



# REVIEW OF RESEARCH

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## A STUDY OF WOMEN EMPOWERMENT AND SELF-ESTEEM AMONG PROFESSIONAL MUSLIM WORKING WOMEN

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### ABSTRACT:

The study aimed to analyze women empowerment in terms of self-esteem among professional Muslim working women. The researcher has collected the data from different professional Muslim working women such as Teachers, Doctors, Engineers, Lawyers, and Architectures staying in Mumbai. The respondents were selected with the help of a stratified random non-probability sampling manner keeping in view the needs and objectives of the study. The representative sample consists of 150 respondents. The analysis of the data is done to find out the relationship between women empowerment and the self-esteem of professional Muslim working women. The hypothesis is tested by using the Coefficient of Correlation Pearson and Chi-square test and it has been found that there is a positive high correlation between women empowerment and self-esteem with the value of 'r' is 0.784. It has also been found that there is a very strong relationship between women empowerment and self-esteem on the basis of the profession of professional Muslim working women as the calculated value of phi is more than 0.25. However, no significant differences have been found between women empowerment and self-esteem on the basis of the profession of professional Muslim working women.



**KEY WORDS:** Women Empowerment, Self-Esteem, Profession Muslim Working Women.

### INTRODUCTION:

In the contemporary age of globalization Women Empowerment becomes an important issue. Empowerment means to increase the spiritual, political, social, or economic strength of individuals and communities by developing confidence in their own capacities. Women Empowerment refers to the right to determine choices, the right to have access to opportunities and resources for taking proper decisions, the right to have a controlling power in their own lives, and the ability to change other perceptions by democratic means.

After six decades of independence majority of Muslim women are the most disadvantaged, least literate, economically impoverished, and politically marginalized sections of Indian society. Without ensuring the empowerment of women it is not possible to develop the overall socio-economic and political condition of this country. Islam gives more importance to showing profound respect for

women. Women in Islam are recognized as an equal partners in the procreation of humankind. Allah says in the Holy Quran: **“And (as for) the believers, both men, and women – they are friends and protectors of one another: they [all] enjoin the doing of what is right and forbid the doing of what is wrong, and are constant in prayer, and render the purifying dues, and pay heed unto God and His Messenger.”** (At-Taubah 9:71) From this verse, it can be said that men and women are equal in the sight of their creator. The only way one can be better than others is by being more righteous. Islam empowered women by ensuring that their rights are preserved and counseling that they are given equitable opportunities to succeed is essential to containing the Quranic vision, **“O you who have attained to faith! Be ever steadfast in upholding justice”**.

Besides the above-mentioned verse, there are many other verses that enshrine equality of status and rights for both men and women according to the Quran. Despite the claim that the Quran entrusts equal status and rights to both men and women, the reality is different. In Muslim society, Muslim women have lower status than their counterpart men and do not enjoy equal rights both in the family and outside.

Three well-defined opinions are being expressed on the status of Muslim women in India. One opinion says that Islam and Islamic law have nothing to do with the present disadvantaged status of Muslim women. This view stresses that the status of Muslim women is similar to that of other caste women in the country, the most important reason being poverty and illiteracy. The second perspective is that Islam imposes many restrictions on its women and gives higher status to the men and concentrates power in the hands of men. The third outlook is that Islamic law treats both men and women as equals but unfortunately the Islamic scholars and religious leaders are misinterpreting the Islamic law giving men power over women.

## WOMEN EMPOWERMENT

In the contemporary age of globalization, women’s empowerment becomes an important issue. Empowerment means to increase the economic, political, social, or spiritual strength of individuals and communities by developing confidence in their capacities. Empowerment refers to the right to determine choices, the right to have access to opportunities and resources for taking proper decisions. The status of Muslim women in India remains comparatively inferior to that of men though women are working in Educational institutions, Multinational companies, Medical fields, Banks, NCC, Army, and other financial institutions. They are still neglected, tortured, and dominated by male society. According to the latest March 2017, PEW a US-based think tank estimated to change from 2010 to 2015 is 73 %, for the number of Indian Muslim women is projected to rise more than 300 million by 2015, making India the country with the largest Muslim population.

