

A STUDY ON THE STATUS OF MUSLIM WOMAN IN ATHOOR, DINDUGAL DISTRICT

S. Nisha*

Abstract

India is very well known for giving respect to women including the divine position. But history reveals that women were ill-treated in many ways. There was a movement of reformations in the 19th and 20th centuries led by great social reformers that provided boost to the women's legal status in our country. The Muslim women are challenging into three ways of challenges facing them. Because lack of economic empowerment, lack of education, lack of political empowerment. The census report of 2001 reveals that in India the sex ratio is 933 females per 1000 males which show the inequality in its status. An improvement in literacy rate would directly influence women's socio-economic and political status. Let the pursuit of power be not only the aim of women empowerment, it should be their "total emancipation". The system of savings from the whole income is to be raised through various awareness programmes and different interest creating schemes that which is to be done by the government with the help of NGOs. In India Muslims are the most deprived class and among this the Muslim women lag much behind the counterparts in all aspects. Women in India now participate in all activities such as education, sports, politics, media, art, and culture, service sectors, science and technologies. Thus we have to strengthen to raise the status of our fellow beings by building a positive self-image and self-confidence.

In the aspects of Muslim women in Athoor they are educationally forward as most of the women have secondary level of education. They are not able to participate in political activity because not permitted to it.

Key Words : Status of Muslim Women

*** M.Phil (Development Administration) Department of Political Science & Development Administration. Gandhigram Rural Institute – Deemed University. Gandhigram.**

INTRODUCTION

The status of women in society is neither a new issue nor is it a fully settled one. The position of Islam on this issue has been among the subjects presented to the Western reader with the least objectivity.

This paper is intended to provide a brief and authentic exposition of g Islam stands for in this regard. The teachings of Islam are based essentially on the Quran (God's revelation) and Hadith (Elaboration by Prophet Muhammad). The Quran and the Hadith, properly and unbiasedly understand, provide the basic source of authentication for any position/view which is attributed to Islam.

India is very well known for giving respect to women including the divine position. But history reveals that women were ill-treated in many ways. There was no equality between men and women. This is true of ancient, medieval and early modern times barring some revolutionary movements such as Basaweshwara's in Karnataka. There was a movement of reformations in the 19th and 20th centuries led by great social reformers that provided boost to the women's legal status in our country.

History of Islam in India

Today there are over 500 million Muslims throughout the Indian subcontinent, making it one of the largest population centers of Muslims in the world. Since Islam first entered India, it has contributed greatly to the area and its people. Today, numerous theories about how India came to be such a largely Muslim land exist. Politically, some try to make Islam seem foreign to India, by insisting it only exists because of invasions by Arab and Persian Muslims. The truth, however, is far from that.

The Earliest Muslim Indians

Even before the life of Prophet Muhammad (Peace Be upon Him) in the 600s, Arab traders were in contact with India. Merchants would regularly sail to the west coast of India to trade goods such as spices, gold, and African goods. Naturally, when the Arabs began to convert to Islam, they carried their new religion to the shores of India. The first mosque of India, the Cheraman Juma Masjid, was built in 629 in Kerala, by the first Muslim from India, Cheraman Perumal

Bhaskara Ravi Varma. Through continued trade between Arab Muslims and Indians, Islam continued to spread in coastal Indian cities and towns, both through immigration and conversion.

Muhammad bin Qasim

The first great expansion of Islam into India came during the Umayyad Dynasty of caliphs, who were based in Damascus. In 711, the Umayyad appointed a young 17 year old man from Ta'if to extend Umayyad control into Sindh: Muhammad bin Qasim. Sindh is the land around the Indus River in the Northwestern part of the subcontinent, In present-day Pakistan. Muhammad bin Qasim led his army of 6000 soldiers to the far eastern reaches of Persia, Makran.

He encountered little resistance as he made his way into India. When he reached the city of Nerun, on the banks of the Indus River, he was welcomed into the city by the Buddhist monks that controlled it. Most cities along the Indus thus voluntarily came under Muslim control, with no fighting. In some cases, oppressed Buddhist minorities reached out to the Muslim armies for protection against Hindu governors.

Despite the support and approval of much of the population, the Raja of Sindh, Dahir, opposed the Muslim expansion and mobilized his army against Muhammad bin Qasim. In 712, the two armies met, with a decisive victory for the Muslims. With the victory, all of Sindh came under Muslim control.

It is important to note, however, that the population of Sindh was not forced to convert to Islam at all. In fact, for almost everyone, there was no change in day-to-day life. He promised security and religious freedom to all Hindus and Buddhists under his control. For example, the Brahman caste continued their jobs as tax collectors and Buddhists monks continued to maintain their monasteries. Due to his religious tolerance and justice, many cities regularly greeted him and his armies with people dancing and music.

