.

SOCIAL BACKGROUND

In this chapter an attempt has been made to analyse the social background of the respondents. It is very difficult, if not possible, to give a precise definition of the term 'social background', because it is comprehensive enough to include so many things, such as religion, caste, education, region, income-group, occupation and rural-urban habitat.

The inclusion of so many variables under the notion of social background, makes it difficult to compare all, the variables. This is particularly so when the variables overlap with one another in a complex society like India. For example, the caste factor may be a very important determinant of social background in one region but it may not be so important in other regions. Thus, the present study has concentrated on three important variables, i.e. education, occupation, and income of the parents of the respondents. In a multi-religious and complex society like India, it would be interesting to compare the social background of two important religious groups i.e. Hindus and Muslims.

It is generally believed that the attitude of an individual depends upon the overall development of the personality, domestic environment, and exposure of the society to the modern and secular forces. The personality

of the individual is shaped by the value-system of the society and it also determines his behaviour towards particular things. Therefore, it is important to trace trace the social background of the respondents who are in the teaching profession, belonging to the two religious groups considered in this study. It remains to be seen whether the respondents come from the same social background or there are differences between the two communities.

The first question under this theme was directed towards eliciting information regarding the educational level of the parents of the respondents. The responses obtained are presented below in table 1.

TABLE - I.  
THE RELIGIONWISE DISTRIBUTION OF THE EDUCATIONAL  
LEVEL OF THE PARENTS OF THE RESPONDENTS.

Education	Hindu		Women		Muslim		Women		Total			
	Mother		Father		Mother		Father		Mother		Father	
	No	%	No	%	No	%	No	%	No	%	No	%
Illiterate	-	-	-	-	15	48.38	-	-	15	27.8	-	-
School	13	56.51	3	13.04	11	35.48	11	35.48	24	44.4	14	25.9
College	8	34.8	10	43.48	2	6.46	8	25.8	10	18.5	18	33.4
University	2	8.69	10	43.48	3	9.68	12	38.8	5	9.3	22	40.7
<b>TOTAL</b>	<b>23</b>	<b>100</b>	<b>23</b>	<b>100</b>	<b>31</b>	<b>100</b>	<b>31</b>	<b>100</b>	<b>54</b>	<b>100</b>	<b>54</b>	<b>100</b>

This table reveals that, the fathers of majority of the respondents are educated upto college or university level.

Only 25.9 percent of the fathers were educated upto the school level. The mothers of a majority of the respondents are either illiterate or educated upto the school level. Only a few of them have got college or university level education. It is of interest to note that, there is no illiterate mother in case of the Hindu respondents, whereas 48.3 percent of the mothers of the Muslim respondents are either illiterate or have some education at home only. This clearly shows that we have highlighted in the previous chapter, that education is a very recent phenomenon among Muslim women in comparison to their Hindu counterparts. The mothers lag too much behind the fathers educationally. It means that our respondents are first-generation of women who are going in for higher education.

In order to compare the educational level of the respondents and their mothers, the respondents were asked questions related to this. This also helps to compare the respondents on the basis of religion. The responses are given in table 2 below.

Table 2Educational level of the Respondents (R) and  
their Mothers (M)

Extent of	Hindu Women				Muslim Women				Total			
	Mother		Respon- dents		Mother		Respon- dents		Mother		Respon- dents	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Illiterate	-	-			15	48.3	-	-	15	27.7	-	-
School	13	56.6	-	-	11	35.5	-	-	24	44.5	-	-
College	8	34.7	-	-	2	6.5	-	-	10	18.6	-	-
University	2	8.7	23	100	3	9.7	31	100	5	9.2	54	100
<b>Total</b>	<b>23</b>	<b>100</b>	<b>23</b>	<b>100</b>	<b>31</b>	<b>100</b>	<b>31</b>	<b>100</b>	<b>54</b>	<b>100</b>	<b>54</b>	<b>100</b>