According to Census 2011, 17.22 crore Muslims constitute 14.23% of the total population in India. Earlier, the Sachar committee has reported that around 31% of Muslims live below the poverty line. Poverty, unemployment, illiteracy, and lack of awareness are the curses on the Muslim community in this country. Among the Muslim population, approx. 48% of them are women. These Muslim women are one of the threatening sections regarding the issue of empowerment in India. The 2011 Census has shown that 42.7% of Muslims are illiterates in India. More than 50% of Muslim women are illiterate in India. This illiteracy and lack of awareness about the rights may affect the process of empowerment.

## RATIONALE

Empowerment of women would mean equipping women to be economically independent, self-reliant, have positive self-esteem to enable them to face any difficult situation, be able to participate in development activities, and participate in the process of decision making. Though, at present we see many professional Muslim women working in different sectors. But the question arises whether professional Muslim working women are really empowered?

**These thoughts raised many questions in the minds of the researcher such as**

1. Do professional Muslim working women really empower?

2. Does self-esteem play an important role in women's empowerment?
3. Does the profession have any relation with women empowerment and self-esteem?

The present study is an attempt to search for answers to these questions.

### AIM OF THE STUDY

To study women empowerment and self-esteem among professional Muslim working women.

### OPERATIONAL DEFINITIONS OF THE TERMS

**Women Empowerment:** Women Empowerment means a sense of self-worth, the right to determine the choices, the right to have access to opportunities and resources, the right to have the power to control one's own life, both within and outside the home, and the ability to influence the direction of social change to create more just social and economic order.

**Self-Esteem:** It is the independence of the personal level involving a sense of confidence, and capacity; it is an expression of freedom of one's own potential and gives importance to ourselves.

**Professional Muslim working women:** For the present study researcher has categorized the Professionals Muslim working women's such as Doctor, Engineer, Teacher, Architecture, and lawyers.

### HYPOTHESIS

1. **There is no significant difference between women empowerment among professional Muslim working women based on profession.**
  - a) Doctor
  - b) Engineer
  - c) Teacher
  - d) Architecture
  - e) Lawyer.
2. **There is no significant difference between self-esteem among professional Muslim working women based on profession.**
  - a) Doctor
  - b) Engineer
  - c) Teacher
  - d) Architecture
  - e) Lawyer.
3. **There is no significant relationship between women empowerment of professional Muslim working women and their professions.**
4. **There is no significant correlation between self-esteem and women empowerment of professional Muslim working women.**

### RESEARCH DESIGN

In the present study, the current status of professional Muslim working women in terms of self-esteem and women empowerment has been examined. The correlation between the variables has been further examined to establish the relation between the two. As the data has been collected through the survey, a descriptive survey of correlational research methods is employed.

### SAMPLE

A stratified random non-probability sampling technique is used for selecting the professional Muslim working women staying in Mumbai. The total sample is 150 professional Muslim working women, 42 Doctors, 66 Teachers, 24 Lawyer, 6 Engineers, and 12 Architecture of Greater Mumbai.

### TOOL

The researcher has prepared the tool to analyze the women empowerment and decision-making of professional Muslim working women. The reliability of the tools was established by the Inter-

consistency method by giving it to 25 different professional Muslim working women. The coefficient of correlation was calculated using Cronbach's Alpha of correlation. The Reliability of the tool for self-esteem was found to be 0.79918 and the Reliability of the tool for Women Empowerment was found to be 0.85716 which was moderate to high, hence the tool was found to be internally consistent. Content validity was done by experts and due care was taken to ensure the validity and reliability of the tools.

**ANALYSIS AND INTERPRETATION**

For the present study, the researcher analyzes women empowerment in terms of self-esteem among professional Muslim working women. The analysis of the data is done to find out the relationship between women's empowerment and self-esteem of professional Muslim working women on the basis of profession. For this Coefficient of Correlation Pearson and Chi-square tests were used.

**HYPOTHESIS 1.** There is no significant difference between women empowerment among professional Muslim working women based on profession.