Patterns of Conversion

The successive waves of Muslim armies penetrating into India followed much the same pattern. Leaders such as Mahmud of Ghazni and Muhammad Tughluq expanded Muslim Political domains without altering the religious or social fabric of Indian society.

Because pre-Islamic India was entirely based on a caste system in which society was broken into separate parts, conversion to Islam happened in a step-by-step process. Often, entire castes would convert to Islam at a time. This would happen for many different reasons. Often, however, the equality Islam provided was more attractive than the caste system's organized racism. In the caste system, who you are born to determines your position in society. There was no opportunity for social mobility or too achieved. By converting to Islam, people had the opportunity to move up in society, and no longer were subservient to the Brahman caste.

Buddhism, which was once very popular in the subcontinent, slowly died out under Muslim rule. Traditionally, when people wanted to escape the caste system, they move to the major population centers and convert to Buddhism. When Islam became an option, however, people began to convert to Islam instead of Buddhism, while still leaving the caste system. The myths of Islam violently destroying Buddhism in India are simply false. Buddhists were tolerated under Muslim rule and no evidence exists that shows forced conversions or violence against them.

Wandering teachers also had a major role in bringing Islam to the masses. Muslim scholars traveled throughout India, making it their goal to educate people about Islam. Many of them preached Sufi ideas, a more mystical approach to Islam that appealed to the people. These teachers had a major role in bringing Islam to the masses in the countryside, not just the upper classes around the Muslim rulers.

Did Islam Spread by Force?

While some claim that Islam's huge population in India is a result of violence and forced conversion, the evidence does not backup this idea at all. Although Muslim leaders replaced

Hindu kings in most areas, society was left as is. Stories of forced conversion are very few and often not credible enough to warrant academic discussion.

If Islam spread through violence and warfare, the Muslim community today in India would exist only in the areas closest to the rest of the Muslim world. Thus only the western part of the subcontinent would have any Muslim population at all. What we see instead is pockets of Islam throughout the subcontinent. For example, Bangladesh and its 150 million Muslims are in the Far East, separated from other Muslim-majority areas by Hindu lands in India. Isolated communities of Muslims exist also exist in western Myanmar, central India, regardless of whether or not a Muslim government existed there. If Islam spread by force as some claim, these communities of Muslims would not exist.

So for, Islam is an integral part of India and its history. As the Indian subcontinent remains today a multi-ethnic and multi-religious place, it is important to understand the position Islam has in the region. The political claims that some making regarding Islam's as if it is an invading religion and foreign to the people of India need to be defied with the truth of Islam's peaceful spread throughout India.

Status of women in Islam:

At the time of the dawn of Islam woman all over the world in degraded position and without any rights and was considered as non-entity. Since the beginning of the industrial revolution, she has been asserting her rights in the western countries and has now been given certain political and economic rights. But Islam recognized woman's position fourteen hundred years ago and granted her, her due rights and privileges which are not enjoyed by woman in other faiths, systems and societies even in this modern computer age.

Islam recognizes woman as an equal and full partner to man. Both enjoy equal rights and undertake equal responsibilities. In holy Quran Allah says "O mankind! Be careful of your duty to you Lord, Who created you from a single soul and from it created it mate and from them twain has spread a multitude of men and woman" They are equal in nature and origin, as at another

place Quran says”. And God has given you mates of your own nature, and has given you from the children and grand children and has provided good things for you”.

In Islam woman enjoys absolute equality as a member of family unit. In certain ways her position as wife and as mother is unique and of great honor and distinction. In Islam woman’s position as mother is unique, she is the focus of all members of family. She enjoys great esteem and respect from all and all come to pay their respects. In a tradition Holy Prophet has said “Even Paradise lies beneath the feet of your mothers”.

Islam regards both man and woman as equal and promises equal rewards to them for their good deeds and Holy Quran says “O mankind! Lo! We have created you male and female. The noblest of you in the sight of God is the best in conduct.

The above facts clearly show that the rights and duties of woman are equaled not necessarily identical with those of man. In certain areas woman enjoys privileges denied to man. However the fact of being woman does in any way affect her human status or independent personality not does it justify and prejudice against her or injustice herself. Islam has granted woman rights and duties in a most balanced way that matches and suits her functions in society and she is held in great esteem and honor in all her positions from childhood to motherhood. Over all position of woman is honorable and noble in the eyes of Allah as well as in the eyes of Islamic society.

Status of Women in Indian

Women Status in the Ancient India

It’s said during the ancient India, women enjoyed equivalent status & rights like their males counterparts. In addition they were properly educated in the early Vedic period. These references are available from the works of Grammarians such as Katyayana and Patanjali. Women also had the freedom to select their husbands. This system was known as ‘Swayamvar’. In fact during this time, women had superior position than the males.

Women Status in the Medieval India

The status of women in India deteriorated during the medieval period with the entrance of the Muslims. Several evil practices such as female infanticide, sati and child marriage were practiced during this period. 'Purdah' was introduced to the society. Women were also forced to practice 'zenana'. Polygamy was also common during this period. Women also excelled in literature, music and arts. They were also rulers during this period.