From the above table it is clear that, only 5 (9.2%) of the mothers of the respondents have education upto the university level and 10 (18.5%) have college level of education. Majority of the mothers (44.5%) have school level of education, whereas all the respondents have university level of education. The qualification of the respondents are more or less the same as that of their fathers. Thus, it appears that the role of the women has been changing over the years. The finding of Shibani Rai in her study of Muslim women is similar. She writes "on comparing the educational qualification of mothers and daughters, we find exceptional increase in the level of education in the latter's



generation. In the daughter's generation, the illiteracy decreases by 16.5 percent, home education decreases by 31.36 percent, whereas the school education goes up by 14.19 percent and the college education increases by 32.67 percent. However, compared to the differences in education of mothers and daughters, the differences in educational qualifications between fathers and husbands of the informants is much less".<sup>1</sup>

But comparing the educational background of mothers of the respondents of the two religious groups, the Hindu respondents' mothers are better-placed than their Muslim counterparts. While not a single Hindu respondent's mother is illiterate, 48.3 percent of the mothers of Muslim respondents are either illiterate or educated at home only. This reflects the fact that, while education among the Hindu women started much earlier, this is a recent phenomenon among the Muslim women. However, in comparison to the males, women as a whole, are educationally backward.

The second question, related to the social-background was the occupation of the fathers of the respondents. The justification for asking this question is based on the assumption that, the occupation of the parents influences

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1. Shibani Rai, Status of Muslim Women in North India, B.R. Publishing Corporation, Delhi (1979), p.63.

a great deal in the choice of profession of the respondents. It is revealed by many studies that women, who are having higher education, come from a particular section of the society or that their fathers are in white-collar jobs.<sup>2</sup> The respondents were asked questions related to their socio-economic background i.e. whether their fathers are in white collar-jobs in most of the cases. Responses are summed up in table 3.

Table - 3

Distribution of the Father's Occupation of the Respondents

Nature of Occupations	<u>Hindu Women</u>		<u>Muslim Women</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Self employed persons in business such as industrialists financiers, landlords, big farmers and big contractors	4	17.4	3	9.6	7	12.9
Senior administrative and managerial positions in public and private sectors and senior liberal professions	16	69.6	13	41.9	29	53.8
Junior administrative and technical positions in public and private sectors on junior liberal profession	1	4.4	5	16.2	6	11.1
Sub-Inspectors, Ticket collectors etc.	1	4.3	4	12.9	5	9.3
Small farmers	1	4.3	6	19.4	7	12.9
<b>Total</b>	<b>23</b>	<b>100</b>	<b>31</b>	<b>100</b>	<b>54</b>	<b>100</b>

2. Karuna Ahmad, Paper presented at the Seminar on Economics and Financing of Women, NIEPA, New Delhi, Oct 8-13, 1974.

The above table (3) makes it clear that the fathers of a majority of the respondents (53.8%) are either in administrative or managerial position in public or private sector, or big landlords or industrialists (12.9%). Both Hindu and Muslim women are found to be coming from the upper strata. This may be because, women's education is not very common among the lower middle class families. The difference between the two religious groups in this respect is very small, which is negligible considering the small size of the sample.

But not only does the nature of occupation of parents play an important role in the selection of profession by their daughters, but father's income is also an important variable in this context. Therefore, it has been included in this study to find out the social background of the respondents. There are also many studies relating the income of the parents to the choice of profession of their daughters.

The respondents were asked about the monthly income of their fathers to determine the economic status of the family but it has to be viewed in association with occupation. The responses are presented in table 4.