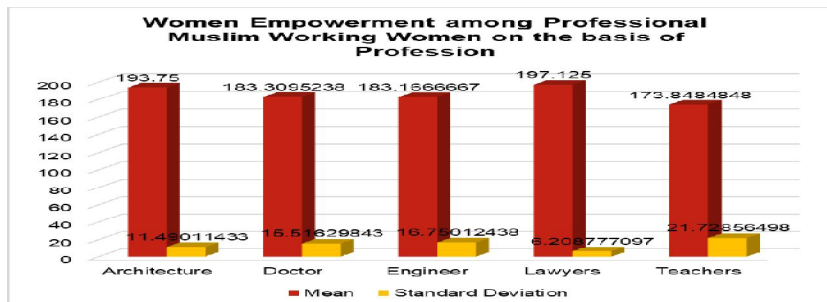
- a) Doctor
- b) Engineer
- c) Teacher
- d) Architecture
- e) Lawyer.

Table 1 indicates differences between women empowerment among professional Muslim working women based on profession

**Table 1**  
**Relevant Statistics of Significant Difference in between Women Empowerment of professional Muslim working women based on Profession**

| Variables         | Profession   | N  | Mean   | SD   | Value of Chi-Square | df  | P Value | Level of Significance |
|-------------------|--------------|----|--------|------|---------------------|-----|---------|-----------------------|
| Women Empowerment | Architecture | 12 | 193.75 | 11.4 | 240.49              | 216 | 0.121   | NS                    |
|                   | Doctor       | 42 | 183.30 | 15.5 |                     |     |         |                       |
|                   | Engineer     | 6  | 183.16 | 16.7 |                     |     |         |                       |
|                   | Lawyer       | 42 | 197.12 | 6.20 |                     |     |         |                       |
|                   | Teacher      | 66 | 173.84 | 21.7 |                     |     |         |                       |

Table 1 indicates that the chi-square test scores of women empowerment of professional Muslim working women based on profession the obtain p-value is greater than 0.01, therefore, it is not significant. Therefore the null hypothesis is accepted. Thus it can be stated that there is no significant difference between women empowerment of professional Muslim working women based on profession. It implies that women empowerment of professional Muslim working women is the same on the basis of different professions.



**Figure 1: Bar Graph of Mean Scores and Standard Deviation of Women Empowerment among Professional Muslim Working Women on the basis of Profession**

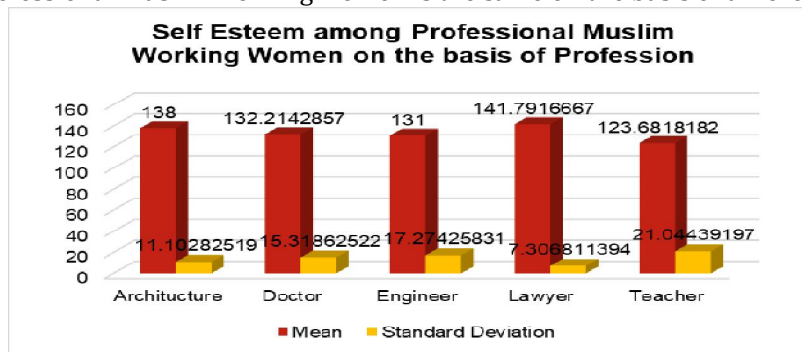
**HYPOTHESIS 2.** There is no significant difference between self-esteem among professional Muslim working women based on profession.

- a) Doctor
- b) Engineer
- c) Teacher
- d) Architecture
- e) Lawyer.

**Table 2**  
**Relevant Statistics of Significant Difference in between self-esteem of professional Muslim working women based on Profession**

| Variables     | Profession   | N  | Mean   | SD   | Value of Chi-Square | df  | P Value | Level of Significance |
|---------------|--------------|----|--------|------|---------------------|-----|---------|-----------------------|
| Self - Esteem | Architecture | 12 | 111.91 | 4.94 | 202.817             | 220 | 0.791   | NS                    |
|               | Doctor       | 42 | 112.3  | 8.01 |                     |     |         |                       |
|               | Engineer     | 6  | 108.3  | 4.54 |                     |     |         |                       |
|               | Lawyer       | 42 | 117.20 | 3.97 |                     |     |         |                       |
|               | Teacher      | 66 | 108.1  | 6.37 |                     |     |         |                       |

Table 2 indicates that the chi-square test scores of self-esteem of professional Muslim working women based on profession the obtain p-value is greater than 0.01, therefore, it is not significant. Therefore the null hypothesis is accepted. Thus it can be stated that there is no significant difference between the self-esteem of professional Muslim working women based on profession. It implies that the self-esteem of professional Muslim working women is the same on the basis of different professions.