Some great-women rulers were Razia Sultana who was the only women-monarch to-rule-the throne of Delhi, Nur Jahan, Gond queen Durgavati who ruled for fifteen years before she was defeated in a battle by Ali emperor Akbar's. Nur Jahan is still considered as the more effective ruler by the society. In spite of these powerful women, the condition of poor women remained the same. At this time girl were forced to get married at a very tender age. The society also practiced Sati where women were forced to jump over the burning bodies of their husbands during funerals. The southern India also practiced Devdasi tradition where girls were forced get married to trees or deity.

Women Status in Modern India

During this time there was a little development in the women status. There were many women reformers in India who worked for the uplift & betterment of their female counterparts. The Begun of Bhopal discarded the 'purdah' & fought in the revolt of 1857. Their education was elevated and English was introduced during this period. Various female writers emerged in the society.

In the modern time, women in India were given freedom & right such as freedom of expression & equality as well as the right to be educated. Various prestigious positions at this period were held by women. They're enjoying the 'ladies first' facility in different fields. However, some problems such as dowry, domestic violence, sex selective abortion, female infanticide are still prevalent. "Preventive measures needs to be taken to ensure that women are empowered in India.

Challenges to Muslim Women Are Challenges to All Muslims

Do you know that there are 800 million Muslim women in the world?

The 3 primary challenges Muslim women faces include:

- Lack of Economic Empowerment
- Lack of Education
- Lack of Political Empowerment

Lack of Economic Empowerment:

Muslim countries represent 25% of the world's population, yet their GDP is 11.7% - about half of what it should be.

The 13.3% disparity between the global Muslim population of 25% and actual GDP from Islamic countries (11.7%) is largely due to inequality and the lack of women's participation in Islamic economies.

Labor Force Participation shows that only two of the selected Muslim countries, i.e., Bangladesh and Indonesia, have more than 50% of their females actively contributing to the work force.

Lack of Education:

Percentages of females ages 15 and above who can read and write in selected Muslim countries is above 50%, except in Afghanistan and Pakistan where social and cultural restrictions still don't allow girls to get an education.

Lack of Political Empowerment:

Political participation rates, as measured by women in parliament, are driven by quotas in south Asia, but otherwise lag.

- Limiting political participation in parliament dis-empowers Muslim women.
- It denies or inhibits their voice and vote.
- It robs them of their place and status at home and in the community

Review of literature

Chatterley (1990) estimates that deaths of young girls in India exceed those of young boys by over 300,000 each year, & every sixth infant death is specifically due to gender discrimination. Of the 15 million baby girls born in India each year, nearly 25% will not live to see their 15th birthday. “Although India was the first country to announce an official family planning program in 1952, its population grew from 361 million in 1951 to 844 million in 1991. India’s total fertility rate of 3.8 births per women can be considered moderate by world standards, but the sheer magnitude of population increase has resulted in such a feeling of urgency that containment of population growth is listed as one of the six most important objectives in the Eight Five year Plan.” Since 1970, the use of modern contraceptive methods has risen from 10% to 40%, with great variance b/w northern & southern India. The most striking aspect of contraceptive use in India is the predominance of sterilization, which accounts for more than 8.5% of total modern contraception use, with female sterilization accounting for 90% of all sterilizations.

The **Asian Enigma**, published by UNICEF in the (1996) **Progress of Nations**, in which the rates of childhood malnutrition in South Asia are compared with those in Africa. One study found anemia in over 95% of girls ages 6-14 in Calcutta, around 67% in the Hyderabad area. 73% in New Delhi area. This study states, “The prevalence of anemia among women ages 15-24 and 25-44 years follows similar patterns, & levels. Besides posing risks during pregnancy, anemia increases women’s susceptibility to diseases such as household chores, child care and agricultural labor. Any severely anemia individual is taxed by most physical activities, including walking at an ordinary pace.”

Another Study on time and energy spent by men and women an agricultural work (**Battiwala 1982**), found that 53% of the total human hours per household are contributed by women as compared to 31% by men. The remaining contribution comes from children.

The linking of agricultural activities to make dominance is described by **Roy Burman(in Menon 1991**

The anxiety of man to monopolize his skill in plough culture is reflected in the taboo that is observed almost all over India, against the women's handling the plough. In many societies, she is not even allowed to touch it. In contrast, a study in Uttar Pradesh reports that men "Only reluctantly conceded that their womenfolk really work. The researches in this area were repeatedly told that women, like children, simply eat food and do nothing".