TABLE - 4Distribution of the Monthly Income of Fathers

Income Category	Hindu Women		Muslim Women		Total	
	No	%	No.	%	No.	%
Below Rs.1000	-	-	5	16.1	5	9.2
Rs.1000-Rs.2000	4	17.4	8	25.8	12	22.2
Rs.2000-Rs.3000	6	26	6	19.4	12	22.2
Rs.3000-Rs.4000	8	34.8	2	6.5	10	18.5
Rs.4000-Rs.5000	1	4.4	7	22.6	8	14.8
Rs.5000-Rs.6000	3	13	3	9.6	6	11.12
Above 6000	1	4.4	-	-	1	1.9
Total	23	100	31	100	54	100

In this context, the studies of Indu Menon and Shibani Rai are worth mentioning since both of them have found a strong correlation between the income of the parents with the occupation of the daughters. The study of Menon reveals that 52 per cent of the Muslim women are illiterate whose income is below Rs. 150/- and there are only 16 per cent illiterates having an income of Rs. 750/- per month. Most of the women (51%) belonging to the latter income category, have either high school level or higher education, Shibani Rai also made similar

observations.<sup>3</sup>

Now it would be interesting to examine whether the findings or earlier studies are still valid or the situation has become different with changing time and place. Thus, we have to analyse the findings of the table 4 in this light.

Thus table (4) points out that a majority of the respondents from each religious group come from a middle or upper-middle class family whose monthly income falls between Rs. 1001 and Rs. 5000/-. The important fact is that whereas 9.2 per cent Muslim respondents had parental income less than Rs. 1001 per month, not a single respondent among the Hindus was included in this category. Perhaps, the economic as well as the educational backwardness of Muslims is responsible for this, as the parents of most of the Muslim respondents are not so well educated as their Hindu counterparts. This shows that education among Muslims is a new trend and even the economically backward family realises the importance of education. And inspite of the small size of the sample this finding records some difference from the earlier ones e.g. Indu Menon, Shibani Rai etc.

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3. M. Indu Menon, Status of Muslim Women in India, Uppal Publishing House, New Delhi, 1981, p.122.

So far, we have discussed the social background of the respondents in terms of education, occupation, and the level of income of the parents of the respondents. But there are other variables which have been included in the social background of the respondents. Many empirical studies, like that of Bernstein (1961) and Sarane Spence Boocock pointed out that the larger size of the family affects the process of socialisation, in the sense that parents do not take proper care of every child. According to Boocock, "Lower-SES children are more likely to be born into larger families where the opportunities for verbal communication with adults are limited quite apart from the verbal facility or lack of it that parents may have (also class-related). And since mothers and elder siblings in lower-SES families are more likely to be working and have to spend less time at home, conversational facilities are further restricted.<sup>4</sup> Also the smaller family more chance for girls to go in for education, when resources are limited, girls are less likely to be sent to school. Again, the first born or the only daughter may have greater chance of being sent for education. Responses related to the number of siblings are presented in table 5 below.

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4. Sarane Spence Boocock, An Introduction to the Sociology of Learning, Houghton Mifflin Company, Boston, U.S.A. p.36.

TABLE - 5Number of Siblings of the Respondents

No. of Siblings	Hindu Women		Muslim Women		Total	
	No.	%	No.	%	No.	%
NIL	1	4.4	-	-	1	1.9
1-2	4	17.3	4	12.9	8	14.8
3-4	13	56.6	5	16.1	18	33.3
5-6	4	17.3	11	35.5	15	27.8
7-8	1	4.4	9	29	10	18.5
9-10	-	-	2	6.5	2	3.7
Total	23	100	31	100	54	100

From this table (5) it is clear that a majority of the respondents have 2-8 siblings. Comparing the respondents of the two religions groups, it is found that while 56.6 per cent of the Hindu respondents have 3-4 siblings, among the Muslims majority of the respondents (35.5%) 5-6 siblings. Thus, it can be said that Muslims have comparatively larger-size families than that of the Hindus in the preceding generation of the respondents. Thus, there is a difference in the size of families of orientation and procreation in the preceding

generation. While there is no difference in the size by religion in the present generation.

Since, the reasons (and factors) of the respondents' going for higher education differ at the individual level, they were asked question concerning this. Table 6 contains their responses to this question.