**Figure 2: Bar Graph of Mean Scores and Standard Deviation of Self-Esteem among Professional Muslim Working Women on the basis of Profession**

**HYPOTHESIS 3.** There is no significant relationship between women empowerment of professional Muslim working women and their professions.

**Table 3**  
**Relevant Statistics of Significant Relationship in between Women Empowerment of professional Muslim working women based on Profession**

| Variables         | Profession   | N  | Mean   | SD   | Phi Value | App.Sign | Level of Significance |
|-------------------|--------------|----|--------|------|-----------|----------|-----------------------|
| Women Empowerment | Architecture | 12 | 193.75 | 11.4 | 1.266     | 0.121    | S                     |
|                   | Doctor       | 42 | 183.30 | 15.5 |           |          |                       |
|                   | Engineer     | 6  | 183.16 | 16.7 |           |          |                       |
|                   | Lawyer       | 42 | 197.12 | 6.20 |           |          |                       |
|                   | Teacher      | 66 | 173.84 | 21.7 |           |          |                       |

Table 3 indicates that the relationship between women empowerment of professional Muslim working women based on the profession is very strong as the obtain phi-value is greater than 0.25, therefore, it is significant. Therefore the null hypothesis is rejected. This can be stated that there is a significant relationship between women empowerment of professional Muslim working women based on profession. It implies that women empowerment of professional Muslim working women has a strong relationship on the basis of different professions.

**HYPOTHESIS 4.** There is no significant correlation between self-esteem and women empowerment of professional Muslim working women.

**Table 4**  
**Relevant Statistics of Significant Correlation between Self-Esteem and Women Empowerment of professional Muslim working women**

| Variable          | Mean     | SD      | Co. Correlation |
|-------------------|----------|---------|-----------------|
| Self-Esteem       | 129.74   | 19.801  | 0.782           |
| Women Empowerment | 182.1867 | 19.3707 |                 |

Table 4 indicates that the correlation between self-esteem and women empowerment of professional Muslim working women is a high as the obtain 'r'-value is greater than 0.01, therefore, it is significant. Therefore the null hypothesis is rejected. This can be stated that there is a significant correlation between self-esteem and women empowerment of professional Muslim working women. It implies that self-esteem and women empowerment of professional Muslim working women are positively related.

### FINDINGS

1. It can be seen from the study that women empowerment of professional Muslim working women based on the profession is not different. Hence it is confirmed that women empowerment of professional Muslim working women is the same on the basis of the profession.
2. There is no significant difference between the self-esteem of professional Muslim working women based on profession. Hence it is confirmed that the self-esteem ability of professional Muslim working women is the same on the basis of the profession.
3. There is a significant relationship between women empowerment of professional Muslim working women on the basis of profession. The phi-value is more which indicates a very strong relationship between women empowerment of professional Muslim working women on the basis of the profession. This could be because the profession in which they are working helps them to empower themselves and give them the freedom to make their own choices and enhances their own potential.
4. There is a high positive correlation between women empowerment of professional Muslim working women and self-esteem. The professional working women developed high self-esteem based on their profession. The relationship between women empowerment is high because while working they are independent and understand their own self and their competence.

### CONCLUSION:

From the present study it is concluded that there is a significant relationship between women empowerment of professional Muslim working women based on the profession. It has been found that lawyers by profession are more empowered than the Architecture, Doctor, Engineer, and Teacher. The study also indicates a high positive correlation between women empowerment and self-esteem. The study also signifies that the self-esteem of professional Muslim working women is high as they are independent, confident, and understand their competencies and potent.

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