In this paper **Malika B. Mistry(2005)** presents a demographic and socio economic profile of the Muslims in India, who form the largest minority in the country. At 120 million strong, Muslims constitute 12% of the population of India. Malika tracing the origin and ethnicity of Muslims in India, the findings suggest that most Indian Muslims are ethnically Indian since they are the descendents of the early converts to Islam. Many Indians who belonged to the lower castes embraced Islam for its egalitarianism which was practiced by the local Sufi saints. The paper provides a demographic history of Indian Muslims; including states are the past century. Comparative fertility and mortality rates are presented for various religious communities to explain the differential growth of the Muslim population. The woman is noted as a factor in the comparatively high fertility rate observed among the Muslim population. The paper also reviews the role of Muslims in the politics, arts and culture of India, and then goes on to examine the problem of communalism and communal violence that has characterized the Indian political scene. The paper concludes with arguments in favor of ensuring justice and human rights for Muslims, emphasizing the importance of non-governmental organizations (NGOs) and the positive role they could play in enhancing the condition of the Muslim community in India (Mistry 2005: 399-422).

Omar Khalidi's book titled Muslims in the Indian Economy (2006), providing statistics to back his point, Khalidi argues that while in recent years a few Muslims have undoubtedly witnessed some degree of improvement in their economic conditions, the majority of Muslims still remain mired in poverty. In fact, many Muslims have also witnessed deterioration in their living condition.

Mushirul Hasan (2003) said that educational backwardness among the Muslims is the product of poverty and neglect by the state. Due to structural location in the economy and the perception

of discrimination few Muslims can afford or aspire for the higher education. He stresses the need for affirmative action (Hasan 2003).

DESIGN OF THE STUDY

TITLE OF THE STUDY

The title of the present study is “A STUDY OF THE STATUS OF MUSLIM WOMEN IN AATHOOR IN DINDIGUL DISTRICT”.

STATEMENT OF THE PROBLEM

Women’s movement is a situation which is especially visible in the world of development. The status and problem of women in a society should start from the social framework, social structure, and cultural norms and value systems which are the determinants of women’s role and their position society. India is one among the least literate societies in the world, and within this broader picture of social disadvantage the literacy levels of Muslim women are further skewed towards the bottom. Muslim women in both rural and urban India lag behind their counterparts in school enrolment from the beginning. In India Muslim women are among the poorest educationally, disenfranchised economically, and politically marginalized groups. The central feature of their backwardness is their exceedingly poor socio-economic status. Traditionally men are seen as the bread winners and women as the housekeepers and child bearers. It is unfortunately true of Indian societies that children are sent to school according to their sex. The census report of 2001 reveals that in India the sex ratio is 933 females per 1000 males which show the inequality in its status. The sex ratio in India speaks about the importance given to women in India. Despite 63years of independence atrocities on women continue unabated. An improvement in literacy rate would directly influence women’s socio-economic and political status. Let the pursuit of power be not only the aim of women empowerment, it should be their “total emancipation”.

Status of Women in Indian Society depends upon their Social, Economic, Educational, Political level it varies to each religion. Women were faced with certain socio cultural problems. Perpetuation of sex disparity, heavy expenditure in life cycle ceremonies particularly related to

women, had attached their status and image in the society. Position of Muslim Women compared to other religion, did not so open to the society.

So, the researchers, very much interested in the topic and had formulated this research problem investigated in this area at bring to light the various aspects involved in the Status of Muslim Women. Studies have been done about the status of Muslim women in general aspects but there is no particular study about the status of Muslim women in Athoor. Hence the particular study is to identify the status of Muslim women in Athoor.

OBJECTIVES OF THIS TOPIC:

The following objectives have been formulated by the study in this topic:

- To study the Socio Economic Status of Muslim Women.
- To study the Education / Knowledge of Muslim Women.
- To understand the expenditure level (cum savings) in their families.
- To suggest measures to improve the Status of Muslim Women.

SCOPE OF THE STUDY

This research on Status of Muslim Women in Athoor is focused on the analysis of status of women in general and Muslim Women in particular in light of the socio-economic parameters determining their status.

Methodology

Area of the study

Athoor is a village in the dindigul district of India between Dindigul and Bathalagundu about 3km west of sembatti. It is one of the legislative assemblies of Tamilnadu. Rice cultivation is the major occupation. Kamarajar Sagar Dam is situated in the west part of the village. The population is around 5300. The Kodaganar River runs through the village, joining the Kaveri River. Athoor has a beautiful catholic church which is about 50 years old. Sadayandi temple is situated in the hill cover. Every year during the new moon of July/August there is an interesting festival, which attracts a good 1, 00,000 pilgrims. The Socio Economic Status and the

Expenditure Level and Education based knowledge also how to improve in our status. So, for that points based on focusing the Status of Muslim Women in Athoor in Dindigul District.

Sources of study

The source of the data for the dissertation is of two kinds; primary data and secondary data and the data were finalized through Focused Group Discussion.

Primary data

The primary data were collected from the respondents selected under Random Sampling by means of the personal interview schedule.

Secondary data

Relevant data on the topic were collected from public sources such as journals, booklets, reports, newspapers and internet where found the secondary sources of data of this research.