TABLE - 6

The Reasons of Going for Higher Education

Reason	Hindu Women		Muslim Women		Total	
	No.	%	No.	%	No.	%
i. Just interested	13	32.5	14	29.2	27	30.7
ii. Just as past time	-	-	1	2	1	1.1
iii. Wanted to get a good spouse	-	-	-	-	-	-
iv. Take up a job	10	25	14	29.2	24	27.3
v. To have economic independence	11	27.5	10	20.8	21	23.9
vi. Thought it would develop personality	6	15	9	18.8	15	17
<b>Total</b>	<b>40</b>	<b>100</b>	<b>48</b>	<b>100</b>	<b>88</b>	<b>100</b>



This table (6) makes it clear that a majority (30.7%) of the respondents were just interested in higher education, 27.3 per cent considered it as instrumental for getting a job and 23.9 per cent expressed the opinion that it brings economic independence. No difference between the two religious communities was observed in this respect.

As the action of an individual reflects the process of socialization, the method and procedure adopted in socialization becomes decisive in determining the role-model of each individual. The role-model of women, in particular, is very important as myriad prejudices e.g. women's education and their taking up jobs still exist in our society. So the respondents were asked questions pertaining to the role-model i.e. who influenced them to go for higher education and subsequently may have been responsible for getting into the profession. The responses are summed up in table 7 below.

This table (7) gives the picture that fathers and mothers constituted the main source of inspiration for the higher education of their daughters, in the case of 36.2 per cent and 32.9 per cent of the respondents respectively. Only 18.7 per cent of the respondents were encouraged by their husbands. This figure is lower because, educated women generally marry late i.e. after completing their education. The teachers and

TABLE - 7

Role - Models of the Respondents

Role Model	Hindu Women		Muslim Women		Total	
	No.	%	No.	%	No.	%
Father	14	36.8	19	35.8	33	36.2
Mother	13	34.2	17	32	30	32.9
Friend	3	7.9	1	1.9	4	4.5
Teacher	2	5.3	5	9.5	7	7.7
Husband	6	15.8	11	20.8	17	18.7
Total	38	100	53	100	91	100

friends as role-models were very few i.e. 7.2 per cent and 4.5 per cent respectively. The trend seems to be the same for both Hindu and Muslim respondents.

As pointed out by many studies on working women for example, that of Sarala explain the need to supplement the family income is held as the reason why women are going for different professional roles.<sup>5</sup> It is also revealed that, the overwhelming majority of the respondents take up the job either

5. Sarala Gopalan, Women in White Collar Profession, Vol.XXVII, No.5-6, August-September, 1980, p.44.

because of economic necessity, economic independence, or it is to supplement the family income. Only 17 per cent replied that it helps in developing the personality. There was no response that considered it to be a pastime or helping in getting a good spouse.

On the other hand, much emphasis is attached to the factor of motivation in studying the professional choice or the role of men. Motivation, too, is a great influencing factor in the choice of professional roles among women. It is clear from the study of Promila Kapur.<sup>6</sup> But it is important to understand the process of motivation in case of women i.e. how it operates in case of women as it has been found that women not only take up job out of economic necessity but also because of various socio-psychological reasons.<sup>7</sup> Also, it is argued that, not only the economic necessity but also the desire to work is correlated with income.<sup>8</sup>

Teaching is considered to be a popular profession among married and unmarried women because it consists of limited hours of work.<sup>9</sup> This enables women to give sufficient time to

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6. Promila Kapur, Marriage and Working Women in India, Vikas Publication, New Delhi, 1970, p.396.

7. Ibid. p.395.

8. R. Orden and N.M. Bradburn, "Working Wives and Marriage Happiness", American Journal of Sociology, Vol.74, 1968-69, pp. 392-407.

9. Promila Kapur, Marriage and the Working Women in India, Vikas Publication, New Delhi, 1970.

their children and house hold work. In this study, it is found that, the overwhelming majority of the respondents were of the opinion that this profession suits the women.