Focused Group Discussion

The researcher conducted Focused Group Discussion to finalize the data's collected. The discussion was conducted among the 35 respondents.

Data Processing Technique

The primary data collected from the respondents statistically processed, tabulated for drawing inferences. In this process simple statistical techniques like averages, percentages, were used.

Sample design

Random Sampling was adopted to select the respondents to collect primary data.

Research Tool

A personal interview schedule was constructed of the pre-tests of the for the purpose of data collection from the respondents. The research tool cover questions in major area like, family particulars, socio-economic status, employment, educational and knowledge level and

suggestions. Thus the personal interview schedule comprehensively incorporated the objectives of this research study.

Pre-test

Having conducted pilot study, the researcher went to the study area, with the structured interview schedule to test whether this schedule was relevant are applicable through posing the questions to the villagers on the basis of the answers got from the villagers the schedule was modified, restricted and finalized and the finalized interview schedule was used to collect the accurate and relevant data.

Pilot Study

Determining Variables: Social Economic Status, Educational Expenditures, and Employment Opportunities.

A Pilot study is a research project that is conducted on a limited scale that allows researchers to get a clearer idea of what they want to know and how they can best find it out without the expense and effort of a full-fledged study. They are used commonly to try out survey questions and to refine research hypothesis. For a research study pilot study is very essential. It simplifies the task of framing a schedule / questionnaire in the pilot study. Some of the village people of Athoor were interviewed by the investigator on various aspects like family particulars, socio-economic status and employment, education, expenditure of the people of that village which determines the status of Muslim Women.

Limitations of the study

As this topic being sensitive it is very difficult to investigate on certain aspect of Status of Muslim Women. Since the available time has been inadequate, this study was undertaken only with '50' respondents.

DATA ANALYSIS AND INTERPRETATION

This chapter is seeks to present a comprehensive discussion and analysis of data collected by the investigator from 50 respondents who belongs to Muslim community residing in Aathoor is a

village in Dindigul district. The data were obtained with well-structured interview schedule in investigator. The success of the study depends upon the valid analysis and interpretations of data. The data were analyzed using simple percentage method based on objectives of the study. The analysis and interpretations of the data are given in detail in the following tables.

Table 4.1**Distribution of Respondents on the basis of Age Group**

S. No.	Age Groups	No. Of Respondents	Percentage
1	20 – 30	17	34%
2	30 – 40	14	28%
3	40 – 50	14	28%
4	50 – 60	5	10%
Total		50	100%

The data in the table shows that 34% of the respondents come under the age group of 20-30, 28% from the age group of 30-40, 28% from the age group of 40-50, and 10% from the age group of 50-60.

Table 4.2**Distribution of Respondents on the basis of Educational Qualification**

S. No.	Educational Qualifications	No. Of Respondents	Percentage
1	Illiterate	10	20%
2	Primary level	5	10%
3	Secondary level	20	40%
4	Higher Secondary level	7	14%
5	College level	8	16%
Total		50	100%

The above table shows that 20% of the respondents are illiterate, where 10% of the respondents have completed their primary level of education. 40% of the respondents have completed their secondary level of education, 14% of the respondents have completed their higher secondary level of education, and the remaining 16% of the respondents have completed their college education.

Table 4.3**Distribution of Respondents on the basis of Occupation**

S. No.	Occupation	No. Of Respondents	Percentage
1	Agriculture	3	6%
2	Coolie	5	10%
3	Self Employed	20	40%
4	Government Employed	17	34%
5	Unemployed	5	10%
Total		50	100%

The table shows that 6% of the respondents come under agriculture, 10% of the respondents are coolie, and 40% of the respondents are self employed. 34% of the respondents are government employee, and the remaining 5% of the respondents are unemployed.

Table 4.4**Distribution of Respondents on the basis of Marital Status**

S. No.	Marital Status	No. Of Respondents	Percentage
1	Married	42	84%
2	Divorce	0	0%
3	Widow	8	16%
Total		50	100%

This table shows that 84% of respondents are married; none of the respondents are divorce, and remaining 8% of the respondents are widow.

Table 4.5**Distribution of Respondents on the basis of Head of the Family**

S. No.	Head of the Family	No. Of Respondents	Percentage
1	Male	45	90%
2	Female	5	10%
Total		50	100%

This table shows that 90% of the head of the family comes under Masculine gender; where as 10% of the head of the family comes under Feminine gender.

Table 4.6

Distribution of Respondents on the basis of Type of the Family

S. No.	Type of the Family	No. Of Respondents	Percentage
1	Nuclear	35	70%
2	Joint	15	30%
Total		50	100%

This table shows that 70% of respondents are having nuclear families; 30% respondents are having joint family system.

Table 4.7

Distribution of Respondents on the basis of Monthly Income

S. No.	Monthly Income (Rs.)	No. Of Respondents	Percentage
1	Below 3000	3	6%
2	3001 – 4000	6	12%
3	4001 – 5000	8	16%
4	5001 – 6000	4	8%
5	6001 – 7000	3	6%
6	7001 – 8000	5	10%
7	10000 – 15000	17	34%
8	20000 – 30000	4	8%
Total		50	100%

This table shows that 6% of the respondents come under the group of below Rs.3000 as monthly income; 12% of the respondents come under the group of Rs.3001-4000; 16% of the respondents come under the group of Rs.4001-5000; 8% of the respondents come under the group of Rs.5001-6000; 6% of the respondents come under the group of Rs.6001-7000; 10% of the

respondents come under the group of Rs.7001-8000; 34% of the respondents come under the group of Rs.10000-15000; and 8% of the respondents come under the group of Rs.20000-30000.

Table 4.8

Distribution of Respondents on the basis of Nature of the House

S. No.	Nature of the House	No. Of Respondents	Percentage
1	Own	27	54%
2	Rented	20	40%
3	Lease	3	6%
Total		50	100%

This table shows that 54% of the respondents are staying in own houses, 40% of the respondents are staying in rented houses, and 6% of the respondents are staying in lease houses.

Table 4.9

Distribution of Respondents on the basis of Type of House

S. No.	Type of House	No. Of Respondents	Percentage
1	Thatches	0	0%
2	Tiled	21	42%
3	Concrete	29	58%
Total		50	100%

This table shows that 0% of respondents are having thatches houses; 42% of respondents are having tiled houses; 58% of respondents are having concrete houses.

Table 4.10

Distribution of Respondents on the basis of their Savings

S. No.	Savings	No. Of Respondents	Percentage
1	Yes	19	38%
2	No	31	62%
Total		50	100%

This table shows that 38% of respondents are having savings account; 62% of respondents do not have savings account.

Table 4.11

Distribution of Respondents on the basis of Nature of Savings

S. No.	Nature of Savings	No. Of Respondents	Percentage
1	Bank	2	4%
2	L.I.C.	4	8%
3	S.H.G.	12	24%
4	Post Office	1	2%
5	Unsavvers	31	62%
Total		50	100%

This table shows that 4% of respondents are having savings account in bank; 8% of respondents are having savings account in L.I.C; 24% of respondents are having savings account in S.H.G; 2% of respondents are having savings account in post office; 62% of respondents come under unsavvers.

Table 4.12

Distribution of Respondents on the basis of the reasons for not saving

S. No.	Reasons for not Savings	No. Of Respondents	Percentage
1	Lack of interest	31	62%
2	Savings	19	38%
Total		50	100%

This table shows that 62% of the respondents under lack of interest; and 38% of the respondents are having savings.

Table 4.13**Distribution of Respondents on the basis of Decision over the matters of spending money**

S. No.	Decision over the matters of spending money	No. Of Respondents	Percentage
1	Yourself	12	24%
2	Husband	12	24%
3	Jointly	26	52%
Total		50	100%

This table shows that 24% of the respondents take the decision by themselves, 24% of the respondents taking by husband and 52% of the respondents taking by jointly.

Table 4.14**Distribution of Respondents on the basis of taking decision on household expenditures**

S. No.	Decision on household expenditures	No. Of Respondents	Percentage
1	Male	12	24%
2	Female	12	24%
3	Jointly	26	52%
Total		50	100%

This table shows that 24% of respondents answered that only members take the decision, 24% of respondents replied that the respondents themselves takes the decision and 52% of respondents used to take the decision jointly on the household expenditure.

Table 4.15**Distribution of Respondents on the basis of the family owning any shop / any business**

S. No.	Family owning any shop/any business	No. Of Respondents	Percentage
1	Yes	7	14%
2	No	43	86%
Total		50	100%

This table shows that 14% of the respondents holding shops or any business where as 86% of the respondents do not have any such owning.

Table 4.16

Distribution of Respondents on the basis of the having property in their own name

S. No.	Having property	No. Of Respondents	Percentage
1	Yes	5	10%
2	No	45	90%
Total		50	100%

This table shows that 10% of the respondents have property in their own name, where as 90% of the respondents do not hold property in their own name.

Table 4.17

Distribution of Respondents on the basis of type of Education

S. No.	Type of Education	No. Of Respondents	Percentage
1	School	40	80%
2	Madrassa	10	20%
Total		50	100%

This table shows that 80% of the respondents have their education in schools, where as 20% of the respondents have their education in madrasa.

Table 4.18

Distribution of Respondents on the basis of permitting Girl child for higher education

S. No.	Permitting Girl child for higher education	No. Of Respondents	Percentage
1	Yes	48	96%
2	No	2	4%
Total		50	100%

This table shows that 96% of the respondents permit their girl child for higher education, and 4% of the respondents do not permit for higher studies.