Women, by and large, are considered to be the most backward category all over the globe. Even, in the so-called developed, European societies, the condition of women lags far behind men. In the third world countries, the condition of women causes grave concern. Since, this study is confined only to the Indian context, emphasis has been given to the Indian women, particularly to the working women. This is because, higher education and the work participation of women is the few of the important measures by which the condition of women can be best understood. The work-participation of women, mainly depends upon the skill and education of women. Therefore, the basic objective of this study is to find out the social background of women teachers. This will help in understanding the general level of growth and the trend of development of women's education.

The Government too has taken a number of measures for the development of education among women. Question arises as to whether these have actually made an impact on the level of women's education in India. From the number of variables that determine the social background, some significant variables have

been included in this study.

One of the important variables which has been included in this study is that of education. The study reveals that majority of the respondents are the first generation of women who pursued higher education. However, one of the parents (fathers in most of the cases) were highly educated. This shows the overall trend of the process and development of women's education.

The second important variable included in this study is the occupation of the fathers. It is found that, majority of women teachers come from families where fathers are in the white-collar jobs.

The third important variable is that of income. It is found that a majority of the respondents belong to families having a monthly income ranging between Rs. 1000 - 6000/-. There are only 1.9 per cent respondents whose income is Rs. 6000 and above.

Religion-wise analysis of the data shows that there does not exist much difference between the two religious communities both in regard to their social background. It is found that women teachers in our sample come from the same socio-economic background.

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CHAPTER V

SUMMARY OF FINDINGS AND IMPLICATIONS

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CHAPTER V

SUMMARY OF FINDINGS AND IMPLICATIONS

The objective of the present study was to make an assessment of the social background of women teachers from Hindu and Muslim communities in the Jamia Millia Islamia. We wanted to know whether the social background of Hindu and Muslim women teachers differ, thereby, affecting their choice of profession. Our underlying assumption was that within the same profession the social background of women teachers from both communities would be the same. Since the sample size is small (54) and is restricted to one university, the findings of this study cannot be used to draw generalizations. Nevertheless, certain influences can be definitely drawn, which may be taken up as hypotheses to be validated by further research.

Our major hypothesis was that social background plays an important role in determining women's access to education and subsequent employment. Our analysis of data proved this. The three variables, we selected for the study of teachers' social-background, were education, occupation and income levels of the parents. Taking the educational level, we found that the majority of the respondents come from those families in which atleast one of the parents (generally father) was educated. Thus nearly 74 percent of the respondents' fathers had either college or university level

education and only 26 percent of the respondents' fathers had school-level education. It was also found that not even a single respondent's father was illiterate.

The educational level of mothers is equally important in studying the social-background of the respondents. One study reveals that only 27.8 percent of the mothers of the total respondents had university or college level education and the overwhelming majority (73 percent) of the respondent's mothers were either illiterate or had school level education only. This implies that, higher education for girls in India is quite a recent phenomenon. Our respondents are more frequently first generation college goers. The study also reveals the presence of 15, (48.38%) illiterate mothers of Muslim respondents, but there was not a single illiterate mother among the Hindu respondents. It may, then, be construed that education among women being a recent phenomenon, it is comparatively even more recent among muslim women.

Taking occupation of the father as the second important variable of social background, we found that a majority (66.7%) of the respondents fathers were either entrepreneurs and landlords or were in senior administrative and managerial positions. The rest i.e 33.3 percent were in junior administrative and managerial positions. Again, among the



66.7 percent there are 16 (51.5%) fathers of Muslim women respondents as against 88 percent fathers of Hindu women respondents. Thus, there was not much religion-wise difference in the occupation of fathers of the respondents.