Table 4.19**Distribution of Respondents on the basis of use of purdah**

S. No.	Use of purdah	No. Of Respondents	Percentage
1	Yes	47	94%
2	No	3	6%
Total		50	100%

This table portrays that 94% of the respondents are in a view of use of purdah as necessary; where as 6% are against the use of purdah.

Table 4.20**Distribution of Respondents on the basis of Use of purdah for their children**

S. No.	Use of purdah for their children	No. Of Respondents	Percentage
1	Yes	2	4%
2	No	48	96%
Total		50	100%

Source: Computed

This table shows that 4% of the respondents support the use of purdah for their children; where as 96% of the respondents are against the use of purdah for their children.

Table 4.21**Distribution of Respondents on the basis of Use of prevalence of triple talaq**

S. No.	Prevalence of Triple talaq	No. Of Respondents	Percentage
1	Yes	0	0%
2	No	50	100%
Total		50	100%

Data in the above table shows that 100% of the respondents are with the view of prevalence of triple talaq in the area.

Table 4.22**Distribution of Respondents on the basis of Experience of Triple talaq**

S. No.	Experience	No. Of Respondents	Percentage
1	Yes	0	0%
2	No	50	100%
Total		50	100%

The above table shows that 100% of the respondents come under the non experience of triple talaq.

Table 4.23**Distribution of Respondents based on taking decision**

Taking Decisions			No. of respondents			
S. No	Categories	Yes	%	No	%	Total %
1	Regarding Family	22	44%	28	56%	100%
2	Family Planning	26	52%	24	48%	100%

This table shows that 56% of the respondents do not have right to take decision regarding family matters and 48% about family planning.

Table 4.24**Distribution of Respondents on dependence on Health related activity**

S. No.	Dependence on health related activity	No. Of Respondents	Percentage
1	Government Hospital	32	64%
2	Private Hospital	18	36%
Total		50	100%

The table expresses that 64% of the respondents depend on government hospital for health activity and 36% of the respondents depend on private hospital for health related active

FINDINGS, RECOMMENDATIONS AND CONCLUSIONS

Major Findings

The major findings of the present study on the status of Muslim Women in Athoor Village are presented below

- Majority of Respondents (34%) belong to the age group of 20-30, they are playing a determining role in the overall status.
- As the study concerned about status of Muslim women all respondents are from Muslim region and 98% belongs to Ravuthar Category and remaining 2% in Lebbai Category.
- There are 10% illiterates in the study area. The literates are separated into various level categories such as 10 % of the respondents belong to primary level, 40% of the respondents belong to the secondary level. 14% of the respondents belong to the higher secondary level and 16% of the respondents belong to college level.
- Regarding the family status, the 35 members i.e. 70% of them are situated as nuclear family and the 15 members i.e. 30% of them are then situated as joint family.
- Of the 50 members, 42 members (56%) are married. Then, 8 members (16%) are widows. No divorce cases were found.
- About 17 respondents (34%) are having a monthly income of 10000-15000, 8 respondents (16%) are earning monthly income of 4001-5000, and 6 respondents (12%) are portraying the 3001-4000 and the other respondents are having the middle level income ranges from 5001-6000 to 7001-8000 and the rare respondents were having the income generation of 20000-30000 and below 3000.
- Out of 50 respondents, 21 (42%) were having tiled house, 29 (58%) have concrete houses and none of them were having thatches house.
- Based on occupation, 3(6%) of the respondents depend on agriculture, 5(10%) of the respondents are working as Coolie (i.e. daily wages), 20 (40%) of the respondents are self-employed, and 17 (34%) of the respondents were being as government employee, then the remaining 5(10%) Of the respondents are unemployed.
- Out of 50 respondents, 45(90%) of the respondents were being as the male, 5(10%) of them are female in the context of Head of the family.

- Regarding the nature of the house, 27(54%) of the respondents are owning houses, 20(40%) of the respondents are having rented houses and the remaining 3(6%) of the respondents are having the houses for lease.
- Out of 50 respondents, 19(38%) of the respondents are involving in the savings of their whole income and 31(62%) of the respondents are not involving in the habitation of savings because of lack of interest.
- In the nature of savings, 2(4%) of the respondents are having the savings at their bank, 4(8%) of the respondents are having their savings at L.I.C., 12(24%) of the respondents are maintaining their account at SHG's, 1(2%) of the respondent is having the saving in Post office, and remaining 31(62%) of the respondents are unsavers.
- Out of 50 respondents, 12(24%) of the respondents are female, 12(24%) of the respondents are male and remaining 26(52%) of the respondents were jointly involve in decision-making in the matter of spending money.
- 12(24%) of the respondents are male, 12(24%) of the respondents are female and remaining 26(52%) of the respondents jointly involve in decision-making on the matters of household expenditures.
- 7 (14%) of the respondent families are owning any shop/ business and the remaining 43(86%) of the respondents don't have any such shops/business.
- 5 (10%) of the respondents have property in their own name whereas 45(90%) of the respondents don't hold such properties in their own name.
- 40 (80%) of the respondents have their education in schools, whereas 10(20%) of the respondents have their education at madrasa.
- 48(96%) of the respondents permit their girl child for higher education, whereas remaining 4(8%) of the respondents don't permit their girl child for higher education.
- 47(94%) of the respondents are in a view of usage of purdah as a necessity, whereas 3(6%) were against the use of purdah for women.
- 2(4%) of the respondents supports their children to use purdah whereas 48(96%) of the respondents were against to have purdah for their children.
- 50(100%) of the respondents were not affected due to the triple talaq in the study area.
- And even 50(100%) of the respondents were not experienced of the triple talaq.

- 22(44%) of the respondents have the right to take decision on the basis of family matters whereas 28(56%) of the respondents don't have any right to take decision regarding the family matters.
- 26(52%) of the respondents have right to take decision on the family planning whereas 24(48%) of the respondents have no right to take decision regarding the family planning.
- 32(64%) of the respondents depend on government hospital for health activities whereas remaining 18(36%) of the respondents depend upon the private hospitals.

Recommendations

- The government and NGO's can take effort and encourage the Muslim women to continue their studies even after their marriage without any norms and cultures.
- The government should create an awareness programme for the improvement of their political participation.
- Government agencies, Educational Institute, NGO's and other social organizations may take efforts towards creating awareness on Right to Information Act, which is lacking among Muslim of Athoor.
- The system of savings from the whole income is to be raised through various awareness programmes and different interest creating schemes that which is to be done by the government with the help of NGOs.
- Even though the level of women's participation in the decision-making at the context of family matters, expenditures, and budget etc., is good at an extent, but it still needs a good-level of improvement through proper moral message delivering classes such as making sensible of the women's importance and creation of a dignified life through their community.
- Property rights is also to be shared by them as portraying their highness and educational rights is good even but cent percent is to be achieved here as an mandatory.
- Self-dependent/ Self-reliance of the women is good enough for the single ones, but it stills needs a better improvement for the women empowerment

CONCLUSION

The status of women in the world is changing so far she can be discriminated of being a woman. Modern education and opportunities has created enormous amount of opportunities for the only

thing is that she has to utilize it, for which the society and government should support her. Women today are smarter than the past and know that they deserve better rights. The status of women should be strengthened from the kinship itself. In India Muslims are the most deprived class and among this the Muslim women lag much behind the counterparts in all aspects. Women in India now participate in all activities such as education, sports, politics, media, art, and culture, service sectors, science and technologies. Thus we have to strengthen to raise the status of our fellow beings by building a positive self-image and self-confidence.

In the aspects of Muslim women in Athoor they are educationally forward as most of the women have secondary level of education. They are not able to participate in political activity because not permitted to it. The central feature of their backwardness is the exceedingly poor social economic status and improvement in literacy rate would directly influence Muslim women's socio-economic and political status.

Reference:

- 1) Bhattacharya.S (2001), Education of Women in India, Kanishka Publishers. New Delhi,
- 2) Chitra Raghavan, (2012), Self-Determination and Women's Rights in Muslim Societies Published by Brandeis University Press Waltham Massachusetts.
- 3) Freeman.M.A. (1995), The Human Rights of Women in the Family: Issues and Recommendations for Implementation of the Women's Convention in Women Rights Human Rights, Pg.no:149-164.
- 4) Faroogi,M.I.H. (2011) Status of Muslim Women in Islamic Societies Past and Present. Retrieved: <http://www.countercurrents.org/farooqi090311.htm-viewed> on 01.03.2017
- 5) Gadhre (2015) The Socio-Economic Status of Women in India Ancient to Modern Era Published. Retrieved:<http://webcache.googleusercontent.com/search?q=cache:rgWdLw1uJNEJ:www.legalservicesindia.com/article/article/the-socio-economic-status-of-women-in-india-ancient-to-modern-era-1867-viewedon:04.03.2017>
- 6) Haseena & Hashia (1998) Muslim Women in India since Independence (Feminine Perspective), Institute of Objective Studies, New Delhi.

- 7) Intekhab Hossain.M.D (2013) Department of Sociology, Aliah University, Socio-Economic and Educational Status of Muslim Women: A Comparative Outlook, Kolkata Published through Online Journal of Education and Practice, Vol.4, No-10.
- 8) Khan.Z.M. (2004), Socio-Economic Status of Muslim Women, Journal of objective studies, Institute of objective studies, New Delhi.
- 9) Lewis.J (2002): Cultural Studies: The Basics, London: Sage Publications.
- 10) Omar Khalidi (1995), Indian Muslim since Independence, Vikas Publishing House, New Delhi.
- 11) Poonam Kaushik and Monica Munjial (2013), Muslim Women and Minority Rights in India, Journal of Mainstream Development, Vol. L1, No12.

WEBSITES

- WWW. Countercurrents. Org.
- WWW. iiste. Org.