The third important variable in determining the social background was the income level of the respondents' parents. Since the income level is closely associated with the level of education and occupation of the respondents we found that a majority of the respondents from both the religious communities come from middle or upper-middle class families, whose parents monthly income was in the range of Rs.1000 to Rs.5000. It was also noticed that 9.2 percent Muslim respondents came from families, with a monthly income of less than Rs.1000 whereas no Hindu respondent came from this income group. This may be due to the fact that a comparatively large number of Muslim respondents were included in the sample from the school teachers or because Muslims in general are considered economically as well as educationally backward.

Taking all the three variables together we find that Hindu women come from relatively better educated and better income groups compared to their Muslim counterparts. This can be explained, in part, due to existing traditional beliefs and rigid customs like 'Parda' prevalent in the Muslim

society. However the occupational level of the two communities was more or less the same. In spite of these variations it can be said that Hindu and Muslim women in teaching profession come from the same socio-economic background, i.e. highly educated and well placed background.

Another variable, which is important, is the size of the family which was included in our questionnaire. Our study showed that a large majority of our respondents belong to "large-sized" families. Muslim respondents' families were larger when compared with their Hindu counterparts. We also found that with the passage of time and spread of education among women (among many other factors) the attitude of the respondents' generation has been in favour of small sized families. Thus nearly 70.8 percent of the total respondents of both communities had small sized families consisting of one or two children. Thus small sized families are popular among the respondents belonging to both communities.

Regarding the reason for taking up higher education and subsequent employment a majority of the educated and working women opined that they took to work for economic reasons mainly followed by the need to supplement family income. This is not to ignore other factors such as the need for self-actualization, desire to serve society and so on.

In terms of the role-models of the respondents, a majority of them (36.2%) had their fathers as the role-model while 32.9 percent had their mothers as role-models. The rest gave mixed responses i.e their role-models were friends, teachers, husbands etc. Once married they were assisted by their husbands in choosing their role-models.

Further, we found that 72 percent of our respondents were married, 24 percent were unmarried and 4 percent were widowed. Regarding the profession of the husbands of the married respondents it was found that a majority of the husbands were in teaching profession (44 percent), followed by senior administrative and managerial profession. It can be safely said that not only do professional wives have professional husbands but a great degree of correspondence between the occupational level of the spouses exists women teachers thus seem to prefer to get married to men who are in the same profession.

Regarding the working experience of the respondents, we found that there is an inverse relation between the number of women teachers and years of work experience. The greater the working experience, the lesser is the number of women, both Hindus and Muslims. This goes to prove that the higher education of women and their subsequent employment is a recent phenomenon.

One of the important findings regarding the selection of teaching profession was that the majority of respondents were of the opinion that they joined the profession because of its flexibility. It is also non-transferable in nature and offers the least obstacle in rearing children and upkeep of the house.

The present study has certain limitations which should not be ignored. Since this is an empirical study based on micro-level data, its findings cannot be generalized. The findings of this study may be incorporated as hypotheses for further researches, to be re-validated by a series of similar studies on Hindu and Muslim women in other professions and occupation from different socio-cultural regions and setting in India. Only then, certain broad-based generalisation may emerge.

However, this study may serve the limited purpose of demonstrating that there is hardly any difference in the social background of the women teachers belonging to both, Hindu and Muslim communities, except that the former come from a relatively better social background than the latter, other things such as role models, family size etc. being common to both.

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A P P E N D I X

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A P P E N D I X

TITLE - A Study of Social Background of  
Women Teachers of J.M.I. NEW DELHI

The information sought through this questionnaire is need for academic purpose and will form part of an M.Phil. dissertation. We would like to assure you that it will be used for only research purpose and will be kept confidential.

Name (Optional) -----  
Faculty -----  
Department -----

1. Educational Qualifications -----  
(Highest Degree Obtained)
2. Please state specialization, -----  
if any
3. Designation -----
4. How long have you been -----  
working in the present  
job?
5. Have you worked anywhere -----  
else? Yes/No
6. If yes, give details about -----  
the jobs held earlier

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Nature of the-job	Desig- nation	Name of Instn./ Organ.	Salary	When join- ed	When left	Reasons for leaving
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1st  
Job

-----

2nd  
Job

-----

3rd  
Job

- 
7. When last promoted -----
  8. Approximate monthly -----  
gross salary
  9. Any other source of -----  
income? Yes/No
  10. If yes, what is the monthly -----  
gross income

11. Age -----
12. Religion -----
13. Marital status:
- (i) Never married -----
  - (ii) Married -----
  - (iii) Widowed -----
  - (iv) Divorced -----
  - (v) Separated -----
  - (vi) Remarried -----
14. If married, how old were you at the time of marriage? ( if remarried, please indicate for first marriage) -----
15. If married, how qualified were you at the time of marriage -----
16. Your husband's age (at the time of marriage) -----
17. His educational qualifications (highest degree obtained) -----
18. His specialization, if any -----
19. His occupation at the time of marriage (Please mention his designation) -----

20. His present occupation  
(please mention his designation) -----
21. His approximate monthly gross salary/income -----
22. How many children do you have? -----
23. Age of children (write the age of the children in chronological order and specify whether boy or girl against each)
- (i) -----
- (ii) -----
- (iii) -----
- (iv) -----

BACKGROUND INFORMATION ABOUT PARENTS AND FAMILY

24. Father's education -----
25. Father's occupation  
(when you were in college) -----
26. His designation -----
27. Mother's education -----
28. Mother's occupation  
(when you were in college) -----
29. Parent's monthly gross income (when you were in college) -----
30. Please state the number of brothers and sisters you have -----
- (i) Brothers -----
- (ii) Sisters -----



31. Mention how many brothers/sisters have higher qualifications than you :
- (i) Brothers -----
  - (ii) Sisters -----
32. Is any of your sisters working?  
Yes/No -----
33. If yes, older or younger?
- (i) Older -----
  - (ii) Younger -----
34. What is her job? -----
35. Why did you go in for higher education?
- (i) Was just interested in higher studies
  - (ii) Just as a pastime
  - (iii) In order to get a good spouse/to keep busy until married
  - (iv) Wanted to work/take up a job
  - (v) Wanted to have economic independence
  - (vi) Thought it would develop personality
  - (vii) Any other  
(please specify)
36. Did anyone in your family oppose the idea of your going in for higher education? (Yes/No) -----
37. If 'Yes' who and why? -----
- (i) Who -----
  - (ii) Why -----
38. Did you study after marriage?  
Yes/No -----

39. If 'Yes' what degree/degree did you obtained after marriage?

- (i) ----- (ii) -----  
(iii) ----- (iv) -----

40. Did any one from your family or from amongst family friends encourage you to go in for higher studies (tick mark against two in order of preference)

- (i) Mother -----  
(ii) Father -----  
(iii) Sister -----  
(iv) brother -----  
(v) Husband -----  
(vi) friend -----  
(vii) Teacher -----  
(viii) Any other -----  
(please specify)

41. Did you take up a job before/ after marriage -----

42. Why did you take up a job? Is it because of the following reasons:

- (i) Economic necessity -----  
(ii) Supplement family income  
(iii) Economic independence  
(iv) Meet professional obligations  
(v) Develop personality  
(vi) To have something to do  
(vii) Any other (please specify)

43. Did anyone object to your taking up a job? the following reasons: Yes/No

- (i)

44. If yes, who among the following:

( vii )

- (i) Mother -----
- (ii) Father -----
- (iii) Brother -----
- (iv) Sister -----
- (v) husband -----
- (vi) Any other -----  
(please  
specify)

45. Were there any working members in your family or among your acquaintances whom you admired or who influenced you in your decision to follow a career (tick mark against two in order of preference)

- (i) Mother -----
- (ii) Father -----
- (iii) Brother -----
- (iv) Sister -----
- (v) Husband -----
- (vi) Friend -----
- (vii) Teacher -----
- (viii) Any other (Please specify) -----

46. Why did you choose this specific profession (teaching)  
Please give reasons.

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